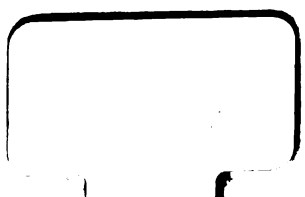


Missionary register

Church Missionary Society



THE
MISSIONARY REGISTER

FOR

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1851
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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.

THE KINGDOM IS THE LORD'S.
PSALM XXII. 28.

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Missionary Register.

JANUARY, 1855.

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

INTRODUCTORY REMARKS.

REMARKS ON THE SIGNS OF THE TIMES.

THE changes which have taken place in the political world, since our last Survey, cannot but fill the minds of thoughtful Christians with expectations of important events being at hand. The issue of the present struggle between Great Britain and her allies and Russia may lead, in the providence of God, to results facilitating the extension of the Redeemer's kingdom. The parts of the world, in which the war is now raging, long held by a corrupt Church and Mahommedanism in ignorance and superstition, may possibly be brought by this painful process to the knowledge of Divine Truth. In the mean time the strength and resources of the enemy may protract the struggle, and make it very disastrous to all concerned in it. Many of our brave countrymen have already fallen in this contest, and the cost of sustaining it must press very heavily on the British Nation in general. While, therefore, the Christian cannot doubt that the result will be favourable to the Gospel, a sense of the calamities which the war may occasion to ourselves fills him with apprehension that God may be taking these means of chastening us for our sins, and upbraiding us for the niggard hand with which resources have been supplied for sending forth Missionaries to the benighted of mankind. God never wants means of taking, what is refused to be given Him. "There is that withholdeth more than is meet, but it tendeth to poverty."

The cost of the war during the past nine months exceeds by many times the whole sum that is furnished to all the Missionary Societies in the world for the diffusion of the Gospel. And how many more lives have been sacrificed on our side alone, than have ever been jeopardied by undertakings entered on for the purpose of making known the glad tidings of peace to a rebel world.

That the kingdoms of this world shall become the "kingdoms of our God and of His Christ," is a declaration which involves much that is awful to the unbeliever and disobedient, as well as much that is cheering to the true servants of Christ. When men persist in rejecting the truth themselves, and become inveterate obstructors

of its promulgation among others, God not unfrequently puts forth the strength of His arm, and opens, by force of circumstances, and often by the sword, the way which man's wickedness has blocked up.

OBSERVATIONS OF A MISSIONARY RESPECTING THE WAR.

A Missionary writing from Constantinople previous to the commencement of hostilities between Turkey and Russia, remarks—

We came to this country with a strong persuasion that we were called of God to labour here for the spread of His truth. We have been trying, in great weakness and unworthiness, to preach the Gospel agreeably to the command of our Saviour. We mourn that we have not been more zealous in this work; that we have not felt more of the constraining influence of the Saviour's love; that we have not been more "instant, in season and out of season," in winning souls to Christ. Had it not been for this deficiency in our earnestness, more souls might have been saved, and more glory have redounded to our Saviour's name.

Beyond this, however, we feel that we have no responsibility. What is to be done now with this country, and with the work of Christ in it, is for God to arrange according to His eternal purposes, and not for us. Trying scenes may be before us; yet we are not prohibited from taking a more encouraging view of what may be the result of the present encroachments of Russia. This power may be regarded as the great anti-Christian power of Europe at the present time. Such an assertion will no doubt appear exceedingly uncharitable and wild to some, when made in reference to a nominally Christian state, and one which is ready to expend her treasures and shed her blood for the "true orthodox faith." That there is true religion in Russia I have no doubt. That some even among the highest families of her nobility are actuated by the true Christian spirit, I can readily believe. And yet, so far as the power of the state is pledged and wielded for the maintenance of what is called religion, it is emphatically an anti-Christian power. The very fact that in the present campaign she is going forth with fleets and armies to fight for the faith proves this. Nothing could be more directly antagonistical to the spirit of the meek and lowly Jesus, and of course nothing more anti-Christian. And this is a fair specimen of her whole policy on the subject of religion. She aims to subjugate conscience to the sword. Will she be permitted to prevail? Has God raised up free Christian Churches in Turkey, and brought them thus far, by such a wonderful series of providential interpositions, merely to hand them over to the iron grasp of Russian despotism? For one I cannot believe it.

What results may follow the deadly strife of the European nations for the possession of this land we do not know. But it does not seem at all probable that Russia will be allowed to obtain this entire empire.

ENCOURAGEMENTS TO INCREASED EFFORTS.

No excuse for lukewarmness in the great work of Missions can be pleaded on the ground of absence of success. The want of large success in many places is mainly to be attributed to the deficiency of means, rather than to any impracticability of making

inroads on the territory of Heathenism. In Western Africa, in Southern Africa, in Burmah, China, and India, Missionaries and Teachers are earnestly asked for by the natives. The political impediments which retarded Missionary Endeavours in Burmah, China, and India, are removed, and the present war with Russia, if terminated successfully, may lead to the removal of the two principal remaining obstructions to the Gospel—the tyrranny of Mahomedanism and the errors of the Greek Church as established in the Russian Dominions.

Thus, while God is reprovng us for not availing ourselves of the opportunities which His providence has placed within our reach, He seems to be opening ways by which further efforts may be made for evangelizing the world, and thereby calls on Christians to increase their efforts in carrying forth the light of the Divine Word to the nations which are still “sitting in darkness.”

NATIVE TEACHERS.

In reference to the preparation of Native Teachers, the importance of which cannot be too earnestly impressed on the attention of the Friends of Missions, we are glad to be able, in addition to the statements laid before them in the Remarks on the subject introductory to our last Survey, to inform our Readers, that during a recent visit of the Secretary of the American Baptist Union to the Mission in Burmah, this subject was specially considered, and the Missionaries say in their Report—

We have reached a period in the history of our Missions when this subject demands the most profound and prayerful attention. At this present moment there are 117 Churches connected with the Burmese and Karen Missions, with a membership of some 10,000 converts, with only eleven Ordained Pastors. New Churches are rising, and, under the blessing of God, will continue to rise, until the whole land is filled. The question at once suggests itself, To whom must these numerous Churches look for faithful Pastors to go in and out before them? It must be admitted, that, in the early stage of their profession, the immaturity of the converts, the presence of evil habits acquired in a state of heathenism and idolatry, the ignorance and imperfect apprehension of the Gospel, must and do require the judicious treatment of Missionaries. But a long continued supervision your Committee believe would be attended with many serious evil results. It would engender feebleness in the Native Churches, and incapacitate them for that state of independence and self-sustentation designed by the great Head of the Church. In no other way can the wants of the Native Converts be supplied, and the Gospel they have received be perpetuated. There are now eleven ordained men, who, by their fidelity in the discharge of the high duties entrusted to them, demonstrate that the Missionaries did not err in the laying on of hands, and setting them apart to the work unto which they were called by the Holy Ghost, though they may have done it with fear and trembling. In addition, there are more than 120 Native Preachers connected with these Churches, many of whom until recently have been inaccessible to the Missionary in Burmah. These men (or most of them) have been raised up by God Himself, and endowed with gifts and qualifications for the ministry of the Word. They have sat side by side with your Missionaries in the zayat; they have stood with them in the field of active service; they have been entrusted with the Gospel, and have wended their weary way to the distant jungle, and preached the crucified Saviour in the vales and on the mountain tops, relying alone upon Him who had called them; they have made the jungle vocal with the praises of God, so that the Missionary, following in their footsteps, has found the wilderness budding and blossoming as the rose. These are

tried men: they have met persecution and have not quailed; they have been reviled from day to day and have not fainted; they have been subjected to stripes and imprisonment, the naked sword has been suspended over them; but all in vain. These men preach with power and acceptance, and have been the pioneers in your Missions, harbingers of the Gospel of peace. Many of them even now are in charge of Churches (which have been raised up through their instrumentality), feeding them and guiding them onward in the path of life, while others are raising up new ones, the converts around them waiting for the Missionary to come and set in order the things that remain. Can we for a moment doubt that God is raising up a pastorate for the Native Churches?

The Committee would recommend the most serious attention of this Convention and of every Missionary to this subject, and that Pastors be ordained for every Church just so soon as suitable men, qualified as the Scriptures demand for this important office, are raised up, not forgetting the injunction, "Lay hands suddenly on no man." For we know of no question connected with the case of Native Converts which calls more loudly for the exercise of sound judgment and judicious action than the ordination of Native Pastors. And we recommend, therefore, that the Native Churches be directed to look unto God by prayer and earnest supplications to raise up faithful men. In making this recommendation, we would by no means convey the idea that the Missionary should cease to instruct and watch over the Pastors and infant Churches raised up under his ministry. In addition to all the trials and labours of the faithful Missionary, he will have "the care of all the Churches" still.

ROMISH MISSIONS.

The last Report of the Society for the Propagation of the Faith states the receipts of the year to be 157,406*l.* Those for the preceding, the Jubilee Year, were 199,602*l.* 16*s.* 8*d.*

EXPLANATION OF THE FOLLOWING SURVEY.

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

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

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

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

Western Africa.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

B F BIBLE SOC.—The Sierra-Leone Auxiliary has remitted the sum of 104*l.* 18*s.*, and ordered 1548 copies of the English Scriptures—The Basle Missionaries on the Gold Coast having formerly applied, in the name of the General Conference of the Basle African Mission, for an edition of the Gospels of Matthew and John, in the Gā or Accra Language, revised by one of their number, the Rev. J. Zimmermann, 1000 copies were ordered to be printed, which are now finished, and a grant of 200 copies has been made to the above Missionaries for distribution—Further portions of the Scriptures in the Yoruba Language have been ordered to press at the request of the Church Missionary Society, viz. 2500 copies of the Gospel of St. Matthew, and 2500 of the Book of Exodus. The former work is completed, and placed at the disposal of the above Society for the use of their Missionaries.—Pp. 4, 5.

B F SCHOOL SOC.—The Report contains the following statements in reference to education in Western Africa—

There are, at present, in the settlement of the Gambia 5 public Day Schools: one of these belongs to the Jesuits, and four to the Wealeyan Missionary Society—In the colony of Sierra Leone, at *York*, the number of children attending the School is 297, of both sexes; of these, 107 are reading in Scriptures, 178 in easy lessons, 65 writing in copy-books, 150 on slates, 50 in geography with maps, 50 in arithmetic, 45 in English Grammar, 223 in Conference Catechism, 88 girls in needlework. Number in School is 152 boys, 145 girls; total, 297—*Sussex* is only a small village. The number of scholars attending the Day School is 33; and they are all small children, from four to seven years old, so that their progress

is small—At *Goderich* the children have made pleasing advancement in their lessons; 28 reading in Scriptures, 39 in easy lessons, 18 writing in copy-books, 44 on slates, 20 in English Grammar, and 15 girls in needlework. Number in School is 43 boys and 26 girls; total, 69—At *Hamilton* the Day School is improving. Taking all circumstances into account, the progress of the children is satisfactory. Number in School is 15 boys and 10 girls; total, 25.

RELIGIOUS-TRACT SOC.—To the Rev. T. Stanger, of Christiansborg, a selection of Books has been sent, and 1500 Tracts—The Rev. W. Cornwall, Missionary at Cape-Coast Castle, has received 2900 Tracts and Children's Books. Mr. Schlegel, of the Gold Coast, has also received 2850 Books and Tracts. The Rev. Alfred Saker, the Baptist Missionary at Camedrooms, has made an application to the Committee for the Society's "Commentary on the Holy Scriptures," for three young native men preparing for the work of the ministry among their countrymen. Mr. Saker writes—"They are now almost daily in the habit of preaching the Gospel, and conducting meetings for prayer. Each of these much needs a 'Commentary.' One of yours, which I have had for twenty years, has, during the last eight years, had such constant turnings and searchings as to be in danger of annihilation, unless I can send it home to be re-bound. It has during that time been the book of six pious Africans. If the Committee would make a grant of a 'Commentary' to each, it would be a great boon, and be highly valued. Our Native Preacher, Joseph Fuller, of Bimbiam, will be greatly encouraged by the grant of a few of your publications." Three copies

Religious-Tract Society—

of the "Commentary" have been granted, at half price, and a small supply of Books voted to the Native Preacher, Joseph Fuller—P. 5.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

CHURCH MISSIONARY SOCIETY.

Labourers.

The Rev. N. Denton, Mrs. Graf, and Miss Wilkinson, embarked for Sierra Leone on the 1st of December 1853, and arrived there on the 18th of the same month—The Rev. D. H. Schmid was compelled by ill-health to leave his Station for a time, and reached Madeira on the 1st of January, and London on the 16th of March—On the 24th of December the Rev. Isaac Smith, Mrs. Smith, and Dr. Irving, embarked at Plymouth for Lagos, and arrived there on the 18th of January—Rev. C. F. Schlenker and Mrs. Schlenker embarked on the 24th of May for Sierra Leone—The Rev. H. Rhodes and Mrs. Rhodes left Sierra Leone on the 22d of July, and arrived at Plymouth on the 17th of August—On the 24th of September the Rev. J. Beale and Mrs. Beale, and Mr. John Stephen Wiltshire, embarked for Sierra Leone—The Rev. S. Crowther left Lagos for Fernando Po on the 21st of June, and arrived there on the 25th on his way to accompany the Niger Expedition—Pp. 63, 112, 207, 248, 408, 488.

Stations.

FREETOWN DISTRICT—1804—Ven. Archd. John Ulric Graf, *Sec. to Mission*, W. Young, Charles Reichardt: Thomas Maxwell, *Nat. Miss.*—*Wilberforce*: Henry Rhodes—*Kissey*: W. Young: George Wilhelm, *Nat. Cat.*; C. M. Hammond—*Wellington*: John Attarra, *Nat. Cat.*; 3 *Nat.-Christian Visitors*; 16 *Nat. Teachers*. Communicants, 1092—Baptisms in the year: Adults, 144; Children, 263—Schools, 14: Boys, 642; Girls, 424; Youths and

Adults, 969—Pp. 5, 6; and see, at pp. 135, 136, 138—143, Accounts of the Institution for Females, Congregations, Melancholy Accident, Visits to Out-Stations, Opening of New School House, and Effects of the Gospel on the Young and on the Aged.

Christian Institution, Fourah Bay—1828—Edward Jones, *Nat. Principal*; George Nicol, *Nat. Tutor*: Students, 15—*Grammar School*; James Quaker, *Nat. As.*—*Institution for Females*: M. E. Wilkinson, *Mistress*: Edward Dicker—P. 6.

RIVER DISTRICT—Comprehending *Hastings* and *Waterloo*, lying E and S E of Freetown—J. Bartholomew, J. C. Taylor, and Samuel Campbell, *Nat. Cat.*; 2 *Nat.-Christian Visitors*; 10 *Nat. Teachers*. Communicants, 571—Baptisms: Adults, 81; Children, 104—Schools, 14: Boys, 295; Girls, 204; Youths and Adults, 344—P. 6; and see, at pp. 143—149, 190—199, many particulars of events connected with the Stations.

MOUNTAIN DISTRICT—comprehending *Gloucester*, *Leicester*, *Regent*, *Bathurst*, and *Charlotte*, and Out-Stations; lying S and S S E of Freetown, from 3 to 6 miles distant—Nath. Denton: J. C. Taylor, Joseph Wilson, Charles Macaulay, John Frith, James Robbin, *Nat. Cat.*; M. Sophia Heblen, *Fem. Teacher*; 3 *Nat.-Christian Visitors*; 18 *Nat. As.* Communicants, 952—Baptisms: Adults, 60; Children, 113—Schools, 22: Boys, 503; Girls, 386; Youths and Adults, 707—P. 6; and see, at pp. 200, 237—240, Spiritual State of Gloucester and Reports of the Stations.

SEA DISTRICT—*Kent*: the most northern Station in the Colony, 14 miles from Freetown: Fr:d. Bultmann: Wm. Quaker, *Nat. Cat.*—*Bananas*: Matthew T. Harding, *Nat. Cat.*—*York*: Christian F. Ehemann: 11 *Nat. As.* Communicants, 378—Baptisms: Adults, 27; Children, 54—Schools, 15: Boys, 291; Girls, 275; Youths and Adults, 210—P. 6; and see, at pp. 241—244, Administration of the Sacraments, Rum and its Consequences, and Statistics of the Bananas.

TIMNEH COUNTRY—*Port Lohkoh*: a native town about 60 miles E from Freetown: Population 2500: 1 *Nat. Teacher*, 1 *Nat. As.* Communicants, 5—Schools, 2: Boys, 40; Girls, 6—P. 6.

Episcopal Services—The Bishop has resided in the Fourah-Bay Institution, has visited all parts of the colony, and has encouraged the Missionaries by sharing in their labours and in all the interests of their cause. One of his first acts, a fortnight after his arrival, was the public baptism of thirteen adults in Pademba-Road Church. "I never witnessed," he writes, "such a congregation as I met on that occasion: there could not have been fewer than 1800 persons inside the Church, and numbers without."

The Bishop held his first ordination at St. George's Church, Freetown. At a second ordination, on Trinity Sunday, the long-tried and valuable Catechist of the Society, Mr. W. Young, was admitted to Deacons' Orders. It has been thought better to defer the ordination of the Native Candidates till a later period. The Bishop has held confirmations throughout the colony. As the number of communicants amounted to nearly 3000, and they were desirous of presenting themselves for this rite, it was determined that they should be first confirmed, and that the younger candidates should be confirmed on a subsequent occasion. The first confirmation was held in St. George's Church, for the several congregations in and near Freetown: 800 adults, who had been all communicants of some standing, renewed, on this occasion, their baptismal vows: all were dressed in white, men and

women. "Their whole manner," writes one who was present, "was solemn and serious. The sound of the words, 'I do,' spoken by 800 adults, was most thrilling. The charge of the Bishop was a very striking one." In the villages the native teachers, many of whom had been acting for years as pastors, presented themselves at the head of their people to be confirmed and strengthened in their common faith.

Pastoral Work within the Colony—The number of European Missionaries within the colony has been less than for some years past, owing to the return home of several on account of ill-health. Mr. Graf has resided at Freetown, and discharged the duties of Secretary of the Mission, retaining the pastoral superintendence of Hastings.

The Rev. W. Young, who is in charge of the Pademba-Road Congregation, states that "the good work of the Lord is advancing surely and steadily, notwithstanding the weakness and stumbling of one and another of our professing Christians." The Rev. T. Maxwell officiates in the Kisey-Road Church, for the enlargement of which he has collected subscriptions among his people and the colonists to a considerable amount. At a meeting for this object, one of the native members of the congregation "called the attention of the meeting to the great difference there is between their condition and that of the surrounding tribes—the Timnis, Bullonis, &c. He had been on a visit to the country with his family, where they spent one month, and never until that time did he so much feel and perceive the difference. No Church, no religious teacher, no observance of the Lord's Day, is to be seen among them: gross darkness covers the people. He encouraged the meeting to the duty of gratitude to God and to the Church Missionary Society, and urged them to shew that gratitude, in the present instance, by giving cheerfully and liberally their help to the work. The progress of the work in the villages may be illustrated by the success of the labours of the Rev. H. Rhodes, who undertook, four years ago, the pastoral charge of Wilberforce, at which there had previously been no resident Minister, and but little attention paid, even by the nominal Christians, to the duties of religion. The village now contains its Mission House and a School, in which a large congregation assembles. In several surrounding hamlets there are Schools and

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cottage lectures, and the whole neighbourhood now wears a new and encouraging aspect. At another of these hamlets, Aberdeen, Mr. Rhodes has erected a school, and holds a weekly lecture. Among the fruits of his labours he mentions the baptism of a man and his wife who were living in heathenism; and as the man was a celebrated palm-wine maker, and pursued his work without regard to the Sabbath, numerous drinking parties were accustomed to assemble on the Sunday, as on other days; but, chiefly though the remonstrance of the Native Catechist, he was first persuaded to respect the Lord's Day, and then to attend Divine Worship. Happily, his example was followed by all the other palm-wine makers in the village, and all Sunday drinking parties were repressed. In the Mountain District several villages are under the care of Native Catechists. Of Bathurst it is reported that the inhabitants are 380, the communicants 120, and the candidates for the ordinance an equal number. There is not a single idolater or Mahomedan, and not more than six individuals who do not attend the Bible Classes. In Charlotte the attendance at Church amounts to 400; and only ten persons estrange themselves from Sabbath Ordinances. Of the Sea District the Rev. F. Bultmann reports—"The Church has increased, and been strengthened and refreshed, I trust, everywhere, from Waterloo to Bananas, by the sacred rite of confirmation, and a five months' preparation for it."

Education—Six students have completed their course of instruction, and have entered upon the duties of Catechists, with a view to their further preparation as candidates for Holy Orders. It has pleased God to remove by death the able and zealous Principal of the Grammar School, the Rev. T. Peyton, after sixteen years' residence in the colony. It is worthy of remark, as a proof of the improvement of the climate, that of five Missionaries who went to Sierra Leone in 1837, this is the first who has been taken. Mr. Peyton's last report was given March 31, 1853, in which he records his gratitude for the prosperity of the School, which then numbered 78 pupils, 46 being boarders. He first organized an ordinary Day School, and elevated it to the standard of a classical and commercial School, self-supporting

by the payments of the pupils. Many who have left the School are engaged in lucrative employments. Two who here studied navigation were received on board one of Her Majesty's ships to complete their knowledge of practical navigation, and are now commanders of trading brigs. Many have been transferred to the Fourah-Bay Institution, and are prepared for Native Teachers and Clergymen. The School is already exercising an influence in other parts of Africa. Pupils have been received from the north of the colony, from the Gallinas, one from Liberia, and four from Fernando Po.

Miss Sass having been compelled to return to Europe for the restoration of her health, Mrs. Dicker, the wife of the Rev. E. Dicker, a Missionary in Sierra Leone, undertook the charge of the Female Institution. The Committee have also engaged the services of Miss Wilkinson as an assistant in the School. No suitable buildings have yet been procured. Notwithstanding this disadvantage, the experience of five years has shewn the value of such an Institution.

The Liberated-African Girls' School was under the charge of Mrs. Clemens, widow of our late Missionary, till she was obliged to leave the colony for the recovery of her health. She concludes her report of the first quarter in these words—"The number of girls at present in the School is 81; a healthy, hopeful, and happy-looking set of children, whose innocent merriness often gladdens my lonely, bereaved heart, and makes our solitary place here in the mountains a scene of rejoicing."

An important addition has been this year made to the educational Institutions of Sierra Leone, by the establishment of a *Model and Training School* at Kiskey by a Master, Mr. C. M. Hammond, who was trained at the Highbury Training College, and who had previously the advantage of long experience in the West Indies. Industrial employments will be introduced into this School, and it is hoped that an improved system of Village Schools will be gradually established in the Colony, and that other parts of the coast may be supplied with well-trained Schoolmasters.

Efforts to extend Christianity beyond the Colony—The first Station in the Timneh country was commenced in 1840, at Port Lokkoh, on the shores of a broad river, and is a place of trade. But the inhabitants are almost all Mahomedans, and the Sierra-

Leone traders settled there have proved rather a hindrance than a help to the work. The roads into the interior beyond Port Lokkoh, also, lead only to Mahommedan countries, which appear at present little disposed to receive Christian Instruction. Magbeli is situated twenty-four miles higher up, on the river Rokelle, in a country which is chiefly heathen, and under a heathen king.

The Rev. E. Jones, accompanied by three natives of the Ibo tribe, left Sierra Leone by the steamer on the 12th of April, to ascertain whether the way was open for the return of the converted Ibos to their own country, as in the case of the Yorubas. They spent a month at Fernando Po, and in visiting the stations of the Scotch Presbyterian Missionary Society in the Old Calabar river. It appeared that it would be impossible to ascend the Niger, except by steamer, and that there would be no access to the Ibo country through the river Bonny on account of the savage and treacherous character of the tribes in that neighbourhood. But king Eyo, on the Old Calabar, has a large number of the Ibo tribe under his rule, and very readily offered to receive and protect any of that tribe who might settle in his country, expressing his desire that they should teach his people if they came. This chief bears a high character for energy and fidelity, though he has not embraced Christianity. [Report.

YORUBA MISSION—*Abbeokuta*: Henry Townsend, Andrew Maser: Samuel Crowther, *Nat. Miss.*; Thomas King, Samuel Crowther, J. Barber, *Nat. Cat.*;—*Christian Institution*—Thomas Macaulay, *Nat. Tutor*—*Osielle*: Isaac Smith—*Ijaye*: Adolphus Mann: Charles Philipps, *Nat. Cat.*—*Ibadan*: David Hinderer, Theoph. Kefer: 3 *Nat. Christian Visitors*; 9 *Nat. As. Communicants*, 263—*Baptisms*: Adults, 115; Children, 49—*Schools*, 9: Pupils, 183; Youths and Adults, 366—P. 8.

COAST DISTRICT—*Oita*: W. Morgan, *Nat. Cat.*—*Lagos*: Charles Andrew Gollner, George Fred. Gerst: E. G. Irving, M.D.;—*Badagry*: James White, *Nat. Cat.*; 1 *Nat.-Christian Visitor*; 4 *Nat. As. Communicants*, 51—*Baptisms*:
Jan. 1855.

Adult, 1; Children, 4—*Schools*, 4: Pupils, 139; Youths and Adults, 87—P. 8; and see, at pp. 270—280, 301—320, 350—354, Proceedings of the Missionaries, Rumours of Wars, Re-appearance of Kosoko, Collision with his people, Death of Akitoye, Occupation of Ibadan, Interview with Chiefs, Day of Humiliation, Arrival of Missionaries, Baptisms, Peacemaking, Death of King Ketu, and Visit to the Chiefs of Owu.

The commencement of the year witnessed the arrival of the large addition of seven labourers to the Missionary Force; but the hand of death snatched away one of that party, the devoted and promising young Missionary, Paley, upon the threshold of his Missionary Career. His widow died on her passage home; a Schoolmistress who accompanied them returned, through the failure of her health; and a medical man, the fourth of that party, sank under the first attack of fever. The Committee desire to bow with humble submission to the will of God in the disappointment, no less than in the fulfilment of their most cherished hopes.

The past year in this Mission has been marked by constant apprehension of wars and invasions, through the struggles of the slave-trading party to regain the stronghold of Lagos, and to crush the germ of Christian Civilization. Kosoko, who was expelled from his usurped government by the British Squadron in the former year, made an attempt, by treachery and an armed force of 1500 men, to regain Lagos. But, through the mercy of God, his attempt was defeated by the interposition of the armed boats from the men-of-war: and so that important field has been still kept open for lawful commerce and Christian Efforts. In the midst of the attack upon Lagos, the Missionaries suffered the most harassing anxiety and labour. Many hundreds took refuge in their premises. Musket-balls struck the walls of their house, and their lives were threatened. The Committee have reason to thank God for the patience, presence of mind, and courage, exhibited by the Missionaries under these most trying circumstances.

On the night of the 2d of September king Akitoye died suddenly: he had been ill for some time, and he sank under the labours and anxieties to which he had been

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exposed. His son Dosumu was elected in his stead, and acknowledged by all the chiefs. He promises fairly to use his influence in favour of the Christian Instruction of his people. But the combination of Kosoko and of other powerful chiefs still keeps Lagos in alarm, and impedes the social progress of the inhabitants.

Amid these trials, Mr. Gollmer has been encouraged in his labours by the messages which have been sent to him from distant tribes in the interior, expressing their wish to receive the visits of Christian Instructors. Among other neighbouring towns, he has visited Otta, on the road from Lagos to Abbeokuta. The elders of the town afterward agreed to the establishment of Schools and a Mission, and a Native Teacher resides among them.

Abbeokuta—In the early part of January 1853 Capt. Foote, R.N., one of the officers of the squadron, with Dr. Irving, R.N., visited Abbeokuta, on a mission from the admiral to the chiefs. They were received with every expression of respect, and with assurances that the Egbas looked up to the English as their best benefactors, and were willing to follow in all respects their guidance.

The Committee have the satisfaction of stating that Dr. Irving has returned to Africa, upon the invitation of the Committee, to act as an adviser of the Missionaries in respect of temporal matters, and to relieve them from the various political relations in which the Mission is necessarily involved. He will also give them the benefit of his medical skill, and of his experience of nine years upon the coast. Her Majesty's Secretary of State for Foreign Affairs, and the First Lord of the Admiralty, have furnished Dr. Irving with letters of introduction to the consuls and officers of the squadron, commending his Mission to their good offices.

[*Report.*]

Translations — Mr. Crowther writes—"There is an impatient de-

mand for Primers." Mr. Crowther has commenced the translation of the Book of Psalms.

Prospects—The Committee still look forward with some apprehension to the issue of the desperate struggle which the agents of the slave-trade are making to revive it, through Dahomey on the west, and by aid of Kosoko on the east, and to drive away the Missionaries. But they have heard, with great satisfaction, that the king of Dahomey has lately invited a kindred Society—the Wesleyan Missionary Society—to open a Mission in his capital, and that steps are being taken for that end: so that henceforth it is hoped that these two hostile tribes will be united together in the bonds of a "common salvation." Rear-admiral Bruce also visited the Committee, upon his returning from the command of the West-African Station, in order to testify in person his sense of the vast importance of the work in which the Society is engaged, and to encourage them in the hope that a treaty which he effected with Kosoko and his chiefs would secure the peace of Lagos. The Committee trust that the Lord, for His Name's sake, will hold this infant Mission in "the hollow of His hand."

[*Report.*]*Summary.*

Stations, 22—Labourers, 132; being 21 European Clergymen, of whom 5 were at home when the last report was made, 4 Native Missionaries, 2 Male and 3 Female European Teachers, 92 Male and 10 Female Native Assistants, beside the Wives of Labourers—Attendance at Public Worship, 8880—Communicants, 3312—Seminaries and Schools, 80—Scholars: 1771 Boys; 1295 Girls; Sexes not specified, 922; Youths and Adults, 2683: Total, 6071.

WESLEYAN MISSIONARY SOCIETY.

GAMBIA.

Bathurst: on St. Mary's Island, at the mouth of the Gambia—1821: and *Barra Point*—George Meadows, *Gen. Superint.*, John Bridgart — *Macarthy's Island*: Charles Knight, *Nat. Miss.* Communicants, 780—Teachers: Paid,

6; Gratuitous, 39—Schools, 3: Scholars: Male, 368; Female, 208—P. 10.

In the St. Mary's Circuit there has been much to encourage the toils of the Missionary. Peace and union in the Church, and renewed activity on the part of many of the Members, have

marked the whole course of the year, though the removals of some of the Members to Sierra Leone and the West Indies, and of others to the "better country," have prevented any increase in the number of the Societies. A boat having been purchased, the Missionary at St. Mary's will now have the opportunity of visiting several places hitherto beyond his reach, and he anticipates the best results from this arrangement. May it please God to grant him strength to labour! In M'Carthy's Island the progress of Christianity gives great encouragement to the Missionary. Several of those who have joined the Society during the year were previously either profane swearers or drunkards, sabbath-breakers, fornicators, and robbers, but have renounced their evil deeds. "Old things have passed away, and, behold, all things are become new." An alarm of war has somewhat interfered with the attendance on the Sabbath Services, but when the soldiers were forbidden to leave the barracks, Mr. May, at the request of the Commandant, preached to the troops within the walls every Sunday morning at eight o'clock. A great scarcity of food has been another source of trial, but it has not shaken the Christian character of the people, though it has interfered with their temporal comforts, and diminished the measure of their support to the cause of God.

[Report.

Several evils have crept in among our people of late, against which we have had to set our faces, and we have had some painful cases in which it was necessary to exercise discipline. But when we consider the state of ignorance and degradation out of which the people are but just emerging, the state of things around them, and the temptations to which they are exposed, the wonder is that such cases do not occur more frequently. There is every prospect of a great scarcity of food during the rainy season, and it is to be feared many of the poor people will suffer much in consequence, as prices of provisions have already risen about one third. During the last rainy season there was a great scarcity, and it is believed many persons in Bathurst and the neighbourhood literally died from starvation. The prospect for the present rainy season, I am informed, is still worse.

[Rev. John Bridgart.

SIERRA LEONE.

Freetown, with Out-Stations—

1817—James Edney, *Gen. Superintendent*, Richard Fletcher, Lionel D. Reay, Francis Teal, Robert Dillon—*Wilberforce, Aberdeen*, and Out-Stations: George H. Decker, *Nat. Miss.—York, Plain-tain's Island*, and Out-Stations: Joseph Wright, *Nat. Miss.* Mr. Robert Gilbert is at present absent for the benefit of his health. Mr. Teal sailed for Sierra Leone on the 24th of February, and Mr. Dillon on the 24th of March: he arrived there on the 17th of April. Communicants, 6399—Teachers: Paid, 57; Gratuitous, 276—Schools, 21: Scholars: Male, 2023; Female, 1834—P. p. 10, 288, 368.

The numerical returns from the several Circuits shew that the Lord continues to bless the labours of His servants in a remarkable manner. A net increase of more than two hundred members, and an equal increase in the number of scholars in the Day as well as in the Sunday Schools, a subscription of 126*l.* in aid of the funds of this Society, and sundry contributions to the Jubilee Fund of the British and Foreign Bible Society also, are facts which shew that the pulse of health is beating in the Churches in this Colony. The Circuit Reports generally convey the same impression. From the Freetown Circuit we are informed that in the places where the extensive renunciation of idols excited so much interest and feeling last year, the people had not relapsed: thus at Murray Town, the idolaters, who were recently brought into the fold of Christ, are steadfast and promising. They evince a strong attachment to the cause of the Redeemer, and shine as lights in the midst of their benighted neighbours. The Society at New Town West is the largest in the Colony, and its healthy and thriving condition has afforded ample cause of gratitude and joy. Many conversions have taken place, and there has been a visible improvement in the religious state of the members. The Public Services have been held of late in the large Schoolroom under Buxton Chapel, which has generally been well filled, and occasionally crowded to excess. Under the care of Mr. Reay, the Students have made marked progress in some branches of study; and their conduct, with few

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exceptions, has been most exemplary. "Many of them display a fulness of scriptural knowledge, and an acuteness in discriminating points of doctrine, which reflect the highest credit upon their industry and genius. The total number receiving instruction during the year has been fourteen, of whom twelve have been resident students, and two, who were upward of thirty years of age, have attended for improvement without being fully admitted. Five have been appointed to the charge of Schools within the district, and one has left for the Gambia. In addition to the usual branches of an English Education, the senior class have read parts of St. John's Gospel and the Epistle to the Hebrews in Greek, and, in Latin, Virgil's Fourth Eclogue. Three have excelled in working all the propositions of the First Book of Euclid. [*Report.*]

It is with the liveliest gratitude that we acknowledge the receipt of the supply of wearing apparel of various kinds, plain and very suitable indeed, sent for the poor and naked children of Sierra Leone, who are now growing up in ignorance and wickedness for the want of clothes in which to attend School. The kind friends of humanity and Christian Zeal who have sent out, or who are about to send out, garments, may rest assured that the things shall be judiciously distributed to persons really needy; and I am sure that the good which will follow will be great and lasting. [*Rev. Rich. Fletcher.*]

Though we have all had to endure more or less suffering from fever, yet, by the blessing of God upon our labours, His work has gone on, the preaching of the Gospel has been with power, and many souls have been saved. Connected with our Sunday Schools, we have now in operation a Library. Yesterday afternoon, at Congo Town, the foundation-stone of a new Chapel was laid, and the collection made on the spot amounted to *5l. 2s. 1½d.* [*The Same.*]

I bless the great Head of the Church that He is pleased to carry on His glorious work in the Circuit. At Hastings several idolaters have of late, through the influence of the Gospel, given up their idols, and are regularly attending the Means of Grace. One of them, John Dally, one of the oldest inhabitants of the place, and a notorious idolater, of upward of sixty years of age, and who seldom or never attended the Means of

Grace, was powerfully convinced of his sins and folly under the following circumstances. When one of his sons, I believe the eldest, fell sick, he repeatedly consulted his idol, offered many costly sacrifices to it, and after all the poor boy died. From that time the old man's confidence in his idol was strongly shaken; so that some time after he commenced attending our Chapel with two others. Their case having come under my notice, in my preaching on Sunday Morning, the 10th of July, I endeavoured to impress on the minds of the congregation the vanity of idols, and the folly of trusting in them; after which I rode on to Waterloo for the Evening Service; but on my return to Hastings, on Wednesday Morning, I was surprised to find the Schoolmaster brought me all the man's idols, stating that after I had left some of our Leaders had been to speak to him about his idols; that he begged them to take them all away, and throw them into the sea; that he was quite tired of them; and that they had deceived him long enough. The old idolater was ashamed of his gods. Glory to God for the victory of the cross! King Jesus, ride on, till all Thy enemies are subjugated to Thy sway! Amen.

[*Rev. Charles Knight.*]

Yesterday the beautiful new Chapel, called Buxton Chapel—after that great and disinterested friend of Africa, the late Sir T. F. Buxton—was opened for the service of God. It is a noble edifice, and highly creditable to the liberality, taste, and mechanical ability of the people of Sierra Leone. It is built of stone, and is eighty feet in length, by forty-six in breadth, and will accommodate upward of a thousand people. The exterior looks extremely well; indeed the building is quite an ornament to the town. The opening sermon was preached by the Rev. James Edney, from Mark ix. 2—7, service commencing at half-past ten o'clock. As Mr. Edney was ascending the pulpit, the children of the Schools selected to sing on the occasion, and the vast congregation, rose, and sang, with thrilling effect—

"Praise God, from whom all blessings flow," &c. After which the preacher gave out the hymn beginning,

"Lo! God is here! let us adore."

This hymn was sung by the people with heartiness and feeling. God was indeed

there, as every one must have felt, while the impressive Service of the Church of England was being read. [Rev. F. Teal.

At the close of the Morning Service on Thursday, the collection (including a donation of 5*l.* sent by His Excellency Governor Kennedy) amounted to 50*l.* 7*s.* 9*d.*; and the whole amount collected at all the opening services is rather more than 100*l.* The whole expense of the erection is considerably less than we had calculated, and the contribution toward the expense is considerably more than we had ever ventured to anticipate; the entire expense being 1665*l.*, receipts 1480*l.*, debt 185*l.* [Rev. James Kidney.

GOLD COAST, AND KINGDOM OF ASHANTEE.

Cape-Coast Town, with Out-Stations: 1835: Thomas B. Freeman, *Gen. Superint.*: John Ossu Anah, J. Solomon, *Nat. Miss.*—*Anamabu*, and Out-Stations: Timothy Laing, *Nat. As.*—*Domonasi* and Out-Stations: George P. Brown, *Nat. As.*—*James Town* (British Accra), and Out-Stations: Henry Wharton—*Kumasi* and *Juabin*: Joseph Dawson, *Nat. As.*—*Lagos*, *Badagry*, and *Abbeokuta*: Ebenezer A. Gardiner. Communicants, 1124—Teachers: Paid 84; Gratuitous, 26—Schools, 32; Scholars: Male, 946; Female, 296—P. 11.

First among the events of the year must be noticed the painful bereavement which the Society has sustained in the sudden death of one of its most valuable native Ministers, the Rev. John A. Martin, of the *Badagry* Circuit. He has been removed at a time when, according to human judgment, he could very ill be spared, and from a place which greatly needed him, and which he was well fitted to occupy. But it is the Lord! Mr. Gardiner proceeded to *Lagos* immediately on receiving the intelligence of Mr. Martin's decease, and remains in charge of the Circuit. During one of his visits to the interior, a civil war broke out in *Lagos*, in which the Mission House and premises were destroyed, and his books and some property belonging to the Mission were either burnt or plundered. The contentions at *Lagos*, which it is hoped are the dying struggles of the slave-trade, have interfered much with the operations of the Mission. But the small Society stands

fast, and since the School was re-opened the attendance has steadily advanced. Much is hoped for from the *Sierra-Leone* emigrants, who are said to be about to settle in the place in good numbers.

The most important circumstance in the history of the year is the opening obtained for the commencement of a Mission among the subjects of the King of *Dahomey*, one of the most powerful and sanguinary of the barbaric princes of Western Africa. The King has sent to Mr. Freeman, whom he knows, an earnest request to come and reside with him, stating that he looks upon him as one of his family, to whom he can open his mind. Great things may undoubtedly be looked for in connection with the success of this most important and interesting enterprise. It is hoped that a Schoolmaster may be found at *Sierra Leone* who can speak the *Poppoh* Language, and so be fit for immediate service in *Dahomey*. [Report.

Thanks be to God, that among the members of this Circuit all the fruits of righteousness are in healthy development. Many have believed, and are saved; many are inquiring; and here and there shines out the more exalted Christian, whose energy and vigour attest how deeply he has felt the powers of the world to come.

[Rev. T. B. Freeman.

The preliminaries for our voyage to the *Bight of Benin* being arranged, we, Messrs. Freeman and Wharton, embarked with the two *Dahomian* girls, *Grace* and *Charity*, on Sunday Morning, May 14, in a small schooner, from *Sierra Leone*, proceeding to *Badagry*, the captain of which vessel kindly engaged to land us at *Whydah*. Our vessel having arrived within a mile of the anchorage, a large and beautiful brig, built evidently for rapid sailing, dashed by us, and anchored directly opposite two canoes, and as close to the breakers as her safety warranted. Simultaneously with the movement of this suspicious-looking vessel, a line of hammocks, with awnings stretched over them, was seen issuing from the oil-sheds on the beach, and followed by swarms of men and women in perfect nudity. With the assistance of our telescopes, we saw distinctly the poor helpless wretches, with thongs fastened to their necks, driven along the beach to the place of shipment. Oh, how did our hearts ache as we gazed in silence on the touching spectacle before us! A little after mid-day the slaver had received her living freight, and before sunset she

W'caleyan Missionary Society—

had disappeared in the distant horizon. Our first Sunday, May 21, at Whydah was marked by the shipment of another cargo of slaves! The paths to the beach were all stopped by the Portuguese very early in the morning, and by ten A.M. FOUR HUNDRED AND FIFTY HUMAN BEINGS WERE riven from their homes, and embarked on the mighty deep for a far distant land, where a grinding bondage awaits the majority of them! Oh, when will this accursed traffic come to an end! I learnt that the brig which we saw shipping slaves on the morning of our arrival took away 650. Four of the wretched beings were drowned on their way to the vessel, having leaped from the canoe into the sea, declaring by their act that they preferred death to slavery in a strange land. A poor female, who had given birth to a child a day or two before, was inhumanly torn from her infant, notwithstanding her entreaties, and sent on board the slave-ship. These are some of the horrors associated with the African slave-trade as it is at the present day.

Having made the necessary arrangements, we started from Whydah on Friday, May 26. Our party consisted of Messrs. Freeman, Dawson, and self, the two girls, Grace and Charity, Madiki, (the English and Dahomian interpreter,) and the usual number of carriers. Immediately on our arrival, Mr. Freeman despatched a messenger to His Majesty, acquainting him with our approach to the capital. At midnight I was awakened from a sound sleep to hear the delivery of a message from the King, which was, that we were not to await breakfast the next morning, but to proceed quickly on to Abomi. Accordingly, at half-past six we commenced the last stage of our journey, and in two hours arrived at our destination. We had, of course, to endure the customary ordeal of a fatiguing public reception, which lasted fully three hours, after which we were ushered, with much ceremony, into the presence of his sable Majesty. Mr. Freeman having introduced me to him, he kindly shook hands with us, and expressed his thanks for our visit. He was particularly courteous to Mr. Freeman, whom he repeatedly designated his "old friend." The two girls were then presented to him; but I was much struck with the coldness with which he seemed to receive them. After an hour's conversation, we rose to take our leave. The King also rose from the reclining pos-

ture in which he remained during our interview, and escorted us a part of the way to our quarters, when he again shook hands with us, and returned, followed by several hundreds of attendants.

We had, subsequently, several interviews. I was delighted to hear His Majesty express his anxious wish to suppress entirely the slave-trade in his dominions, so soon as it can be accomplished consistently with the support and prosperity of Dahomey. On this subject he has addressed a Letter to Her Majesty the Queen of England, which I trust will be favourably entertained. His ready assent to the establishment of a branch of our Mission at Whydah is matter for devout thankfulness to every friend of Africa.

We returned to Whydah on Wednesday Evening, June 14. During our absence, two additional cargoes of slaves—ONE THOUSAND odd—were shipped by the Portuguese, making altogether, since our arrival, upward of TWO THOUSAND souls. That the traffic in slaves, in Whydah and its vicinity, has of late received a fresh impetus, is painfully true. Within the last fortnight or three weeks, I am credibly informed, another brig sailed with SIX HUNDRED. On Saturday, the 17th, we turned our faces homeward. [*Rev. H. Wharton.*]

I was conversing one evening with an old chief on what I consider the bad economy of trading in slaves for the foreign market; but while I was anxiously striving to simplify the ideas which I wished to convey to his mind, I saw, to my astonishment and chagrin, that he had gone fairly off to sleep. Mr. Dawson, who, with Mr. Wharton, sat by and witnessed my vexation at this incident, said, "As long, Sir, as they can sell their slaves at Whydah at two hundred dollars each, you may as well talk to the winds as attempt to reason them out of the practice." And the remark was, alas! too true.

The revival of the slave-trade is owing chiefly, I presume, to so many of Her Majesty's cruisers having been removed from this coast on account of the war with Russia; and oh, will not the cries of these poor sufferers ascend into the ears of the Supreme Governor of the universe against that potentate, who has distracted the attention of England from her great work of mercy on the coast of Africa?

Arriving at Abomi, we were most kindly and cordially received by the King and his people; and, during our stay, had some long interviews with the King. He

seemed easy of access, and patient and courteous in conversation; and for a person in his position, surrounded by so much darkness and error, we had to put some rather trying questions to him, and especially so in reference to the shipping of the slaves which we had witnessed at Whydah.

At these interviews he expressed the warmest possible friendship toward Her Majesty Queen Victoria and her subjects, and the most anxious concern to enjoy closer intercourse with England. Our business closed as satisfactorily as we could hope for; for the African despot has evidently an instinctive dread of education; and the experience of some years past has taught me that, in general, whenever he consents to it, he does so not

from any good feelings toward it, separately considered, but from some combination in his mind of political motives, self-interest, &c., connecting itself with intercourse, or desired intercourse, with Europeans. Thus, the King of Dahomey, I presume, deems our Mission of importance to him—our having a Station at Whydah as highly desirable as a connecting link and means of intercourse betwixt himself and the British Government and people. [Rev. T. B. Freeman.]

On his way home Mr. Freeman made arrangements for a School at Little Popo, and found Ahguay to be a place deserving special attention.

BAPTIST MISSIONARY SOCIETY.

FERNANDO PO.

Clarence—1841—Diboll: Wm. Smith, Joseph Wilson, *Nat. As.*; 3 *Nat. Teachers* — *Cameroons*: 1843: Alfred Saker: T. H. Johnson, S. Johnson, T. Horton, *Coloured As.*—*Bimbia*: 1844: Joseph Fuller, *Col. As.* Mr. Diboll and family reached Clarence on the 25th of June. No returns are given of Scholars in the last Report—Pp. 11, 12.

God has continued to pour His blessing on the work at these Stations. During the year 22 persons have been baptized. Three members have died and two only excluded. The Churches are in a healthy state. The Sabbath and the Infant Schools are also flourishing, but not the Day School. [Report.]

I baptized five here, and then, on returning to Cameroons, seven others, and last Sabbath week three at Bimbia; in all fifteen. Those at Bimbia have been long held back; but when there last I consented to their admittance with much more confidence than I would twelve months since. And thinking it would afford our young friend Fuller some pleasure to baptize those he has so long been teaching, I bade him go into the water, and I doubt not but it was equally gratifying to the converts. In the afternoon I received them into the Church with the earnest prayer that the little one may become a thousand. In a more recent note, I think I mentioned a considerable

increase in the inquirers here; although many Letters have reached me at Cameroons, telling me of changes in many, yet I was not prepared to witness the widespread influence of the Word among the young. The young give brighter hopes for the future than have hitherto been indulged. The whole generation, from sixteen to twenty-two years, seems to be in some measure moved. How much will result in genuine conversion to God time must reveal. I have just completed to the Acts of the Apostles, and forward a copy. Our printing paper will be all used before we have gone through Hebrews, which will be about January, unless I allow the press to stop. How shall I obtain more? [Mr. Saker.]

On the arrival of Mr. Diboll and family, Mr. Saker, writing to the Secretary, says—

You had prepared me for our brother's age, but I was not prepared for one with so much vigour. I quite approve of the decision of the Committee in sending him, even so far advanced in life. Although your former Letter had made me a little fearful on this matter, at first sight I felt a conviction, which has since been increased, that he will live. So far as I have seen of our dear brother, in his spirit, piety, earnest desire for the salvation of souls, his apparent aptitude for giving that instruction which is especially called for, and the heartiness with which he seems to enter into our labours, all gratify me, cheer me. The feeling grows on—he is just the brother my spirit has

with regard to the propriety of sending out Missionaries from Great Britain to Old Calabar direct, in which it is recommended that men should be chosen between the ages of 20 and 30, of healthy constitutions, and calm and even temper-

ament of mind; and that they should be permitted to return, should they wish it, after being there three years, to return to Africa or not as circumstances of health may suggest. [Report.

AMERICAN MISSIONARY SOCIETIES.

Baptist.

LIBERIA — *Bexley*, six miles above Edina, which is the southern extremity of Liberia: J. S. Goodman: John Vonbrunn, *Nat. Preacher*; 2 *Nat. As.*—*Little Bassa*: L. Kong Crocker, *Nat. As.* The Rev. H. B. Shermer, and Mrs. L. G. Clark are in America. Mrs. Shermer died on the 23d of September, and Mrs. Crocker on the 23d of November. Mr. Goodman has been compelled to take a sea voyage. Communicants, 17—Scholars, 31—P.

While the Mission is thus broken, the Church under its care, and the Schools, have generally prospered: the Church is indeed feeble and spiritually weak, needing careful oversight, and perhaps some discipline. The religious services conducted by the two Assistants are very encouraging, their congregations good, and their zeal active and commendable. Many of the children in the School manifest a love for study and self-culture

[Report.

Board of Missions.

GABOON — *Baraka*: William Walker: Henry A. Ford, M.D., *Physician*; 1 *Nat. As.*—*Olandebenh*: Ira M. Preston: 1 *Nat. As.*—*Nomba*: 1 *Nat. As.* Messrs. Albert Bushnell, Jacob Best, Epaminondas J. Pierce, Hubert P. Herrick have recently joined or returned to the Mission. Mr. and Mrs. Wilson, by the recommendation of their medical adviser, have relinquished their connection with the Mission.—Pp. 13, 14.

The Mission has been too weak to effect any important changes. Only two Stations were occupied after the return of Mr. and Mrs. Best to America till the arrival of the reinforcement. The Boarding School at Baraka, under Dr. Ford's

supervision, seems to be successful. The way appears to be prepared for operating on the Pangwes, and Mr. Preston has commenced to itinerate among them.

[Report.

As a Mission we have been favoured in health, and are pursuing our ordinary labours with the usual encouragement.

[Mr. Bushnell—June 1854.

Episcopal.

CAPE PALMAS—*Mount Vaughan*—1836—John Payne, D.D., *Bishop*: E. W. Hening, C. Colden Hoffman, J. Rambo, E. W. Stokes, Samuel V. Berry: Wm. Wright; Sophia M. Smith; 10 *Nat. As.* Communicants, 80—Scholars, 200. There are Stations at *Fishtown*, *Rocktown*, *Cape Palmas*, and *Ca-valla*—P. 14.

At all these points the Stations and native Boarding Schools are, or have been, maintained with some good degree of regularity. The average attendance of scholars has been over 100, and the number instructed in the way of salvation at least 1000. Day Schools are and have been taught. Sunday Schools, composed of boarding-scholars, and children from heathen towns, have been another means of good. The Gospel has been, and is still, preached to nearly the whole Grebo Tribe, numbering a population of some 25,000; beside which, a Congregation in the colony of Maryland, in Liberia, has been supplied with stated Services. More than 100 have been admitted to baptism, or having previously received this rite, been enrolled as Communicants of the Church. Some of these have apostatised; others have died in the faith; while about 80 still remain members of the Church militant. A high school has been established at Mount Vaughan, "Maryland, in Liberia," for training Colonist Teachers and Missionaries. Six youths have been hitherto supported at an expense of 75 dollars each per annum. For the present year the number will be

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ten. Some fifteen or twenty other colonist children are admitted as day scholars. A Female Colonist Day School is also in operation at Mount Vaughan, with an average attendance of 45 to 50 children. A native dialect (the Grebo) has been reduced to writing, and many portions of the Scriptures, and other books, published in it. A printing press is in operation, from which, beside other publications, a small Missionary Paper is issued. One of the most important fruits of the Mission is a wide-spread conviction of the truth of Christianity in the native mind, and an expectation that, at no distant time, it must supersede the religion of the country. One neat, substantial stone Church edifice in the Colony (St. Mark's) will be ready for consecration during the present year. "The Church of the Epiphany," at Cavalla, is in course of erection, the funds for it having been contributed some time since. Means have likewise been furnished for erecting a third Church at Rocktown. There are in the Mission two Colonists and three native candidates for Orders.

The Mission at Cape Palmas may be considered as established, and possessing all the elements necessary to expansion in this vicinity. And here there is, doubtless, ample scope for the employment of scores of Teachers, Evangelists, and Pastors. But the rapidly growing settlements of Liberia Proper demand our care in building up their social and political institutions. And, further, it is now very generally admitted that Africa must be evangelized chiefly by her own children. It should be our object to prepare them, so far as we may, for their great work. Convinced of the indications of Providence in this direction, and of the ability and disposition of the Church to sustain any proper measures which may be adopted, I have ventured to suggest the opening of three new Stations, in connection with the Mission—Monrovia, the capital of Liberia; Bassa Cove, eighty miles to the south-east of Monrovia; and Sinoe, about half way between Bassa Cove and Cape Palmas, and some ninety miles from each.

While it is proposed thus greatly to extend the operations of the Mission, by opening new Stations, those already established are not by any means to be weakened, or interfered with.

[John Payne, Bishop at Cape Palmas.

Methodist Episcopal.

MONROVIA DISTRICT: F. 'Burns—*Monrovia*: P. Coker, H. B. Matthews, G. Simpson. For the natives in and near Monrovia, one to be supplied—*New Georgia, Virginia, and Kentucky*: P. Groce, E. W. Diggs—*Clay Ashland and New Orleans*: J. M. Moore—*Upper and Grand Caldwell Circuit*, including Upper and Lower Caldwell: J. W. Roberts, O. Richards—*Millsburgh*: A. Her-ring. *New Golah Mission*: W. P. Kennedy—*Heddington and Robertsville*: J. Byrd—*Cape Mount*, one to be supplied—*Marshall*: H. H. Whitfield. Communicants, 645.

GRAND BASSA DISTRICT: J. G. Thompson—*Edina and Lanesboro'*: J. G. Thompson—*Buchanan and Fishtown*: S. J. Matthews—*Peter Harris's*: one to be supplied—*Upper and Lower Bexley*: J. W. Harland—*New-Cess Mission*: one to be supplied. Communicants, 139.

SINOE DISTRICT: B. R. Wilson—*Greenville, Blue Barra, and Davistown*: B. R. Wilson—*Louisiana and Readsville*: W. H. Tyler—*Lexington and Farmersville*: J. L. Morris, W. B. Montgomery—*Calher's Hill and King George's*: D. Ware. Communicants, 185.

CAPE PALMAS DISTRICT: J. S. Payne—*Mount Emory Circuit*: J. S. Payne, E. D. Taylor—*Gillibo and Barraka*: one to be supplied. Communicants, 197—P. 14.

The Minutes shew an increase of 119 members over those of last year. The intelligence from Liberia is favourable. [Report.

Presbyterian Mission.

LIBERIA—*Settra Kroo*: 1841: Among the Kroo People, nearly midway between Monrovia and Cape Palmas: Washington McDonough—*Monrovia*: 1842: Harrison W.

Ellis: B. V. R. James—*Kentucky*: H. W. Erskine—*Sinoe*: James M. Priest—*Corisco*: an Island about 20 miles from the Western Coast—George W. Simpson, James L. Mackey. Communicants, 120—Schools, 7; Scholars, 250—P. 14.

All the Churches have increased in the number of their members. One of the Schools is a Classical Institution (the Alexander High School) and is in a flourishing condition, and is doing as much for the moral, social, and intellectual improvement of this infant republic as any Institution that has ever been established in that country. The Missionaries at Corisco have enjoyed good health. Mr. Mackey has penetrated the country to the

distance of 150 miles, and has brought to the knowledge of the Church a new and most inviting field for Missionary Enterprise; and the Board hope that the day is not far distant when the blessings of the Gospel may be extended from this point to the very heart of this great continent.

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Southern Baptist Convention.

Cape Palmas—B. J. Drayton: Mrs. Drayton, *Fem. As.*—*Sinoe*: R. E. Murray: Mr. and Mrs. Lewis, *Teachers*—*Edina*: J. H. Cheeseman: G. S. Day, and one other *Teacher*—*Bexley*: John Day, Joseph Harding: 2 *As.*—*Junk*: Solomon Page, *Teacher*—Pp. 14, 15.

AMERICAN COLONIZATION SOCIETIES.

American Colonization Society.

At pp. 15, 16 of our last Survey, and in many of our preceding Surveys, we have laid before our Readers the Origin, Resources, Natural Products, Character of the Climate and Soil, and the Produce which is now being raised in the Colony of Liberia. We have also given information in reference to the internal government of the State, and the laws which have been adopted. We now lay before our Readers the principal part of the last Report which was read to the Members of the Society at the Annual Meeting.

The receipts of the Society for the past year were 82,454 dollars. The expenditure has been more; so that the Society is now upward of 20,000 dollars in debt.

We have sent 783 emigrants to Liberia during the year. The most interesting part of them was a family sent by Montgomery Bell, of Nashville, in the "Gen. Pierce," which sailed from Savannah December 16th, consisting of a man and his wife, and thirty-six children and grandchildren. Mr Bell gave them a good outfit, paid their expenses to Savannah, and gave us 2000 dollars toward their colonization. He has a large number more of whom he wants to send in our next vessel about eighty, and he is

willing to give them a good outfit, pay their expenses to the port of embarkation, and one-half the amount necessary to transport them to Liberia, and support them there six months. And we are looking out for some generous friend to give us 2400 dollars to pay the other half: so that this interesting company can sail in one vessel on the 1st of April. They are the "iron men" of Tennessee. Gen. Bell has long been known as one of the largest manufacturers of iron, and his slaves have been his only workmen. They thoroughly understand the business, and are men of high moral character, who would be an acquisition to any country.

If we are not entirely mistaken in our calculation, this family of Mr. Bell's will be an element in Liberia's history and operations of the most valuable character; for iron ore is found there in great abundance and of remarkable purity.

The history of Liberia, the past year, has been such as should encourage us to press forward in the work. Peace with the natives has prevailed; Schools have been multiplied; the Churches have been blessed; the great law of progress is manifest. Liberia now is not exactly what it was at any period you may select in its past history.

The commerce of Liberia has been increasing. Her independence has been formally, honourably acknowledged by five of the leading Governments of the world—England, France, Prussia, Belgium, and Brazil: she is fairly entitled to form treaties and establish interna-

American Colonization Societies—

tional relations which shall regulate the trade between her vast interior and the markets of the world.

Already has this opening field for commercial enterprise attracted the attention of other nations. The regular merchantmen engaged in that trade being insufficient to its demands, a line of steamers under contract with Her Majesty's Government has been established, and run once a month from London, touching at Liberia. Four powerful steamers, of nine hundred to one thousand tons each, are on the line—the "Forerunner," "Faith," "Hope," and "Charity"—names appropriate and significant. Another line from Liverpool has just been started. So that now Liberia has a steamer from England twice a month.

The English Government, with a wise reference to the extension of her commerce on that coast, admits camwood, palm-oil, and its other great staple products free of duty. Consequently, the English Trader can always give a higher price for these articles than the Americans can.

The Liberian can order by the British Steamers whatever goods he wants from London or Liverpool, and have them in his store in six or eight weeks after the order is issued; while to obtain the like goods from an American Port requires at least the same number of months.

Under these circumstances it is not to be wondered at that British Commerce is increasing on that coast with unexampled rapidity, and that American Commerce has to struggle hard even to maintain its present limited existence.

The present resources of the Society are entirely inadequate to the work on hand. The time has now arrived when enlarged improvements must be made in Liberia. The increasing numbers who desire to emigrate demand enlarged facilities of transportation. Why, then, should not one vigorous effort be made to place at the control of the Society a first-class steamer, capable of carrying both freight and emigrants, and of making four voyages a year? The first line of British Steamers was enabled to start by the English Government giving them a contract to carry the mails. Let the United States Government give this Society a mail contract on the same generous terms allowed to other steamships, and then among the liberal friends of co-

lonization we can raise the money to build and equip a steamer.

The 2400 dollars required was left at the office on the morning after the Meeting by a friend from Massachusetts.

Pennsylvania Colonization Society.

In a report of the Society a summary and retrospect of its proceedings is given: we now lay an abstract of it before our Readers.

This Society was organized in the year 1826, and was chartered in 1830. It has sent from this State to Liberia 167 emigrants, of whom 35 were sent during the year 1853.

The company of thirty-five sent from this State the past year was one of the largest, most intelligent, enterprising, and best organized of coloured people ever sent by the Colonization Society to that Republic. They have selected their homestead, some thirty miles from Monrovia, up the St. Paul's River, in a beautiful and healthy region of country, well watered, well timbered, rich in mineral wealth, and possessing a soil of great fertility. The Pennsylvania Society aided this company of emigrants by its own voluntary funds, in securing to them a steam engine, saw mill, and other machinery.

Beside those emigrants sent to Liberia from this State, by the Pennsylvania Society, this Society has also sent 492 emigrants from other States, most of whom were slaves, whose freedom was thereby secured to them in the Republic of Liberia. Of this number 38 were sent out by the Society during the past year, all of whom being slaves, and whose freedom, on their going to Liberia, has been secured to them by this Society establishing them in that Republic. The Pennsylvania Colonization Society has therefore sent to Liberia, in all, 659 emigrants—167 from this State—35 of whom the past year, and 492 from other States, mostly slaves, of whom 38 were sent the past year.

The Colonization Society gives the passage, furnishes provisions and medical aid, with a comfortable house, for the first six months, and longer, when necessary, to each and every emigrant going to the Republic of Liberia, beside the gift

of a homestead of five acres of land to a single person, and ten acres to a colonist who has a family.

The Pennsylvania Colonization Society occasionally has received very large bequests. We will state an instance. Elliott Cresson, Esq., who was for a number of years a Vice-President of the Pennsylvania Society, and wholately deceased, willed 10,000 dollars for the purpose of Episcopal Missions and Schools at Port Cresson, in Liberia, in Africa; also 1000 dollars to the Pennsylvania Colonization Society.

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Kentucky Colonization Society.

At the Annual Meeting of the Society it was stated in the Report—

That 74 emigrants were sent from Kentucky to Liberia during the year. They went from nine counties in the State. Five of the emigrants were over forty-five years of age, and six were under five years. Many of them could read, and several could read and write. And as an evidence of the increased interest in the cause among the black population, the Society will have to send by two expeditions from Kentucky, one in May next, and the other in November or December next. Thirty-eight have already made application for the May expedition, and thirty are to go in December. The Society has now a memorial before the Legislature, asking for 5000 dollars a year for five years, to take free negroes in Kentucky, who apply, to Liberia. Many petitions have been sent from various counties, asking that body to grant the request.

The Condition of the Colony of Sierra Leone.

“Godliness is profitable unto all things, having the promise of the life that now is.” This true saying of God finds a striking confirmation in the history of Sierra Leone. Originated by motives of pure Christian Philanthropy, sustained through many struggles for life by a constant recourse to the same motives, and sedulously cultivated as a field of Evangelical Labour, it has at length, by the blessing of God upon those labours, and the fostering care of a paternal Government, become a prosperous colony, and its continued advancement is a fitting theme of congratulation to all the true friends of Africa. In support of these views, the Committee quote from the last Report on the state of Her Majesty’s colonial possessions, the concluding paragraphs of a Despatch addressed to the Secretary of State for the Colonies by Governor Kennedy. “I have no hesitation in saying that the Colony is making progress safely and rapidly. Many of the native population and Liberated Africans are doing profitable, safe business, and competing successfully with the European Merchants and traders. The improved habits, the increased comforts, and investment of capital, by the native population, are all highly indicative of prosperity and progress. The absence of serious crime is also very remarkable. In no part of the world have I seen the Sabbath Day observed with more decency and decorum. Crime is repressed, and order maintained, in Free Town, containing a population of 16,000 persons, by one police magistrate, one police superintendent, and seventy-five policemen. This latter fact,” His Excellency continues, “speaks more for the orderly habits and disposition of the people than any comment I could offer. Encouragement, and, above all, good example, are all the people require to enable them to fulfil the high intentions with which this colony was established.”

[Church Miss. Soc. Report.]

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South Africa.

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BIBLE, TRACT, AND EDUCATION SOCIETIES.¹

BRITISH AND FOREIGN BIBLE SOCIETY.

THE remittances of the South-African Auxiliary at Cape Town amount to 400*l.*, of which 200*l.* was free, and 200*l.* for Scriptures; and 5196 Bibles and Testaments in

Dutch and English have been ordered. About 2000 copies have been distributed in Cape Town, out of 4214 volumes which have been issued from the dépôt—The *Graham’s Town* Auxiliary has

British and Foreign Bible Society—sent 129*l.* 10*s.* 6*d.*, and ordered a further supply of Scriptures. From Kuruman, in South Africa, specimens have been received of portions of the Old Testament in the Sechuana Language, the translating and printing of which is in progress by the Rev. R. Moffat and his fellow Missionaries—P. 16.

CHRISTIAN-KNOWLEDGE SOCIETY.

The Board has granted for South Africa 357*l.* 16*s.* 11*d.*, for each of five years, being the dividend on the Rev. R. Canning's bequest, making altogether nearly 1790*l.* in aid of Missions to the Heathen in South Africa. To the Bishop of Natal has been voted a grant of 500*l.* toward the completion of the Cathedral Church of Pieter Muaritzberg, on the condition that an additional sum of 500*l.* be raised in the colony to meet it. And a grant of 250*l.* toward the erection of the chapel school-rooms and dwelling-houses connected with the first Missionary Institution of the Church of England among the Zulu Population of Natal. The Bishop stated that a sum exceeding 1000*l.* had already been expended in fitting out from England this important Mission with all the requisites for beginning their great work. Also the Board granted six sets of Books for the performance of Divine Service. Books and Tracts, in Dutch and English, value 15*l.*

The Bishop has brought under the notice of the Board a manuscript Zulu-English Dictionary and requested the Society's assistance in its publication for the purposes of the Mission. It was agreed to place at the Bishop's disposal an edition of 500 copies, the outlay for the work not to exceed 50*l.*; and the Board has granted 25*l.* toward the erection of a small Church in the lower end of Pieter Mauritzberg.—The sum of 200*l.* was placed in

the hands of the Bishop of Graham's Town for Church-Building purposes—P. 16.

RELIGIOUS-TRACT SOCIETY.

A grant of 48 reams of paper has been made to the *Cape-Town* Society, which has made a remittance of 40*l.* for Books sold.—A grant of 14,000 Tracts and Children's Books has been made to the Tract and Book Society recently formed at *Graham's Town*; and 5700 Tracts have been granted to friends for distribution—Pp. 16, 17.

EASTERN-FEMALE EDUCATION SOCIETY.

Cape Town—Miss Asten has charge of the Rev. J. Stigman's Juvenile School. On the books, 200; in attendance, 150 children. By the assistance of two monitors, whom the Committee have agreed to pay, with the view of securing permanent help for her, they hope she will have increasing satisfaction. The Infant School, of which Miss Asten formerly had charge, now assembling about 120 children, is instructed by a girl trained in the School. Miss Tunstall has dissolved her connection with the Society by her marriage with the Rev. W. Thompson; but there is no diminution of her interest in the work in which she laboured with eminent fidelity and success for thirteen years. Her Schools are still under her active superintendence, while taught by a clever master; and the Committee have granted to her the same sum for the payment of two monitors, as in former years. Her present position rendering her well acquainted with the wants of various Mission Schools in the colony, supplies of clothing and work-materials have been committed to her disposal for Schools at the *Kat River*, *Bethelsdorp*, and *Port Elizabeth*. Miss Henry's connection with the Society was also dissolved by her marriage, very soon after her arrival. A small grant has been made to assist in the payment of monitors in the Rev. G. Morgan's School.

Alice Town, Caffraria—The arduous labours and painful privations endured by Miss Harding, in her self-denying efforts to assist the poor perishing natives during the war, so seriously told upon her health that the Committee have sanctioned her return to her native country.

Crudock—A grant of books, maps, and pictures, for a School in which 70 children of different native tribes attend, "will render it delightful," writes Mrs. Taylor,

"to commence teaching again with such valuable help."

—P. 17.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

UNITED BRETHERN.

Br. and Sr. Brentel arrived at Cape Town on the 1st of October 1853, on their way to a visit to the Brethren's Stations in South Africa, and reached England again on the 6th of September 1854. We learn from all the Stations that Br. Breutel's visit has been attended with blessing, both to the Missionaries and to their Congregations. Br. and Sr. Meyer, Br. Marr, Sr. Emilia Bonatz are on their way to Africa.

Groenekloof: 40 miles North of Cape Town—1808—*Brn. C. F. Franke, S. Christensen, A. H. Jan-nasch, Bauca.* Communicants, 367—Baptized: Adults, 231; Children, 589—Under Instruction, 1332—Pp. 17, 18.

At daybreak we continued our journey, and at nine o'clock we arrived at Witte-zand, where a Chapel has been lately built and opened for service. It is a very simple structure, consisting of four walls and a thatched roof. But if the light burns brightly, it matters little whether the candlestick be plain or ornamental. Here we were welcomed by the schoolchildren, a great portion of the Groenekloof Congregation, who arrived in companies on foot and horseback, and by all the Missionaries. Shortly after, the procession moved on, presenting a most picturesque appearance. The children handed bunches of the finest heath into our waggon. Our road lay through a plain, without trees, but covered with bushes and beautiful flowers. Groenekloof is situated like an oasis in this sandy desert, and is shaded by large European trees. The Church and dwelling-houses look beautiful in the midst of the surrounding green. Cleanliness and comfort are everywhere visible. Our room for a long time remained full of coloured people, who came to welcome us. In the evening, we were presented to a numerous as-

sembly in the Church. The coloured Schoolmaster, a pupil of our Training School at Genádenal, played the organ, and the singing of the Congregation was very good. I felt as if I were in the midst of one of our German Congregations. The next day we held our first Conference. Love and concord reign in the midst of our brethren and sisters. In the afternoon, Dr. Bauer was betrothed to Sr. Stein, and in the evening the Church was crowded. I addressed the meeting, and Br. Franke acted as my interpreter.

[*Br. J. C. Breutel,*

On September 7, three young persons belonging to our Congregation lost their lives by drowning. They had gone to the neighbouring shore for the purpose of fishing. One of the party was saved, but he saw his companions go down, without being able to afford them any assistance.

[*Br. C. F. Franke*

I and my family visited Goedverwacht in February, and on the Saturday afternoon people came from all quarters across the high mountains, in order to attend the Evening Service, and there was scarcely room for all. But on Sunday the number was so large, that above thirty had to stand on the broad step in front of the house. The building is quite filled by 200 hearers. I preached twice, baptized a child, and concluded the day with singing and prayer. On Monday forenoon I kept the School, and was much pleased with the children.

[*The Same.*

Genádenal: 130 miles E by N of Cape Town; with an Out-Station at *Kopjes-Kasteel*—1736; renewed, 1792—*Brn. C. R. Kolbing, D. W. Suhl, F. W. Kuhn, P. H. Brauer, F. T. Heinrich, Roser, Dan, Schárf, Físch, Hartman.* Communicants, 963—Baptized: Adults, 418; Children, 1094—Under Instruction, 3050—P. 18.

Early on the morning of the 31st of October the news reached us that Br. and

United Brethren—

Br. Breutel were approaching. The members of our Mission Family, and a number of Hottentots, immediately set off to meet them. In the evening we had a solemn meeting for praise and prayer, at which Br. and Sr. Breutel were present. On this occasion Br. Breutel held an address, and delivered the kind salutation of the Church at home to the Brethren here. Our Congregation is much pleased with this visit; and many have expressed their gratitude with tears in their eyes, saying that they felt themselves quite unworthy of a visit from one of the Elders of the Church. To us Missionaries, this visit is highly cheering and edifying.

[*Br. C. R. Kolbing.*]

Among the cheering evidences of the blessing attending our labours, I may mention, not only the happy departure of many faithful followers of Jesus, some after patient suffering from protracted illnesses, but also instances of repentance of sinners unto life, confirmed by a spontaneous confession of past sins, and by a Christian walk and conversation.

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

We had not expected to find the settlement of Genádendal either as large or as beautiful as it really is. The neat-looking Mission Premises are shaded by very large and stately oaks, which you learn to appreciate after having travelled several days through a district totally void of trees. The gardens, which are well stocked with excellent vegetables, as well as with orange, peach, and rose-trees, afford sustenance to the body and pleasure to the eyes. A fine plantation of forest-trees surrounds them. Genádendal is a proof of what industry can effect in South Africa, where an ample supply of water can be obtained, and in a locality in which the temperate and the torrid zones seem to join hands. It may indeed be justly termed a garden of the Lord—the Herrnhut among our Mission Settlements. The Congregation numbers about 3000 souls. The Chapel is always well attended. We were most cordially received by our dear fellow-servants. Shortly after our arrival, Mr. Mackay, the Civil Commissioner of Caledon, the chief town of this district, called here, for the purpose of introducing himself to me, and of expressing his esteem for our Missionary Labours. He is one who values our Settlements, considering them a blessing to the country by means of their industrial pursuits. [*Dr. J. C. Breutel.*]

I am happy to say that Br. Breutel's health is so much improved, that he has been able to bring his labours among us to a close. On May the 25th, being Ascension Day, he ordained the Brethren Roser and Hartman, deacons, and on June the 4th, Whit Sunday, the Brn. Suhl, Kühn, and myself Presbyters of the United Brethren's Church. On both occasions Br. Breutel delivered very impressive addresses.

[*Br. C. R. Kolbing.*]

Beside the Training School we have a Boys', Girls', and an Infant School, the three last being under my more especial charge. The number of children is about 290. Their ages vary from three to five. The average attendance is 240. They learn texts of Scripture, and verses out of the Hymn Book, work out sums in arithmetic, and at intervals engage in manual exercise. The Girls' School is kept in the forenoon from nine to twelve; that of the boys in the afternoon, beginning at one o'clock. The number of boys on the books is 242; of girls, 235. The average attendance of each is 120.

[*Br. Kühn.*]

Elim: about 60 miles from Genádendal, and near Cape Aiguilla: with Out-Stations at *Hout-Kloof* and *Duinfonteyn* — 1824 — J. J. Müller, A. Lemmert, Stolz, Carl Nauhaus. Communicants, 348 — Baptized: Adults, 195; Children, 446 — Under Instruction, 1241 — P. 18.

The Girls' School here, which I have had under my direction for seven years, continues to proceed favourably, and, amid many trying experiences, there is much to encourage and cheer me. Since Easter, I have enjoyed the assistance of an efficient Teacher, in the person of Ernestina Engel, who evinces a real affection for the children.

Last week we conversed with the Communicants. Many expressed themselves in a manner which truly edified me. Thus, one man, "a true Israelite, in whom there is no guile," remarked, "When I am folding my sheep, I often experience a heavenly joy. Though quite alone, I do not feel lonely, for I have sweet intercourse with my blessed Saviour, and I then experience His gracious presence and His peace." This man was tried some years ago in the furnace of affliction. At one time he lost twenty-seven head of cattle; and, within a year and a half's time, he

was called to surrender four promising children into the hands of Him who had given them. These trials he bore with a Job-like patience and genuine Christian Resignation.

[*Dr. A. Lemmerz.*]

Enon: on the White River, near Algoa—1818—Joseph Lehman, C. F. W. Klinghardt. Communicants, 93—Baptized: Adults, 52; Children, 128—Under Instruction, 281—Pp. 18, 19.

I cannot adequately express to you and our kind friends in England the gratitude which ourselves and our poor Hottentots feel for the Christian Charity which we have experienced in our trouble and affliction. May the Master whom we serve in common reward our benefactors graciously! We continued to afford support to the Hottentots up to the 31st of July, when, finding that the farmers had returned to their former habitations, and were anxious to obtain labourers, we considered it the best to leave off giving further assistance, though our people felt the pressure of the times very severely.

Many of our fields, I regret to say, cannot be got ready, in consequence of the want of oxen, which the Caffres carried off. Last month I sent in a report to the Governor, through our Civil Commissioner, shewing the loss which the Mission and our Hottentots had sustained by the capture of our cattle. It amounts to no less a sum than 110*l.* 3*s.* 6*d.* His Excellency gave us to understand that he had no means for compensating this loss, but that we must bring the affair before the Legislative Assembly, which is about to be convened. Mr. Juritz has promised to look after this business for us.

I am happy to be able to say that our Services are well attended. Yet the evil consequences of the war are still perceptible, nor are they likely to be removed for some time to come. Help us to implore our gracious Lord to vouchsafe His blessing to what we may undertake in His name, for the benefit of our poor and much-tried flock.

[*Dr. Jos. Lehman.*]

The Congregation appears again to be promising a richer harvest than for some years past. The times of adversity and trial have had their salutary effect. Upon visiting the inhabitants in their houses, I was able to satisfy myself that the labour of our brethren is not in vain in the
Jan. 1855.

Lord. They are working with great faithfulness both in spiritual and in temporal things.

[*Dr. J. C. Breutel.*]

TAMBOOKIES AND HOTTENTOTS.

Shiloh: on the Klipplaat River—1828—*Brn.* J. A. Bonatz, E. H. Kschischang. Communicants, 61—Baptized: Adults, 20; Children, 119. In the Schools, 140—Under Instruction, 638—P. 19.

I am thankful to say that Br. Breutel has borne the fatigues of African Travelling, the jolting on bad roads, and the heat and cold attendant on bivouacking at night, very well, and is in good health and spirits. On passing through Graham's Town, we had the honour of an interview with His Excellency the Governor, General Cathcart. He received us very kindly, mentioned that Bishop Breutel had been recommended to him, and said that he should be happy to give him every assistance in his power. You may believe that it was with feelings of a very mixed nature that we entered Shiloh. We were rejoiced at having reached the end of our long journey in good health, and on meeting with our brethren and sisters here after so many trials and difficulties. But, on the other hand, the ruins of the large dwelling-house called to our minds the late heavy visitation, and the dreadful occurrences which had taken place there. We came to a house of mourning too, for our dear Br. Bonatz's infant was lying on its deathbed. It died the following morning, and was interred the same day. Shiloh is gradually rising again from its ruins. It is indeed a beautiful place, situated on an extensive verdant plain, surrounded by mountains, on the rivulet or river of the Klipplaat, a noble and transparent stream which fertilises the settlement. The gardens of the Fingoes and Hottentots are estimated at 300 acres in extent, and are well stocked with Indian and Caffre Corn, which yield a plentiful crop. Toward evening you see large droves of fat cattle returning from the pasture to their kraals through the Klipplaat. Br. Bonatz thinks there are at present 2000 head. Before the war the number was yet greater. Last year every thing was destroyed by the locusts. This year there has been a good harvest; and at present milk is abundant. The Church has been restored, and re-opened for Divine Service, and the Schools also.

E

[*Dr. C. R. Kolberg.*]

United Brethren—

Goshen—*Br. Gysin*. Preliminary arrangements have been made for the re-occupation of this Station, with the permission of the Colonial Government.

The ground has been surveyed. Its extent is 3200 acres. The Fingoes are arriving there to take up their residence; and *Br. Gysin* assigns a plot of ground for this purpose to every one who has constructed a Caffre Hut for his temporary use. He writes, that Goshen will be one of the finest farms in that neighbourhood. [*Br. C. R. Kolbing, July 14, 1854.*]

Mamre—1848—This Station is temporarily relinquished, as Government will not grant it as a regular Station—P. 19.

Clarkson (the name given by the Governor Napier to the New Settlement at Koksbosch, after the well-known opponent to the slave trade): on the Zitzikamma, among the Fingoes—1839—*Brn. A. D. Küster, Gustavus Scharf, Theodore Küster*. Communicants, 85—Baptized, 34; Children, 114—Under Instruction, 351—Pp. 19, 20.

The Fingoo Dialect of the Caffre, which will ere long become quite extinct in the Zitzikamma District, is soft and euphonic. The three different clicks, which they make with their tongues, can only be distinguished when you pay particular attention, and are quite close to the speaker. The structure of the language is more perfect than might be supposed: thus, for instance, they have twelve different modes of expressing the definite article. In the afternoon we walked into the Koksbosch, the wood which belongs to the Station, and is very useful. It consists of fustick, iron, and assagai-wood timber. The large fern, *Homitelia*, struck me particularly. Its fan-like leaves are about nine feet in length.

The Church was quite filled. The Fingoes were all well dressed. The men wore white or striped trowsers and vests, and blue cloth coats, resembling those worn by our peasants in Germany. The female costume likewise resembled that of our peasant women. After the sermon, a number of Fingoo Men accosted us. They had come from a distance to hear

the Word of God. There were two Hea-then among them, whose only dress consisted in a large quilt, which forms the transition from the dress of the Caffres to that of Europeans. About 120 met in and around the Church for the Sunday School. The younger people generally instructed the aged in reading. It was a touching sight, to behold the old men and women, with their spectacles on, learning to spell. We afterwards visited in the huts and houses. The latter are neat, built of unburnt bricks, whitewashed inside, and some even painted. I was more astonished with the huts of the Fingoes, which resemble a bee-hive. The entrance is just large enough to admit you, on stooping very low. The floor is composed of beaten clay, which is likewise used in the Mission House. In the middle is the fire-place. The ceiling is covered with a shining soot, which sparkles and glitters. The reeds out of which the basket-work is made, are held together by a network frame, like the netted covering of a ball. Another quite similarly constructed bee-hive serves as a store-house. Every thing is so neat and clean, that you feel quite comfortable in the dwelling. The sanctifying power of the Gospel is certainly visible in the houses of the Fingoes who live here. The inhabitants welcomed us most heartily. One old couple related in a very lively manner their trials. All their children, except one son, *John Zwelibanzi*, who is now Schoolmaster, had been taken from them by the Caffres, cut in pieces, and eaten in the general famine. (Such was the poor man's fearful statement!) The Fingoes are peaceful, gentle, very cleanly, orderly, and frugal. I felt truly thankful to the Lord for His work of grace in the hearts of these people.

We drove to a Fingoo Kraal, about two hours' distance. The inhabitants have built a hut of unburnt bricks, which serves as a Church and a School. The door and two windows admit the necessary light. The table consists of a few boards nailed upon some stakes, driven into the ground. A box, in which are a violin and some School Books, forms the seat of the Schoolmaster. Some blocks, with beams laid upon them, serve as benches for the children. Poor, indeed, as the outward appearance of this School might seem, I do not think that I ever left any School with a more satisfied feeling. Every thing was in good order. The

children, to the number of about thirty, sat round the walls, and were very attentive. A portion of them were able to read very well. They seemed to be properly instructed in Bible History, writing, and arithmetic. I was surprised to perceive their proficiency in numeration. They write upon slates, but so well, that paper must now be procured for them. This School was first established at the commencement of the present year. The Schoolmaster, John Zwelibanzi, was educated in the Training School at Genáden-dal, and is making his first essay in this place. The Spirit of God has begun a good work within his heart.

[*Br. J. C. Brewster.*]

Robben Island: off Table Bay — The Leper Hospital removed from Hemel-en-Aarde—1822—J. F. Wedeman. Communicants, 15 — Baptized: Adults, 5; Children, 4—Under Instruction, 44—P. 20.

Our speaking this season has been very refreshing, since a great many victims, both of the leprosy and of chronic diseases, who have but lately come hither, expressed themselves in a manner that could not but cheer and encourage us. A Caffre, who speaks Dutch, said, with tears in his eyes, "I had the opportunity of hearing the Word of God from my childhood, but I disregarded it, and

lived in sin. Although conscience often warned me, I could not gain the mastery over my evil heart. I did not attend to their admonition, and therefore the Lord has seen fit to chastise me." A chronic patient declared—"In my childhood I was instructed in the Word of God; but in after years I was very wild, and spent my time in the service of Satan. Now I cannot sufficiently thank the Lord, for not utterly casting me off, but graciously granting me time for repentance. What I heard in my youth from the Holy Scriptures, and the prayers which I then learnt now occur to my mind: the Lord hath shewn me that I am lost and undone by nature."

[*Br. Wedeman.*]

We sailed with Br. Wedeman to Robben Island. The lepers welcomed our arrival at the Church with a cheerful hymn of praise. Br. Wedeman presented me to the Congregation at the close of the Dutch Service in the morning, and I addressed a few words to them. In the afternoon, after the English Service, I kept a Meeting, Br. Wedeman acting as my interpreter. The singing was delightful, full and harmonious, and we were deeply affected. In the evening we visited the Lunatic Asylum. On the 10th we inspected the hospitals. In these scenes of human woe, we heard many expressions from the lips of the poor patients, which testified the grace of God in their hearts.

[*Br. J. C. Brewster.*]

LONDON MISSIONARY SOCIETY.

Cape Town—Wm. Thompson, Minister of Union Chapel, and Agent for the Society's Missions in South Africa. Communicants, 26. In the Juvenile School 294; in the Infant School 224—Pp. 20, 21.

The Services at Barrack Street Chapel have been regularly carried on during the past year, chiefly through the agency of Mr. Mackay. Two of the Missionaries also, the Revs. Messrs. Elliott and Christie, who, on failure of health, were compelled to repair to Cape Town, have rendered occasional aid by preaching and administering the ordinances.

[*Report.*]

HOTTENTOTS.

Paarl: 85 miles N E of Cape Town—1819—with 5 Out-Station—George Barker. Communicants, 107—Scholars: Infant 115; Sunday 300—P. 21.

Mr. Barker being afflicted with the

partial failure of sight, his itinerant engagements have been of necessity intermitted. The Chapel at Great Drakenstein has been supplied on the Sabbath, at the request of the white inhabitants, by a converted Jew, a good man, who is residing at the Station. The native Church at Paarl has received several additions from among the young, some of them the children of the older members, and who had the advantage of a previous training in the Mission Schools.

[*Report.*]

Caledon: 120 miles N E of Cape Town: 1811: renewed 1827—Daniel Helm: H. Helm, *Schoolmaster*. Communicants, 244—Scholars: Day, 160; Sabbath, 250—P. 21.

The number of people ostensibly connected with this Institution is 1537, but the actual residents do not exceed 1100: and, during the ploughing, shearing, and harvest seasons, at least three-fourths of

London Missionary Society—

the men are from home engaged as labourers among the farmers, while the remainder either cultivate their own fields or are employed in the carrying trade. The Services, however, on the whole, have been well attended. A spirit of conviction is evidently at work in the hearts of the people, and among the religious inquirers there are some who give full proof of their sincerity and earnestness. [Report.]

Pacaltsdorp: 245 miles E of Cape Town—1844—Thomas Atkinson. Communicants, 140—Scholars: Day, 50; Infant, 90; Sunday, 120—P. 21.

Forty years have now elapsed since the work was commenced at this Station by its excellent founder, the Rev. Chas. Pacalt. On the 4th of March 1853 we held a Service in commemoration of Mr. Campbell's first visit to this spot, then Haogekraal, in 1813. The Service was well attended, and among them was one—the first convert baptized by Mr. Pacalt—who, still spared among us, is bringing forth fruit in old age, and is truly, in her sphere, "a mother in Israel." A short account was given, on this occasion, of Mr. Campbell's visit, and then an address founded on the words—"These forty years the Lord thy God hath been with thee." Those who are acquainted with Mr. Campbell's narratives, will not have forgotten the interesting record he has left of his proceedings and feelings on that memorable day. He was permitted to return a few years afterwards, and to see much of the blessed results of his visit: he was spared to hear of much more.

[Rev. J. Atkinson.]

Dysalsdorp: 45 miles N of Pacaltsdorp—1838—B. E. Anderson. Communicants, 208—Sunday Schools, 3: Scholars 500—P. 21.

The labours of the Missionary have been distributed among three Congregations collected at Dysalsdorp, Oudtshorn, and Matjes River. At Oudtshorn, the most important of the three Stations, Mr. Anderson preaches every alternate Sunday to 350 or 400 people. [Report.]

I have much to encourage me in my duties at Oudtshorn; we have not only a large attendance on every occasion of public service, but the people are in a lively, spiritual state of mind: many are inquiring the way to Zion, and several

have been added to the Church during the year. The members of the Church, both at Dysalsdorp and Oudtshorn, are exemplary in their conduct; and, in their deportment to each other, we are very much reminded of the simplicity and love of the early Christians. [Rev. B. E. Anderson.]

Matjes River is a farm, lately purchased by the Missionary, conjointly with a number of his Congregation, situated in Congo, about sixty miles from Dysalsdorp, and considered one of the most fruitful farms in the George District, while, from the numbers of people residing in the immediate vicinity, it offers a fine field for Missionary Effort. [Report.]

I have visited this place once a month during the year, and generally have had very good Congregations. [Rev. B. E. Anderson.]

Hankey: near Chamtoos—1825—with an Out-Station at *Kruis Fontein*—T. D. Philip: James Clark. Mr. George Christie has been compelled by ill health to repair to Cape Town. At *Hankey*, Communicants, 158—Day Scholars, 20—at *Kruis Fontein*, Communicants, 40—Day Scholars, 50—P. 21.

I feel encouraged by much in the state of the Church. I do not see maturity, but I see progress. They have not already attained, nor are they perfect; but, forgetting what is behind, they are, with more or less energy, pressing toward the mark of the prize of their high calling in Christ Jesus. They are conscious of their own deficiencies, and receive reproof, especially of a social character, with docility. The persuasion of the importance of having their children well educated is growing every day. There is a decided improvement in their outward circumstances, and their personal habits change very materially with the improvement of their dwellings. [Rev. T. D. Philip.]

Mr. James Clark, who has the oversight of the Out-Station at *Kruis Fontein*, writes—

A number of our young people have been awakened of late to a concern for their souls. The greater number of them were my Schoolchildren a year or two ago; indeed, several of the youngest are attending School at present. These last were observed by their parents to be given to secret prayer; and, upon further inquiry, I found that a number of those grown up had been in the habit of doing

so for some time past. Their numbers are about twenty.

Betheldorp: 450 miles E of Cape Town—1802—J. Merrington. Communicants, 86—Scholars: Day, 39; Infant, 50; Sunday, 60—P. 22.

At this, as in some other of the Institutions, the frequent and protracted absence of the people on their necessary avocations has proved a serious hindrance to instruction. From this cause, added to a lamentable unconcern for the things of God, the public religious services have been indifferently attended. The Church likewise has exhibited signs of feebleness and depression.

[Report.

Port Elizabeth: Adam Robson: Henry Kayser. Communicants, 81—Scholars: Day, 167; Sunday, 88—P. 22.

Although the faith of the Missionary has been occasionally tried by the apparent unconcern of his charge, on the other hand, he has rejoiced over some in the morning of life and the full vigour of youth, and others in the feebleness of age, who have come forward to confess Jesus before men, and to be united to His followers. During the year 18 adults have been baptized, 5 from the coloured congregation, speaking Dutch, and 13 from the Fingoo. Two members of the Church have died in the faith and hope of the Gospel. In the course of the year a Day School, conducted by a trained native, has been set on foot, and, under the careful superintendence of Mr. Robson, has been brought into effective operation. Mr. Henry Kayser, lately come to the assistance of Mr. Robson, has been enabled, from his knowledge of the Caffre and Dutch Languages, to render valuable service in various departments of the Mission.

[Report.

Uitenhage: 20 miles N W of Port Elizabeth—J. T. Paterson—Communicants, 250—Day Schools, 3; Scholars, 300—P. 22.

The attendance on the sanctuary has been uniformly encouraging, while evidences of serious impressions under the preaching of the Gospel have not been wanting. Eleven adults have been received by baptism into the Church, and those chiefly from among the young. The attendance on the Sabbath Schools has not been such as it ought to be, nor has there been so much desire for instruction as we

long to see; yet we labour and pray in the hope that the Holy Spirit may yet be poured down on our Churches and people.

[Rev. J. T. Paterson.

Grahamstown: in Albany District—N. H. Smit—Communicants, 221—Scholars: Day, 130; Sunday, 140—P. 22.

Having happily surmounted the trials and persecutions to which he had been exposed during the Caffre War, Mr. Smit has since its termination been enabled to give his undistracted attention to the Mission; nor have his labours been unaccompanied by gracious tokens of the Divine Favour. Four Services have been conducted on the Sabbath; two in Dutch and two in Caffre. In the early part of the year a Caffre Service was commenced on the Sabbath Afternoon, which has been attended with much encouragement, the Congregation having gradually increased from 30 to about 100; of these, 8 are now religious inquirers. The Chapel is now undergoing considerable enlargement. The sum of 244*l.* has already been expended on the building.

[Report.

Graaf Reinet: Joseph Kitchingman: J. N. Campbell, *Schoolmaster*. Communicants, 76—Scholars: Day 169; Evening 45—P. 22.

In connection with this Mission there are between 400 and 500 persons under religious instruction. A decided increase has taken place in the attendance on the means of grace; and the Missionary and his people have been encouraged to devise means for enlarging the place of worship.

[Report.

Kat River—1829—with *Tidmanton*, formerly called Blinkwater, and other Out-Stations: James Read, A. Van Rooyen. The Church has been re-organized. Communicants, 147—P. 22.

This once flourishing settlement is in course of reconstruction, and it is calculated that the land-holders will eventually exceed 300. The local magistrate purposes to form three native villages at Phillipon, Eland's Post, and Balfour, composed of labourers, on the principle of the native villages at the Towns, and the occupants are to make a small annual payment to Government, and have one or two acres to cultivate. The people have already sown a considerable quantity of seed.

[Report.

London Missionary Society—

Cradock—1839—R. B. Taylor. Communicants, 33—Scholars: Day, 55; Sunday 103—P. 23.

In the native Church and Congregation there is at least something to commend, and something to inspire hope. They have built for themselves a Chapel, 57 feet by 22, having tower and belfry, almost entirely at their own expense. The whole of the masonry, bricklaying, and plastering inside and out is their own work. They have seated it with forms, some of which are of a superior description, and which, after the close of the coming financial year, will yield, it is expected, a steady revenue in seat-rents, of about 27*l.* a year—a novel feature, I believe, in South-African Missions. The Chapel was opened for public worship the 24th of July. [Rev. R. B. Taylor.

Long Kloof—1840—T. S. Hood: 1 Nat. As. Communicants: at *Long Kloof* 168; at *Matjis Drift* 63—Scholars, 105—P. 23.

Much is to be done in establishing young converts, even after an open profession of faith has been made: this is especially to be expected among a people whose attainments are so limited as those of the generality of the inhabitants of this country. They require to be watched over, admonished, and sometimes brought under discipline; but in almost all such cases we have reason to rejoice at the beneficial effects produced thereby, and at the humble deportment shewn when restored to the privileges. [Rev. T. J. Hood.

At *Matjis Drift* a number of inquirers continue to attend for special instruction. [Report.

Colesberg—1840—S. N. De Kock. Communicants, 26—Scholars: Day, 30; Sunday, 50—P. 23.

The efforts of the Missionary, through peculiar difficulties, have been followed by comparatively little success. [Report.

Somerset: 3 Out-Stations—1842—R. T. Gregorowski. Communicants, 174—Scholars: Day, 35; Sunday, 90—P. 23.

It is a great delight to me to see the people from the country come in great numbers to Divine Worship, some on horseback, others in waggon, together with their wives and families, well dressed,

and when with them in their respective homes, to witness their social and spiritual improvement. [Rev. R. T. Gregorowski.

Knowledge is visibly on the increase, sinners have been awakened, and believers have been added to the fold of the good Shepherd. There has been a corresponding advance in the arts of civilized life. The Missionary says—"Those in the country acquire a good deal of property by their industry. One of my people has already bought a farm and paid for it, and has it now stocked with merino sheep; and his gardens and corn fields are flourishing. A few years ago he was a slave, having nothing to call his own, not even his body; and as it regards his soul, these people were told that they had none." [Report.

Fort Beaufort—Joseph Gill. Mr. Gill has come to England for a time. Communicants, 169—Pp. 23, 24.

The past five years exhibit pleasing evidence of progress. Four substantial buildings for Schools and Worship have been erected, and paid for from local resources; four Schools have been in active operation; about 280 children have passed through these Schools, of whom 130 have been taught to read plainly in their own tongue, 50 to read in English, and 70 to write; about 40 adults also have been taught to read. Within the same period there have been baptized and received into church-fellowship 128 persons, of whom 16 had been trained in the Schools.

By the arbitrary act of the authorities, a number of Caffre Families, forming no inconsiderable portion of Mr. Gill's charge, have lately been forcibly removed from the flourishing Out-station at Birklands, to a location beyond the Chunie river, about sixteen miles from Fort Beaufort. A number of Fingoes from Umxelo have also settled in their near vicinity. These two bodies of settlers, comprising about 400 souls, of whom not less than 100 are members of the Church, have evinced an earnest and unanimous desire to enjoy, as heretofore, the instructions and pastoral superintendence of their Missionary. [Report.

George Tonn: F. W. Kolbe. The Rev. Wm. Elliott has been compelled by ill health to go to Cape Town for change of air. Communicants, 32. Scholars, 105—P. 24.

The aspect of this Mission is on the

whole encouraging. Considering the great amount of wickedness which prevails at this place, we have certainly much cause to be thankful that the Divine Services continue to be well attended. Our largest Congregations is on Sabbath evenings, when from 200 to 250 generally attend. We have four Services every week in Dutch. An English Service is also held on Sabbath morning, for a small community of Europeans.

[*Rev. F. W. Kolbe.*]

CAFFRES.

Caffreland — Buffalo River: (King William's Town) John Brownlee — Communicants: 81 Caffres; 38 Hottentots—Scholars 100—P. 24.

While I am living close to King William's Town, nearly all the people connected with this Mission are located at four places, distant from two and a half to three miles. I have a number living here, but only five families of those which formerly belonged to the Mission; others are from other Stations, and some are people in service in the town, and live here at night. The Hottentot Congregation are nearly all connected with the Cape Mounted Rifles, or the Government Wagons: the men are often from home, and on this account their attendance is irregular; the women and children are constant in attendance at all our meetings for worship. The Caffres attend well on Sunday, and also in the evenings throughout the week, except when the weather is wet and stormy. On such occasions the people meet at their respective locations, and have worship. At the different locations there is some religious progress, and a gradual advance in outward improvement.

[*Rev. John Brownlee.*]

Knapp's Hope—F. G. Kayser: F. Kayser—P. 24.

Mr. Kayser, sen., has been encouraged to renew his operations in Caffreland, which had been brought to an abrupt termination by the destructive ravages of the war. In a Letter dated late in December, Mr. Kayser says — "The Chief Namba has got from His Excellency the promise of ground. Namba, with his people, will then be near us, up the river — Keiskamma—the country which he asked for; and the old Chief Kama, as he told me, has given his consent. [*Report.*]

Peelton—1848—Richard Birt.

Scholars: Day, 230; Sunday, 280. There is Service every morning at sunrise, which is attended by about 200—P. 24.

On the 14th of March we all proceeded from King William's Town to re-occupy the old site, whence we had fled at the commencement of hostilities. Nothing remained of the fine Chapel we had left, or of the cottages of the people; nothing but a wretched ruin of Mission Premises. Every one began to erect a temporary shelter. Having accomplished this, the people commenced the erection of a temporary Chapel, which for the present serves for Kirk and Schoolhouse. A Chapel is in contemplation to be built at the expense of the people. It is with much gratitude that we record the steadfastness and becoming deportment of the little Church. Two cases of Church discipline only occurred during the whole of the war, one of which was comparatively but a light offence: both have been again restored to fellowship on most satisfactory evidence of repentance. [*Rev. R. Birt.*]

GRIQUAS, CORANNAS, BECHUANAS.

Griqua Town: 530 miles N of Cape Town, with 8 Out-Stations—1801—Isaac Hughes, William Ross. Communicants, 550—Pp. 24, 25.

Although the Griqua Tribes have been relieved from any immediate apprehension of invasion by the Trans-Vaal Boers, the entire native community at this Station has been greatly agitated by the death of Andries Waterboer, the excellent Chief of the Griqua Town. His son and heir, Nicholas Waterboer, was appointed his successor. The appointment was 'duly intimated to the Governor, General Cathcart, and His Excellency, in reply, courteously signified his approval; but at the same time stated his inability to renew the treaty entered into between the Government and the late Chief, without express orders from England. The announcement has been received with equal surprise and alarm by the native community, whose future prospects have thus been placed in serious jeopardy.

The Religious Services have been uninterruptedly sustained. Those of Griqua Town are, beside the week evening meetings, four on every Sabbath—two in Dutch, for the Griquas, and two in Se-

London Missionary Society—

chuana for Bechuana—the whole preceded by a morning united prayer meeting. The average attendance on these Services comprises about 300 persons; while, on special occasions, the number reaches 350, or even 400. [Report.

Many of these come from all parts of the district, and are visitors at Griqua Town for either religious, political, or trafficking purposes, and these, we hope, carry back with them the seeds of moral and civilizing improvement. Some of them return with a Bible, Testament, Hymn Book, or smaller books, which they have procured, almost always by purchase, from the Missionaries. [Rev. Isaac Hughes.

Mr. Ross has in the course of the year paid one or two visits to the scattered people of the Bahurutse and Bamairas, among whom he formerly laboured; and he reports that they for the most part maintain their Christian Profession. [Report.

Lekhatlong: on the Hart River, among a branch of the Batlapi Nation — Holloway Helmore — Communicants, 460—P. 25.

We have received 57 members into the Church this year, and there are still many inquirers, both here and at the Out-Stations. The people are scattered; our ordinary Congregations are consequently small compared with what they otherwise would be. Our Schools also have greatly suffered; but I am looking forward to the completion of the river work, which I believe will prove one of the greatest blessings to the people, and make the country one of the most valuable spots in the Bechuana Territory. [Rev H. Helmore.

BOSJESMANS.

Philippolis: on the north side of Cradock River; with Out-Stations —1831—Edward Solomon. Communicants, 324 last year, and 12 have been admitted during the year —Day Scholars, 127—P. 25.

The announced intention of the British Government to abandon the Sovereignty, has been the occasion of much disquietude to the Missionaries and their people in this part of the country. Still, the usual Services have been maintained with a degree of efficiency. Messrs. Edwards and Inglis, who, on their exclusion from

their own field of labour, through the arbitrary acts of the Boers, took up their residence at this Station, have been actively employed among the Griquas and Bechuana. The attendance on the Means of Grace at Philippolis has ranged from 200 up to 600, and occasionally the Congregations here exceeded 800.

Mr. Inglis has come to England.

BECHUANAS.

Kuruman: 630 miles N E of Cape Town—1817—Robert Moffat, Wm. Ashton. Communicants, 187 —Day Scholars, 125—P. 25.

During the year the population has greatly increased. The attendance on the Public Services, and at the Schools, is also large and encouraging. Eleven members have been added to the Church during the year; and the number will ere long be augmented by some who are candidates for admission. The printing of the Old Testament has proceeded as far as nearly the end of 1 Kings; and, 2 Kings being now in manuscript, will also soon be ready for the press. Thus we have the prospect of the first volume of the Old Testament being ere long bound up and placed in the hands of the natives. I expect to have more time to proceed with the remaining books. [Rev. Rob. Moffat.

At p. 27 of our last Survey, we informed our readers that the Station at *Kolobeng* being broken up through the Boers having scattered the Wanketse and Bakwanis, Dr. Livingston had determined to make another attempt to ascertain the possibility of introducing the Gospel into the Lake Region. On the 24th of September 1853 he wrote from Sekeletu, and had penetrated as far as 14th degree south latitude, and 25th degree east longitude. Dr. Livingston reports that he had met with a cordial reception from the inhabitants, but the climate of the districts he had traversed was extremely insalubrious. Instead of retracing his steps across the country, he went to the western coast, and reached St. Paul de Loanda on the 31st of May 1854.

WESLEYAN MISSIONARY SOCIETY.

CAPE TOWN AND NAMAQUAS.

Cape Town, with Out-Station at *Rondebosch*: Wm. Moiser, *Gen. Superint.*; Barnabas Shaw, *Matthew Godman—Wynberg and Diep Riviere*; Benj. Ridsdale—*Simon's Town and Elsey's River*: G. Parsonson—*Stellenbosch and Raithby*: Edward Edwards—*West Somerset and Terrington Grove*: Richard Ridgell. Teachers: Paid, 6; Gratuitous, 116—Communicants, 775—Scholars: Male, 495; Female, 712—P. 27.

In Cape Town we have recently held a series of Special Services, with a view to a revival of religion; and they have been accompanied with a cheering measure of the Divine Blessing. The public and private Means of Grace are not only well attended, but we are still favoured with a delightful effusion of the Holy Spirit. A spirit of deep concern and of serious inquiry has been excited among the young people who have been trained up in our Mission Schools. The actual discovery of rich and extensive copper-mines in Little Namaqualand is likely to affect our Missions to a serious extent for good or evil, and an increase of Missionary Labour is urgently required.

[*Rev. W. Motser—Aug. 23, 1854.*]

Both at *Cape Town* and at *Rondebosch* the Mormons have made a determined effort to proselyte, but have been successfully withstood. An unusual removal has happened at *Wynberg*, one-fourth of the Society having been under the necessity of seeking employment elsewhere. [*Report.*]

Stellenbosch—Our Congregations generally appear devout and attentive, and sometimes there is evidently a gracious influence among the people, and hard-hearted sinners are constrained to feel their sin and lost condition, and believers are built up in their holy faith. To this Station we have attached a Day School, under the management of Mr. J. D. Hendickse, whose labours have been of much benefit to the children. Many of them are able to read the Scriptures in English and Dutch. *Raithby*—This is a rising place, and bids fair to become a Station of some importance. The people in general are orderly, and attentive to the preaching of God's Word, when assembled in the
Jan. 1855.

house of prayer. A goodly number of coloured persons, who were slaves, have been baptized and are members.

[*Rev. E. Edwards—March 6, 1854.*]

Khamiesberg, in Little Namaqualand—1807—John A. Bailie—Teachers: Paid, 2; Gratuitous, 10—Communicants, 169—Scholars: Male, 120; Female, 180—P. 27.

In the *Khamiesberg* Station the number of members increases, and there are several Candidates for Baptism passing through their probation. Five have been called away by death, but there is reason to hope that the change was a happy one. At *Norap* there is a Native Teacher, whose salary is raised by the people without any expense to the Society; 220 hearers, 26 members, and 23 Candidates for Baptism. The Schools at each place afford satisfaction. [*Report.*]

Nisbet Bath, with Out-Station in Great Namaqualand—1834—Joseph Tindall—*Hoole's Fountain*: Henry H. Tindall, *As. Miss.* Teachers: Paid, 12; Gratuitous, 31—Communicants, 259—Scholars: Male, 243; Female, 377—P. 28.

At the *Nisbet-Bath* Station upward of 40 persons who had become weary in well-doing have again sought and found redemption in the blood of Christ. But for the painful effects of drought, the Schools would have made rapid progress; but the difficulty of obtaining food has dispersed them, except indeed on the Sunday, when a few always come together. Several girls travel fifteen miles on Saturday to be present, and return on Monday. Very encouraging reports have been received from *Hoole's Fountain*. The population continues to increase, and the work of God is steadily advancing. All, except the people at one village, have forsaken their heathenish practices, and take every opportunity to hear the Gospel. "It is pleasing to observe the gratitude of the people in general for having a Missionary, their ready acceptance of the Gospel, their interest in spiritual things, their desire to ascend in the scale of enlightenment, and their willingness to contribute toward the objects we have in view, whenever they are con-

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Wesleyan Missionary Society—

vinced that they are able to do so." Four Native Schoolmasters have been employed in different places. [Report.

ALBANY.

Grahamstown: Wm. Shaw, *Gen. Superint.*, George H. Green, Wm. Impey—*Salem* and *Farmerfield*: John Smith—*Bathurst* and *Lower Albany*: John Wilson, jun.—*Fort Beaufort*: Ebenezer D. Hepburn—*Healdon*: John Ayliff—*Port Elizabeth* and *Uitenhage*: James Cameron—*Cradock*: John Edwards—*Somerset*: Wm. C. Holden—*Burgher's Dorp*: Purdon Smailes—*Queen's Town*: Henry H. Dugmore—*D'Urban* and *Fort Peddie*: Wm. H. Garner—*Newton Dale* and *Waterloo Bay*. Mrs. Shaw died on the 6th of June. Teachers: Paid, 17; Gratuitous, 216—Communicants, 1364—Scholars: Male, 966; Female, 1205—P. 28.

At Salem the evil consequences of the war have been painfully felt among the settlers, though tokens for good have not been entirely wanting. The Native Congregation has improved, and a Sunday School has been recommenced with a good attendance. Encouraging results have followed the labours of Mr. Ayliff at Fort Beaufort, in answer to the prayers of the Church, on which, he says, the spirit of supplication has been poured out in a remarkable manner. Preaching has been recommenced at Alice, now the capital of the Division of Victoria, where a room has been fitted up for Public Worship. Since the conclusion of the war, it has been determined by the Governor that a Fingoe Settlement shall be formed in the Fort-Beaufort Division, and a site has been granted for this purpose. In answer to the earnest request of the Fingoe Captains, expressed in a Memorial to Sir George Cathcart, Mr. Ayliff has been appointed to reside at this new settlement, which it is proposed to call by the name of that friend of the Society, to whom it has been laid under obligations for various services rendered through many years past, James Heald, Esq. One place included in this Circuit, regularly visited during the year, is more than 100 miles from Somerset.

Many of the Congregation travel great distances to be present at the Missionary's visit, and both the attendance and the attention satisfy him that his labour is not in vain. The Burgher's-Dorp Station, commenced little more than a year since, promises well. Several instances of awakening have occurred. More sittings are required, and a new Chapel is contemplated, the land having been kindly given by the Dutch Church. The coloured population are regarded with great interest. A good Congregation has been collected, and a small Society formed from among them. [Report.

Healdton—The Tambookies, at the present time about 20,000, live under the restraint and protection of British Law; and Christianity is beginning to make progress among them. To these Tambookies must be added a very large Fingoe Population; about 5000 souls at least; to which must be added a mixed population of Hottentots, emancipated slaves, and bastards; who have nearly 70,000 acres of land, equal in every respect to the other parts of the division, set apart for their permanent residence and use by the Government: they have also 10,400 head of cattle, 4300 sheep, and 589 horses. There is every prospect of this people rising into a happy and civilized people at no very distant period. This division is supposed to contain 5000 square miles, its present population being about 2500 persons of European Origin, and 30,000 of the natives, as noted above. In consequence of so many Wesleyans becoming residents in this division, our district, at the earnest solicitation of our people, appointed Mr. Dugmore to reside at Queen's Town; and one result of his labour has been the completion of a substantial Chapel, forty-four feet by twenty-four, built at the cost of 420*l.*; and that they have now a good Chapel without debt. [Rev. John Ayliff, July 10, 1854

BRITISH CAFFRARIA.

Mount Coke and *Wesleyville*: Francis P. Gladwin, *Gen. Superint.*, John W. Appleyard—*King William's Town* and *East London*: George Chapman—*Haslope Hills* and *Kamastone*: Wm. Shepstone—*Kama's Tribe, Keishamma*: Wm. Sargeant—*Lesseyton, Imvani*, and *Bonkolo*—*Wittebergen*: Johannes Petrus Bertram. Mr. and Mrs.

Gladwin left Grahamstown for Mount Coke on the 29th of August. Teachers: Paid, 3; Gratuitous, 74 — Communicants, 402 — Scholars: Male, 239; Female, 331—P. 29.

Mount Coke has realized, to a great extent, the advantages which were anticipated from the restoration of peace. The population is augmented until it is perhaps larger than ever before. The Sabbath Congregations, though wholly composed of adults, are larger than can be accommodated, and many return home unable to gain admittance into the Chapel. A large and commodious building has been erected for the use of the Watson Institution, which has continued in operation through the year; and the former institution premises will henceforth be occupied by the printing-press, which is to be removed hither from King William's Town. At King William's Town the moral results of a protracted war are still felt, to the great disadvantage of true religion. The native work advances both in the town and in the Out-Stations, where many Caffres and Fingoes dispersed from Butterworth, and other natives, are located. The Society's printing-press is still at work on the new and revised edition of the Testament: but 3000 copies of the Book of Psalms, and 1000 copies each of Daniel and the First Book of Chronicles, have been completed during the year. The religious periodical, called "The Christian Watchman," was also to be recommenced with the year 1854. During the last year the Chief Kama has removed with his tribe to a portion of country allotted him by the Government in British Caffraria, and has taken up his residence with a portion of his tribe on the banks of the Keiskamma, within a mile of Middle Drift. The heathen portion of his people have distributed themselves principally between the Keiskamma and the Tyamie. Mr. Sargeant has been appointed to take charge of the new Station. At present he resides at Alice. His Congregations are generally large and attentive, and he has received a most favourable impression of the state of piety among them. Some of the chief's family are among the prominent and useful members of the little Church. Kamastone, the former residence of this chief, being thus left by him and his people, large numbers of Fingoes are settled there. Mr. Shepstone considers that the Station was never in more hope-

ful circumstances either in regard to its temporal or spiritual interests. Several of the people from Haslope Hills have come to reside there. The prospects of the entire circuit are encouraging [Report.

On our arrival, we met Kama and his son William. We unyoked our oxen at the kraal of the latter, who now acts as schoolmaster of the tribe. William Kama placed his very large and clean native hut at our disposal. It was rather curious and pleasing to observe, on entering it, that it contained some articles of furniture never seen in the hut of a Caffre till Christianity came to be proclaimed in the land. He has a bedstead and a bed, with clean bedding; a table and some chairs; a chest in which he keeps his clothes; and in some sacks, a supply of meal, sugar, coffee, &c. Many, even of persons who have been born and brought up in Africa, would hardly credit these simple facts, so great and so strange is the contrast which they present to the ordinary discomfort and destitution of a Caffre Dwelling. But William and his wife are both real Christians, and patterns of piety and consistency. At Family Worship in the evening, which we held in his hut, I desired him to read a portion of Caffre Scripture; I was much pleased with his selection of 1 John iii. He read the whole chapter with great accuracy, and with a tone and feeling that manifested how much his heart was in unison with the noble sentiments of that delightful portion of God's most holy word. I longed for the presence of my old friend Shrewsbury, and some other of the earlier Missionaries in Caffraria. How would they have rejoiced to see what I saw, and hear what I heard! [Rev. W. Shaw.

The war has caused the settlement of this forfeited tract of country by colonial farmers, and its formation into a separate colonial district. Of this district Queen's Town is the head, and has been made the head of my present circuit. Instead of being a native, it has now become chiefly an English work. [Rev. H. H. Dugmore.

CAFFRARIA PROPER.

AMAKOSÆ: *Butterworth*, vacant — *Beecham Wood*. AMATEMBU: *Clarhebury*: J. Stewart Thomas — *Morley*. AMAMPONDO: *Buntingville*: Charles White, *As. Miss.* — *Shawbury*. Teachers: Paid, 14; Gratuitous, 34 — Communicants, 444—Scholars: Male, 200; Female, 238—P. 30.

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The work of the Lord continues to prosper. The Congregations, both at the Station and at the several preaching places, are generally large and regular in attendance. [Report.

It now becomes my painful duty to inform you that the hostile collision, which I expected as almost inevitable between the Gcalekas and Tembus, has actually taken place. The battle was fought on the 19th, and took place on the Umgwali River, immediately under the Station, every occurrence connected with it being distinctly visible from the Mission House. The results to the Tembus have been most disastrous, they having sustained a complete defeat: upward of sixty were killed, and a very large number wounded, and many horses and guns taken; indeed, the only wonder is how any escaped. The Gcaleka Army must have been about 3000 strong, while the Tembus did not amount to a fourth of that number. Rili himself, with five men, cut their way through the enemy with the loss of two men and the chief slightly wounded; and immediately afterwards his army broke up, each one seeking safety in flight. On the following morning the Gcaleka Army was seen approaching the Station in one dense black moving mass, soon after sunrise; but upon their reaching the river, they halted, and dispatched two men with a friendly message from the chiefs, to the effect that I was not to be alarmed, as not an atom belonging to the Station would be touched; and that all the cattle, horses, &c., were to remain in the kraals until they had passed, when they might go and graze in security. While, however, we were thus treated in such a friendly way by the hostile tribes, an unexpected danger sprung up from a quarter where I had least anticipated it; for immediately when the firing commenced, the great body of the Station people became suddenly infuriated, and were rushing headlong into the battle, most of them being the brothers, sons, and other relatives of the parties engaged; and nothing but the most resolute opposition on my part, under the blessing of the Lord, prevented their joining in the battle. We are now daily in expectation of another inroad by the enemy; but I still endeavour to leave all in the hands of our heavenly Father, knowing that He is too wise to err, and too good to be unkind.

[*Rev. J. Stewart Thomas—May 28, 1854.*

PORT NATAL AND AMAZULU.

D'Urban: Calvert Spensley, Joseph Gaskin—*Pieter-Mauritzberg*: Horatio Pearse, John Thomas, jun.—*Kwangubeni—Indaleni*: Joseph Jackson, *Supernumerary—Palmerston*: Thomas Jenkins. Miss Adams sailed for Natal on the 24th of September. Teachers: Paid, 15; Gratuitous, 118—Communicants, 452—Scholars: Male, 393; Female, 355—Pp. 30, 31.

In the *D'Urban* Circuit there are many pleasing indications of religious prosperity among the English Society and Congregation. The Native Department, though encouraging, has not presented so much that is gratifying, and the work is crippled by the want of an eligible Station. A gradual advancement is visible at *Pieter-Mauritzberg*, where the appointment of a second Missionary has been attended with good results. The native work here affords special encouragement and hope. The *Kwangubeni* Circuit has continued under the charge of the Superintendent of the contiguous circuit of *Pieter-Mauritzberg*, who visits it regularly. The native villages are supplied by a Native Teacher. "Though there are not many conversions, the knowledge of the truth is evidently spreading among the natives of that locality." From the *Palmerston* Circuit the Report is almost all that can be desired, or at least that can be reasonably expected. The direct influence of the Gospel is seen in the holy lives and happy deaths of believers, and in the additions to the Church of those who are saved. [Report.

During a great part of the year our people have been actively engaged in erecting for themselves brick cottages, in European Style. Several are now completed, and others are in course of erection, so that our Mission Village is assuming a very interesting appearance. The cottages are about thirty feet long, by fifteen wide; divided into two rooms, with a fire-place. In this I have had to take an active part; for we have no tradesmen in these departments but such as have been taught by myself, in our various works, from time to time. Sometimes I am giving directions in brick-making, marking and squaring their houses, building the corners and fire-places, lining the timber blocks for planks, &c., attending to the roofing of their

houses, and carpenters' work, &c. To enable them to do this I have had to supply them with tools and implements, nails, screws, hinges, &c., at my private cost. It is almost impossible for the people to accomplish such things, and to raise themselves in civilization, without some assistance; and it is equally futile to render aid in these things till the people are in some measure prepared, and they themselves become anxious to raise themselves in civilization. The people of this Station are now anxious to improve in civilization and to obtain the comforts of it; and I am endeavouring to take advantage of this feeling, though at the cost of hard labour to myself, and some personal expense. I have also erected a Schoolroom for girls, attached to the Mission House, in which sixteen or eighteen girls are taught to sew. These buildings are free of any cost to our Society. I am sure the friends of Missions would rejoice to see also the strenuous efforts our people are making to be clad in European Clothing. Our Sabbath Congregation shews the pleasing progress that has been made in a few years. The Lord is adding His blessing to the Word of His grace. We have had the tokens of His presence, and our Means of Grace are well attended; and gracious seasons they are. A short time ago twenty-five were added to the number of our church members by baptism, after a trial of from twelve to eighteen months in our catechumen class. [Rev. T. Jenkine.]

BECHUANAS AND OTHERS.

BECHUANA COUNTRY: *Thaba Unchu*, among Barolongs, and *Lokuhalo*, among Bassoutos: Joseph D. M. Ludorf, *As. Miss.*—*Plaatberg*, among Newlanders and Bassoutos: Richard Giddy—*Lishuani*, *Umpukani*, and *Mirametsu*: Gottlob Schreiner—*Imparani*—*Colesberg*: *Superint.*—*Bloem Fontein*—*Tauane's Tribe*. Teachers:

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

Paid, 13; Gratuitous, 71 — Communicants, 561—Scholars: Male, 445; Female, 500—P. 32.

The troublous circumstances of this country have prevented the holding of a District Meeting during the past year, and the Chairman's official visit has also for various causes been postponed. [Report.]

Formerly the people were rich, many of them decently dressed, and successfully employed: they presented the gratifying spectacle of a people advancing from the rough rudiments of savage life to civilization, order, and comfort; now they have become indigent, and many of them suffer from hunger. When I entered upon my labours, no time was lost to stir up the members to make an effort for a new Chapel; but the difficulty was, that they had no food. To add to their sufferings, the yellow fever has raged for several months. Under these discouraging circumstances has the Station at *Thaba 'Nchu* been resumed. [Rev. J. D. M. Ludorf.]

Our faith and patience were tried during several months of suspense and apprehension until this country had changed masters. It is now again in the hands of the Boers. After the withdrawal of the British Rule from the Orange-River Territory, the heads of the new Republic proclaimed, "Not only toleration, but protection, to all Protestant Ministers." Still it was by no means evident whether the terms, "Protestant Ministers," applied only to the Ministers of the Dutch Reformed Church, or to Missionaries also. To ascertain this point, I called on the Hon. President and Secretary of the State, and both gentlemen assured me, that we may go on in peace with our work of evangelization, and both subscribed toward the erection of our new Chapel at *Thaba 'Nchu*. Several months have since elapsed without any hostile interference whatever from the Dutch Authorities. Thus we have abundant reasons to "thank God, and take courage," that we are free from political oppression. May Hegrant us peace and prosperity! [The Same—Aug. 17, 1851.]

BioGRAPHY.

BRIEF OBITUARY NOTICES OF A CHINESE

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S STATION AT NINGPO.

THE Rev. R. H. Cobbold's Journal contains the following particulars of the death and funeral of an old Chinese, who, he trusts, departed in the faith of Christ.

Jan. 13: Lord's-day — I went to see old Kyuô fông, whom I found very ill, and unable to get up. He said he was better than he was yesterday, and desired me to pray for him in the chapel; so I introduced his name, as is customary at home, in the "prayer for all sorts and conditions of men," which, in the absence at present of the Litany, we used at Morning Prayer.

Jan. 29: Lord's-day [Chinese New-year's day] — I called this morning on poor Kyuô-fông, who, I think, hardly knew me: he seemed, however, to understand what I said to him. On some one asking him who was there, he said, "My Lord is here." They thought he meant me; but I knew better, and asked him who was his Lord. He said at once, "Jesus." I asked if he was at peace. He said, "Peace! peace!" I then proposed to pray, and he expressed strongly his desire for this. All the family then knelt; and though there seemed but little hope that our prayer would be answered for temporal recovery, yet we may trust that the spiritual blessings of forgiveness and acceptance would be vouchsafed.

Jan. 31 — This morning Kyuô-fông's son came to say that his father had died during the night, at about 2 A.M. The catechist came after breakfast. He had heard of the death of the poor nian, and had been to their house, whence he now came, and said that they had no money to purchase the things necessary to the funeral. He seemed to think that the customs of the country with reference to funeral clothes might be allowed, provided all semblance of idolatry and superstitious worship were avoided. It was with some unwillingness that I consented to the purchase of jacket, coat, outer coat, shoes, cap, &c., which are all put into the coffin with the corpse, and gave the money for these things. Before doing this, I went with the catechist to the house, and told them that we viewed death as only a long sleep, and therefore only clothed the corpse in a night robe; and that I thought the corpse just as it was—which really looked very decent, with a simple calico jacket on—was more appropriately dressed than by having all the garments usually worn. The idea of her husband being buried in this way brought an exclamation, and almost sobs, from the wife, and I felt that

more harm than good would be done by holding back the trifle that would purchase the quantity of clothes required. Russell's servant, Ahling, or Lingteh, was at the house, and some of the others; and I trust this first death among us here may be a solemn time to us all.

Feb. 2—This morning, after breakfast, the catechist came to say that all was ready for the funeral at Kyuô-fông's house. I went with him immediately. The body was lying in the middle compartment of the house, which is used in common by the occupiers of the premises. The first thing to be done was the clothing of the deceased with the robes of death: these were first put on the chief mourner, and then folded back and taken off all together, and a yellow string, always used on such occasions, passed through the sleeves of the dress, so as to keep it together as one. These clothes were held for a few moments over a charcoal-pan, and were then laid down on the inverted coffin-lid, and the deceased borne to them and invested with them. All this time the wailing and sobbing of the widow, the mother-in-law, and a young girl betrothed to the eldest son, were very loud. Being dressed, the body was put into the coffin—a most important time of the ceremony of burial, and always connected with some superstitious rite. The sobbings and cries were now louder than before. This being done, the coffin-lid was placed on, and the nails made ready for nailing down. I then asked all to keep silence, and the women to refrain from sobbing—which is only a matter of form, however real the grief may be—while I read our burial service to the end of the Scripture lesson. I was only interrupted by talking once, which I requested them to defer till the service was over, and afterwards they were all very still and attentive. The coffin was then nailed down, and borne out, followed by the few members of the family who attended, by Russell, and by all our converts, who had come, notwithstanding the wet and the cold—for it was a very damp morning, and wet snow covering the ground. The spot chosen for the coffin to rest was in a vegetable garden close by the house. Several tombs were already there. It is a common way thus to rent sufficient ground for the coffin to rest upon, which is done for about a shilling

a year. When the coffin was borne to its resting-place, I read the remainder of the service; and as there was now no more to be done save the covering of the coffin with a coarse bambu matting, we all came away. I had hoped that the neighbours might have gathered round, and so an opportunity have been given for viewing the blessedness of those who die in the Lord; but the spot chosen for the coffin made this out of the question, and the morning was too unfavourable for any to be out besides those who had some business to look after. We could not see that any superstitious customs were observed which interfered with any truth of the gospel; but of this we, of

course, cannot be sure, nor should we be surprised to hear of some such, as none of the family have made a profession of Christianity. Although the deceased had had a sister who married a military officer in the city, yet her family never came near the deceased all the time of his illness, nor supplied a farthing towards the expenses of the funeral. As the family were very destitute, I took it upon myself to supply all that was needed, which caused remark by some of the neighbours, who said that they would embrace our religion, meaning, of course, that thus Christian brotherhood would supply what natural relationship failed in procuring.

BRIEF MEMOIR OF A NATIVE CONVERT

CONNECTED WITH THE CHURCH MISSIONARY SOCIETY'S STATION AT ETUL COTTA,
CEYLON.

THE Rev. J. Wood has given in his Report an account of a very immoral man, who, by the Grace of God, has been brought to repentance, and has died, it is believed, in the hope of the Gospel.

Three persons have been removed by death within the last ten months. One of them, an intelligent man, named Tekonis, was, up to within about twelve months before his death, a very depraved character, and much dreaded by the villagers. For some time previous to his coming to our place of worship he had felt that his course of life was wrong. When first invited to come, he hesitated to do so, fearing lest the Missionary should look upon him with suspicion. Upon being repeatedly invited, and perceiving that those engaged in the Missionary work always met him in a kind and friendly manner, he at length came, and was ever afterwards present at both services, either with the whole or a part of his family, up to the time of his sickness. He became, too, a very anxious inquirer after the truth. He received great benefit from the perusal of a tract on drunkenness. After this he was in

the habit of visiting his neighbours, to inform them of what he knew of Christianity, and to urge them to go and hear the word of God. His sudden change caused great amazement among them, and gave great offence to his former associates. His relatives, being Buddhists, quite forsook him. While suffering most severely from liver complaint, he always firmly resisted every proposal made by those around him to have a devil ceremony, or any other ceremony, performed. The day before his death, when asked, "How do you hope to be saved?" he replied, "Through the merits of the Son of God, who offered Himself as a sin-offering for sinners." He was frequently visited during the time of his sickness by Mr. Parsons, myself, and the catechist of the village, and the impression left upon our minds is that he died in the faith, with the sure hope of a blessed immortality.

Proceedings and Intelligence.

Inland Seas.

EASTERN AFRICA.
CHURCH MISSIONARY SOCIETY.
General View.

A LITTLE more than ten years have elapsed since the attention of the Society was directed to the East-African coast, and the first attempt was made to introduce the gospel into vast regions, which had been lying for generations in unbroken darkness. No more important effort has ever been made by the Society, when we consider the vastness of the territories concerned in it, where, Satan's empire being undisturbed, the strong man armed had long held his goods in peace. The claims of the East-African coast were providentially urged on the Society; and, whatever be the final issue of the effort, there is One who sees and approves: "thou didst well that it was in thine heart."

The aspect of this Mission at the present time is far from encouraging. The prospect of access to the interior nations appears for the present, from a variety of circumstances which we cannot detail, to be well nigh closed up, and jungle growth is again overspreading the paths by which the foot of the white man had penetrated to new tribes and countries. We cannot be surprised that such should be the case. It would have been more surprising had it been otherwise. The introduction of the gospel remedy on the west coast of Africa was not without discouragement and resistance, and, through the slave-trade, the enemy contended with the Missionary force, disputing every inch of ground, and compelling them to the abandonment of the first stations which had been commenced, and for some time successfully car-

ried on. The same antagonism must be expected on the East-African coast. But the example of unconquerable perseverance in a good work, which pervades the proceedings of the Society in the Sierra-Leone Mission, remains to be imitated in East Africa. There, also, "in due season we shall reap, if we faint not."

The Rev. Dr. Krapf having been constrained by impaired health, in consequence of the fatigues and privations to which he had been subjected on various journeyings, to revisit Europe, the Mission has remained in charge of the Rev. J. Rebmann and the Rev. J. Erhardt. Mr. Rebmann has continued to reside at Kisuludini, near Mombas, on the coast. Mr. Erhardt proceeded to Usambára, in accordance with Dr. Krapf's promise to King Kmeri, to commence there a Missionary station; but found himself unable, from the unsettled state of the country and the jealousy of political rulers, to permanize his residence there. He accordingly retired to Tanga, on the coast, where our last letters left him.

The following extracts of a letter from Mr. Rebmann, dated April 13, 1854, contains a summary of the labours in which he had been engaged during the previous half-year—

The Lake Niassa.

Of the preparatory work which I have been engaged in this half-year, I would first mention the gathering of a vocabulary of the Kiniasa language, which I have now carried to the letter M. I need scarcely say that it also belongs to the great South-African family of languages. Sounds which we have not yet met with in other dialects, are *pf*, and *ps*, or *bs*, for the latter of which I have chosen the Greek ψ . My informant is a slave from Mombas, who came into our service before I knew any thing about his origin, which I rather accidentally discovered when I

heard him once speak to one of his fellow-servants in a strange dialect. On inquiry, I was told that he was an M'niassa, who, in consequence of international expeditions for slave-catching, was seized by a tribe called Wapogera, who sold him to the Wamarávi and these to Suáheli slave-merchants, who had come from Uibu, a small island belonging to Mozambique, and on the maps called Ibo. At Uibu, which was reached after two months' travelling at a very slow rate—in effective march, only half the time is wanted—he was at last bought by slave-merchants from Mombas. This, he thinks, happened about ten years ago, while he is now a man of about thirty years of age. The remembrance of his country and language can therefore be well supposed to be still very distinct. His native territory he calls Kumpande, two days west from the lake which, by the tribes who live on its banks, is called Niansia, or Nianja, of which the Suáheli have evidently made "Niassa." He states that he used to go very often to the lake in search of "Mīā," (pl. of Mūā) a species of palm, of the leaves of which the natives make mats, bags, &c., as also to buy cotton, which is grown near the lake, and of which they weave a coarse kind of cloth, while their better articles of clothing, as also their beads, brass wire, and especially their guns (called "fūdi," in their language), they buy from the Portuguese, who seem to have some settlements at no great distance from them, called Kubāle, and Kum Kōma. The Portuguese are called by them Waki-gunda, while the name generally given by the East Africans to Europeans is Wasungu. From that part of the lake's banks he used to come to from his home, the opposite side cannot be seen, but a boat starting at day-break will reach it at sunset. Their boats are, however, not provided with rudders, wherefore they only use oars. Following the margin of the lake to the south, through the territory of Marávi, for a few days, its breadth seems gradually to decrease, till, as my informant expressed himself, people on the one side are within call of people on the other side; but of its extent to the north he and his countrymen have no idea. They only know that it gets much broader there than it is with them; so much so, that they are deterred from fording [exploring?] it, because they lose sight of the banks, and therefore only go to neighbouring islands for fishing. During the cold or rainy season the

Jan. 1855.

lake is said to be extremely boisterous; but, during the hot season, quite calm. When my informant spoke of the cold in his country, he described the water as getting a hard crust during the night, which, of course, can be nothing else but ice, called "Kungu," in their language. This, however, is only found in small collections of standing water, and never in the lake Niassa. The Wahiáo (not Wahiáu) are spread on the eastern banks of the lake; to the south and south-west are the Wamarávi; and north from these, the Wakamtunda, of whom the Wakumpánde and Wapogéra are only subdivisions. The name Marávi, which in older maps is given as the name of the lake, I had never heard before from a native. Salimíni, my informant, never applied it to the lake, but to a large territory bordering upon it, and, in fact, forming its south-western banks. The occupants are called Wamarávi, and these, together with the Wakamtunda, and perhaps still other tribes, are, by the Suáheli on the coast, generally comprised under the common name, Waniássa. The Wakamanga, whom on the map of 1850* I have placed to the east of the lake, are, according to Salimíni, to be placed even to the west of the Wakamtunda, to whom they stand in the same relation as the Wakamba to the Wanika. He also mentioned a large river to the south of his country, which he called Temba, and the people living on its banks, Watemba. Temba may be identical with Tembo, about half a degree south of Ibo (Uibu). In the vicinity of the Watemba are the Wanzunsi, who, from an abundance of iron in their country, seem to be the principal blacksmiths among all the tribes around. On being applied to for hoes by people who have come from a distance with a cow or goat for their barter, they will work all the night at their fires.

Visit from a Galla.

Among our visitors, who are far from being inquirers after the truth, we have had, for the first time, a Galla. You have been informed, in former communications, that the Gallas come twice a year to the Wanika of Kiriáma for trade. Further to the coast they generally do not venture themselves; so that, all the time I have been here, I never saw nor heard of a Galla coming to the Rabbai territory. Nor did this Galla, with his two Kiriáma

* *Vide* W. Keeble's map of Africa, printed for the Christian-Knowledge Society.

friends, start from their encampment with the purpose of seeing the European, but he had only accompanied them to a Suáheli man, who carries on some trade at a little distance from us, and only when they did not find him at home it was that they resolved upon visiting the Msungu. He was a middle-aged man, and said to be the son of a chief still living, which he also quite looked. We treated him as hospitably as we could, and felt very anxious that he should return home, not only with amazement at what he had seen, but with some knowledge of the object for which we are staying in this country. This was greatly facilitated by one of his Wanika friends having a most perfect knowledge of the Galla language. After I had reason to consider myself understood by the Galla, I put the question to him, what he had to say to the supposition of my going to his country with the same object, and especially whether I should at all enjoy some protection from them. Upon which he very truthfully, and with much good sense, replied, that the Gallas, though they were men, still they were not men (meaning, not humane). As to himself, who had now got acquainted with me, he would do all he could for my well-being; but other Gallas would look upon me as a sorcerer, who had come to destroy their cattle, on which account they would also allow no Suáheli man to come to their country. Again, he would be sometimes absent on trading business, when he could no more be responsible for my life, &c. If I should like to come to their country and stay there, he would advise me first to get acquainted with as many Gallas as possible when they come to Kiriáma for trade, and then I should be safe.

Journey to Usambára.

We have received Mr. Erhardt's account of his journey to Usambára and back, and of his three months' stay in the dominions of Kmeri, from August 9th to December 1853. We must content ourselves with a summary and brief extracts. After the expiration of the rainy season, Mr. Erhardt started from Kisuludini on August 9th. Traversing the soft and undulating country in which are situated the plantations of the Wakamba,

he descended into the Wakuafi wilderness, and the river Umba was reached on the 14th, its waters truly welcome after the thirst to which the party had been subjected. Passing through a jungly district, they reached, next day, the first range of the hills of Bondei, on the tops of which the villages of the Wabondi are perched like birds' nests; and on the frontier of Usambára, in the Daluni territory, under the shade of a spreading euphorbia, our Missionary passed the night of August 16. Here he was soon surrounded by a strange mixture of people anxious to see the Msungu — "the naked Mkamba with his red painted body; the proud Msegua, wrapped in his highly-coloured cloth; the tall, thin Mdigo, firmly grasping his bow and arrows, with a few skin-clad Wabondei." There strange rumours reached them of the death of Kmeri, or some of his sons, and the confusion of the kingdom; so much so, that Mr. Erhardt resolved on despatching a messenger to one of Kmeri's sons, Ngoto ningi, governor at Kigongoni, to ascertain the practicability of going forward. This personage arrived on August 19, and enjoined on the Missionary further delay, until Kmeri's mind was ascertained, to whom three soldiers were despatched. This territory, Daluni, is thus described—

The country called Daluni is a plain of about ten or twelve miles in length, and variable breadth, stretching in a north-west direction between the first mountains of Bondei and the wilderness. Being well watered by numerous springs coming out at the foot of the mountains, its fertility is most astonishing, producing chiefly Indian corn, mdama (guinea corn), and coconut groves. Claimed is this plain by nobody. As much as a family can cultivate is their undisputed right. Only the hills and mountain are belonging to Kmeri; ruled by his sons and daughters, and inhabited chiefly by Wabondei or Washinsi. The latter means "the con-

quered:" the former name is taken from their country, Bondel, and the name by which they call themselves. The people inhabiting the plain are Wadigo, Wakamba, Wasegeju, Wasegua, and Alà, living together in separate hamlets, but those being entirely intermixed.

The Wadigo, as already stated, are Wanika, having sought refuge here from the cruel hand of slavery. Their business is almost confined to rearing cocoa-nut trees. The nuts they sell to the coast, and the palm-wine they do not want themselves they exchange for Indian corn and mdama to the Wakamba.

The Wasegeju are rather few in number. They live more on the mountains of Kmeri than on the plain. Between them and the Wadigo is an old feud.

The Wasegua at Daluni, and in Kmeri's dominions generally, are partly runaway slaves—i. e. stolen people, who would have been sold into slavery if they had not made a previous escape beyond Pangani—partly emigrants who have left their country south of Pangani, on account of constant wars, in quest of quiet habitations. The Wasegua are the most slightly figures of all Wanika. They are all tall, able-bodied, broad-shouldered men. Their jet black faces have very expressed features, with prominent cheek bones and a high roman-like nose, with only too broad a base for calling it fine. Their ears are largely perforated, according to national custom, and their wool they shave off. They are all naturally bold, and, without restraint, cruel. Their subsistence they get chiefly by warlike excursions and slave/hunts. Only the females and slaves take to the hoe, planting a little Indian corn and mdama, the latter chiefly for making some kind of beer. Of singing and dancing to the monotonous beating of a drum they are most passionately fond, keeping it up whole nights. Their singing is the most melodious I ever heard in East Africa.

The Alà, the remnant of a scattered tribe, are but very few in number, but still keeping up their own language. Their exclusive business is hunting, for which Daluni is most favourably situated, from its proximity to the wilderness. The only female I saw, the others being out hunting, was of a slender make, middle-sized, very black, but with soft, agreeable features, and an intelligent look. So many different elements of nations, living inter-

mixed, and more closely connected by inter-marriages, produced a most singular confusion of tongues. The current language is chiefly made up of Kikamba and Kisegua, with some Kldigo and Kisegeju expressions, and, in fact, wholly understood but by themselves.

A party of Kmeri's soldiers, headed by Mberéko, Dr. Krapf's mláu, or introducer to and from the king, having at length arrived as his escort, Mr. Erhardt proceeded, on Aug. 26, on his journey towards Fuga, the capital, reaching in the afternoon Muango, the highest mountain range of Bondei.

Muango is a very deceptive mountain: in looking up we always flattered ourselves that, after having cleared a certain promontory, we should have mounted the whole; but hill was towered upon hill, and mount upon mount, so that when the sun went down we had not seen the end of hills yet. The steep sides of the mountain are covered with gigantic grass, far more luxuriant than the plain. Trees of large dimensions and valuable wood are only now and then to be seen, under-wood being very scarce. At some parts the wild grape has got the ascendancy over the grass, and produced very good-sized black grapes. On the higher parts of the mountain we met with very large isolated blocks of stone, lying and hanging about in every direction. At some places they are even piled up to considerable heights. It was curious to me to find that they were the very same kind of sandstone, some even with very similar holes, as those I had seen in the wilderness.

The view from the summit, as described in the next paragraph, must have been very striking—

Aug. 27—After six o'clock we started again for ascending the highest and steepest ridge of the Muango, which was enveloped in a dense fog. At ten o'clock we stood at the top, but lost the immediate reward of our ascent—the prospect—which must be a grand one on the highest peak of Bondei. Dark masses of clouds kept whirling up and down the precipitous sides of the last ridge, being driven by such cuttingly cold currents of wind, as in England blow sometimes in the latter

parts of the year. The relative height of this mountain I esteem from 8000 to 9000 feet. Only the higher parts of the mountain are inhabited by the Wabondei, where they have their villages and their banana groves, their only but never-failing life-stock. Sheltered as they are against the cold winds, and watered by the innumerable rivulets coming out of the mountain, they thrive exceedingly well. The west side of the mountain is steeper and richer in water than the east, but there is nobody to avail himself of the rich fertility of the soil. Idly the clear water rolls down the steep descents. Towards the base a small spur is shooting out towards the narrow plain beneath, commanding the finest possible prospect upon the valley, or rather pass, Mfunegenda. Towards the north I saw the horizon-bound wilderness; and towards the south, a fine lake and the plain of the Rufu (Pangani). By this pass the great wilderness connects itself with the plain of the Rufu, so that all the mountains of Bondei, Usambàni, and Pàrà, may be compared to islands starting out of this wilderness.

They now descended into the valley of Mfunegenda, which forms the natural boundary between Bondei and Usambàra, through which flows the river Luere, or Ruere, a tributary of the Lufu. Ascending, then, the Bumburi range, they passed first through forests, succeeded by detached trees of stunted growth, until even these stragglers ceased, and their place was supplied by ferns and the erica, with its diminutive leaflets and tiny red flowers.

Aug. 31—The prospect at the top was very fine; lost towards the east in banana groves of the Wasamba, with now and then a village perched on some steep place; towards the west we looked down upon the mountains around Fuga; and, beyond them, upon the large plain through which the majestic Rufu rolls its waters. The highest points of Bumburi cannot be under 10,000 feet, and the high peaks of Masinde, which are south-west by west from here, are still higher. Usambàra, no doubt, is a splendid country even now, but what will it become when the blessings of Christianity are shed abroad? Oh, may the Lord hasten that time!

Kmeri was found at a village some miles distant from Fuga, and the first and succeeding interviews with him are thus described—

Sept. 1—Before daybreak two reports of muskets announced that Kmeri was on his way to me. When I was called, I found him seated on a rough, native bedstead, placed under a large tree, close to a channel of water, which is brought from a great distance for watering his women's plantations. All the Wafumo wa Fuga ("the spears of Fuga," a title of the great men of Fuga) were seated before him on the ground, where I had my place also on a large cowhide. After I had shaken hands, I introduced myself as the brother of Krafu, having come, by his permission, to stay with him, for teaching him and his people the book of God. Krafu, Rebmani, and myself, had come from Usunguni for the sole purpose of teaching people the book of God, that they might be happy not only in this world, but also in that to come. After the king had asked some questions about Dr. Krapf, he said, "I like to have Wasungu in my country. To Mkrafu I have given Mount Tongue, that he may live there; but as you have come in his stead, I give it to you, and yours it is." Knowing the uninhabited region in which Tongue is located, I asked the king for another place, giving as the reason the uninhabited state of the country. Kmeri said, "If Tongue does not suit you, I offer you the two districts Krige and Kigumba, in Bondei. Within those you may stay wherever you will. My son Merikuaniuma is governor there, who must take care of you." After a little while he added, "I had better call my son here to tell him all about you: in the mean time, you had better stay with me." After I had thanked him for his kindness, I returned to my hut.

Sept. 2—I delivered my present to the king. As to the person of Kmeri, he is a man full of years, but of a green old age. He is a tall man, and very black, with very expressed features, and a high nose, quite a different figure from the short-sized Wasamba, with their diminutive noses. In his habits he is rather dirty. He is not known ever to have washed himself. However greasy his hands are, I invariably saw him rubbing them against the old Arab coat he usually

wears, which shines like a mirror from former uses made of it.

Sept. 3—According to country-fashion, I went to greet the king. As on every clear day, so also on this, he was sitting in some sequestered spot of his banana plantation, surrounded by the Wafumo wa Fuga. Passing by his bedstead, I saluted him "Simba muene" (amounting in this formula to "*Thou art the Lion!*"); which he answered with a low, groaning "Hem, Hadani" (as he called me); to which I answered. "Ha Sumbe" ("O king!"). When I had already passed, he called me back, desiring to be shewn European medicine. Having seen my little stock, he asked me to taste of every thing a little, which I did not refuse, as I knew that the old man always labours under the impression of getting poisoned some day. He never tastes any food that has not been prepared before his own eyes.

Mr. Erhardt had opportunity of observing the habits of the people. Their bondage to sorcery and endless superstitions were particularly observable, Kmeri himself being the head sorcerer.

Sept. 8—Very early this morning Kmeri went to a high rock behind his plantation, to make uganga for his country. All the ways and paths leading in that direction were interdicted: indeed, not a single person was to be seen the whole day. In Usambára it is thought necessary for the king to be versed in all the branches of sorcery—to be, in fact, the chief sorcerer. Even the young Kmeri, although still a little boy, is already surrounded with all sorts of waganga, to instruct him in all their arts and tricks, so that the future king of Usambára will not ascend the throne of his fathers untaught; but what a soul-destroying training this may be is easily to be conceived. Not unfrequently it happens that certain roads are interdicted on pain of death, or other heavy penalties; and the lawless soldiery of Kmeri, availing themselves of the thing, have made this to serve their own purposes for extorting goods from passing strangers, on the plea of their having passed prohibited roads. Before they will be brought before Kmeri they will pay any thing, considering themselves even fortunate for having got off so easily. Such extortions are, of course, not known to Kmeri; but if they were, he would give

a coarse shout of laughter, and perhaps even praise their cleverness.

He appears, therefore, to be regarded by his people with a superstitious dread.

Sept. 10—In the course of gathering a vocabulary, I came to-day to the word "heaven." I was glad to find that in Kisamba there was not the word Mulungu, "God," because it confounds the Creator with heaven and firmament. They called heaven "ulanga," which also means "above." Thinking that they had misunderstood me—supposing I had asked what "above" meant—they replied, "No, no, you mean "ulanga wa Sumbe" ("heaven of the king"). "But ulanga of what king?" I asked, astonished. "Of Mulungu?" when they laughed immoderately, saying, "No, of Kmeri." Poor people, to fancy that Kmeri would even in heaven play the Simba muene! The king absorbs every idea in Usambára: he is God, and heaven, and every thing. Among the Suáhelis and Wanika God does every thing for which people cannot account. Among the Wasamba He does nothing at all, neither heard I mention of His name, except when I asked about Him, when they used to say, "Oh, Mulungu is nothing with us."

During his residence with Kmeri, Mr. Erhardt was introduced by Mbereko to two Wabugu, whom he thus describes—

Sept. 16—Mbereko introduced two Wabugu. Before this I had seen many of this fine people, the finest of East Africa I had seen, but had never spoken to them. They are very slender and tall. Their colour is a brown yellow, not unlike the Banians. Their noses are very fine, and their features pleasing, kind, and prepossessingly innocent. The use of cloth they have not adopted yet: they still prefer cowhides, rendered smooth by rubbing—tanning is unknown—and which they hem very tastefully with brass wire. The only ornament they carry on their slender persons is a circular piece of wood, two inches in diameter, sticking in their very largely-perforated ear-lap. Amulets I have never seen on them. The original country of the Wabugu is situated west of Ngu, which many have left on account of wars. Their first settlements were in the valleys of Páre.

Being hunted there by the savage Wasegua, on account of the high price of Wabugu females in the slave-market at Zanzibar, they resorted under the shadow of the famous Simba muene. Kmeri made them his herdsmen, their original and only occupation having been tending cows. They are exceedingly timid, and do never fight, wherefore Kmeri calls them his Banlans. Their language is different from Kisamba; but, as we could not understand each other, I could gather but a few words of their idiom.

Kmeri made many applications to the Missionary for medicines and restoratives of various kinds, and seemed to think it strange that he would not commit himself to a like undertaking with an Arab sorcerer who arrived at Kmeri's court with a wonderful medicine, which possessed the property of making men immortal. But that which does indeed secure immortality Kmeri had no wish to hear.

Sept. 21—In the early morn, Kmeri had come to a small hut under a large rock of the mountain of Moheso. When I called on him, I found him in a very good mood, and very talkative. But the poor old man, whenever I turn his thoughts on religion, has something else to ask or to do. I cannot get his ear longer than a few minutes. I do not know whether it is perfect indifference, or whether he is afraid of being disquieted. But, in a great measure, it may also be owing to the language, which I speak but very imperfectly. He is very kind towards me, and very open—this is true; but what is all this, if he may or will not hear my message? But if he will not hear himself, may he be spared to become the protector of an infant church of Christ in his dominions! The vain king asked me several times whether his capital, Fuga, was not as large as Zanzibar; but being still full four miles off, and only seeing part of the town, I could not judge.

Some of the economy of Kmeri's kingdom is thus exhibited—

Sept. 24—Kmeri's Mshika Ufunguo came, begging a marriage present. He was going to Msoasara, to conclude the bargain with the father of his bride. The usual price is a goat, which is killed and eaten on the day when the people agree to live toge-

ther. There is no solemnity of any kind connected with this event; but without the permission of the king it cannot be undertaken. All the children, male and female, are considered as belonging to the king—as, in fact, every thing. The males, as soon as they are about nine years of age, leave their fathers' huts, and sleep all together at the Kidara dsha Wabuene (king's house of the youths). From this time they are constantly about the king, doing little jobs, until they are fit for firing a gun. Twenty of these boys have a sumbe wa ubuene (king of youth) over them, who sleeps with them. About their fourteenth or fifteenth year they enter the war service. When they are fortunate enough to get a musket, they come under the Wangeresa (Englishmen), that formidable body of fellows who fight all the wars of Usambáni, carry all messages, and kill all offenders. Out of their number the king chooses all his officers, as washika unfunguo (key-bearers), whose chief business it is to prepare the king's food, count his goats and fowls, and, when the king gives orders, look that they are duly executed. Besides, they are the spokesmen between the women and the king, bringing all their little wishes about a piece of meat, a hoe, a bill-hook, a hatchet—to which the king makes the handles himself—before the ears of his majesty. Besides these, there are the sumbe wa ubuene, and akida wa kondo (war commanders). If one of their number wishes to marry, he brings the matter before the king, from whom he receives a goat for the father of the bride, and the bride herself a piece of Americano, a bill-hook, a hoe, and a knife. After marriage, all the titles the husband may have had are lost. A member of the Wangeresa he may remain, but he returns to his village or town, tilling the ground.

A review of the king's troops will enable our readers to form a correct estimate of Kmeri's power—

Oct. 15—The day for the review having arrived, the king's forces gathered at a small hill two miles off, Msoasara. After seven o'clock, they came marching down until they had reached the river opposite to my hut, where they all sat down. After a sheep had been killed, as an offering, and roasted, together with a bunch of green bananas, and eaten by the soldiers, they crossed the river in one long row. First, 300 spearmen, each

one with a large iron bill at his side; second, about 100 with bows and arrows; lastly, the wild Wangeresa, with their muskets and the flag of Fuga—red and white, and written over with sentences of the Korán. They were about 300. After them Kmeri came, with the Wafumo wa Fuga. The king, in his usual state dress, had girded a large Kikuañi sabre at his side, and in his hand a long spear. Instead of a cap he had a strip of cow's skin round his head, in which three huge ostrich feathers had been stuck. In passing before my hut, he nodded to me very significantly, just as if he wanted to say, Do you see that I am a big king? Mbereko was commanded to bring me to the parade-ground, a small, considerably level spot, half a mile north-west of Msoasara. All the exercise consisted in walking about in single files, whilst the commanders ran up and down the lines brandishing their spears, and shouting, "Kmeri! Kmeri!" Muskets seem to be very inoffensive weapons for the king's enemies, as they won't go off. Not so for the soldiers; for when they are lucky enough to fire one off, the soldier is completely turned round from so greatly overcharging his old Tower musket. Of aiming at something they have no idea; neither is it necessary, for Kmeri is in possession of a uganga, contained in a calabash, which makes every ball kill its man. Every division has a calabash with the wonderful medicine carried in front; and whenever soldiers have to pass a dangerous region, where fire-arms might be wanted, one of those calabashes attends them. At last, Kmeri gave orders for assembling before him. He was sitting under a large tree, surrounded by the Wafumo. The sonorous sound of horns brought all the men up, forming a square before the king. The headman of Fuga, entering the square, commenced running up and down, brandishing his spear, and informing at the same time that they had come together for planning a war against the Wasegula. "Are you ready to fight?" he asked; and was answered by a deafening "Wasegula! Wasegula!" Now Kmeri himself got up, under the most frantic acclamations, "Mbago! Mbago!" Here he did not figure as the majestic Simba muene (Lion himself), couched in the mountains, and whom nobody dares to disturb. Here he acted as the wild, furious mbago (buffalo), attacking and pushing to flight with his massy horns all

who stood against him. In a measured pace, with drawn sabre, he walked up and down the fronts, attended by two great men of Fuga, who walked before and behind, picking up every stone, every grass, every leaf that was in his way, that he might not injure his feet, whilst he was discussing the reasons for making war. When he had done, he put the question, "Will you go and fight, or not?" A tremendous shout of "Mbago! Mbago!" was the answer. "If not," he added, "I myself and my children will go: we are sufficient for annihilating all the Wasegula." Another shout of "Mbago!" and he sat down. The Wangeresa, who performed afterwards a warlike dance, kept singing, "Kmeri, if you have no powder, sell us and buy: others will fight in our stead." Toward the conclusion, a large bull was brought up to the king, for the commanders of divisions. Being let loose, he ran off at the top of his speed; but nevertheless the Wangeresa were soon up with him, cutting his hamstrings with their sabres. On the evening, when the king returned, he came into my hut, inquiring whether our king could get as many soldiers together within the space of one day's notice? "Within a quarter of an hour, twice and three times that number," I said, "as all soldiers lived together with us in large houses." "What is the name of your king?" "We have a queen," I replied. This set all the Wafumo wa Fuga into a fit of laughter; but Kmeri, after I had explained the reasons, greatly approved of the thing, remarking, "The Wasungu have indeed misungu." ("The wise men have wisdom or artifice.") Msungu does not mean "white" but "wise" man.

Unexpected circumstances arose which rendered Mr. Erhardt's further continuance with Kmeri impracticable; and, leaving on November 18th, he reached Zanzibar on December the 2d.

Sojourn at Tanga.

We conclude with the following extract from a letter of Mr. Erhardt's, dated Tanga, March 20, 1854—

Since my arrival here, on the 10th instant, I have hired a native hut, which I have just completed covering against the approaching rains, and am now making a

few openings for the admission of light and air. It is an humble, very humble hut, but not so mean as to exclude the presence of the Prince of peace. He already has been near to me, and I trust will still bless and guide me. Some soldiers of Kmeri, and one of his sons, have already paid me a visit. Wasegeju and Wadigo block up my door whole days, that I must sit in complete darkness. Opportunities for proclaiming the gospel are not few; but the dreadful scarcity which prevails makes all of them but desirous for the meat which perishes. Man-stealing and selling, disposing of children for the mere procurance of food, is the rule of the day. All natural feeling is stifled by hunger. Even for ready money it must be considered a favour to obtain the most necessary articles of life. A new crop is coming on in about two months, which will, please God, make an end to this frightful state of things. I have already sent one of my servants back to Mombas for buying food. The prospects for Usambára are, thank God, much clearer again. As soon as I shall be master of the Kibondei, I shall supplicate again for admittance into the country. The rainy season is setting in at this time, during which I am exclusively occupied with the languages of Bondel and Usambáni. The traders to the Masai are just starting again for the interior. From Pangani have left about 1000 guns, I hear. The caravans of Tanga and Kibuiti, about the same number, are awaiting first the fate of the Panganians before they start also. One of the greatest leaders of those caravans, a Mombasian, has reached twenty-five days' journey beyond the king Sibeti, where he has come upon an immense body of water, which, no doubt, is identical with the large lake of Uniamesai. The people this side he describes as very harmless, and as great cultivators of Indian corn and beans. They are no Masai. "No part on his whole journey," he said, "had been so densely inhabited as there." Beyond the snow-capped Donco Nerob (perhaps the same with the Kinguca, or Kiguca, although I am still very doubtful about the identity) there are but few mountains and hills. He passed also on several *wisima* via moho (wells of fire), out of which came smoke and great heat: some, which he could approach, were of great depth, and made a great noise, like a boiling pot.

China.

CHURCH MISSIONARY SOCIETY.

General View.

WE have frequently called the attention of our readers to the fact, which is now familiar to most of the friends of Missions, that the great empire of China is at present passing through a fearful ordeal. Its political arrangements have been peculiarly unfavourable to the free action of the gospel. That gospel constituted the remedy which China needed; yet to the exclusion of it official jealousy was carefully directed: and whatever opportunities have hitherto existed of making Christianity known to that people have been, not spontaneously yielded, but forced from them in authority by the pressure of circumstances. The national polity of China could be regarded in no other light than as obstructive to the gospel. Yet it did not appear how any change was to be effected, for it was that to which the population was accustomed. Transmitted to them by their forefathers, it came recommended to the Chinese by one of the strongest influences which they recognise, ancestral veneration; and, secure in its ponderousness and antiquity, none seemed likely to subvert it. But disturbing forces were silently and secretly collecting. The financial necessities of the government since the termination of the war with England—the sale of high offices—the oppression of officials, anxious to reimburse themselves for the expenses they had incurred—all combined to generate a more than usual proportion of discontent amongst the masses of the people; until at length an explosion has occurred of fearful violence, and the old settled institutions of the country are being upheaved and shattered

to pieces, as with the force of an earthquake.

In the midst of these troubles, while China is yet under the paroxysm of some mighty change, and the conflict for ascendancy between the imperialists and the insurgent section of the Chinese remains undecided, the presence of our Missionaries on the coast, and the Missionary work they are engaged in carrying on, are rendered increasingly important. The results at the different stations are but small; yet it will be understood how desirable it is at such a crisis to have even a few Chinese who know the truth without any admixture of fanatical error; who, having learned to value it, have embraced it and given it a place in their hearts; and whose desire is, in their lives to be more and more subdued to its gracious influence and direction—when it is remembered that there is a Christian element in the insurgent movement, although embarrassed and hindered in its action by mistaken and fanatical opinions. It is possible that the converts to Protestant Christianity in China may yet be called upon to fulfil a very important office to their countrymen, and may become the instruments of helping to disentangle the germs of better things, which are to be found amongst the insurgents, from the wild and dangerous reveries with which they are strangely mingled.

It will be seen that, with the exception of Shanghai, opportunities of usefulness at the stations occupied by our Missionaries along the coast, so far from diminishing, have rather increased; and that in these perilous times, when "men's hearts are failing them for fear, and for looking after those things which are coming on the earth," some have been found more than usually disposed to hearken.

Jan. 1855.

Some changes have taken place in the Missionary force since our last review. The Rev. T. M'Clatchie, and the Rev. R. D. Jackson, have been obliged, from ill health, to return to England; but the Mission has been reinforced by the Rev. J. S. Burdon and the Rev. Henry Reeve, who reached the Chinese coast in September of last year.

FUH-CHAU.

General View.

The Rev. W. Welton has remained the only Missionary of our Society at this city throughout the year. There are, however, Missionaries of other Societies, American and British, whose presence is encouraging to him, and prevents the solitariness which otherwise must of necessity be felt. They are resident at the suburb Nantae, Mr. Welton alone dwelling in the city. Fuh-chau, although kept in much excitement from the apprehension of an attack, has hitherto remained untouched by the insurgents, and our Missionary is enabled on the whole to report more favourably of the disposition of the people towards him. The following extract from a letter dated the end of August 1853 will be found on this point satisfactory—

The discouragements hitherto experienced by the opposition of the literary class and authorities, and the little apparent effect of Missionary labour at this port, would appear to be giving place to a better state of things in the increasing confidence of the people towards us. The greatest confidence is reposed in our word and promises, and credit will be given us readily by passing our word. The great shyness formerly manifested by the female sex towards us is rapidly subsiding, and married Missionaries readily obtain females to superintend their domestic affairs. We can travel from place to place in the suburbs and country without any molestation, except occasionally from boys. Our books are received readily,

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and coveted by nearly all. I have circulated religious tracts and copies of the Scriptures extensively in the country, by invalids applying for medical aid.

In initiative Missions, such as that of China, we do not find it possible to present an analysis of the details of labour, such as is practicable in those of a more advanced character. The points of intelligence are so desultory, that we find it the better way to give them, just as they occur, in the form of extracts from journals.

Missionary experiences.

July 24, 1853—A solitary life is deadening to faculties of mind. Too much reading and study, I find, is a weariness to the flesh, and not promotive of spiritual life and enjoyment. I find the public services twice a-week a great refreshment and aid to spiritual life. I have been much oppressed of late with secular matters. Repairs, household and domestic concerns, occupy much time and attention. The heat of the climate during the summer months is very languishing to the spiritual life and moral energies, producing great deadness of the mental as well as physical powers. Real work and labour must be effected during the cooler months of the year, when excursions into the country and villages around should be taken, and the work of an evangelist done. I am now, I trust, grateful for enjoying more rest and quietude of body and mind than at any other period during the last three years, which has been a period of great mental excitement and bodily labour, during which, by watchfulness and care, I have been mercifully preserved from protracted bodily sickness, and great mental anxiety and depression.

Increase of the tea-trade at Fuh-chau, &c.

Aug. 8—An American firm has sent an agent to Fuh-chau foo, who is getting large supplies of tea for shipment to England and America. Other houses are beginning to buy and ship tea also. We hope that trade opening at this port may have a beneficial effect upon the Missionary work, as it will correct many prejudices which exist respecting foreigners, and which nothing but closer intercourse with foreigners will effect.

I continue to have occasional summonses into the city to administer medical aid to families.

Aug. 11—The island of Formosa in a state of rebellion. The flood is subsiding, which has been great, and very destructive to property.

Aug. 19—Two men taken in the city as spies, and executed. All persons coming into the city, who are not well known, are examined, and our sedan-chairs are subjected to inspection.

Aug. 24—I received a petition from the relatives of one of the schoolmasters who were arrested for being in my service, asking for aid to educate and provide for the children. Finding, on inquiry, that they were destitute, I advanced a small sum of money. I cannot learn whether the poor men are in prison in the city, or whether they have been banished. Vigorous efforts are being made by the imperialists to retake Amoy. Several large vessels are leaving this port, laden with tea, for England.

Sept. 10—The viceroy having left from ill-health, or feigned ill-health, the lieutenant-governor has acted as such, and shewn himself to be a most despotic ruler and dictator. The new viceroy has arrived, who is a Tartar general of high distinction, and the uncle of the present emperor. The lieutenant-governor has just left, with a body of troops, to attempt to retake Amoy. My teacher says, if he does not succeed there will probably be a rising in this city, where considerable numbers of the Triad Society are supposed to be. I witnessed the lieutenant-governor leave with his regiment, which was a pleasing, animating sight. Numerous banners, but no music. Much respect seemed to be shewn the lieutenant-governor, who had so far preserved the peace of the city in the midst of a fearful financial crisis, during which his decision of character was marked by justice towards the creditor, he having imprisoned the bankers until they disposed of all their available property for the benefit of their creditors. Summoned to visit a respectable family in the city. I am called occasionally to opium suicides as usual. My premises have sustained great damage by the late heavy rains and typhoon, and part of the temple inhabited by the Taouist priest fell, and very nearly buried the chief priest under the ruins. The shock and misfortune were so great, that he died. I visited

him in his sickness repeatedly, and found him seeking solace by the frequent smoking of opium. The season has arrived for celebrating some of the principal religious rites and festivals of the Chinese, which appear to be regarded yearly with far less regard and attachment. They are seasons trying to foreign residents, as subjecting them to much personal abuse and insult. They are seasons of much revelry and debauchery. May we hope that this apparent loosening of the Chinese to their idolatrous rites and customs is a precursor and preparation for the more ready reception of Gospel truth?

The opium evil.

The use of opium, Missionaries find more and more to be a great barrier to the reception and introduction of the gospel by this people: it is one of Satan's most effectual means for enslaving and destroying his victims. When once entangled by this habit, the physical energies of the body and the moral faculties of the soul become prostrated and weakened. How lamentable it is that the Hon. East-India Company, and the great body of the merchants in China, should be the instruments of supplying the drug, and forcing it into this empire, by smuggling, and that about six millions sterling of hard cash should be yearly paid to them for this poison! How lamentable that England should have given twenty millions sterling to emancipate her slaves, and yet pocket annually six millions sterling by the opium contraband traffic.*

Various labours.

Dec. 8, 1853—I distributed a number of Mantchou New Testaments to the Tartar troops on the wall, and addressed to them a few words each on the occasion, which were kindly received.

Dec. 26—Yesterday I preached to the crew of H.M.S. "Bittern," lying in this river. I had a most attentive congregation of about 125 persons. Text, Matt.

* The opium revenue amounts to one-seventh of the total income of our Indian empire. Certain restrictions on its growth were removed by the Government some two or three years back, so as to induce increased production. The disturbances in China have, however, so reduced the sale on the Chinese coast, that the opium chest has fallen in value from 1050 rupees to 630. The Chinese have either not the same means or the same desire to purchase the drug.—*Ms.*

xvi. 26—"What is a man profited, if he shall gain," &c. My services, when tendered, were gratefully accepted by Captain Vansttart. I afterwards preached on board the "Howqua," an American clipper, to the crew of that ship and others in harbour.

Visit to a Chinese family, &c.

Dec. 283—I was requested to visit the wife of a mandarin officer in the city, which I did, and prescribed medicine for her and others of the household. Some interesting inquiries were made as to the means whereby I was enabled to give medicine and medical aid gratis. The reply I made, that a Society of Christ's followers in England provided the means, seemed to quiet their importunity. The lady of the establishment politely accosted me, and received me in the public apartment, urging me to be seated; and, after having placed herself beside me, requested that I should feel her pulse in both wrists. The junior members of the establishment, both male and female, and the husband, stood around. Tea and refreshment were provided, and, after a conversation of about half an hour, I offered copies of the Scriptures—New Testament in the colloquial—and Milne's tracts, all of which were very politely received. Only mandarin is spoken by the authorities, and I had to converse by the aid of my teacher.

Jan. 5, 1854—Numerous patients continue to apply to me for medical aid, and I make it a point of conscience to supply all such with tracts or copies of the Scriptures. Rumours are current in the city that the insurgent forces are within a short distance of Peking, and have taken up winter quarters. Received intelligence that the authorities at Canton were very anxious for the public peace, and had taken great precautions to meet such a crisis. Invalids continue to be very numerous. The lieutenant-governor expected soon to return from the disturbed districts. Increasing desire manifested by opium-smokers to relinquish the habit. The walls of the city have ceased to be garrisoned.

Jan. 28—I have just heard of the proposed project of the British and Foreign Bible Society to get printed immediately, for China, one million copies of the New Testament; and the Bishop of Victoria has requested me to get 10,000 copies printed at Fuh-chau foo

immediately, according to the version of the Shanghai delegates. Many workmen employed on my school-house.

Feb. 19, 1854—The lieutenant-governor has returned from the disturbed districts, having put down the rebellion at Amoy and Hing Hua. His return was welcomed to this city with great demonstrations on the part of the people generally. His energy and decision have preserved this city and province from immediate anarchy, and he certainly is entitled to the thanks and gratitude of the community, both native and foreign. He has shewn great ability as a ruler, and is a proof that the Chinese character for energy and decision has not materially degenerated. He has told the people, in effect, that he is a Chinaman, and that his interests are theirs. He is most strongly opposed to the use of, and traffic in, opium, and would, like Lin at Canton, take very strong measures to suppress its use among the Chinese—as well as the contraband traffic by foreigners, probably—if he were supported by the other authorities; but the Tartars and Chinese generally are so addicted to the habit, that a unity of action cannot be attained. The lieutenant-governor is a man of a kindred spirit to Lin, the imperial commissioner during the opium-war, who was a native of this city, and lately was buried here, great public funeral honours having been awarded him. I took an excursion outside the city, distributed books, saw several sick, and prescribed for them. About thirteen vessels have freighted with tea from this port within the last eight months, and about five million pounds of tea have been exported, the duties of which have enabled the authorities to wage successful warfare against the rebels. Trade having been, for the most part, stopped at Shanghai, it has been diverted to this port. A large American clipper, of 1000 tons, loading with tea, is in this river at the present time.

The following paragraphs have special reference to

The Insurgent movement in China.

March 1854—Within the last few days intelligence has reached us that the whole province of Nanghue, adjacent to Nanking, is in the entire power of the insurgents, and that a branch of the grand insurgent army is about entering the Tche Keang province, and attack

Hangtchow, a large garrison city on the sea-coast. From thence they propose to enter the Hokkien, or Fokien province, and take this city. So that the plan originally promulgated by the chiefs is about to be carried out, of one army proceeding northward to Peking, the other southward to reduce the southern province.

That the great movement now taking place in this empire is pregnant with important consequences, as regards the Missionary prospects and the conversion of this people, no one who reflects on the former and present dispensations of God with this numerous and interesting people, with the eye of a Christian and the light of Christianity, can, I conceive, doubt. Judgments are upon the rulers of this land, upon those who have now for 200 years usurped the government, and have so much opposed that freedom of commerce and enlightenment which is the attendant upon a free commercial intercourse with more enlightened nations. The pride of the rulers and *literati* is being deeply humbled, and that selfish and exclusive policy is being broken through, and the power of Satan's kingdom, as sustained by the heathen systems of Buddhism and Taonism is being undermined, and the poor votaries will find by experience how little dependence can be placed upon their dumb idols. Judgments go before blessings upon most heathen nations. They are humbled, and then led to seek a better and surer dependence. This is the ordeal China is now being submitted to; and doubtless, in a short time, the whole of this vast empire will be opened up to the energies and self-denying sacrifices of British and American Christians. May Britain not be found wanting at this crisis! May many of her clergy and young men give themselves to the work to which Providence is now inviting them, and the many privileges pertaining to such a glorious cause! China has great claims on the British nation, especially to atone for the evils which her sons have for half a century inflicted upon her in the contraband opium traffic, whereby about *four hundred millions sterling* have been drained from it, and its subjects debased and degraded for filthy lucre's sake.

NINGPO.

This city has also been exempted

from the civil strife which for so many months has continued to rage at Shanghai, and the Missionaries have been enabled to pursue their labours with considerable encouragement. The Rev. R. H. Cobbold and the Rev. W. A. Russell continued to reside within the city, except when, from attacks of fever, &c., a visit to Chusan or Pootoo was necessitated. Several baptisms have taken place, the particulars of which will be found in the following extracts from Mr. Cobbold's journals.

Burial of the wife of one of the converts.

Aug. 30, 1853—Mr. Jackson's servant, one of our converts, lost his wife a few days since, and had fixed the funeral for tomorrow. I had intended to go, but the heat deterred me; so I sent the catechist to watch the proceedings, that nothing might be done without our knowledge that would shew any remnant of heathen mind. Nothing seems to have been done *against* the teaching of Scripture, though there are still certain usages that shew the narrow escape of the mind from the power of superstition: for instance, at the placing of the corpse in the coffin, always a great ceremony, it was done at night, because all the afternoon the tide was ebbing, and this thing must be done at the flowing of the tide, or rather during the flood-tide. I was asked about the use of the gong, the red cloth which covers the coffin, the marking out of the position of the tomb with the compass, generally committed to some proficient in this art. About the last I demurred a little: the rest seemed harmless enough. There were, by the catechist's account, no offerings to the manes, no food, candles, incense, &c.

Stirrings in the Chinese mind.

Sept. 8—The catechist told me, that on Tuesday last he had a very good congregation of about seventy attentive listeners. After he had gone on some time, an elderly man rose up, and first rebuked the preacher, that he, a man of Ningpo, should thus decry and cast reproach upon their own idols; and then, turning to the congregation, he angrily asked them how they could bear to listen to such reproaches of their gods, bidding them leave the chapel with him, and threatening more

than wordy blows upon the speaker's head. About twenty of those present rose up to take their leave, but some of those who remained in their seats said, "Where is the word of his that you will shew false? where has he said that which is not true? tell us, and we will leave with you." They sat on quietly, while the old man and his twenty went out, and then for a long time the preacher expounded the word of God unto them. It was a great day, a great opposition, and great triumph over Satan. Stirrings of this kind, so unusual in this land, give us hope that times of awakening are at hand.

Effects produced at Ningpo by the unsettled Aspect of Political Affairs.

The present unsettled state of the country affects us chiefly in this way—that numbers, through the slackness of trade, are thrown out of employment, and are at their wits' end for a livelihood. This causes a great deal of destitution, and we fear, also, of actual suffering, and also increases the number of thieves. Mr. G.'s house was robbed the night before last (Sept. 6th), and nearly all the property of his servants stolen, while he lost nothing. He had a Christian Chinese, whom he had brought with him from Siam. This man had been for some time saving up his earnings, and had collected twenty dollars, and also had about the value of the same sum in clothes. He was purposing soon a visit to his wife, with his little stock. Every farthing of this money, and every thread of this clothing, were all stolen from him. A man in whom we are much interested, who is seeking for baptism at our hands, also lost his little all the other day, his house being entered into in the day-time, and his clothes, and the clothes of his children, being stolen.

Importance of the work carried on by the Missionaries on the coast.

Jan. 1, 1854: *Lord's-day*—I walked with Mrs. Cobbold as far as the door of the Presbyterian chapel, and, as the morning was fine, walked round by North Gate, along the river's bank, having thus a quiet opportunity to meditate upon my morning's subject, which was from Hebrews ii., dwelling chiefly on the humanity of Christ, as my subject last Sunday, from Hebrews i., had been upon His divinity. At the Presbyterian chapel, as I afterwards learnt, there was a baptism of one of the teachers connected with their Mission—a good commencement of the new

year for them. The present hopeful state of China must never lead us to forget our present work, nor to despise these small gatherings of God's grace, of which there may be only a very small number as the result of a very large and extensive movement. I sometimes have thought that these revolutionists, who at present are occupying so much of public attention, may prove to be but a large body of Arians, to which they seem already inclined, in placing the name of the Son below that of the Father, the new emperor again occupying a place below that of the Son. This, however, may only be a way of representing the Son as subordinate to the Father, as carrying on the work of man's redemption; and when the doctrine of His true divinity comes to be discussed, they may, as every Christian wishes they may, be found to hold the truth on this point.

Congregations, &c.

My congregation in the morning was good and attentive: about 40 boys, our own servants, and some of those connected with Mr. M. Martin's family in the city, a few artisans, who have become regular in their attendance, a few women, and, last and most precious, our own believing people, form a very respectable-looking audience. I have had the floor of the further end of the chapel raised lately, which makes it convenient to sit there and catechize previous to the service; a plan which I have pursued of late, hoping thus to convey instruction better than by a formal address, especially to those whose faculties are not very bright, and who, like our own poor people at home, require *very* plain and simple statements to make them understand.

Our own service, according to our Liturgy, was conducted as usual, at Mr. Russell's: we have no attendants but ourselves at this service. It refreshes us, between our stammerings in a strange tongue, to hear words of prayer and praise according to our own ritual, in our own language; and the reading of God's word, and a sermon on some portion of it—lately Chalmers on Romans—often sends me quite refreshed to my afternoon preaching. This afternoon the Catechist commenced, and I then sent him down to assist Mr. Russell, begging the people, who had leisure, to remain while I addressed them. We were both heard with much attention. There is uncertainty about this now, as

there used to be. Sometimes the people are quite disposed to be noisy; at others are very orderly; but there is a decided improvement in the last year. This is probably both from understanding us better, and also from their better understanding of the use of our chapels, so that those only come in who have some desire to hear.

First Monday of the New Year.

Jan. 2, 1854—This day, the first Monday of the year, has always been set apart by the Missionaries here for religious services. Having been requested to address the brethren in the morning, and conduct their meeting, I had prepared some thoughts on the present religious movement in China, chiefly intending a practical end. It is quite impossible for all to be agreed on the character of the movement here: indeed, the differing tone of periodicals at home, which are probably a loud echo of sounds originating hence, show how wide the opinions of those are who are on the spot where the movement is being carried on. What I said tended to peace. I desired that we should have the charity that thinketh no ill, rejoicing in the great essentials in which we agreed, and looking with as kind an eye as possible upon those non-essentials in which we differed.

In the afternoon we had our usual prayer-meeting, held once every month, and probably joined in now by almost all Protestant Christians throughout the world. Surely, if we pray in the primitive way, with one heart and one soul, we may look lawfully, yea, ought to look, for great results to follow. Prayer is our especial privilege just now, when fields, in more than one part of the Master's domains, are white for the harvest.

Visit to a native library.

Feb. 7—I went after breakfast, with a party of friends, to the much-famed library, which it is always such a trouble to get admission into. The family to whom it belongs must all be consulted, and all assemble together, or it cannot be opened. After some delay, we were allowed admittance, having previously made arrangements as to the time at which we would pay our visit. We were shewn into an upper story, by no means so clean as a garret at home; and here were, perhaps, thirty old presses, safely locked up, and a strip of paper pasted over the folding-doors. After

some delay, one of these was opened, and a book brought out for our inspection, which contained rude portraits of former sovereigns of China and distinguished men; among them Confucius, and the founder of the Taoist sect, who was eighty years old when born, with grey hair and beard. The portraits were probably about as faithful as those of the sailor King, and the Queen and Prince Albert, in our cottages in England. The library, if it may so be called, is quite useless, for no one may borrow a book, and the only chance of getting one copied even is during fourteen days of the summer, when the books are laid out to dry.

Baptisms.

Feb. 12, 1854: Lord's-day—A lovely morning, the first we have had for some time. We were the more glad of it, as it gave us the hope of seeing some women at the chapel, where Mr. Russell was to administer baptism to a man and a woman, who have long been under probation for this ordinance. The latter especially has for years been desirous of Christian instruction; and, when in Miss Aldersey's service two years ago, was inquiring whether she could be baptized. This long probation has thoroughly tested her sincerity. Her last trial was to resist the persuasion of her mother not to be baptized; and also of her brother, who made a vigorous effort to induce her to refrain from taking this step, trying to get her husband over to his way of thinking; who made, however, a very sensible answer, to the effect that, in such matters as these, interference was wrong, and each ought to follow his own convictions. The former is a carder of cotton wool, who has for a long time been a diligent attendant upon the ordinances of religion, and seems a very quiet and well-conducted man. The font, which was just finished, and made of wood, was placed in front of the reading-deak; and before the morning service began the two candidates were arranged, with their witnesses, in the front seat, and the rest of the congregation, with the boys, quite filled the chapel. I took the morning service as far as the end of the second lesson, when Russell administered the sacrament to the two candidates. The answers to the solemn questions were made very distinctly by the man: the timidity of the woman before so many people made her answers less distinct;

but we had no doubt that she was at least equally in earnest. After I had concluded the morning service of prayer, Russell gave a very simple and forcible address, from the first part of the 5th chap. of St. John's Gospel. An old man, whom I hope to baptize soon, seemed very anxious to receive the ordinance, and said he hoped his turn would come soon: he, indeed, appears too anxious about the rite, and I fear lest it may act as an opiate to his conscience, something which, when done, he can rest upon. He does seem, however, thoroughly in earnest, and is remarkably intent on the Scriptures, which I always find open when I visit him. He is seventy-five years of age. The mother of the baptized woman was also present, and was quite reconciled after the service was performed, and seemed much pleased, said she understood what was said, &c.

After the afternoon service, I had some conversation with Wong and Jing on the subject of their baptism.

Preaching.

March 3—The catechist came this morning, and we had two hours' work at translating. We went out soon after dinner, Mrs. Cobbold with Mrs. Russell to make some calls on our boys' mothers, and the catechist and myself to the chapel. We had a much larger audience than usual, and more attentive. The way of salvation was fully set before them by the catechist, and the folly of their own superstitions and idolatries fully manifested. After he had spoken for more than an hour, and the people seemed willing still to hear, I repeated to them the parable of the sower and the seed, of which they appeared to catch the meaning and the bearing. It is often very difficult to read Scripture to them so as to awaken their interest. They have not the amount of thought and application of mind to make it acceptable; but in this instance their attention had been awakened by what the catechist had said, and the word seemed to be with power. A few words of explanation and of application were all that was necessary on my part.

Baptisms.

March 5: Lord's-day—We had a day of much interest, from an accession to Christ's professing people of three persons; two of them women, baptized

by our Presbyterian brethren in their chapel near their residences, and the other the old man, Mr. Djün, who was baptized by me this morning. In administering the ordinance, I could scarce refrain from smiling at the earnestness of the old man in making his answers. I had told him the questions and their answers before, and I remarked that he did not pay very much attention to them, but said, "I know, I know." The catechist, before the service, I saw going over the different points with him, and telling him the way he was to answer to each; but when he came to the reality, he made little comments of his own on each, such as, "I repent; I repent with sorrow;" "If I were not baptized, I should not be a disciple;" "I do believe with my whole heart;" "Yes, I will follow the commands of God." His whole deportment betokened great earnestness, and we trust grace will be given him to enable him to struggle successfully against his infirmities, and that he will be brought to the full understanding of the mystery of gospel truth. I chose the name of Mnason for him, on account chiefly of his age. He was much pleased with the name, the more especially as the latter syllable of it had formed part of the earliest name of his infancy, the name given him while at the breast. I gave a short address from 2 Cor. vi. 1, exhorting not to receive the grace of God in vain, and pointing out the emphatic *now* of the 2d verse to those who had not as yet made profession of the truth.

In the afternoon the congregation was very thin, not more than ten or twelve all the time the catechist was speaking. When he had finished I felt very cold, and unequal to saying any thing; but observing two or three on the front bench, who seemed more than usually disposed to listen, I spoke to these in a catechetical mode, and soon getting interested myself, warming with the subject, and seeing interest excited, I was able to set the way of salvation before them.

Sunday Services.

Mar. 19, 1854: Lord's-day—I preached in the morning from John vi. 68, 69. It is certainly no easy matter to give a connected and useful discourse to our people. I often feel quite at a loss to know what to say, but am helped through from day to day, and find the truth of the promise, "As thy days, so shall thy strength be."

In the afternoon I told the catechist to go, after his dinner, to the chapel, that he might have finished speaking by the time that I arrived, which would be about three o'clock. He seemed very glad to see me come in, and thought I must be after the time; so probably he had begun much sooner than he needed, and found it difficult to hold the attention of the people any longer. I found out that they were tired of listening, for many went away before I had spoken five minutes: afterwards, however, others came in their room.

In the schoolroom, on my return home, I found quite a number of people waiting. Mrs. Cobbold counted fifty, besides the children. Thus am I encouraged in the commencement of this service, and find continually a due balance of the prosperous and the adverse, both to encourage and incite to effort, and to keep humble and dependent. The boys had attempted a history of St. John, from the gospel accounts chiefly: one of them was done very nicely.

Conversations with the Chinese.

March 22—I went after dinner to the chapel; and, as the catechist had not come, had the door opened. The first person who came in was a young man, who asked me for an almanack. He said he wanted one to take back to Sze Che. I asked, "What business may have brought you to the city?" "I am come to buy some goods."—"You must take care and buy genuine (true) goods," said I. "Yes," he answered: "in doing business one must not buy what is bad, but seek for the right article."—"Every one," said I, "has a sign-board hung out, and is doing business, and all should seek after the truth." "True," said he, "we must all avoid the corrupt, and choose the true in doctrine."—"What do you consider to be the truth?" I asked. "Becoming virtuous, putting away cheating, lying," &c.—"Well, but if one has done evil in time past, will any notice be taken of it?" "Certainly: the gods will punish it." This gave me an opportunity of speaking of Him who alone has the power to punish and also to forgive sin, also to speak of the due penalty of sin. Others by this time had gathered round. I then asked what remedy there was for sins committed. No one knew. I told them we must have some one free from sin who would bear our sins. A bystander sug-

gested Confucius. I said, "Even supposing he had no sin, yet he had never received the penalty of others' sins." Then I spoke of Jesus, and of the pardon of sins by faith in Him. As the young man who was the chief object of this address could stay no longer, I gave him some books to take back with him to Sze Che. My throat being weak, I did not venture on a public address from the pulpit; but, the catechist having come in, I asked him to address a few words to the people. He spoke at some length, while I went into the schoolroom to question the boys.

A little flock.

April 2, 1854: *Lord's-day*—At our service this morning we had in all fourteen communicants—eight Chinese and six of ourselves.

Atheistical objecter silenced.

April 7—At my afternoon service in the chapel there was an old atheist present—aged 73. He was quite in the style of his class, very proud and self-sufficient: all argument seemed wasted on him: he would listen to nothing. "Who is the Lord?" he would ask. And as I was explaining, he would violently interrupt by some other question, shewing that he came only to cavil at what he heard. As he said one religion was good in one place, and another in another, and there were a good many people present, I took out of my pocket a bad dollar, which I happened to have, and asked if this would pass current: the ignorant might, I said, be cheated by it, but let them take it to the bank, and see if they could get it changed. The application was evident, that only the true could stand the scrutiny of the Searcher of all hearts.

Easter-day—Baptisms, &c.

April 16: *Easter-day*—This day, which should be one of the most joyous in the year, was defaced by a serious collision between some Portuguese and some Canton men, resulting in the death of one of each party. By the earnest remonstrance of Dr. M'Cartee, it was promised by the Cantonese that no large guns should be used in their quarrel, which would of course endanger the lives and property of all the Missionaries dwelling on the bank of the river. This collision took place about nine in the morning, just about the time of the Presbyterian service.

On arriving at the chapel this morning I found many people had already as-
Jan. 1855.

sembled, being anxious to witness some baptisms which we had fixed for to-day. I somewhat shortened the catechetical instruction of the school, for fear of wearying the people, who were some of them strangers, coming for the first time. Mr. Russell's school being also present, all the seats were completely filled. Mr. Russell read prayers; and, after the lesson from the New Testament, the candidates for baptism being arranged, seven in number, I baptized them—two men, three women, and two children.

One of the men baptized was my school teacher, who has been for some time in a very hopeful state. One of the women was a poor recipient of alms, who for a long time has shewn a deep interest in spiritual things: she had once considerable property, and now her poverty seems working out her spiritual benefit. "The poor have the gospel preached to them." How often is this realized, and how great a barrier does the possession of riches oppose to the hearing, and pondering, and embracing of the truth! Another of the women was the wife of the catechist; and the third, the wife of a bricklayer, who has himself made some promise of conversion of heart. Of the two children, one was the younger daughter of the catechist, and the other, the youngest son of the poor wool-carder.

After the service and the rest of the prayers were concluded, I gave a short address previous to our reception of the Lord's Supper. The newly-baptized were not admitted to day, so we had our usual number.

In the afternoon, very few were present during the time of the catechist's address, but more came in afterwards. These general services must always be very fluctuating, both in their numbers, and also in their interest. With the door open for them to go out or come in as they please, we cannot expect much regularity in any way.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

General View.

THIS Mission-field comprises thirty Stations, scattered over the vast extent of country that intervenes between the mouths of the Ganges and the Punjab. They are in

charge of 39 Missionaries and 17 European and East-Indian assistants, besides 81 native catechists and readers, and 381 male and female native teachers. The entire number of native Christians known to be in connection with the Society in this Mission-field amounts to 7210, being an average of about 240 to each Station. It is remarkable, that in this field of labour all the Missionaries are Europeans. In the North-India Mission arose our first ordained native, Abdul Messeeh; and yet, at the present moment, after an interval of twenty-seven years, we find not one. This is the more to be regretted, as some of the charges are strictly pastoral. Little flocks of Christian natives have been grouped together at various places. Some of these have been in existence for many years, and have been marked by no more increase than that which is caused by the natural growth of population, and the addition of an occasional convert. But on the masses of the heathen round they exercise but little Missionary influence. They constitute precisely the sort of charge to which native pastors, if such existed, might be appointed; thus setting the European Missionaries free for their proper work, which is that of Missionaries to the heathen, not pastors of native flocks. Surely, from amongst the eighty-one catechists and readers in this Mission, some might be found, who, from their piety, scriptural knowledge, and experience in teaching, would prove, after a course of special instruction, suitable candidates for ordination to the native pastorate, for whose humble and unobtrusive duties learned attainments cannot be deemed necessary.

In our survey of this Mission we are constrained to much brevity; and diminishing, as much as pos-

sible, our notice of what is pastoral in the work, shall give the more space to the review of that portion of it which is strictly Missionary.

CALCUTTA.

The Missionaries at this Station are the Rev. T. Sandys, the Rev. J. Long, and the Rev. E. C. Stuart, who has been transferred hither from Agra. Mr. Sandys, during the year 1853, was subjected to deep affliction in the death of Mrs. Sandys, who was suddenly removed, in April of that year, after a faithful service of thirty years.

Native Congregation, &c.

There is a little flock in Calcutta of 180 native Christians, of whom 50 are communicants; and an English school for heathen and Mussulman boys, the total number on the books amounting to 369. There are also orphan and native-Christian, as well as five vernacular, schools. The number of young persons under instruction amounts to 974, of whom 65 are native Christians. Only five adults have been baptized throughout the year, one of them a Birmese youth, who has since returned to Maulmein as a Christian.

Labours amongst the heathen.

We introduce some few extracts from a journal of Mr. Sandys, having reference to the earlier portion of the present year, which shew that the Missionaries do not confine themselves to the care of the native Christians, but diligently labour to spread abroad amongst the Bengalis a knowledge of "the truth as it is in Jesus."

Jan. 20, 1854 — We took up our stand in the shade of a brick building. The people, on being spoken to, gathered around us, and we preached to them the gospel, shewing that a provision had been made, through the Divine mercy, for their eternal salvation; that their gods and goddesses in this matter could not help them; that an adequate

atonement had been made by Jesus Christ: and then we invited them to believe and trust in Him, giving a few gospels to such as could read.

Jan. 24, 1854—We went to the east side of Calcutta, where we visited several bazaars, got into conversation with several persons in the first instance, and then preached to those who gathered around us the gospel way of salvation.

Musulman Inquirers.

Feb. 2—Haji Nejaff Kooly, from Daghistan, in the Russian territories, came again this morning. He wants to read the Mízáan-ul-Haqq, which I have promised to obtain for him, if possible, in Persian. We are looking about for a house for him to reside in, that he may come away from the Musulman neighbourhood in which he is now living. He is desirous of learning English; to assist him in which design I gave to him an English spelling-book with a Hindustani translation.

Feb. 6—My Daghistaní friend, Haji Nejaff Kooly, came yesterday afternoon, accompanied by Babu Gyanendra Mohun Tagore. It seems desirable to make arrangements for the Haji to come to reside on the Mission premises, he having been already very much ill treated by the Moguls in his present locality.

Feb. 7—Haji Nejaff Kooly came, and, after some conversation, I gave him the Book of Common Prayer in Hindustani, with which he was delighted. He is to come on the 9th to reside on the Mission premises.

Feb. 11—A fine young Mogul, sent by the rich merchant Aga Kurbala Mahommed, came to see Haji Nejaff Kooly this morning, but, as he had gone out, said he would come again in the evening. Babu Gyanendra Mohun Tagore came to see the Haji, when I told them both that the person above mentioned had called. The Haji at once said that Aga Kurbala Mahommed wanted to see him on the subject of his becoming a Christian, wishing to prevent him.

Feb. 14—I had in the Haji, and, with a view to his being well grounded in the truth, I read with him a dialogue on the fall and recovery of man, in Hindustani. He is not so fluent in Hindustani as in Persian; but my hope is, that, with attention to Hindustani, he may become useful as a Christian reader in Calcutta.

It appears that the Haji to

whom the above extracts refer had been employed by a Mogul to copy out for him a work written against Christianity. This revealed to him the weakness of the arguments against Christianity, and decided him to embrace it. Mr. Sandys' journal refers to another instance.

Feb. 6—This morning a young Mahomedan who resides in the neighbourhood, and who has frequently been to me before, came again. He spoke as if he had been affected by the truths in the books I had given him before, and as though he now desired to embrace the gospel. He was anxious to know what expense would attend his doing so, and seemed pleased when I told him there was no pecuniary expense required; but what was required was a true belief in the Lord Jesus Christ, and the entire devotion of himself to Him and His service. I gave him a copy of Pfander's Místáh-ul-Asrár, a treatise on the divinity of Christ and the doctrine of the Holy Trinity, and commended it to his earnest and prayerful study. He wanted an explanation of John iii. 14, 15, which I gave to him, letting him see previously Numbers xxi. 1—9 in the Persian translation of the Pentateuch. He had met with the passage he wanted to have explained in a Hindustani tract, "The Brazen Serpent," which I had previously given him. The name of this young man is Beizzut Ulla. On the 23d of December last I gave him the prophecies of Isaiah in Persian. He now requests a copy of the Pentateuch, which I have promised to obtain for him.

English School.

We introduce one paragraph from Mr. Sandys' journal in connection with this instrumentality. It is only one of the many instances in which the education conferred is diverted, through the bigotry of heathen friends and relatives, from the service of Christianity.

Feb. 20—Abinash Chunder Chatterjea, a youth who has been four years in our English school, and just attained to the first class, came for a certificate of his character and conduct, as his father was about to remove him, and place him in the new Hindu college, in which he will have to pay three rupees per mensem for his

schooling. In this way the parsimony and bigotry of the Hindu character are often combined. The parents send their children to the Mission schools during the time they get through all the lower and elementary classes, and, when they grow up, and are capable of deriving advantage from their instruction being carried on upon a Christian foundation, they are too often removed, and placed in institutions in which they hear nothing of Christianity. I gave him a certificate, and advised him to carry on his reading of the New Testament at home, and to try to come to church on Sunday, when he may have opportunity; and these he promised he would do.

AGURPARAH.

Native Congregation—English School.

This Station is under the charge of the catechist, Mr. De Rozario. There is a little flock of 69 native Christians, thirty of whom are communicants. The labours carried on here are chiefly educational. There is a large English school, containing 300 Hindu youths of the highest castes, besides a vernacular and infant schools. There are indications that the scriptural instruction afforded in the English school is not without its effect. They are summed up in the following extract from the report—

One of the pupils of the last year's first class, who had left school a year ago, was baptized in July last at the old church in Calcutta. He is the only son of his parents, and is therefore permitted to live with them as a Christian, notwithstanding the displeasure of their neighbours. This is a new feature in Hindu society. Another lad of the third class, aged about fifteen years, offered himself, a few months back, as a candidate for baptism, and seemed to be very anxious for it; but as his knowledge of the Scriptures, and of the evidences of Christianity, was not sufficient to guarantee such at step, particularly whilst below the Hindu legal age, I advised him to continue as an inquirer for a year or so more. About two months after this he died of a fever, but, from the confession of his own relatives, he died praying like a Christian. Another lad, of the seventh class, died lately, also of a fever; but he had attracted

the notice of his schoolfellows by his joining devoutly in the prayers before and after school, also by his spending the Sabbaths in his father's field in reading the Bible, and explaining portions of it to the labourers about him. These instances have produced a certain amount of emotion among some of the pupils, and have made them anxious to learn to pray.

THAKERPUKER.

This village Station, some eight miles from the nearest part of Calcutta, is under the superintendence of the Rev. J. Long, who spends there three full days each week, inclusive of Sunday. A neat church has been erected for the use of the native Christians, now numbering 300. Boarding-schools, embracing the industrial as well as the intellectual element, are in operation for the children of the converts. They contain forty-two boys and thirty-one girls. All the instruction at this Station is given in the vernacular.

BURDWAN.

Christian Congregation—Schools.

The Rev. B. Geidt and the Rev. A. P. Neele are in charge of this Station. Mr. Neele conducts the English school. Mr. Geidt attends to the Christian congregation, 200 in number, as well as to the orphan boys' - school, containing thirty-one boys, besides eight vernacular schools, at distances from Burdwan of from two to four miles. On the results of school operations Mr. Geidt thus expresses himself—

I have to witness, with deep regret, that clever and hopeful youths, having left school, follow the steps of their fathers, notwithstanding their better conviction. "What can we do," they say, "when all are against us?" One boy often expressed a wish, when about eleven years old, to become a Christian; but as soon as he was thirteen his father employed him in weaving. Besides this, there are thousands of snares which beset the young in these heathen villages, and these tares eventually choke the good seed in their hearts. Boys from nine to twelve years

seem often full of hope, and my heart rejoices in seeing them so well inclined to receive religious instruction : it is therefore not a small trial to the Missionary to witness their gradual decline. Yet I must say, many of them, who no more attend school, visit me there, and attentively listen to the instruction imparted. They also occasionally come to my house, and will even accompany me to the church to hear a sermon.

Increase of Converts.

Of accessions to his flock, Mr. Geidt states—

Through the mercy of God I was permitted to add, during the year, twenty-three members to our congregation, viz. one Brahmin, called Gopal, twenty-two years of age, with his wife, Goshami, and another Brahmin, thirty-nine years old, of a good family; a young Kaisto of nineteen; a Shudra, fifty years old, with his wife and two children; a young man of nineteen, and his sister, of Christian parentage; a widow about thirty-five years of age; four Christian infants; and heathen and Mussulman orphan children, from one to ten years old.

The inquirers and baptized male adults come at stated hours to my house for instruction: the readers and teachers are likewise encouraged to attend on these occasions, when both the Old and New Testament are read, explained, and questions answered. These hours have often proved a blessing both to me and them, as it is especially during these lessons that I can speak freely to each of them. The adult women are instructed in the Bible by a pious widow, and I go occasionally to speak to them.

One or two of the converts have not been without trials, caused by their resolution; yet they have, God be thanked! remained hitherto faithful to their profession. Paul's father and brothers came repeatedly to entice him away, and endeavoured to distress his mind; but he would not listen to their suggestions. One day, however, whilst he was going to the English school, they got the better of him in speaking of "the sick mother," who desired to see his face but once more. He accompanied them to a friend's house in the town, and thence he was quickly removed to his own home, twenty-two miles from this. In order to make sure of their victim, his clothes were taken away, and he soon found out what their intention was. He had now either to

deny the Saviour whom he loved, or abscond. Thus he ran off early one morning, and walked all that day until evening, when he desired to rest his weary body in a place called Krishnagurh, on the other side of the Damuda, a few miles only from Burdwan; but all of a sudden he was surprised by his elder brother, who was followed by others. Even his old mother had been in search of him. The poor youth was, against his will, led back to his house, and closely watched. He could not stay, however, and soon made a second attempt to come back by another route, not generally travelled. He arrived safely, to my great joy, at our place, shewing contrition, and asking forgiveness. His father came soon after, making a further attempt, by many promises, to take him, but without success. Then, a few weeks later, his father-in-law paid him a visit, using many plausible words to take him home; but failed in his object. And only about six weeks ago, his father and one of his brothers again made their appearance, not during day time, but at nine o'clock in the evening, asking Paul to allow them to sleep with him for once. Paul having informed me of their wishes, we strengthened ourselves together in prayer; after which I went over and told his father that there would be no objection whatever to his sleeping in Paul's room, but Paul should lodge for the night under my roof. This arrangement displeased the old man exceedingly; and, in order to touch his son's heart, he said he would rather go and "fall" on the wet road outside, than sleep without him in the room. Paul, however, remained by my decision, and slept in my house, and the father and brother altered their mind, remained in Paul's room, and left early the next morning.

Mr. Geidt has spent some time in preaching to the heathen population, both in Burdwan itself, and the country parts around.

KRISHNAGURH.

SUDDER STATION.

At this Station we find the Rev. C. H. Blumhardt and the Rev. S. Hasell. The district under their charge is perhaps eighteen miles in length, and the same in breadth, containing about twenty

villages. The Christian flock numbers 472, of whom forty-five are communicants. There are ten schools, containing 745 pupils.

Mr. Blumhardt, on his return in January 1853, after three years' stay in Europe, was heartily welcomed by the native Christians. Many old friends, both Christian and heathen, flocked to greet them, some from great distances. His description of the congregation at the Station is interesting; while among the congregations in the villages he enumerates various indications of improvement.

Preaching to the heathen.

Amidst the hindrances arising from the various duties connected with a pastoral charge, Mr. Blumhardt has been enabled to carry forward this important duty to some extent. Some few instances indicative of the reception which Missionaries may be encouraged to expect from the heathen, when they go forth amongst them preaching Christ, are selected from Mr. Blumhardt's journals.

Nov. 13, 1853: *Lord's day*—I proceeded to Polimpur, a village about one mile distant from Bohirgachi, where a few families of believers reside; but there is no regular place of worship. After visiting the houses of all my Christians, I took my stand under a large pepl tree in the public bazaar, surrounded by my native brethren. The place was admirably adapted for preaching. Hundreds of people passed to and fro in the course of an hour, particularly many Hindus, men and women: at the head of each group was generally an aged Brahmin, leading his followers on. They were on their journey to Nuddea to visit the holy river Ganges, to perform their religious ceremonies there. Many of these poor people had come from great distances, and they had still to march about twenty miles further before they could reach the place of their sacredness and devotion. My heart was moved as I looked at the deluded multitude before me, and I prayed that the Lord would give me utterance to speak "a word in

season." We commenced by singing a hymn, which, in the open air, echoed far and wide. I then read part of the third chapter of John's gospel, and addressed the people from vv. 16—19 in as simple language as possible, warning, beseeching, and urging them on to accept the message of salvation so freely offered to them. I spoke at great length, till I was quite hoarse; and, as my hearers were mostly passers-by, I made it a point to condense the sum and substance of the gospel in as short a compass as I could, and repeated the same over and over in a different form, so that those who remained only a few minutes had heard enough to carry some seed of the truth along with them. Many of my hearers, who had listened throughout the whole, expressed great pleasure at finding that I had not preached condemnation, but salvation through our Lord Jesus Christ. In the evening I returned to Bohirgachi, where I am now taking my night's rest upon a hard wooden bench, with the blanket of my palankin thrown over it.

Dec. 28—I had a delightful preaching this evening in the Gwari bazaar to a very large assembly of heatben and Mahomedans. My subject was from the parable of the lost penny. I met with no opposition; but some friendly inquiries were made by a few Brahmins, after I had finished my discourse, as to the extent of holiness which the gospel effects in believers in Christ. This was a captious question, and not easy to reply to, knowing that an analogy would at once be drawn by them from the conduct of those who profess Christianity, whether European or native, and the length to which a minister carries the point. My reply on such occasions generally is, that absolute perfection can never be attained in this world; but that every sincere Christian would try and aim at it; and that the inconsistency of conduct of some professors of Christianity does not affect the truth of the gospel, which aims at holiness of heart and life, and that, where such a desire does not exist, the profession is a false one.

Intoxication amongst the Hindus.

For one paragraph more we must find space. We trust the increase in the vice of intoxication, to which Mr. Blumhardt refers, is not of general experience, but confined to his particular locality.

It shews, however, in any case, the need of increased efforts to bring these erring multitudes to the knowledge of the true God, and of Jesus Christ whom He has sent.

Feb. 2, 1854—I went into the bazaar this evening to see whether I could have an opportunity to preach the gospel, there being a celebrated festival of the Hindus in honour of the goddess Shoroshoti, one of the wives of Krishna. She is the goddess that imparts wisdom and knowledge; and, accordingly, every writer on this day worships his inkstand, ink, pen, and paper, as do also the merchants and all who have any commercial en-

gagements. The women offer on this day, to their Brahmin priests, rice, sweet-meats, and vegetables; and all those who offer these gifts to their priests on this day are bound to continue beating them upon them regularly for the next six years. To my great grief I found most of the people in the bazaar in a half-intoxicated state from spirituous liquor, and I could scarcely collect any to listen to me seriously. The vice of drinking this drug has come into common use of late, particularly among the educated classes of young Bengal; and the distilleries established hereabouts by the government, some years ago, have, I fear, done much injury in this respect to the natives.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Baptist Miss. Soc.—The Society has determined to send Mr. Underhill to India, for the purpose of making fresh arrangements in reference to the Indian Mission. He sailed on the 19th of September.

Wesleyan Miss. Soc.—Miss Adams embarked for Natal on the 24th of September—Mrs. Ward embarked for St. Vincent's, Oct. 2—The Rev. Robert Gilbert and Mrs. Gilbert embarked for Antigua, and the Rev. Richard Fletcher, and Mrs. Fletcher, and the Rev. Edward D. Webb for Honduras Bay on the 17th of October—Messrs. Hill and Bennett embarked on the 24th of October, for Adelaide, South Australia—Mr. Aaron Edman embarked for Gibraltar on the 27th of October.

Messrs. Greathead and Pimm embarked on the 17th of November; the former for Demerara, and the latter for Barbadoes.

WESTERN AFRICA.

Church Miss. Soc.—The Rev. G. F. Gerst died at Badagry, of fever and apoplexy, on the 31st of August, after a short illness.

SOUTH AFRICA.

Wesleyan Miss. Soc.—Mrs. Shaw, wife of the Rev. Wm. Shaw, died at Graham's Town on the 6th of June—Mr. and Mrs. Gladwin arrived at Graham's Town on the 20th of August, and left for Mount Coke on the 29th.

CHINA.

Church Miss. Soc.—Mrs. Burdon, wife of the Rev. J. S. Burdon, died at Shanghai on the 26th of September, after a protracted illness from the effects of her confinement—The Rev. F. F. Gough and Mrs. Gough safely reached Hong Kong on the 8th of October: they hoped to proceed to their station in a few days.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—Mrs. Barenbruck, wife of Rev. T. Barenbruck, died of dysentery on the 27th of October, after a sudden illness of a few days.

AUSTRALASIA.

Wesleyan Miss. Soc.—Messrs. Williams and Brown arrived at Melbourne about the 15th of July, and would probably proceed to Adelaide after a short detention.

NORTH-WEST AMERICA.

Church Miss. Soc.—Mr. H. George reached York Factory on the 29th of August—On Trinity Sunday, June 29, Mr. W. Stagg, Catechist at Fairford, and Mr. W. Mason, formerly of the Wesleyan Missionary Society, were admitted to Deacons' Orders by the Bishop of Rupert's Land. The Rev. W. Mason has been appointed to York Factory.

Miscellanies.

ON the following page is an Engraving which represents a Missionary travelling in a heathen district, where there are no converts.



ITINERANT PREACHING IN INDIA.

Missionary Register.

FEBRUARY, 1855.

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

(Continued from p. 37 of the Number for January.)

South Africa.

(Continued.)

FREE CHURCH OF SCOTLAND.

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

Lovedale, 90 miles from Gra-
hamstown: James Laing—Wm.
Govan in charge of the Seminary:
Mrs. Weir, Miss Harding, *As.*; 1
Nat. As.—At *King William's*
Town: John Ross. Communi-
cants, 88—Catechumens, 23—
P. 65.

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

Pirie, 19 or 20 miles E of
Burnhill—Mr. Ross and Joseph
Williams, *As.*—P. 65.

A Letter from the Rev. James Laing of Lovedale, under date the 17th of August, gives us cheering accounts of the progress of the Church at Lovedale. On the 13th of August last 19 persons, beside 12 persons baptized on the 26th of March, formerly heathens, made a public profession of their faith in Christ, and were admitted by baptism into the Church. The late calamitous war in that colony was overruled to awaken in the minds of the natives a more general concern for their eternal interests. It brought the Caffres in greater numbers within the sound of the Gospel, and thus became the ally of the Missionary. May that impression be permanent, and may
Feb. 1855.

the light which has dawned in that region of deepest night continue to extend till it shall have humanized every tribe that roams over Caffreland, and gladdened every hut that rises on its wastes! We rejoice in this addition to the Church of Lovedale. It will strengthen the hands of Mr. Laing, and incite to yet greater efforts on the part of the Church in behalf of Caffraria. Since 1849 Government has given a gratuity of 100*l.* yearly to the Seminary at Lovedale. [Board.]

For some time past the ravages of war prevailed in this country, so that our Missionaries were obliged to abandon some of their Stations, and wholly interrupt their labours there. Since the restoration of peace, their operations have been renewed; and a Letter from the Rev. James Laing, dated Lovedale, near Alice, March 8th, 1854, shews the state of the work, its success and its trials. From that Letter we learn that, beside the Services held at this Station (Lovedale) and Alice, the Gospel is preached at Ely, Gaga, Sheghegu, and Navazi, these four last places being Fingoo settlements, at which the congregations are small. Beside Fingoes, who now compose the majority of our people, English, Caffres, and Hottentots, hear the Word of Salvation from us. The system of frontier education for the native tribes promises to be very complete. At present we have five Native Schoolmasters employed in this district. The body of the people are still ignorant, and, of
K

Free Church of Scotland—

course, are not capable of appreciating education as they ought. Hence the number of pupils obtained for each School is small. Nevertheless, the desire for education is spreading among the Fingoes, and within the last few days some pleasing instances of this have come under my notice. The young men who from time to time leave the Seminary, among whom were some promising Fin-

goos, will be able to give a practical exposition of education to their countrymen. The number of Church Members on the roll has almost reached to 100. Several are Candidates for Baptism, and one is about to be specially examined by the Session, with a view of being admitted into the Church. When they are admitted, the Church Members will be upward of 100. [Report.

UNITED SCOTCH PRESBYTERIAN CHURCH.

The Stations held by the Society before the war were *Chumie*, *Iggibigha*, and *Ubankolla*, and 2 Out-Stations at *Kirkwood* and *Fort Wiltshire*—P. 66.

We informed our Readers in our last Survey that Messrs. Niven and Cumming had been sent by the Board from Scotland, where they had been on a visit, to South Africa, to report to the Board the state of the Mission Stations. Mr. Niven was favoured with two interviews with the Governor, and obtained, in answer to his representations, both orally and in writing, an explicit statement of the policy which it was intended to follow with respect to the Caffres. The following notices contain the substance of the information which has been sent home :—

The Government refuses to allow Chumie, Uniondale, and Iggibigha to be again occupied as Mission Stations—The Gaikas have been expelled from the Amatolas, and located in a district near the great Kei River; and it is regarded as essential for the future peace of the colony that no Caffres be permitted to settle either in the forfeited lands or within the colonial line.

The Converts—The names of 112 have been ascertained, the great majority of whom, along with the four Chumie Elders, are at Peulton in Eastern Caffraria, under the ministerial care of the Rev. R. Birt of the London Missionary Society.

Sandilli and the Gaika Chiefs decline at present to receive Missionaries—Mr. Niven twice visited Sandilli at his new location, first in company with Mr. Birt, and then with Mr. Cumming. On the

first visit he seemed quite anxious to have the Missionaries again among his people; but on the second occasion he appeared reluctant to enter on the subject, declined to name any spot as a place for a Mission Station, and assigned as the reason, that as he was dissatisfied with the country, and had asked the Government to be allowed to return to the Amatolas, he would not now sanction the opening of a Mission. "Sandilli," Mr. Niven reports on the 10th of January, "said that he was not satisfied with the country at all, and described the grounds of its unsuitableness, declared that he wanted his own country back again; and as he was speaking about it to Government, he thought it premature to give his opinion as to any place for 'a School' where he now is, but promised to let us know the results of his efforts to be allowed to re-occupy his own land." In these circumstances all that could be done was to obtain Sandilli's permission for Dukwana and Tobi, two of the Native Teachers, to itinerate among his people.

Tyopo, the Tambookie Chief in Tenu-land, is willing to receive a Missionary—Messrs. Niven and Cumming visited this Chief in December, along with Mr. J. C. Warren, the British Resident, and found him very friendly. Mr. Cumming and the late Mr. Campbell laboured for some time among the tribe of this Chief, who then occupied another part of the country, and who shewed them, while they were with him, the greatest kindness and attention. The Mission was broken up by the death of Mr. Campbell, the removal of Mr. Cumming to Iggibigha, and the war of 1846. Tyopo has now got the territory formerly held by Madoor, the Bushman Chief. He expressed a strong desire to have again a Teacher, and at once approved of a spot which was deemed suitable for a Mission Station.

Since the above was written,

Letters have been received from Mr. Niven, dated Glenavon, 17th February, stating that circumstances have occurred, which, we regret to say, shew that all prospect of the Missionaries being allowed to resume operations in any part of British Caffraria is, there

is reason to fear, for the present at an end.

Mr. Niven gives a most deplorable account of the ruins which mark the Stations occupied by the Missionaries before the war. Little but roofless walls remain of all the Mission Buildings.

FRENCH PROTESTANT MISSIONS.

ROTTENTOTS.

Wagenmaker Valley: 30 miles N E of Cape Town—1830—The Station is now called *Wellington*: inhab. 6000 or 7000 Free Negroes, with many descendants of French Refugees: Isaac Bisseux, D. Keck. Baptisms: Adults, 76; Children, 68—P. 66.

BASSOUTA-BECHUANA.

Bethulia: 54 miles S E of Philippolis: inhab. 2000, chiefly Batlapis, and the rest Bassoutos—1833—J. P. Pélissier. Communicants, 180. Scholars, 60 to 100.

Carmel—1846—equidistant from Bethulia and Beersheba—P. Lemue: M. J. Lauga, *As.* Communicants, 66; Candidates, 6—Baptized during the year: Adults, 8; Children, 10. Scholars, 40—P. 67.

Beersheba, on the Caledon River: 60 miles S W of Plaatberg—1835—S. Rolland, B. Schuh. Communicants, 284; Candidates, 61—Scholars, 100 to 150—P. 67.

Bethesda: 73 miles N E of Cape Town—1843—Chr. Schrupf: C. Gosselin, *As.* Communicants, 42; Candidates, 8—Scholars, 30—P. 67.

Morija: 162 miles E of Caledon: among Bassoutos: 4000 inhab. — 1833 — T. Arbousset: F.

AMERICAN BOARD OF MISSIONS.

Umlazi, 22 miles S W of Port Natal and 5 miles from the sea, with Out-Stations: David Rood: Mrs. S. C. Adams; 2 *Nat. As.*—*Ifumi*, 34 miles S W of Port Natal and 7 from the sea: Wm. Ire-

land: 1 *Nat. As.*—*Umvoti*, 48 miles N E of Port Natal and 6 from the sea: Aldin Grout: 1 *Nat. As.*—*Umsunduzi*, 30 miles N E of Port Natal and 15 from the sea: Lewis Grout—*Inanda*, 20 miles

American Board of Missions—

N E of Port Natal and 55 from the sea: Daniel Lindley: 1 *Nat. As.—Umtwalani*, 90 miles from Port Natal: Hyman A. Wilder, Wm. Mellen — *Itafamasi* — *Mampumulo*, 75 miles N E from D'Urban and 25 from the sea: Andrew Abraham — *Isidumbini*, 50 miles N E of D'Urban and 20 from the sea: Josiah Tyler — *Amahlongwa*, 12 miles S W of Ifumi and 5 from the sea: John A. Butler, *Printer* — *Ifafa*: Seth B. Stone — *Table Mountain*: Jacob Ludwig Döhne. Mr. and Mrs. Silas M'Kinney have been compelled by ill health to return for awhile to America. Mr. S. D. Marsh died on the 11th of December, after a very painful illness of two months' duration. Communicants, 166—Schools, 11: Scholars, 155—Pp. 68, 69.

I regret that I cannot report more cheerfully of the Zulus in regard to the fruit of our labours. We have for a long time mourned the absence of the Holy Spirit at our Station. The Zulus seem determined, with one accord, to reject the truth, and adhere to their superstitions and their vices. Still we will not be discouraged, for we know that the divine promises are sure. [Mr. Tyler.

At this Station, Umsunduzi, a neat and comfortable Chapel has been built at the expense of about 40*l.*, of which 10*l.* was contributed by the Board. The attendance has been as much usual. [Mr. Lewis Groot.

The Zulus were too distant from the

Cape Town—The Diocese of Cape Town has been divided, and the Rev. J. Armstrong, D.D., has been consecrated Bishop of Grahamstown, and the Rev. J. W. Colenso, D.D., Bishop of Natal—Pp. 69, 70.

The Bishop of Cape Town, relieved of a portion of his overwhelming burden, returned to his diocese in the beginning of the year 1854, and has been actively engaged in the settlement of various matters which had accumulated during

Caffre war to be directly affected by it; but the influence which it has in many ways exerted on the relations, existing between the white man and the natives must prove injurious. It is auspicious for the people among whom the Missionaries labour, perhaps, that the Natal Colony is not prosperous. Were the white population to increase rapidly, their interests would be greatly endangered. For the last few months the efforts of the Mission to lead the Zulus to the knowledge of Christ have been attended with but little apparent success. Only 8 were received into Christian Fellowship during an entire twelve-month. The opposition of many to the Gospel is fixed and resolute, while the masses love "darkness rather than light, because their deeds are evil." But there is nothing strange in all this. It is but another manifestation of "the carnal mind," which is "enmity against God." Family Schools are sustained at all the Stations, but none of the heathen send their children. At Juanda, Umvoti, and Umlazi, Day Schools are taught a considerable part of the year by natives, in which the children of those residing thereat receive instruction. Mrs. Adams has a Girls' School at Umlazi, consisting of about 20 pupils. The Christian Zulus seem to be advancing in material prosperity, as also in the comforts and conveniences of life. Two brick Chapels, the largest in the Colony, have been completed, one at Umvoti, and one at Umlazi. [Board.

Summary.

Stations, 12; Out-Stations, 7: Missionaries, 12; 1 Male, 15 Female Assistant Missionaries, mostly wives of Missionaries; 9 Native Assistants.

GOSPEL-PROPAGATION SOCIETY.

his absence. The few Letters which have been received from the Bishop since his arrival have related entirely to details of business. [Report.

Grahamstown — The Bishop, Dr. Armstrong, embarked for his diocese on the 22d of July.

Since his consecration, and while waiting for a ship to convey him to South Africa, the Bishop was engaged in collecting labourers, who are to constitute the first Mission from the Church of England to the Caffres in this part of

Africa. Having partially succeeded in this object, the Bishop was unable to form, as he wished, another Mission for the Fingoes, our loyal allies in the recent Caffre wars. By much personal exertion, he collected a small sum of money, which, together with an allowance from the Society, may serve to stimulate the efforts of the European Settlers in the diocese to provide Churches, and to maintain Clergymen for themselves. There are 16 Clergy at work in the diocese, while only six Churches have been built, so that ten more are at once required. The Bishop has been very anxious to commence, immediately on his arrival in Grahamstown, a Church with free seats for the poor, adapted to be used also as a Cathedral. [Report.]

Natal—The Colony contains about 18,000 square miles, and has a population of 6000 Europeans and 100,000 Zulus.

The Bishop proceeded to Africa immediately after his consecration, landed at D'Urban on Jan. 30, and after spending ten weeks in ascertaining the wants of his diocese, returned to England, in the hope of procuring additional fellow-labourers, and pecuniary means to carry out his plans. The first three Churches in the colony are now in course of erection at Mauritzburg, D'Urban, and Richmond. The Bishop is anxious to add to the present staff of Clergy at least two stationary and two itinerant Clergymen.

The Missionary party which was sent to Natal in 1853 has been deprived of

the services of the Rev. H. H. Methuen, who was compelled to return to England in consequence of the illness of his wife. The Bishop has supplied his place by a temporary arrangement, and now desires to carry on the Missionary Institution on a much larger scale than was originally contemplated. A farm has been assigned to the Mission, containing 6000 acres, within four miles of Mauritzburg, and contiguous to the Bishop's intended residence. [Report.]

My short residence among these poor heathen has led me to take a deeper interest in them than I could have expected: they present the most favourable contrast to the natives in the Bechuana Country, among whom I formerly travelled. The Bechuana would frequently pilfer and steal, but the honesty of the Zulus is as nearly without flaw as can be imagined. Not a knife or a spoon, or any article which to them would be of great value, though these things are often left lying about, do they ever purloin. They have fine intelligent countenances, and often well-developed heads: their figures are mostly symmetrical and tall. Of course they have vicious practices and customs, which are painful to the mind of the Christian, and they have their prejudices against the faith and those that embrace it, whom they term Amakolwas, i. e. believers; but in these respects they do not seem to me so bad as most other savage tribes. I think they present a most promising field for Missions, from what I have above stated, as well as from their being found within the limits of British Law. [Rev. H. H. Methuen.]

RHENISH MISSIONARY SOCIETY.

Stellenbosch: 1830—Luckhoff, Knab, Terlinden. In 22 years 916 persons have been baptized, of whom 300 are now Communicants. Out-station, *Sarepta*. Baptized from the commencement, 150: Communicants, 80—P. 71.

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

Worcester: 1832—Esselen. Communicants, 137—Baptized

from the beginning, 330.

Saron: 1846—Budler. Communicants, 70—Baptized from the beginning, 150—Scholars, about 200.

Ebenezer: 1834—Juffernbruch Communicants, 80—Baptized from the beginning, 170.

Wupperthal: 1830—Leipoldt: Fisser, Petersen, As. Communicants, 109—Baptized from the beginning, 250—Scholars, about 100.

Amandelboom: 1845—Lutz, Bienecke. Communicants, 48—Baptized from the beginning, 182

Rhenish Missionary Society—

—Scholars, 140, which have been diminished to about half the number.

Schietfontyn: 1847 — Alheit. Communicants, 106 — Baptized from the beginning, 269 — Scholars, 160.

Steinkopff: 1846 — Brecher. Communicants, 80 — Baptized from the beginning, 250 — Out-Station, *Pella*: Schroöder, *Cat.* Communicants, 15. *Kommaggas*: 1848 — Weich. Communicants, 119 — Baptized from the beginning, 250 — Scholars, about 160 — Out-Station, *Richtersfeld*: 1847 — Hein, *Cat.* Communicants, 34 — Baptized from the beginning, 118 — Scholars very irregular. *Bethanien*: 1842 — Garth: *Kreft, Cat.*

As the result of its efforts in behalf of the heathen, the Rhenish Missionary Society can point to more than five thousand persons who have received baptism, and to eighteen hundred Communicants.

BERLIN MISSIONARY SOCIETY.

Zoar: 1838 — Fred Prietsch, Alb. Kropf. Baptized, 620 — Scholars: Day, 208; Infant, 140; Sewing, 80. This Station has been relinquished, the term of ten years, for which the property was held, having expired, and the Missionaries and their Congregation have formed a new Station in the vicinity of Zoar, where they had previously built a Chapel, and which place they have called *Amalienstein*. Mr. N. Meyfarth has left *Pniel* and come to this Station — P. 71.

Bethel: 1848 — Albert Kropf: Louis Liefeld, *Cat.* — *Itemba*: 1848 — Jul. Schultheiss, Will. Rein — These Stations were destroyed in the war. The Missionary Families and Converts fled to King William's Town, but it is expected that they will soon be restored — P. 72.

Bethanien: 1834 — Chr. Wuras, Krause. Baptized in all, 70 — Scholars, 70 — P. 72.

Pniel: 1845 — Louis Zerwick.

Communicants, 70 — Baptized from the beginning, 240 — This Station, which was lately abandoned, has been renewed. *Beerseba*: 1850 — Kroulein. Communicants, 100 — Baptized, including those of the former Station, Gulbrandsdalen, 590.

Rehoboth: 1845 — Kleinschmidt, Vollmer. Communicants, 160 — Baptized from the beginning, 430. *Scheppmansdorf*: 1846 — Yan Bam, *Cat.* Communicants, 30 — Baptized, 50.

New Barmen or *Otjikango*: 1848 — Hugbo Haln, Schöneberg: Sam Cloete, *As. Schoolmaster.* Communicants, 3.

Yan Boo's Tribe: 1842: Communicants, 90 — Baptized, 209 — P. 71.

Baptized, 74 — Scholars, 100 — P. 72.

Old Plaatberg: 1846 — Aug. Schmidt, Fred. Salzmann. Baptized, 93 — Scholars, 40 — P. 72.

Saron: 1847 — The Corannas having left this place, the Station is relinquished, and J. Schmidt has removed to another Station — P. 72.

Emmaus: 1847; Natal Colony, at the foot of the Draken Colony — Charles Zunkel, Charles Posselt. Baptized, 50 — P. 72.

New Germany: 1842: relinquished 1851, resumed in 1853 — P. 72.

A number of persons have received baptism: and many of those who had previously professed their faith in the Lord Jesus Christ appear to be growing in grace and knowledge. Bethel and Itemba have been forsaken for two years, on account of the war in Caffreland; but the former of these Stations is once more in the occupancy of Missionaries. It still remains uncertain whether the operations of the Society will be resumed at the latter, as some other point may

be deemed preferable. The brethren among the Korannas have been sorely tried; but the Lord has been better to them than their fears. Bethany and Pniel have experienced much suffering from want of food. At Sawu, and to some extent at Plaatberg, there were at one time apprehensions of interference

from the Dutch Boers. Some additions have been made to these Churches, however, and the labour of the Missionaries has not proved to be altogether in vain. New Germany, though abandoned a short time since, is again occupied in favourable circumstances, and from Emmaus the report is highly encouraging. [Report.

NORWEGIAN MISSIONARY SOCIETY AT STAFANGER.

Uithomst — Larsen, Udland,
Umpumulo—Schreuder, Otebro.

This Station is in connection with Port Natal—P. 72.

African Islands.

MADAGASCAR.

B F Bible Soc.—The sanguine hopes as to the re-establishment of Christian Missions in this interesting island have not yet been realized. The Rev. W. Ellis, who went there as a deputation from the London Missionary Society, writes—

It is not easy to conceive the earnest desires of the Christians in every part of Madagascar, so far as we have heard, for the Word of God. We received no Letter from any Christian there, nor conversed with any of their number, without receiving inquiries after the Scriptures. Some of the applications, in which they represent the Christians as thirsting, even famishing, for the Word of Life, were deeply affecting. Of the entire Bible they have but very few copies, and these, they say, are literally almost worn out with constant use. Of the Testament they possess a larger supply, but of this many of the Christians are still destitute of a copy. The circulation of the Scriptures is still prohibited by the Government, but it appears probable that a change may take place before very long, and the prohibition be removed. In this expectation, however, we may be disappointed.

The revision and printing of the entire Malagassy Bible, by the help of the Rev. David Griffiths, formerly a Missionary in that island, is going forward under the superintendence of the Rev. T. W. Meller—P. 72.

London Miss. Soc.—We mentioned in our last Survey that the

Rev. W. Ellis and Mr. James Cameron sailed from Mauritius to Madagascar on the 11th of July. The following particulars are taken from the account which they have supplied of their visit—Pp. 72—74.

They sailed to Tamatave, and although they were unable to proceed to the capital, they acquired the knowledge of many important facts confirmatory, for the greater part, of the intelligence which had reached this country the preceding year, and inspiring a confident hope that the day is not distant when the messengers of peace and salvation will again be welcomed to those shores. To detail with minuteness the information which our friends acquired might involve individuals in great peril, and endanger the result which we so ardently desire. All that had been reported of the attachment of the Prince of Madagascar to the Gospel of Christ, and to its suffering confessors, was found to be true. Both the Prince and his wife are members of the Church in Tananarivo: his dwelling has often been the refuge of the persecuted, and from his limited resources he has generously supplied the wants of poor Christians. His cousin, the Prince Ramonja, is also a most honourable and consistent professor of the faith of Christ, although at the sacrifice of worldly honour and the imminent risk of his personal safety. The severe laws against Christianity have not been repealed, but their execution since 1849 has been relaxed or suspended. The martyrs of that and former years, hitherto supposed to be nearly 50, actually amounted to about 100. Many believers are still in slavery as the penalty of their faith; and holy

London Missionary Society—

women appear at the midnight meeting of the Church wearing a heavy iron collar as the symbol of disgrace and the instrument of torture.

The Queen, though still an inveterate idolater, is most fondly attached to her only child, and has not only distinctly nominated him as her successor, but has indicated the intention of resigning the Crown in his favour. But in this she is withstood by the heathen party, headed by her nephew, a man of stern resolution, and possessing great influence with the army. But if this champion of idolatry is feared, the Christian Prince is admired and loved; and, with the prayers of the faithful, not only in Britain but throughout Christendom, constantly ascending to the throne of grace on his behalf, we may humbly hope that God, who has hitherto guarded the precious life of His servant, will yet give him the throne of Madagascar, and make him a nursing father to His Church.

Mr. Cameron, after having been successfully employed by the merchants of Mauritius to negotiate a new treaty of commerce with the Government of Madagascar, has returned to Cape Town. The Rev. W. Ellis remains for the present at Port Louis, watching the course of Providence.

A supply of publications has been forwarded to Mr. Ellis, and it is hoped they may be safely transmitted to the Christians in the island. The fund received last year for the renewal of the Mission in Madagascar has been invested to the amount of 7000*l.* consols, and will, together with the balance in hand, be held sacred by the Directors for the special object for which it was contributed.

[*Report.*]

Religious-Tract Soc.—In the hope of being able, at no distant day, to circulate Tracts and Books in the island, the Society has been preparing several works, at a cost of about 204*l.*, of which 140*l.* has been paid by the London Missionary Society—P. 74.

The Committee, with the assistance of the Rev. David Griffiths, have prepared and published various works for that island. The Rev. D. Griffiths translated some, and superintended the whole through the press. About 19,000 Tracts and Books have been printed. A portion of each work

has been sent to the Mauritius, to meet, as soon as possible, the earnest desire of the people to obtain religious publications.

[*Report.*]

One fine-looking young officer, who had come from a distance, on hearing that we were at Tamatave, almost wept when, in reply to his solicitation for a book, Mr. Cameron told him we had not a single copy left. In answer to an inquiry as to the number of Christians in his neighbourhood, he replied, "We are few in number, because we have so few books. If we had books, many would read them, and would unite themselves with us." We have made arrangements which will, as far as practicable, enable us to furnish them with books from this place.

[*Rev. W. Ellis.*]

MAURITIUS.

B F Bible Soc.—The Auxiliary at Port Louis has remitted 25*l.*, and received supplies of French and English Scriptures, amounting to 1185 copies—P. 74.

Christian-Knowledge Soc.—The Rev. Vincent W. Ryan, M.A., of Magdalen Hall, Oxford, has been appointed Bishop for the Mauritius. The Capital Fund for this endowment is 6230*l.*, of which this Society contributes 2000*l.*, the Society for the Propagation of the Gospel, 3000*l.*, and the Society for Advancing the Christian Faith, 1000*l.*—P. 74.

Gospel-Propag. Soc.—The Society, as above stated, has contributed 3000*l.* from the Jubilee Fund, toward the endowment of the Bishopric of Mauritius. There are 190,000 inhabitants. There are five British Chaplains, and thirteen Roman-Catholic Priests under a Bishop liberally supported by Government. There is an ample field for Missionary Operations among the Hindoo Coolies, the Mozambique Blacks, and the natives of Madagascar, who are continual sojourners here—P. 74.

I took the liberty of writing to you by the last steamer, entreating you to urge our rulers to relieve our spiritual destitution; but I did not mention that the cho-

lera had broken out in Port Louis, for the first time since 1819. It has since passed over the island, making many desolate, and is at present very near to us. This may be my last effort to rouse those who govern us; and how dreadful it is to be dependent on people at such a distance! My object in writing to-day is to inform you of the death of the second Civil Chaplain, the Rev. L. Banks, from cholera. May it please God to turn the hearts of our rulers to us, so that our pressing wants may be supplied! There is plenty of work to be done, plenty of souls to be saved; and you will, I trust, be instrumental in the good work.

[*A Lay Correspondent.*]

London Miss. Soc.—Port Louis:
J. Le Brun, J. J. Le Brun—*Mo-*
cha, 12 miles from Port Louis:
Peter Le Brun—P. 74.

A lad, ten or twelve years old, was seen coming very regularly to Chapel. One Lord's Day he appeared remarkably attentive. He had around his neck a string of beads with a crucifix. This he deliberately pulled off and put into his pocket. After the Service he went home, and told his mother he had heard such fine things about what Christ did and suffered for us—things which he had never heard at their (the Roman-Catholic) Church. During the week he endeavoured to induce his mother to attend

the Chapel. She would not listen to his entreaties; but, horrified at the proposal, took him to her confessor. He threatened the boy with excommunication, and the whole weight of mother Church's terrible vengeance. Next Lord's Day came round: the lad said nothing. His mother proposed going to Church. He followed her, dumb and sad, till, coming into the neighbourhood of the Chapel, he begged her to pass close to it. When opposite the entrance he caught hold of her gown, and would not allow her to proceed further on her way. Astonished and somewhat mortified at her son's conduct, she yielded to his desire, and went in. But oh the goodness of God! her heart was melted by the Word, and she has ever since been a constant hearer; and we trust such a work of grace is begun in both the mother and the son as will find its happy and glorious consummation in heaven!

[*Rev. J. J. Le Brun.*]

Religious-Tract Soc.—A Tract Society has been formed at Mauritius. At the request of the Committee, a supply of 2000 Tracts, in native languages, has been forwarded by Societies in India to the Mauritius Tract Society, for the benefit of the Coolies. The Committee have also sent a further supply of 5400 in English and French—P. 74.

Inland Seas.

Red—Mediterranean—Black—Caspian—Persian Gulf.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

CIRCULATION—The issues from the Society's Dépôt at Malta amounted in the year to 11,386 copies, being 3753 more than in the preceding year; and 8707 copies have been forwarded to the Dépôt. From the Dépôts at Constantinople and Smyrna have been issued 7115 copies, and about 1000 more at Bucharest after Mr. Barker and his family had left that Station; and 11,359 Bibles and Testaments in various languages

Feb. 1855.

have been sent to the Dépôts under his care.

PRINTING—A new edition of 2500 copies of the Greco-Turkish Bible, and 1000 Testaments in the same language has been put to press at Constantinople. An edition of the Testament in Turkish has been completed during the year. Before quitting Bucharest Mr. Barker made arrangements for printing 5000 copies of the Bulgarian Testament, and 5000 of the Wallachian. The Bulgarian

L

British and Foreign Bible Society—

has been completed. The Committee has ordered 5000 copies of the Testament in Modern Greek to be printed at Athens, and 10,000 in London—P. 75.

A Bible Meeting was held at Jerusalem in May, in connection with the Society's Jubilee, when the sum of 6*l.* 4*s.* was collected, to which the Bishop kindly added a personal contribution of 5*l.*, and 1*l.* for Bibles, or portions, sold by him.

[*Report.*

CHRISTIAN KNOWLEDGE SOCIETY.

The Society has placed 200 Arabic Prayer Books at the disposal of Bishop Gobat for distribution in Palestine, and 100 English Prayer Books for the children in two Schools in Jerusalem—P. 75.

RELIGIOUS TRACT SOCIETY.

The Rev. J. T. Wolters has reported the completion of the translation of Venn's "Complete Duty of

Man" into Modern Greek. It is in contemplation to issue the several chapters in the form of Tracts. He has opened a Protestant Book Shop in *Smyrna*, and the Committee has sent for sale Books value 25*l.*, and for general circulation Tracts value 5*l.* For *Constantinople* and its neighbourhood 4400 Tracts and some English Books have been granted, and 10*l.* in Books at half-price, and 2800 Tracts to the Rev. H. M. Blackiston, Chaplain, for the British Seamen's Hospital. The "Sinner's Friend" has been translated into Modern Greek by the Missionaries at *Athens*. A grant of Tracts, value 8*l.*, has been made to the Missionaries at Oran connected with the Geneva Evangelical Society—P. 75.

STATIONS, LABOURERS. AND NOTITIA OF MISSIONARY SOCIETIES.

AMERICAN BOARD OF MISSIONS.

CONSTANTINOPLE—1831—Wm. Goodell, H. G. O. Dwight, Elias Riggs, Nathan Benjamin, Cyrus Hamlin, Joel S. Everett: Mrs. S. Hinsdale, Maria A. West, Melvina Haynes; 4 *Nat. Preachers*; 6 *As.*—For the *Jews*: Wm. G. Schauffler—at *Salonica*: Rabbinical Jews, 30,000; Mahomedan Jews, 5000. This Station has been abandoned for a time, on account of the prevalence of fever. It will be occasionally visited by the Missionaries at *Smyrna*. Connected with this Mission are Out-Stations at *Broosa*, 1 *Nat. Preacher*, 1 *Nat. As.*: *Nicomedia*, 1 *Nat. Preacher*, 3 *As.*: *Ada Bazar*, 1 *Nat. Preacher*, 2 *As.*: *Rodosto*, 1 *Nat. Preacher*, 1 *As.*: *Cesarea*, 75,000 inhab., Wm. A. Farnsworth, Jasper N. Ball: *Sivas*, 1 *Nat. As.*: *Divrik*: 1 *Nat. As.*: *Tocat*, Henry J. Van Lennep: *Fayette Jewett*, *Physician*, 1 *Nat. As.*: *Killis*, 2 *Nat. As.*: *Oorfa*,

1 *Nat. As.*: *Kessab*, 2 *Nat. As.*: *Marash*, 2 *Nat. As.*: *Birejih*, 2 *Nat. As.* Printing 7,000,000 pages. Communicants, 355. Schools, 12; Pupils, 400—Pp. 75, 76.

The reformation among the Armenians continues to spread wider and wider. The Seminary at *Bebek* contains 50 Students, of whom 15 are Greeks. A class of theology is formed of 11 Armenian Students. These having come from all parts of the empire, return to all parts when they have finished their education as preachers, teachers, and translators. The Boarding School for Females is growing in interest and importance.

The press has been removed from *Smyrna* to *Constantinople*.

The number of Protestants is increasing, and their condition improving. Their superior intelligence, integrity, industry, and enterprise, must at length place them in advance of their enemies in temporal prosperity. It would almost seem that Europe has been put in requisition, with its fleets and armies and diplomatic skill, to place the Protestant community on a secure basis. That Protestantism was

included in the new firman, or grand charter, of the Christian sects, drawn from the Sultan by Russian aggression, with his own autograph attached in token of its imperial authority and unchanging perpetuity, was doubtless owing to Lord Stratford de Redcliffe, who has so honourably connected his name with this reformation; but the tumultuous billows which endangered Turkey, and compelled the successor of Mahommed to place his Christian and Moslem Subjects on the same footing, were raised by Him whom the winds and the sea obey.

Mr. Schaffner continues his literary labours at Constantinople. [Board.

; At Cesarea a young man was stoned and beaten by the Armenians for attending our Prayer Meeting.

[*Rev. W. A. Furnessworth, June 22.*

GREECE.

Athens—1831—Jonas King—P. 76.

Mr. King is still at Athens, preaching the Gospel of Christ, notwithstanding the sentence of banishment mentioned a year ago. Sickness and death, in the high places of our own Government, have retarded the final adjustment of the case. It was suggested by the Prudential Committee that a Letter should be written and sent to Greece by Daniel Webster, as Secretary of State, presenting the American view of religious liberty, and stating how much of that liberty the people of this country must be expected to enjoy in other lands. It cannot be doubted that Mr. Everett, the worthy successor of the deceased statesman, performed his part of the service with his accustomed ability; but the correspondence has not been made public.

[Board.

ASIA MINOR.

Smyrna—1833—Daniel Ladd: 4 *Nat. As.*—For the *Jews*: Homer B. Morgan, Justin W. Parsons: 1 *Nat. As.* *Thessalonica*: 1 *Nat. As.* Mr. and Mrs. Dodd have gone on a visit to the United States for the benefit of their health

The *Jews* of *Smyrna* are believed to offer the best field for a Mission to the seed of Abraham which is to be found in the Turkish Empire. [Report.

There was a School for Boys opened on the 1st of May, and 14 are in pretty regular attendance. [*Rev. J. W. Parsons, July 4.*

Marsovan, 50 miles from the

Black Sea: Edwin E. Bliss: 4 *Nat. As.*

Trebisond: on the north-east shore of the Red Sea: inhab. 15,000, consisting of Moslems, Greeks, Armenians, and Papal Armenians—1834—Philander O. Powers—P. 77.

Erzeroom: the principal city of ancient Armenia, nearly south from the eastern extremity of the Black Sea, and south-east from Trebisond: inhab. 30,000; of whom 3500 are resident Armenians, and as many more are in the vicinity—1839—Josiah Peabody: 1 *Preacher*; 3 *Nat. As.*: *Arabkir*: Wm. Clark: 1 *Nat. Preacher*—P. 77.

Aintab: Benj. Schneider, Andrew T. Pratt, M.D., George R. Nutting: 1 *Nat. As.*—P. 77.

At *Kessab*, an Out-Station, one of the four Priests of the village became enlightened, and went publicly with the Protestants to their place of prayer. Soon after their assembling on the 9th of March a vast crowd came and broke into the house. This occasioned an appeal to the magistrates, when 16 heads of families attended the Priest, who, with him, had been injured or turned from their houses. The magistrates punished the offenders by imprisonment and fines.

[*Dr. Pratt, July 1.*

SYRIA AND PALESTINE.

Beyrout—1823: suspended 1828; renewed 1830—Out-Stations at *Bhamdún*, *Bhawarah*, *Kefr-Shima*—Eli Smith, George B. Whiting: Henry A. De Forest, M.D., *Physician*; George C. Hurter, *Printer*; Sarah Cheney; 2 *Nat. Preachers*—*Abeih*, in Mount Lebanon, 15 miles from *Beyrout*—1843: Simeon H. Calhoun, Wm. Bird—*Hasbeiya* and *Sidon*, and Out-Stations at *Rusheiya*, *Bhawarah*, *Kefr-Shima*, and *Ibel*: Wm. M. Thomson: 2 *Nat. Preachers*—*B'Hamdun*: Wm. A. Benton—*Tripoli*: David M. Wilson, Horace Foot—*Aleppo*: Nominal Christians, 20,000—J. Ed-

American Board of Missions—

wards Ford, Wm. W. Eddy: 1 *Nat. As. Jaffa*: 1 *Nat. As.* Connected with these Stations there are 57 Communicants. Dr. and Mrs. Van Dyck are in America. Free Schools, 20: Pupils, 500. Pages printed about 1,000,000—about 14,000 Books and Tracts have been issued—P. 77.

Everywhere the way is being more and more opened for the preaching of the Gospel. The Greco-Arab mind is not so easily operated on as the Armenian; but it is highly intelligent, and richly deserves culture.

The Seminary for males with 25 Students, and the Broadway School for Females with 17, are doing an important work. The religious character of both is an object of special attention.

[Board.

ASSYRIA.

Mosul, opposite the site of Ancient Nineveh—1845—W. Frederic Williams, Dwight W. Marsh, Henry Lobdell, M.D.: 2 *Nat. As.* —*Diarbekir*: George W. Dunmore, Augustus Walker. There is 1 Out-Station. Communicants, 8—Scholars, 41. Mrs. Williams died on a journey to Ooroomiah for the benefit of her health—P. 77.

The prospects of this Mission are decidedly encouraging. Though the heat of Mosul is great in summer, it is believed to be endurable, as the atmosphere is extremely dry. Both at Mosul

AMERICAN EPISCOPAL BOARD OF MISSIONS.

Constantinople: 1839. We have not received any recent information respecting the proceedings of the Board in reference to this Mission—P. 78.

AMERICAN BAPTIST MISSIONARY SOCIETY.

PIREUS: R. F. Buel.
CORFU: Mrs. H. E. Dickson—Pupils 50.

ATHENS: A. N. Arnold: 1 *Nat. As.*—P. 78.

The work of the Mission has been prosecuted steadily and in faith, and with undiminished confidence in the

and Diarbekir there is not a little discussion and inquiry regarding the doctrines of the Gospel, and this too even among Mahomedans. [Board.

PERSIA.

Ooroomiah—1833—Justin Perkins, David T. Stoddard, George W. Coan, Austin H. Wright, M.D., Joseph G. Cochran: Edward Breath, *Printer*; Fidelia Fisk, Mary Susan Rice, Martha A. Harris; 7 *Nat. Preachers*; 10 *Nat. As.* —*Gawar*: Samuel A. Rhea, Edward H. Crane: 2 *Nat. Preachers*; 2 *Nat. As.* Out-Station: *Geog Tapa*, 1 *Nat. Preacher*: *Ardishai*, 1 *Nat. Preacher*. In 58 village Schools on the Plain there are more than 1000 Pupils. Mr. and Mrs. Stocking have gone to America for the benefit of their health—P. 77, 78.

The Nestorian Patriarch, having failed in his opposition on the plain of Ooroomiah, has put forth his endeavours to exclude spiritual religion from the mountains. The preaching of the Gospel has been prosecuted by this Mission to a greater extent than ever before. The embodying of Christian Literature in the language of the Nestorians, and multiplying the number of educated Natives for the different departments of labour, speak hopefully for the future. The whole Bible is now translated into the spoken tongue; and an edition in the ancient and modern Syriac is now in the hands of the people. [Board.

GREECE and Athens: 1830: J. H. Hill: Miss Mulligan, Miss Baldwin, and some Greek Teachers—P. 78.

certainly of unlimited success, strengthened by the present production of evident though limited effects.

At the *Piræus* the Sunday Services have been encouraging. Mrs. Buel has gathered a few children into a Sunday School, which is visited by several women who seem interested in its exercises. Mr. Buel has made a

brief visit to Syra and Smyrna, and a tour in the Peloponnesus. At Corinth no sooner was it known that he had Bibles with him, than a multitude eagerly gathered around him, and in an hour he had not a copy left.

Mrs. Dickson's School at Corfu was never more prosperous, and the attention of the pupils is decidedly improved.

Mr. Arnold writes, "I have not been able to communicate to you much that is very encouraging in regard to the results of our Missionary Work, but there is a

spirit of inquiry abroad among the people. All subjects are freely discussed. Light is spreading, and we have many opportunities of giving a right direction to inquiring minds." Some attempts were made to prevent the distribution of the Scriptures by their being seized on landing, but this was obviated. The present war casts a shade on the immediate prospects of the Mission, arousing the sensibilities of the Greek against the Ottoman Power. [Board.

CHURCH MISSIONARY SOCIETY.

GREECE — *Syra*: 1827—Fred. A. Hildner: 1 *European Schoolmaster*; 6 *Nat. As. Schools*, 3: *Scholars*: Boys, 15; Girls, 246—Pp. 78, 79.

The Rev. W. Knight, Secretary of the Society, was commissioned to make a personal examination of the Syra, Smyrna, and Cairo Missions in his way to Ceylon. The Committee have received from him interesting and important information respecting each of those localities. After much careful consideration, the Committee has determined to place the Syra Schools on a self-supporting system, by requiring a sufficient payment to cover the expenses of instruction. The Society will still continue to pay the salary of Mr. Hildner as long as he is able to continue in charge of the School; but should he be removed, the School will be altogether cast upon its own resources, and cease to be a branch of the Society's operations.

[Report.

ASIA MINOR: *Smyrna*: John Theoph. Wolters: Antonio J. Dalessio, *Nat. As.*—P. 79.

Mission Work at Smyrna, among the Greeks, may be divided fourfold—Preaching the Gospel; Christian Knowledge imparted conversationally; Missionary Tours; Circulation of Books and Tracts. Preaching the Gospel is confined on Sunday to an evening service in Greek, held alternately at the houses of Messrs. Wolters and Dalessio, and conducted by the latter at his own house on those days when Mr. Wolters has his German service. Mr. Wolters loses no opportunity of mingling with the people, and endeavouring to give their intercourse a religious turn; but this part of the work is sustained principally by Mr.

Dalessio, whose character and qualifications Mr. Wolters rates very highly. Mr. Wolters' experience leads him to think that frequent journeys and short distances are likely to be productive of more results than more lengthened expeditions into the interior. In the circulation of Books and Tracts, and the preparation of translations, there is the principal need of extension. Colporteurs might be advantageously employed, but the difficulty is to find them. It is also desirable to have a book shop in a prominent situation. Mr. Wolters has found the four Homilies, published at the expense of the Prayer-Book and Homily Society, very valuable, and is preparing others. Their figurative style and references to the Fathers make them very acceptable to the Oriental Christians. Mr. Wolters also anticipates much good from the publication, by the same Society, of a Greek Translation of our Ordination Services and Articles in a separate form.

[Rev. W. Knight.

After seeking long, we have succeeded at last in finding, in one of the most frequented streets of Smyrna, a book shop, which serves at the same time as a depository and meeting room for holding occasional conversations with individuals. Here the Word of God, in different languages, Prayer Books, Tracts, &c., are exposed to the view of the passers-by.

[Rev. J. T. Wolters.

EGYPT: *Cairo*: 1826: John Rudolph Theoph. Lieder: 1 *European*, 3 *Nat. As.*—P. 79.

Mr. Lieder has, every evening, a meeting for reading the Scriptures and discussion, which is held in a large room on the ground-floor, and is attended by fifteen to thirty Copts, sometimes a bishop and priests, and also a few Greeks and Roman Greeks. The fact, however, that such

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discussions could go on for so many years, and produce no visible results, is to my mind proof that, valuable as these may have been as preparatory measures, the time is now come for more aggressive operations. Mr. Lieder is quite prepared to take this view of his own work. At the same time the Coptic Church is now presenting an aspect of peculiar hopefulness. The new Metropolitan—not yet Patriarch—understands what conversion is, and knows something of the spiritual conflict of the inner man. [*Rev. W. Knight.*]

PALESTINE—*Jerusalem*: 1851: European Missionaries first arrived in 1815—Dr. Charles Sandreczki, *Sec.*, Wm. Krusé—*Nazareth*: 1851: Augustus Klein; James Jacob Huber; 1 *Nat. As.* Mrs. Klein died on the 10th of October—Pupils, 24—Pp. 79, 80, 525.

The experience of another year in *Syria* has confirmed the Committee in the views and principles maintained by the Society, that the best hope of reviving the ancient Churches of the East is to preach and teach the Word of God to the people generally, and to provide the means of grace for those who cannot, with a safe conscience, continue in their own communions. If this be called proselytism, the Society will not refuse the name.

During the year the Society's operations have been extended to *Bethlehem*, and to *Jaffa*, the ancient Joppa. In these, with *Nazareth* and *Sychar*, little companies of the inhabitants of the Holy Land assemble, as 1800 years ago, to hear from the lips of evangelists "all things that are commanded of God."

The past year has been signalized by fresh privileges granted to Protestant converts, and by the extension to every Christian sect of the most important civil rights. The whole of the Turkish Dominions are open to the free circulation of God's Word, and the labours of Christian Missionaries. But a new and momentous crisis has arisen, on which hangs the fate of all Protestant Missions within the Turkish Dominions. The iron arm of Russia was first lifted up. The protectorate which she claims over the Greek Christians in Turkey would doubtless, if obtained, partake of the stern intolerance which exists within her own dominions; where she denies the rights of conscience, and forbids any change of re-

ligion, even the conversion of the heathen, except into the bosom of the Greek Church; where, for thirty-one years, not a copy of the Scriptures in modern Russ has been allowed to be printed or imported, nor even the Hebrew Bible to be circulated for the benefit of two millions of Jews who reside in Russian-Poland. These facts, lately stated in the British Parliament, shew what interests are at issue in the present struggle. But the event is with God. Apart from all political speculation, the Christian is privileged to repose upon the assurance that the Lord will protect an advancing gospel.

Mr. Sandreczki has resided at *Nazareth*, occasionally visiting the Out-stations, encouraging and assisting the native converts to exert themselves for their own support, and affording to numerous inquirers, who visit *Jerusalem*, Christian Instruction in the various languages of which he is master. He describes the destitute condition to which the poor Protestants are reduced on their separation, for conscience' sake, from their former communions.

The Committee abstain, upon principle, from devoting any portion of the funds of the Society to temporal relief, except so far as they connect industrial employments with our Schools. A subsidiary fund has been raised by a few benevolent individuals for relieving, through the Missionaries, special cases of distress in Palestine. The native converts are exerting themselves for the relief of their poorer brethren.

Great care has been taken to test the sincerity of all who seek to join the Protestant Community, and to exclude such as would bring disgrace upon their Christian Profession.

Mr. Klein left *Nazareth*, with the Committee's sanction, for a visit to England, a young pious German Schoolmaster being put in charge of the Station during his absence. Just before he left, he writes—"The work at *Nazareth* and the neighbourhood is going on quietly. The Lord is bestowing His blessing on weak and unworthy labours." Mr. Klein returned to *Nazareth* in the following November. He found that many difficulties and some disorders, during his absence, had arisen among the converts. He expresses his hope, however, that these events would be overruled for good.

The Rev. W. Krusé, lately attached to the *Cairo Mission*, was appointed by the

Committee, under the advice of the Anglican Bishop at Jerusalem, to take the charge of the Christian Flock at Nablous. He arrived there, with Mrs. Krusé, in June 1853; but after a few months' residence he removed to Jaffa, in consequence of the inconvenience of the residence, and the prejudicial influence of the locality upon the health of his family. The Committee trust they shall soon be enabled to secure a resident Missionary at this Station. In the mean time the School is kept up by a master appointed by the bishop.

EASTERN AFRICA—*New Rabbi*
—1844—John Lewis Krapf, D.D.,

JEWS' SOCIETY.

NORTH AFRICA—*Tunis*: E. Page
—*Tangiers*: H. A. Markheim—
Pp. 82, 83.

The Rev. Mr. Ewald once laboured at Tunis, not without a blessing, and there are still indications of its being an interesting sphere. The number of Israelites at Tunis is estimated at 50,000. They manifest extreme veneration for their rabbies; but the greater part are not strict Jews, and therefore more open to instruction. Some most interesting and animated conversations have occurred between your Missionaries and large numbers of Jews. Their eagerness to possess the Word of God is extreme, and in almost every case Mr. Page has obtained a most favourable hearing. There are 200 Jewish children in the Roman-Catholic Schools of Tunis. It is the desire of your Missionary to establish Schools, one especially for adults, many of whom cannot read.

The consul has very kindly placed a large room at Mr. Page's disposal for public worship; and a growing interest discovers itself among the resident Christians, in the Services held there in consequence.

Mr. Markheim has just settled at Tangiers, after a most deeply-interesting journey along the North Coast of Africa. During the last twelve months he has travelled from the Eastern to the Western shores of that Continent, circulated 2000 volumes of the Scriptures, and proclaimed the Gospel to nearly 150,000 Jews, with whom he has had almost unlimited intercourse. His reception at his recently-formed Station at Tangiers has been most gratifying. The American Vice-Consul, who is a Jew, came to welcome him, and to express on the part of his nation their

John Rebmann, James Erhardt—
Dr. Krapf has been to England and is on a visit on the continent—P. 82.

The latest information respecting this Mission and the proceedings of the Missionaries were given in pp. 40—47 of our last Number. The Committee say, though they are "perplexed" they are "not in despair"—their hopes of a chain of Missions across the continent of Africa are for a time "cast down, but not destroyed."

pleasure at his arrival. The Jewish Population at Tangiers is estimated at between three and four thousand, and their condition is degraded in the extreme. Your Missionary here, as at Tunis, has had several most interesting conversations with the Jews. At the request of Mr. Hay, her Majesty's Chargé-d'Affaires, Mr. Markheim has undertaken to read Divine Service at the Consulate. The ordinary attendance is about twenty. The bondage in which this people exist in this country renders them peculiarly alive to kindness and sympathy. They have hitherto shewn every disposition to listen.

[*Report.*]

SMYRNA: Jewish Inhab. 15,000
—P. H. Sternschuss: 1 Colporteur;
2 Schoolmasters; Scholars: Children 22; Adults 2—P. 83.

The neighbourhood of the English and French Fleets has caused a degree of excitement among the people; and several of whom your Missionary thought favourably have become unsettled and left the Station, in the hope of making their fortunes. Among the Jews who have come in contact with the Missionary during the year, some families are very favourably inclined toward Christianity; but the fear of persecution operates here, as elsewhere, and renders many who know the truth averse to coming forward.

[*Report.*]

CONSTANTINOPLE: H. A. Stern;
J. B. Goldberg, Dr. M. Leitner;
1 Colporteur; 1 *As. Schoolmaster*
—P. 83.

The Rev. J. O. Lord having resigned his Station at Constantinople, on account of his enfeebled health, the Rev. H. A. Stern, from Bagdad, for whom a change

Jews' Society—

appeared desirable, succeeded him. The circulation of the Old and New Testaments and Tracts has awakened a spirit of inquiry among the Jews, that all the hatred of the Hachamim cannot stifle or destroy. They published their cherem, or anathema, against all who should obtain or read any Protestant Publication; but the books are still bought, and most eagerly read. The prohibition has had the effect of increasing the interest, and exciting the curiosity of many to know what they contain.

The education of Jewish Boys in their own Schools is lamentably deficient, a few lessons from the Talmud, and a little reading and writing, being all that they learn. As for the female children, they have no education at all, and out of a thousand women, perhaps not one can read a single character in Hebrew or Judeo-Spanish. The only attempt at instruction is where the more opulent Jews engage a Chacham to read to the women a book, which professes to be a paraphrase of the Bible. This book contains such blasphemous perversions of the sacred text, that only a mind of the most depraved description could have dictated its pages. Our own School is still in its infancy, but some of the children are most interesting and promising: six of these regularly attend the Judeo-Spanish Service.

Two children and two adults have been baptized within the last few months; the latter experienced much persecution before making their public profession. [Report.

JASSY — A. J. Behrens: W. Mayer; E. Schlochow—Pp. 83, 84.

The Jews at Jassy form a large and influential body, embracing all classes of society; and it is impossible to be long among them without being struck with their extreme industry, and the steady and careful way in which they carry on their different employments. It would be well if they were in any measure as much interested in the truths of the Gospel; but though some of the younger Jews shew a desire to become acquainted with Christianity, by far the greater number avoid as much as possible hearing any thing that may make them anxious or unsettled. There is a considerable change of feelings toward the Protestant Religion. They do not hesitate to avow that they no longer consider it a species of idolatry.

Instances frequently occur of the Testament being returned, when wholly or partially read, for fear of detection; but this is done with unfeigned reluctance and regret, and not from any prejudice against the Gospel. That the Testament is read and studied by many of the Jews, is evident from the fact that it is quoted in discussion by persons unknown to the Missionaries.

Among the impediments to the advancement of the work, perhaps the greatest is the inconsistency and infidelity that prevail among professing Christians.

The want of a Christian School at Jassy is much felt. Five adults and two infants have been baptized during the year, and a large number of inquirers have received constant instruction.

Of the proselytes, though all do not walk consistently, some, at least, gladden the hearts of the Missionaries, by their piety and truly Christian conversation.

[Report.

BUCHAREST—Joseph Mayers: P. Davis, S. Mayers; 1 *Schoolmaster*, 1 *Schoolmistress*. Pupils: Boys, 20; Girls, 30—P. 84.

The work of the Mission at Bucharest, during the year, has necessarily been affected by political events; and the Missionaries have, in consequence, been unable to undertake as many journeys as usual. Their reception, in those places which they have been able to visit, as also in Wallachia generally, has been on the whole favourable. What they have had to contend with is not, as formerly, strict Judaism; but rather, a total indifference to all religion. Thousands of their number live without any religious profession, and treat Judaism and Christianity with equal contempt.

The circulation of the Scriptures during the year has been unusually large; and this is the more remarkable, as, from the great numbers distributed in former years, it would have seemed more natural that the demand should decrease. The reverence with which many of the Jews receive the Testament, even raising it to their lips, proves the increasing estimation in which it is held.

In a visit to Ibralla (the chief port in Wallachia) the Missionary found 20 baptized Jews; and of these, five with whom he held some intercourse, owed their conversion entirely to the study of the Testament. An eminent Jew, who had for

a short time held the office of Chief Rabbi at Bucharest, embraced Christianity during a temporary absence; and was led to take this important step solely from a careful study of the Bible

During the year, 23 Israelites have been under constant instruction: two of this number have made an open confession of their faith by baptism; but the remainder have been obliged to leave for various stations of the Russian Army. The Protestant Church at Bucharest has shewn great kindness toward the Mission, so that it has not been necessary to form the proselytes into a separate community. The Wallachians have no sympathy with them, and not only despise, but persecute the Jews. It will scarcely be credited that instances have occurred within the last two years, of the imprisonment of Jews on suspicion of using Christian blood in their Passover service.

[Report.]
 JERUSALEM—1834—J. Nicolson, H. Crawford: H. C. Reichardt, E. R. Hodges, D. A. Hester; 1 *Scrip. Reader*; 1 *Depository*, 1 *Lay Sec.*—*Hospital*: Dr. Macgowan, R. Sim, E. S. Calman, 1 *Med. As.*—*House of Industry*: P. J. Hershon—Pp. 84, 85.

To relieve the Missionary of undesirable secular responsibilities, a Lay Secretary has been added to their number; and to those thoroughly acquainted with all the circumstances of the Mission, the advantage of this appointment has already been distinctly proved, and the Missionaries themselves have also acknowledged it. At the same time, he will not be indifferent to the spiritual welfare of Israel, but co-operate, as opportunity may offer, with your other Missionaries for its promotion.

Bishop Gobat continues to manifest himself the true and steady friend of your work in the Holy City.

The present scarcity of food, and consequent distress among all classes at Jerusalem, renders the situation of your Missionaries remarkably trying and arduous. They have constant applications for assistance from the poorer Jews, who are almost in a state of famine. Very recently, Mr. Crawford was set upon by the crowd, pulling his clothes, and shouting "Bread, bread:" and had not the servants of the Hospital promptly admitted him, the consequences might have been serious.

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It is natural that in Jerusalem, above all other places, the attachment of the Jews to Judaism, in its strict Rabbinical form, should be apparent. Yet even here it seems to proceed more from habit, association, and family pride, than from any real satisfaction in the system. The numbers that crowd every year to die in the land of their fathers seem to be influenced by a sort of superstition, that if the faith of their ancestors is to be found anywhere, it is at Jerusalem. Their feelings toward Christianity are very varied, and often much disguised. The greatly extended circulation of their own Scriptures, and to some extent also of the Testament, has insensibly modified many of their former prejudices. The public profession of some of their brethren, that Jesus is the Messiah, has not been without its effect upon them as a body, rendering some more inclined to believe, others more hostile to the truth.

The excessive poverty of the Jews prevents them from purchasing the Hebrew Scriptures to any great extent. Your Missionaries have frequent applications from the Jewish Schools for books, but they are obliged to limit their grants to those within the city, or to cases of special destitution. They are careful to distribute gratuitously only where they know the books will be really valued. The Testament is given with much caution, as in some cases the leaves have been cut out, and the binding, which is much coveted, filled with blank paper. Nevertheless, the Testament is often asked for from a real wish to study its contents. There is a dépôt of books at Jaffa, as well as one at Jerusalem, which give some good opportunities to Mr. Hanauer and Mr. Shuffami of conversation with Jews. The Rabbinical Schools in this city are chiefly attended by the poorer classes, and only available for boys. Your Missionaries have supplied several of them with Pentateuchs and Haphtorahs, which are read in some cases without the Rabbinical Commentary. The rabbies generally discourage education, refusing the aid of their wealthy brethren in Europe, and seeming to consider that heresy and education are connected in some mysterious manner. The Diocesan Schools are intended for the education of the children of unconverted Jews as well as of proselytes and inquirers.

Your Missionaries report the baptism

M

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of seven inquirers during the year. About 20 have been under instruction, but some have withdrawn. The proselytes are numerous, and for the most part exercise a favourable influence upon their brethren (though there are some sad exceptions). The opinion among the Jews that they are swayed by interested motives seems declining. The means for the instruction of proselytes are as abundant as possible. Beside the usual Services on Sunday, there is an afternoon German Service, and every Wednesday a Biblical exposition, giving place once a month to a Missionary Meeting in the School Room. There is also the early Hebrew Service in the Church, and on alternate mornings a Hebrew Bible Class in the School-room. Mr. Crawford has a Judæo-Spanish Service at his house, for inquirers who do not understand the Church Services. These proselytes come also under the pastoral care and superintendence of your Missionaries, and the instruction of themselves and of their children occupies much time and attention. [Report.

Hospital—The Hospital is still productive of great temporal benefit, and we trust a means also of spiritual blessing. Dr. Macgowan, Mr. Sim, and their assistants are still persevering in their valued labours. The number of visits to out-patients in the year is 9518, and the number of hospital patients is 325.

House of Industry—There are still serious obstacles in the way of inquirers; the idolatry of the Eastern Churches is a stumbling-block with many. The totally dependent condition of all inquiring Jews is, however, the great difficulty, and one that it is almost impossible to exaggerate. The House of Industry is the only attempt made to meet this, and its resources are necessarily very limited, as regards the funds, and the class of applicants who can be admitted. It is often most perplexing to know how to act toward inquirers, who really seem to be in earnest; and the difficulty now is, not to induce them to come, but what to say to them when they come. A Jew recently reproached your Missionaries, saying that he knew of 20 families who were ready to inquire more into the truth of Christianity, but that they (the Missionaries) threw so many hindrances in the way, that it was

impossible for them to come forward. Miss Cooper is continuing her work in the School of Industry for Jewesses in the Holy City, and very valuable it is likely to prove. Miss Railton and Miss Cubley are her able helpers. There is some reason to think that one of the women is under serious impressions, and it is to be hoped that this may form the beginning of an extensive work of grace among them. The New Testament is read and explained as well as the Old. Your Committee have felt it right to encourage by a grant, this year, the efforts thus being made, inasmuch as they include the spiritual, and not the temporal welfare only of these Israelites. The House of Industry has now closed its fifth year. Eleven inmates have been admitted during the past twelve months, and thus, while several have left, there are still ten in the house. [Report.

JAFFA -A Scripture Reader—

P. 85.

SAFET—1842—1 *Nat. As.*—
P. 85.CAIRO—1847—C. L. Lauria :
1 Schoolmaster—P. 85.

The Rev. C. L. Lauria has been obliged to spend the greater part of the last year in England, on account of his health. The School was carried on as usual in his absence, and appears to have suffered very little to what might have been expected.

During Mr. Lauria's journey, on his return to Cairo, he had an opportunity of preaching the Gospel to the Jews at Alexandria, who number about 2000, and had also some most interesting conversation with the Jewish Rabbi there. The Jews welcomed his return to Cairo with great joy, eagerly accosting him in the streets, and also crowding into his house. [Report.

BAGDAD : 8000 or 10,000 Jewish inhabitants—J. H. Brühl : 1 Colporteur—Pp. 85, 86.

At Bagdad the bigotry and superstition of the Jews cannot be said to have decreased. There is always more or less difficulty in the way of inquirers, but it is almost impossible to imagine a greater combination of hindrances than exists in this branch of your Mission. The malignant hatred of the Jews toward those whom they only suspect of favouring Christianity is beyond all bounds.

False accusation, perjury, and bribery are unhesitatingly employed; and, as the majority of the Jews are wealthy, they seldom fail in their endeavours. The want of protection, which from peculiar circumstances it is so difficult to obtain for the converted Jew, is another obstacle; and lastly, (as is found everywhere) the difficulty, humanly speaking, impossibility, of proselytes gaining a livelihood. All classes either persecute or despise them; and the Jews make every effort to deprive them of the means of subsistence.

The last imperial edict, confirming all the former liberties of Jews and Christians, is interpreted here as a licence for the heads of all religious bodies to punish those of their own creed who may be obnoxious to them. This gives the Jews a very undue influence over their brethren, and proves a hindrance to the Mission in many ways, by discouraging inquiry. And yet, with all this, there is scarcely a Jewish Family in Bagdad which does not possess at least a copy of

the Testament; and, as far as distribution can reach the Jews, the labours of the Colporteur have been most efficient.

The higher class of Jews are polite and respectful to the Missionary when he calls at their houses. The lower class naturally manifest dislike when the Missionary calls upon them, as it at once exposes them to suspicion and persecution.

There has only been one Candidate for baptism during the year, namely, the son of the tract-distributor. Several, however, have come regularly for instruction, but the Jews have found means to interfere. One they caused to be imprisoned on a false charge, and managed by bribery to secure his conviction. Another family they attempted to drown by flooding their house during the heavy winter rains; and instances might be multiplied of the annoyance and persecution to which inquirers are subjected. Great numbers of copies of the Testament have been circulated, beside Tracts to a very large extent. [Report.]

BRITISH SOCIETY FOR THE PROMOTION OF THE GOSPEL AMONG THE JEWS.

TUNIS, in which are 30,000 Jews; and Northern Africa: A. Ben Oliel: Lowitz—Pp. 86, 87.

Along the line of this coast Mr. Ben Oliel and Mr. Lowitz have slowly and separately travelled, distributing the Scriptures and Tracts among the many thousands of Jews mingled with Mahomedans and Papists, and holding arguments with them on the Messiahship of Jesus and the truths of the Gospel, with many indications of awakened interest. Mr. Lowitz has returned to Gibraltar, where and on the opposite coast he appears to be acceptable and useful. His voyage from Tunis was attended by an opportunity of exhibiting the power of the Gospel during a fearful storm, with apparently saving effect on a previously self-righteous Israelite. Mr. Lowitz has very lately visited Tangiers, Casa Bianca, Mazagan, and Mogador; at the latter of which towns he says, "I endeavoured to dispose of 85 copies of the Hebrew Scriptures, and 25 Testaments, to such as I hoped would read and understand them, and likewise distributed more than 2000 Hebrew Tracts, and was enabled, by Divine aid, to declare the glad tidings of salvation to a large

number of the lost sheep of the house of Israel, that had never heard it before. The Word of God has been circulated without hinderance, while the Gospel has been preached, and the truth attentively listened to. Mr. Ben Oliel has fixed his residence at Tunis. [Report.]

BEYROUT: W. Manning. Scholars, 50—P. 87.

In Palestine Mr. Manning has widely diffused the Word of God. Russians and Austrians have opposed, but Turks and Persians have given it free passage, only wondering that the English should give themselves so much trouble about the transmission of a book. His Mission indicates health and prosperity, not only in the circulation of the Word of God, but in the attendance at his School for youth and adults. Every day, he says, he receives applications for admission, which he is obliged to refuse for want of room, and he supplicates the Committee for means to enlarge his borders. He says that it is quite evident, notwithstanding the poverty of the people, and the excitement connected with events passing in the East, that the work of the Lord is making progress. [Report.]

During the past year the number of

Brit. Soc. for Promotion of Christianity among Jews—pilgrims, Jewish and Gentile, has greatly decreased, owing to the disturbed state of the nations; yet to those who have reached this place we have had the freest access. The number of inquirers has been this year seventeen, that is,

such as we believe to have been sincere: of course we have had many others of whom we make no account, not being able to judge of their state from our short acquaintance with them: here also we ascribe glory to God, who alone giveth the increase. [Mr Manning

China, and India beyond the Ganges.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

CHINA—The revised version of the Old Testament in Chinese, toward the preparing and printing of which the Committee last year voted to the London Missionary Society 1300*l.*, is in steady progress through the press at Shanghai. From the last accounts we learn that the Pentateuch has been completed. Of 23,000 Testaments in 8vo. and 32mo., 17,080 have been distributed among various stations in two years. A further sum of 500*l.* was voted by the Society, which has been applied to printing 5000 Testaments in large type, and 5000 in "Colloquial Mandarin." The sum of 130*l.* 10*s.* was collected at Shanghai on the occasion of the Society's Jubilee. A small remittance for books sold has been received from Shanghai; and further supplies have been sent to the Depository there of 100 Bibles and 150 Testaments. The effort made at the Jubilee for sending Testaments to China has led to the collection of 36,917*l.* 5*s.* 5*d.* up to December 1854, which is to provide 2,215,036 Testaments — Pp. 87, 88.

CHRISTIAN-KNOWLEDGE SOCIETY.

CHINA—*Victoria*: The Report makes the following statements:—

On the application of the Rev. J. Hobson, British Chaplain at Shanghai, various School-books, and materials for school-keeping, have been lately dispatched to China; further supplies were offered should they be required. It will be borne

in mind that the Society may still be considered at work in China; as, in addition to 2000*l.* voted toward the Bishopric of Victoria, a grant of 2000*l.* was made to the College at Hong Kong, and a sum of money, amounting to 300*l.*, placed at the Bishop's discretion for the translation of suitable works into the Chinese Language, and for their circulation in China. Gratuitous supplies of Bibles and Prayer Books, and books have been sent, during the year, to Hong Kong.

P. 88.

RELIGIOUS-TRACT SOCIETY.

CHINA—The Committee state the remarkable fact in reference to the leader of the insurrection, that

It was a Tract given to the leader of the opposing army by Leang-Afa which first awakened his thoughts to Christian truth. Leang-Afa, who appears to have presented the first Tract to Hung-Sew-tseuen, was first introduced to the notice of the Christians in England by the Society's Report in 1828. Through the riches of grace he became a preacher of righteousness, and a writer of religious tracts. The first application made to the Religious-Tract Society by a native of China for help in his work was from this excellent man. Nine Tracts were prepared by him, explaining the Christian System, and exposing the vain superstitions which delude the minds of the inhabitants of China. "The latter part of the design," wrote the late Dr. Morrison, "is executed in a manner that no European now living, with whom I am acquainted, could equal." The Committee authorized their Chinese brother to print 18,000 copies of these Tracts. Among them was the one entitled "Good Words to admonish the Age," containing large extracts from the Scriptures. It is reported that Hung-Sew-tseuen keeps 400 printers employed, principally in the pro-

duction of copies of the Scriptures. He also sends forth numerous Tracts, and superintends the printing operation. [*Report.*]

Canton—Grants amounting to 69*l.* 16*s.* 6*d.* have been paid, and 17,700 copies of various publications have been printed.

Hong Kong—During the year, 48,000 Tracts, equal to 1,596,000 Pages, or about 133,000 Tracts of twelve English Pages each, have been printed. In addition to a large local circulation of Tracts, the Hong-Kong Committee, at the request of the Parent Committee, have sent 3400 Chinese Tracts to the Society at Sydney, for circulation among the numerous Chinese Emigrants in that colony. The grants paid to Hong Kong have been 176*l.* 15*s.* 6*d.*

Ningpo—In the year 39,000 copies of various works have been printed, and 25*l.* voted to the Ningpo Committee.

Shanghai—Nearly 70,000 Tracts have been printed, and 200*l.* granted to the Shanghai Committee.

Beside the above-mentioned grants, 96*l.* 12*s.* has been voted for Colporteurs, and six Tracts have been prepared and printed in the Mongolian Language—P. 88.

Loo-choo—The Committee has voted 22*l.* for Tracts in Loochooan.

BURMAH—The American Missionaries report that they have received the grant of paper and that 61,450 Tracts have been printed—P. 88.

EASTERN-FEMALE EDUCATION SOCIETY.

CHINA—The Society has been prosecuting its labours in the following places—

Ningpo—The Committee have rendered

their usual help to Miss Aldersey. There are 50 girls in her establishment, of whom 7 have entered during the year. Nine are now consistent Christians, and these, with the Christian embroiderer and the two young ladies who assist Miss Aldersey, form a little band, who go forth two and two, each day in the week, to six different houses in the city, teaching the first principles of the Gospel to a few women who assemble to hear them. Atzi, one of Miss Aldersey's former pupils, has been lately engaged by Mr. and Mrs. Cobbold to conduct a Day School which they have established on their premises.

Hong Kong—Miss Hingston arrived in August; but the Committee have to state that her connection with the Society is already dissolved by her marriage to the Rev. M. C. Odell.

INDIA BEYOND THE GANGES: Singapore—Miss Cooke reached her destination in May of last year, and after three months association with Miss Grant, received the sole responsibility of the care of 23 girls from the hands of their Teacher. The first Sunday after Miss Grant's departure supplied holy encouragement to the new labourer in the baptism of two girls, to one of whom the prospective separation from her friend, by the grace of God, proved the decisive motive for embracing the religion whose claims for ten years she had striven to resist; and since that time two more have been baptized. Miss Cooke has been enabled to meet the unusual demands of the year, arising from the entrance of small-pox among the little flock, and of removal to a more suitable residence, as well as the varied routine of daily duty, with cheerful steadfastness and the humble assurance that God is with her.

Penang—To the Boarding School of 30 Chinese Girls, conducted by Mrs. Bansum, the Committee have been happy to make a grant in money: and a case of work, estimated to be worth 100*l.*, has been appropriated to her by two of the working parties of the Society. A small Female School at Malacca, under Mrs. Sames, has also received assistance to the amount of 22*l.* in work for sale.

STATIONS, LABOURERS, AND NOTIFIA OF MISSIONARY SOCIETIES.

LONDON MISSIONARY SOCIETY.

CHINA.

Canton—1848—B. Hobson, M.D.
Med. Miss.; 5 *Nat. As.* Commu-

nicants, 8—Pp. 89, 90.

The city has remained undisturbed by the revolutionary movements that have

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convulsed the interior of the country, and Dr. Hobson, aided by the native assistants, has been enabled to prosecute his beneficent labours without intermission. The total number of patients who resorted to the Hospital, and to whom medical relief was administered during the year, amounted to 21,965. The diseases treated were, as usual, of a mixed character, both internal and external. The disposition to suicide by means of opium, is painfully prevalent among this people. During the year 70 persons who had taken the drug with intent to destroy themselves were either brought to the Hospital or attended at their own houses. Of this number, by the timely application of remedial measures, 43 were saved, namely, 12 men and 31 women. The patients in attendance on the Hospital have also had their attention constantly directed to the Gospel of Christ as the grand panacea for spiritual maladies; but neither gratitude for benefits received, nor appreciation of the greater boon sought to be conferred, has yet awakened a responsive chord in the hearts of this apathetic people.

The Lord's Supper is administered monthly: a Bible-class is held every Sabbath morning, and public preaching four times a week to congregations of above 100 persons, chiefly patients and the attendants.

Dr. Hobson has at length succeeded in obtaining on lease some very commodious premises in an eligible site in the city of Canton, for the Hospital; but not without bitter and persevering opposition from that class of the native population notorious for their hostility to foreigners. [Report.

Hong Kong — James Legge, D.D., John Chalmers; 1 Nat. As. Communicants, 28. In the Boarding School, 45 Boys, 10 Girls. There were 9 persons admitted to baptism in the spring of 1854— P. 90.

The Boarding School established some years ago at this Station, for Chinese Boys, continues to be an object of prominent interest. The pupils are taught through the medium of the English and Chinese Languages, and, while their studies comprehend various branches of secular knowledge, they are also carefully grounded in the Christian Faith. One of the pupils who made a profession

of religion in the beginning of the year, has been admitted to the Church. Another also has expressed to Dr. Legge his wish to be baptized, and there is good ground to hope that he has really set his heart to seek the Lord. The native Evangelist, Tsun-sheen, has diligently prosecuted his labours in teaching and preaching. The attendance at the Bazaar Chapel has in general been very encouraging, the number of hearers being large, and an interest manifested by them in the truths announced. [Report.

The regular Services, maintained by your Mission here, for preaching and teaching the Word of God to the Chinese, are not fewer than 504 in the course of the year. Then, two of the members of the Church, who are Colporteurs in the employment of the Tract Society, are to be found from day to day pursuing their noiseless work in the houses and shops of the people. We do not think for a moment that all this labour is vain, and if we should not be permitted to reap much fruit in the gathering of members into the Church of Christ, yet the day is coming which shall declare that the Word of God did not return void. [Missionaries.

Shanghai — W. H. Medhurst, D.D., W. C. Milne, Wm. Muirhead, J. Edkins; Wm. Lockhart, M.D., *Med. Miss.*; A. Wylie, *Superint. of the Press.* Mr. Milne's health has made a visit to England necessary, and he and his family arrived here on the 4th of April. In the Boarding School, 18 Boys. In two years, beside various other publications, 23,000 copies of the Testament, or parts of it, have been printed—Pp. 90, 91.

On the 7th of September a body of men, principally from Canton and Fokien, belonging to the "Triad" Society, but unconnected with the forces under the leadership of T'ae Ping, advanced upon the city, disarmed, slew, or dispersed a few of the principal Mandarin Officers, and having proclaimed a general amnesty to all who should remain passive, became masters of the place, before the inhabitants had time to recover from their surprise. The imperial troops have made repeated attempts to recover the city, but hitherto without any other result than

discomfort and loss to their own party. Although these events have proved a great hindrance to commerce, from neither party have the persons or property of the foreign residents been exposed to the slightest danger; and while the Missionaries have full liberty to prosecute their customary labours in the city, they have also had unrestricted access to the imperial camp in the vicinity, availing themselves of the opportunity for distributing religious books among the soldiers, which have been received with much cordiality.

Throughout the year the public preaching of the Gospel has been regularly maintained at the two Chapels within the city, the Fokien place of worship near the walls, and the Chinese Hospital. At each of these places Services have been conducted once, and sometimes twice a day, with an extra amount on Sunday, making altogether about thirty Services every week, the attendants on which have varied from 50 to 100 or 200 in number, a large proportion being strangers. [Report.

The Hospital, under the charge of Dr. Lockhart, has been in full operation as heretofore, and also the Dispensary at one of the city Chapels. The number of patients during the past half-year has been about 7000, of whom many have been effectually relieved, and much temporal benefit has been otherwise conferred. [Missionaries.

Amoy—John Stronach, Alex. Stronach, Wm. Young: H. J. Hirschberg, *Med. Miss.* Scholars: 10 Boys, 18 Girls. In the spring of 1854 there were 35 persons admitted to Baptism—Pp. 91, 92.

During six months of the past year this city was the scene of painful vicissitudes, having been captured by a body of the insurgents, and again, after a protracted and deadly struggle, retaken by the Imperialists. Hundreds of the defeated party were at the close of the contest massacred by the victors. But the carnage would have been incalculably greater had it not been for the presence and active interference of the Missionaries and other foreign residents: indeed, the Chinese Inhabitants of Amoy have borne unvarying and grateful testimony that their city, but for the residence of foreigners among them, would have been reduced to ruins. By the wonderful providence

of God, our Missionary Brethren and their families were, throughout these scenes of excitement and imminent peril, preserved from all injury; their persons and property were, indeed, fully respected by the belligerents on both sides, but their dwelling houses, being much exposed, were repeatedly perforated by the round and grape shot of the assailants.

While these stirring events were in progress, there was frequently a large attendance, chiefly of insurgents, on the religious Services in the Hospital Chapel; but, since the cessation of hostilities, the inhabitants of the city have returned with renewed zest to their usual occupations, and evince little disposition to recognise the hand of God in their deliverance.

The members of the native Church continue to maintain their Christian Profession, and are exemplary in their attendance on the Means of Grace. One of their number, Go Peng An, died in the faith and hope of the Gospel on the 24th of July. The native Colporteurs discharge their duties with commendable assiduity, and one of them, Ho Sey, has approved himself a zealous and efficient preacher to his countrymen.

Mr. Hirschberg, who joined this Mission from Hong Kong in June, entered into arrangements soon after his arrival for opening an Hospital, which was brought into full operation on the 18th of August. The average number of patients in attendance, while the insurgents were in possession of the city, was sixty per diem. Mr. J. Stronach periodically visits the patients for the purpose of preaching and explaining the Scriptures to them. During the progress of the siege many of the wounded and dying of both parties were brought to the Hospital, and, while their bodily sufferings were attended to, they were also instructed in the things which concern their everlasting welfare. [Report.

Since we came to Amoy, through the blessing of God accompanying our labours, we have had the happiness of baptizing 55 Chinese, and of seeing them all recognised as members of the Christian Church. This number does not include the children of the members whom we have baptized. Three of the men have since died, rejoicing in the glorious hopes which the Gospel imparts to believers in Jesus. Our present number of Church members, therefore, is 52.

The American Missionaries have also

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had the privilege of admitting to Church Fellowship, within the last three months, upward of 20 Chinese; and there is on their list, as on ours, a considerable number of applicants for baptism.

[*Missionaries—June 16.*

In the latest communications from Amoy, the Rev. John Stornach states that he had been visiting, from house to house, the hongs and ships of the city, to the number of 350; and found, on the whole, every reason to persevere in his plan. And Mr. Hirschberg, the

(*The Survey will be continued at p. 113 of our Number for March*)

Medical Missionary, bears testimony no less decisive to the value of evangelical effort in connection with the hospital at Amoy. Mr. and Mrs. Young left Amoy in May, in the "Douro" steamer, for Singapore, for the benefit of Mrs. Young's health, with the intention of going to Australia. On the third day they were overtaken by a storm, and on the fourth the ship struck on a shoal. They were providentially saved from a watery grave, after waiting in the "Douro" ten days for assistance.

Biography.

OBITUARY NOTICES OF NATIVE CONVERTS

IN CONNECTION WITH THE NORTH-WEST AMERICA MISSION OF THE CHURCH MISSIONARY SOCIETY.

THE Ven. Archdeacon Cockran in a Letter dated August 4, 1854, gives a few particulars of the last hours of some of the people of his charge.

Among those who have departed this life, some have gone down into "the valley of the shadow of death" with fear and trembling. One who had been following the Lord closely for nearly a quarter of a century, and outwardly "walking in all the commandments and ordinances of God blameless," was so harassed with the sins of his youth, that they were ever before him. Again and again I prayed with him, and directed him to look unto Jesus, whose blood cleanseth our souls from all sin. Again and again the "exceeding great and precious promises" which God has made unto us, suitable to every condition of life, and to meet all the various wants of suffering, frail, and sinful man, were brought to his mind. But no sooner was he left to himself than all his former fears would return. Yet he had neither innocent blood upon him, nor committed any flagrant breach of the second table. It was the *ungodliness* of his youth that troubled him. He recorded the score of desecrated Sabbaths which were registered in heaven against him, and counted the loss which his soul had sustained by living among the heathen.

This death-bed has convinced me of the necessity of a particular repentance.

Man ought to take a particular survey of all his past life, and recall his past sins out of the grave of oblivion, and charge his memory to be honest and faithful to acknowledge the very bones and dust of his old transgressions, and humble himself before God on account of them, and look unto the blood of Jesus for pardon; lest these old sins should spring into new life, and, on a sick bed, plant many a thorn on the pillow on which he reclines his dying head, and give the enemy of his soul an advantage over him in the hour of human frailty.

Far different was the closing scene of another, who departed this life in May last, in the middle of his days. This person was first brought to the knowledge of God, and made serious in religion, under the ministry of Mr. James, and since then has led a sober, righteous, and pious life. He was first fond of the dance and violin; but after he was enlightened by the Spirit of God, he laid them aside, spent his leisure hours at home with his wife and children, reading to them, conversing with them on religious subjects, and teaching them to sing sacred melody. When his son wished to make the violin a source of amusement, he dissuaded him from it, lest it should become a snare to him, as it had been to his

father. I visited him three times during his affliction, conversed with him on the state of his soul, and his views of death and eternity, and prayed with him. Every time I visited him, he expressed his gratitude to Almighty God for teaching him the value of his soul. He often said, "I suffer a great deal of pain in the long nights, but I have a contented, quiet mind, and an easy conscience. I think upon the sufferings of my Saviour, and then mine become light. He does all things well, and will make my affliction work together for my good." On being asked if he were anxious to recover his health, he said, "No; I leave that with God. When

I look upon my wife and children, my heart throbs, and I think, how will they get on without me? But when I remember that God has promised to be a friend to the widow and fatherless, I am content to leave them and myself in His hands, and I cast off all care by saying, 'It is the Lord: let Him do what seemeth Him good.'"

This person's death occurred at a season when many secular cares weighed upon me. On this account he was visited more frequently by Brother Hillyer, and I requested him to give you an account of the closing scene of his life.

Mr. Cowley in his Journal gives an account of the death of a Convert, which shews that from this little spot, reclaimed from the wilderness, and changed into one of those gardens of the Lord where souls are trained for heaven, the work of transplanting is going on.

June 3—I went up this afternoon to administer the sacrament to poor Mrs. Bear. I found her very low, but in the enjoyment of her senses, which is a great blessing, and hanging upon her Saviour, which is better still. We were in all nine who communicated, and there was one present who did not. May the occasion be blessed to all of us! It was solemn to think of one about to enter the world

of spirits, and I tried to improve it. From the cottage I went home, and in about an hour afterwards received intelligence of her death. One hour communicating with the Saviour on earth, the next in heaven! Oh, how blessed! Her end was peace. She departed in great composure, and, I trust, in "full assurance of hope" I felt glad at not having longer deferred the sacred rite.

Proceedings and Intelligence.

China.

CHURCH MISSIONARY SOCIETY.
NINGPO.

WE continue, from p. 57 of our last Number, some extracts from the Journal of the Rev. R. H. Cobbold.

Conversation with a Buddhist Priest.

April 18—Having arrived early this morning at the monastery of Teentung, I asked if there were any of the priests who knew any thing of books, and was directed to one, whom I found out, and was at once attacked by him on many points in religion of metaphysical subtlety. One was, whether God was within all things or without all things; another, as to the thoughts of the heart, whether spontaneous, or always acted upon from something without them; another, as to faith, whether it were necessarily given by God to believe; and if so, whether a man could

be considered to have any sin for *not* believing. In some points, again, he shewed his great ignorance of mankind; as, for instance, as to their longevity; saying that he thought probably I would not believe it, but there were some places where men, Buddhist priests of course, never died at earlier than a thousand years old: in fact, a man of a thousand years old was a babe, and no death occurred in that district before the thousand years. I told him the world used to be considered a very large place, but that its size had lately been much diminished, and that it now was really very small. He stared at this. I told him it certainly was of no use his telling me stories of babes of a thousand years old, for our countrymen, among other western nations, had searched out the whole earth, and knew now very well, what, so far as man is concerned, was to be found in it. He quite denied any praying to Buddha: the chanting of the

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prayers, &c., was merely to keep the mind dwelling upon virtuous subjects, that thoughts of evil might not enter. I chiefly spoke to him of his own sin, and of the necessity of a power from without to keep our hearts, infusing strength into them to resist the evil which was necessarily found in the world, telling him his abstaining from worldly intercourse would not purify the heart. He gave a patient hearing, and seemed to think that we were both very much in earnest, and had better each go on his own way.

Social Meetings with the Converts.

May 5, 1854—Having felt lately that we had neglected a means of benefiting our Christian converts, viz. collecting them together for an evening, and letting them enjoy the socialities of life, as well as the religious instruction which might follow, I asked them all this evening to our house, and some of the household of Miss Aldersey, in order that our schoolmistress Ahtsé might have some company. The men were all below with me, and I soon succeeded in throwing off their reserve; and they spoke freely on several subjects. The women were upstairs with Mrs. Cobbold. After tea, we met together in our upper room, and had a hymn, which would have been but ill sustained, had it not been for those from Miss Aldersey's school, who had been taught to sing. Having then chosen a chapter—Matt. xviii.—we read it, and then I asked questions in order, and obtained some remarks from some of those present. There was really nothing in the meeting beyond what constantly takes place at home; and I only wondered why it had not been resorted to, as a means of stirring up to love and good works, before. Those present seemed greatly pleased with the evening's meeting—something quite new to them all.

Hymn put forth by the Insurgents.

June 15—I read a curious and painful document, brought down by Mr. Culbertson from Nanking: it professed to be a hymn for all the empire. The first sentence was, "Praise God the Father;" the next, "Praise the Heavenly Brother;" the third, "Praise the Eastern King, the Holy Divine Breath;" and then proceeding with the other kings, giving them praise as presiding over the clouds, rain, hunder, lightning.

Dulness of hearing.

June 19—Two women came for in-

struction, who had professed a desire to be baptized. Although they had attended our school-room service lately, yet I found them amazingly ignorant. It is difficult for us to realize how ignorant they are: darkness of mind, absence of all definite teaching, want of thought, which they seldom, if ever, exercise—all make their teaching a great trial. The simplest ideas, as that of Creator, seem very difficult for them to realize. But I remember the hardness of heart that so grieved our Saviour in His favoured disciples, who heard His teaching and saw His miracles, and must cease to wonder.

Examinations and academicals of China.

June 24—Passing, with Mrs. Cobbold, the examination hall this afternoon, the doors were just opened, and the scholars all rushing out. Some Missionary was there distributing copies of the New Testament. These were the B.A.s of all the six cities of which Ningpo is the chief; and as the old fashioned B.A. dress is still continued, they presented a very odd appearance as they walked down the street, each with his little basket containing provisions, which they take into examination with them.

SHANGHAE.

The Missionary Force—Death of Mrs. Burdon.

The Rev. H. Reeve and the Rev. J. S. Burdon are the Missionaries at present located at this station. Mr. Burdon has suffered an afflictive bereavement in the death of Mrs. Burdon, which sad event took place on the 26th of September last.

Before we introduce the information conveyed in the reports and journals of our Missionaries, it may be well to remind our Readers (see p. 86) that the city of Shanghae was seized by a body of local insurgents on September 7, 1853, who have ever since retained possession of it, notwithstanding the continued efforts of the imperialists to dislodge them. Shanghae and its vicinity have been, therefore, for many months, the scene of a harassing and protracted struggle, which has seriously interfered with the pro-

secution of Missionary effort. In order to afford a clear view of the actual state of things at Shanghai during the past year, we publish extracts from a journal forwarded by Mr. Reeve. Messrs. Reeve and Burdon left England on July 20, 1853, proceeding by the overland route; landing at Alexandria August 4; August 13 found them at Aden; August 22 at Ceylon. Embarking early next morning in the steamer "Formosa," they arrived at Penang on the 29th; at Singapore on the 31st; and at Hong Kong on September 8. Finding the bishop at Shanghai, they embarked in the "Lady Mary Wood" steamer, and reached that city on Sunday, September 18. We mention these particulars to exhibit the rapidity of transit, so different from former times, and the celerity with which Christian men, willing to devote themselves to the work of the Gospel among the Chinese, may be transferred to the scene of their future labours. We shall now refer to Mr. Reeve's journal, from which shall best be collected the confused details of transactions at Shanghai.

Missionary Labours, and miscellaneous events, Sept. 1853 to Aug. 1854.

Sept. 19, 1853—I accompanied the bishop into the city. The streets are numerous, but extremely narrow and dirty. We moved on with vast masses of human beings, who were friendly. The idol temples we found had been made the head-quarters of the insurgent party; who were sufficiently good-tempered to permit us to enter these buildings, and handle their weapons.

Sept. 24—The city was attacked by imperialist troops, but to no purpose. Within half an hour after passing our dwelling, they were seen to return.

Sept. 25-31 — Repeated attacks of imperialists, evincing very little of soldier-like conduct. The Missionaries dwelling in the city have succeeded in escaping, and are living with the episcopalian Americans.

Oct. 1-7—Visited the camp on some few occasions, and assisted in distributing tracts, which were gladly received. Making some little progress in Toupa, but have many interruptions.

On the 9th Mr. Moreton was ordained for the Mission at Loo Choo. On the same day a collection was made in behalf of the Bible Society's Jubilee. May the Lord give "free course" to His word, and continue to His servant the same simplicity of mind as we have hitherto seen in him. On the 14th, Jackson arrived. It was indeed a welcome sight, in this distant land, to look on the features of a dear brother I had never expected to see again. But we were pained to find him so often prostrated by fever and ague. It has, however, in connection with other trials, manifestly tended to work in him "the peaceable fruit of righteousness."

Oct. 20—Our brethren from Ningpo arrived, and the bishop delivered his charge. Several Missionaries, American and English, were present.

Oct. 21—A series of meetings commenced, connected with the visitation. The first was merely preliminary, licensing Burdon and myself, listening to an account of the Ningpo Mission from Russell—concise and interesting—and arranging the order of future days' proceedings.

Oct. 30--Nov. 6—The Ningpo brethren left. Missionaries near the city walls compelled to leave. A ball has been picked up in our garden, but as yet we do not see sufficient ground for removal. Various reports as to the coming of Taping-wong, but none worthy of notice. O that the true Prince of Peace would come, with His all-subduing grace!

Nov. 6-27—Arrangements have been made as to the printing of the large number of Bibles promised for China—11,500 by the London Missionary press at Shanghai, and 75,000 at Hong Kong. The bishop has undertaken, on behalf of the Church Missionary Society, 85,000 by native block-printing.

Dec. 4-11—A destructive fire took place on Tuesday, which burnt down the greater part of the eastern suburb. The miscreants who perpetrated the act could have no motive save the desire for plunder and revenge. Their junka acted a most cowardly part. They, however, lost two, which were burnt by the rebel fire-pots. There are various rumours as to the imperial troops leaving, as it appears

very unlikely they will take the city. Owing to these varied disturbances, Missionary work is almost entirely at a stand; but all are cheered with the bright prospect that appears opening before them.

Dec. 11--18, 1853—Dr. Medhurst preached in the city a day or two since; and as he concluded, a man from Nanking rose and spoke forcibly concerning the folly of idolatry, and the prevailing sins of China. His honesty, energy, and high morality, seemed fully to bear out our previous opinion of the long-haired rebels. We have heard of the capture of the city within eighty miles of the capital.

Jan. 1, 1854—We heard two stirring sermons from Mr. Hobson. What an unspeakable mercy to have such means of spiritual improvement continued to us, even in this far-distant land.

Jan. 2--8—We sent round the subscription list for the school. May the Lord open the hearts of the people, that they may "sow bountifully." I called on the consul, and he expressed himself as well affected towards it, and concurred in the opinion that it is unadvisable to teach English. Much time has been taken up with effecting various alterations in and around the house, so that little opportunity has been obtained for study; yet I suppose the genius of the language one is almost insensibly acquiring. We are anticipating the arrival of many of our dear fellow-students, for surely the fields of idolatrous China are becoming white unto the harvest. May God soon cause the teeming millions around us to bow before His mighty sceptre! Amen and amen!

Jan. 22--Feb. 12—I have but little very interesting to place on record. Building a row of houses in our compound, for the purpose of an almshouse for distributing rice to the poor; and also a printing-office, as some of the youths under our care are arriving at an age when employment must be sought for them. The benevolent ladies connected with the English settlement are kindly employing their leisure hours in working for a bazaar, the proceeds of which are to serve as a reserve fund for the purpose above mentioned. A box of articles, provided by Missionary friends in England, was recently sold, and about 100 dollars were realized. This is a pleasing fact, and encouraging for those individuals who thus diligently endeavour to aid us in our work. As far as we were able to judge, the articles sold in England would hardly

have brought to the funds half that sum.

I have commenced reading Chinese literature, having acquired enough of the Toupa to converse with those around us, and I hope daily to increase my stock by constant association. But every day makes it increasingly manifest how much remains to be done before this language is mastered. It is, however, a great blessing to have acquired a little, and to be able to use that little. There is some ground to hope that my efforts for these people are not entirely fruitless. Some appear disposed to think over the truths so frequently brought before them. In a conversation with one of our most intelligent boys, he stated that he thought both Buddhism and the doctrines of Confucius were false, and that he had resolved to adopt neither.

Feb. 12--19—On Monday I set out on a foraging expedition for school provisions, taking with me some tracts and copies of the Gospels. I started at eight in the morning; and, after walking six miles, arrived at the country-town of Kong Wan. The people thought they must lose no time in seeing as much as possible of the foreigner; so that wherever I went a retinue of men and boys followed, whether to shops, the temple, or hill. My books were soon disposed of to those who could read; and everywhere I met with the greatest kindness, especially shewn to me as speaking a little of their language.

A youth, about fourteen, who has been educated according to his station in society, made application to enter the school, stating that his desire in coming was that he might have the opportunity of reading Christian books. I trust that his coming amongst us may soon become the means of his embracing the truths of Christianity.

Feb. 19--26—Many apprehensions are afloat concerning the fate of the city. It is thought that the 5000 newly-arrived imperialists will inspire fresh courage and energy into the besieging army, and that to-morrow will be a day of much slaughter. Those who have friends in the city appear very anxious on their behalf, since the soldiers have declared their intention to destroy indiscriminately.

Feb. 26--Mar. 25—The city is not yet taken, and there appears but little likelihood of it, if we may judge by the very little military skill shewn. The poor villagers around grieve at the many sufferings they

have to endure, inflicted by the depraved troops, who plunder, and sometimes kill, without manifesting any feeling but the most determined cruelty. It has indeed been our lot to behold some of the miseries of war. We ardently long for the termination; and are led to hope that the humbling condition to which these poor creatures have been reduced may result in their listening with greater interest to the instruction which we may be able to give them. May heaven grant it!

April 1--9, 1854—On Tuesday the Chinese soldiers made a simultaneous attack upon foreigners. Amongst others, I was fired at from behind some graves, but was mercifully preserved. Our naval force immediately came out and fired a few shells on them; and the next morning their junks, &c. were captured; and at four P.M. the remainder of the camps were attacked and carried. At night we slept at Mr. Hobson's, watching in turn; and the next day the main guard of fifty men were quartered on us. There appears no reason for further alarm, for our enemies have gained a timely fear of English power. The imperialists have lost altogether about 300 men: English, two killed, fourteen wounded. "The Lord is our keeper." How little do we imagine what is before us; and how insensible do we become of our dependence upon Him, till such events as these arouse us from our self-sufficiency.

April 9--16—Some of the residents still entertain serious apprehensions lest the Chinese should attempt to make reprisals, and come upon us in the night. I am thankful that our minds are kept free from all fear; for though our house stands alone, and at some little distance from other buildings, yet we know in the path of duty we may expect especial protection: therefore, at our post we quietly rest. They are building a line of walls to inclose the settlement, considerably in our rear.

The Missionaries are getting large congregations in the city; and among the rebels generally we appear to have gained respect and confidence.

April 16--30—The guard has left us, and with the view of occupying an outpost still in advance of us. The week has passed without any sign of further hostilities with the Chinese. The school, which was scattered at the arrival of the guard, has happily resumed, and next week I hope, with God's blessing,

to get it into thorough working order. The want of good school books has been pretty fully met from Canton, Ningpo, and the London Missionary Society. On Saturday was buried the second volunteer who had generously risked his life to save those of the community, and had been mortally wounded in the attack on the camps. There is a complete line of fortification encircling the settlement, but excluding our, the only foreign, house. "I will be . . . a wall of fire round about, and will be the glory in the midst" of you. This is sufficient.

May 1--14—Among the events worthy of record, are three successful attempts to get out of the city—several members of families—women and children. Altogether, I think, through the blessing of God, I have succeeded in rescuing twelve persons from danger and probable death. In some manner we may hope that these things will work for the furtherance of the Gospel: at least, I am becoming acquainted with the city.

May 14--21—On Monday, a pleasant excursion into the country, for the twofold object of distributing tracts, and of seeking some boys not yet returned to school. We sailed down the river about four miles, and then walked to the town of Kau Hong, where the tracts and copies of the Scriptures were readily accepted. We traversed the long street, with its various branches, altogether three miles, giving to all who could read. One of the grandees, whom we passed in his chair, sent for some books, which were readily given. Two of our elder boys assisted in the distribution. May the sovereign grace of God stir up some to inquire after the way of life! In the city, a proclamation having been issued by the rebel chiefs against idolatry, there is some degree of excitement on the subject of religion, to which, indeed, many may have been predisposed, from their varied sufferings. To-morrow I hope to enter amongst them, and (d.v.) preach my first Chinese sermon.

May 21--28—On Sunday, I made a commencement of my work in the city. It was, to judge after the manner of men, somewhat discouraging. Persons were coming and going throughout the service; but some listened quietly and attentively, and gladly received books. To-morrow, I hope, will see an improvement; but God is able and willing to manifest His power, even by my few words to a thin

audience. "Have faith in God." I have had the painful duty of considering how most wisely to contract our operations. Ten boys have been sent away. The parents of two wish to provide their food, and keep them at school. This is encouraging.

July 22--Aug. 5, 1854—During this fortnight, I have received another applicant for baptism. These apparent buds of spiritual life amply repay one for the risk incurred in entering a city where cannon-balls sometimes fly over the house in which you may happen to be, and shots from other weapons are heedlessly hurled forward by the very inexperienced and untrained soldiery. A convert of Mr. McClatchie's, who acted as sexton, has turned up. Lately, the distresses of war induced him to accept of a situation as teacher in one of the American Episcopal schools: he, however, wishes to return to his work in the city, and to be identified more closely with us. He has accompanied me frequently, when I have gone in; and on one or two occasions I have selected a passage of Scripture, and requested him to speak to the people on it; and his clear knowledge of the way of truth, together with his ready utterance, have led me to think we should do well to train him as an assistant in our work.

Aug. 5--14—During the week we have had two other applicants for baptism. I have now a little class of apparently earnest inquirers. Whilst I give God thanks, yet I do it with trembling, well knowing that in too many cases these first awakenings of the heathen mind prove but as the "early dew;" but I would continue amongst them, working in faith, and relying solely on the mighty power of that God who has promised that "a bruised reed He will not break." The average attendance at the church is forty; at the little chapel, fifteen. I should be sorry to find that any circumstance obliged us to give up the use of the latter, as it is in a very suitable locality; and we have reason to believe it will prove a great help to us. Last evening, as I left the city, cannon-balls were flying over my head, and striking houses near me; but as I passed on from these scenes of war and misery, my heart rejoiced in the hope that some were inclining to take refuge beneath the wings of the Almighty. May God grant that soon a universal shaking may take place amongst the mighty mass of dry bones!

The school looks increasingly interesting, as they more and more receive the outward moulding, and some of the elder boys I find are attentive to morning and evening private prayer; but my heart longs to see evident marks of divine grace. O that our hopes may be soon realized!

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

KRISHNAGURH.

Extension of Missionary effort.

WE are glad to observe that fresh ground has been entered upon in connection with this Station, and new points of labour taken up. It is this which is needed throughout the whole of our Missions in Upper India—a grand forward movement at this crisis of India's history, for which our European Missionaries are needed. The two new points to which attention has been directed are Nuddea and Santipur. Particulars as to the first-named place will be found in our Number for April of last year. Santipur is probably the largest purely native town in Bengal, and contains some 60,000 inhabitants. They consist principally of a sect of Hindus, the followers of Chaitanya, a guru who, in the fifteenth century, preached meditation on the name of Krishna, as the true remedy for man, and, on his death, became himself an object of worship. The Kurta Bhojas, who compose the mass of our converts in the Krishnagurh district, are an offshoot of this sect. Among the followers of Chaitanya, caste, except so far as the Brahmins and gurus are concerned, is disregarded. Sacrifices are forbidden. Krishna is the only god worshipped, and no festivals are attended, except such as are in honour of him. A school has been opened, in the Sanskrit department of which there are fifty-seven pupils,

sons of the gosais; and, in the English, 194 pupils, comprising the sons of nearly all the respectable Brahmins in the town, and all under scriptural instruction.

At Nuddea a school has been opened, in the Sanskrit department of which there are forty-four students, sons of pundits. The Bengali department has encountered much discouragement. So soon as the boys can read and write Bengali, the better classes leave it for the English department; and the poorer, considering their education completed, leave altogether. The following paragraph in Mr. Hasell's journal explains the motives by which they are influenced in attending these schools—

It is a delusion to think of a Bengali studying for the pleasure of doing so: he never did and he never will! Why should he learn if he can live without it? is the principle of action; but let the government do, as it is rumoured they will do, pass an order that those well educated in Bengali shall always have the preference when vacancies are to be filled, and there will be at once an end to all difficulty. The Bengali would learn Chinese if it did but lead to employment. Now, all thirst for English; and we cannot check the current otherwise than by getting up a counter one. The English school has now ninety-seven pupils, among whom are many of the sons of pundits. Their fathers have learned, practically, that English is a better road to riches now than Sanskrit, and therefore they teach their sons to abandon the one and work hard at the other: and surely, judging after the manner of men, they are not to be blamed.

Mr. Hasell thus expresses the view he takes of our prospects at this Station—

In closing my remarks respecting the schools of Nuddea, I would again state my conviction, strengthened by another six months' anxious experience, that Nuddea is not, at present, the place in which to make any great efforts of a scholastic nature. The schools may be

kept going, as the machinery by which the ground may be prepared for the future reception of the Gospel; but as schools, my impression is, they will never be very encouraging. Nuddea is rather, I believe, a place for the preacher than the schoolmaster. The preaching of the Gospel with zeal and discretion, in a meek and prayerful spirit, will, I believe, do more for allaying the prejudices of the pundits than any other kind of labour. At even the largest colleges we have been invariably kindly received. Their civility may be the effect of external pressure more than of friendly feeling; but it is an unmistakeable evidence of their willingness to hear, if not of the decay of their power. Every pundit, too, with whom you speak seriously, without irritating him, will readily tell you that it is only in accordance with their own expectations that Christianity should prevail. But the glory of Nuddea is on the decline, and the pundits know it well. Fifty years ago there were 700 students in its various colleges—now there are scarcely 150; and of these only the minority study the Nyaya, the only one of the six systems of Hindu philosophy which is now studied in Bengal: the majority find it less laborious, and far more profitable, to attend at the colleges taught by the professors of law. As a place of religious veneration, however, it is still highly esteemed.

In the important work of preaching to the heathen, Mr. Hasell has been diligently occupied.

CHUPRA.

Christian Congregation.

The Rev. H. C. Krückeberg has under his charge at this Station 631 native Christians, of whom 115 are communicants, the greater part being concentrated at an exclusively Christian village adjoining the Missionary compound. By these, who are more immediately under the Missionary's eye, the Lord's-day is pretty well observed, but not so in the more remote places. Mr. Krückeberg thus reports of the condition of his people—

All the people are less desirous of improving the means of instruction than could be wished, and the more independent they become in outward circumstances, the less they seem to care for us. This is a most discouraging feature in the Bengali character. Christianity is not allowed to get a firm hold on them. A man may do well for years when in employ, but the moment he loses his employ he appears to be a complete wreck as to his Christian profession.

Schools.

The Christian boys'-school, under the care of Mr. Ansonge, contains 38 boys, besides the juniors belonging to the infant school. Of the anxiety of the Hindus for education, and the objects they have in view, Mr. Krückeberg thus speaks—

I have had more applications for vernacular schools during the last year than any year before: the whole country might be covered with schools admitting Christian instruction. What the Hindus learn, they learn as an instrument of trade or gain. Having found that they gain more by knowing English than by knowing Sanskrit or their Shastras, they betake themselves to English, even at the risk of being gained for Christianity; and, among all the school engines in the country, the one which fits them best for employment and gain will have the preference to all the rest, be it ever so Christian. For vernacular schools they ask, because Christianity no longer appears to them so fearful as it once did. The two schools connected with this Station, one at Tattla and one at Hudoy, continue to go on as they did.

KAPASDANGA.

Trials of Faith.

The Rev. F. Schurr continues in charge of this Station. The native flock consists of 952, of whom 74 are communicants. The work has not been attended by any marked result, although perseveringly followed up. The faith of the Missionary is subjected to much trial in consequence, as will appear in the following extract from Mr. Schurr's report—

Clouds do but conceal, not annihilate, the sun. Thus the trials and disappointments of a Mission Station do often darken our view; but when the darkness seems thickest, the Sun of righteousness rises again over us, with healing in His wings. At times Satan seems to reign supreme; but the eye of faith looks to Jesus again, who came into the world to destroy the works of the devil. Were it not for His sustaining power, we could not possibly stand against the wiles of Satan, and the many discouragements we meet with. But thanks be unto God through Jesus Christ, who makes us more than conquerors!

Schools.

The schools of Christian boys and girls, containing 69 boys and 71 girls, afford encouragement to the Missionary. The following are interesting cases—

A school-girl, of about twelve years of age, had fallen ill of cholera; and when her widowed mother was lamenting by her side, she said, "Do not fret. My heavenly Father calls me: let me go willingly, as I shall be happy with Him." Several similar expressions, and her devout prayers, shewed that she was clinging to Jesus, whom she declared to be her only hope. In a few hours death opened for her the door of heaven. During her lifetime she had often exhorted her mother not to quarrel and use profane language, and her whole conduct had been exemplary.

Another girl, of about three years and a-half old, told her father, one morning, "Father, I shall not stay with you. I shall die, and go to my heavenly Father: He calls me." That very day she was taken ill of cholera, but lingered for two days with much suffering. The pious parents were much composed, and left all to their heavenly Father. However, when the girl was dead, the mother was overwhelmed with grief: the father, by his devout resignation, put many an advanced Christian to shame. She was their only child. Being such, the mother had rather indulged her, and she became very self-willed; but a few months before her death she quite changed, and became obedient and gentle, and constantly used to speak of Jesus; and could scarcely wait for the time of infant-school, which she

attended with great pleasure. The Lord collects His lambs, to save them from destruction; and therefore the parents said, "Thy will be done."

Preaching to the heathen.

Mr. Schurr, in company with Mr. Hasell, spent two months in itinerating. Three of his assistants were absent for a like period, on the same duty, and met with much attention and goodwill from their countrymen.

RUTTUNPUR.

General View—Preaching Tour.

The Rev. C. W. Lipp is in charge of this district, which contains 1036 native Christians, of whom 104 are communicants. They are divided into twelve congregations, several of them in outlying villages. No events have occurred to call for special remark. Some old inquirers, together with four new ones, have been admitted to baptism. The Christian boarding-schools contain 90 boys and 81 girls, besides four village day-schools, attended by 223 heathen and Mussulman lads. Of his experience in preaching tours Mr. Lipp thus speaks—

The people in general heard well and behaved civilly, but there usually it ends. However, there is hardly a place of note I came to where I was not asked to stay for some time, or to send somebody to teach them more fully, and to establish a school. A great number of people seem to be impressed that the Gospel is true, or would be good for them; but they want to wait for an order to become Christians from the Company or their landholders. For, not to refer only to the common causes of indifference, hardness of heart, wickedness, and stupidity, it is really too hard for a Bengali to act at once from his freewill and choice in matters that imply an important change, after having been so long and so much kept down, oppressed, and led about captive.

JOGINDA.

This Station has been placed under the separate charge of an
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European catechist, Mr. Herman Ansonge, who has settled down in the midst of the people. The native Christians number about 260, in four villages, one-half of the number being in the vicinity of the Mission Station. There are Christian boarding-schools, containing 27 boys and 26 girls, and a village school containing 164 boys. There is as yet but little fruit, and the catechist has to contend with much ignorance, carnality, and general irreligion, in the native-Christian body.

BOLLOBPUR.

This is another of those pastoral Stations—with its pretty church, Mission-house, &c., its congregation of 890 native Christians, 600 of whom are resident in a Christian village close to the Mission premises, its boarding-schools of 150 Christian children—which so often meet us in our review of the North-India Mission, and which appear so ripe for a transfer to the native pastorate, if such were in existence. Every possible effort is made for the improvement of this flock. There are night-classes and day-schools for men and boys of various ages, village schools for heathen boys, and much attention is given by Mrs. Lincke to the Christian women, who sadly needed instruction. There are encouraging circumstances which mark improvement in the people. Mrs. Lincke, we regret to add, has been compelled to visit Europe.

SOLO.

During the absence of the Rev. C. Bomwetsch in Europe, this Station has been placed under the charge of Mr. Schurr, of Kapasdanga. Neither returns nor report have been received from it. We fear the work has much suffered.

O

BHAGULPUR.

Native-Christian Congregation.

This Station, under the charge of the Rev. E. Drøse, commenced in 1849, already numbers 105 converts, chiefly from among the Hill tribes. We trust its aggressive character as a Missionary work will be sustained, and that it will not settle down into a little fragment of Christian profession, absorbed in itself, and without influence or effort as regards the heathen round. It is of importance that our native-Christian flocks should be made, as much as practicable, an active agency for the dissemination of light. Their own growth will thus be best insured.

Through the liberality of Christian friends on the spot, a Mission-house, and other buildings requisite for a Mission establishment, have been erected near the most populous part of Bhagulpur. A church has also been commenced. Of the converts Mr. Drøse thus speaks—

With regard to the conduct of the native Christians of our church, it must be said that there is much room left for improvement. During the latter part of the year, many have, by their slothfulness and want of seriousness, given me much cause of grief: a few have even been tempted into vice. All hill men are drunkards; and among our converts from the hill tribes there are some who have as yet not conquered the vice of drunkenness. And I would here take occasion to request all who take an interest in this Mission to make it a subject of earnest prayer, that God would give grace to our converts from the hill tribes altogether to renounce this demoralizing habit of drunkenness.

Our congregation much requires new clouds of blessing overshadowing it, and pouring down refreshing rain of heavenly grace.

Schools.

There are three boys'-schools, which, having been placed under the charge of Mr. W. Stark, sometime teacher in the Amherst school,

Calcutta, are now in an efficient state of working. They contain from 150 to 160 scholars. The girls'-school, under Mrs. Drøse, has received a check, resulting from circumstances thus related by Mr. Drøse—

One of the girls, who had been baptized some time ago, having suffered much harsh treatment at the hands of her mother, fled to us for refuge. There was no other way for her: the mother's animosity had risen to such a height, that the girl's life was no more safe under her mother's roof. One day the mother thought of bringing matters to an end, and proposed to her daughter to abjure her faith and marry the heathen hill man whom she had chosen for her, or leave the house immediately. The girl replied, she could never do what the mother wanted her to do. The mother forthwith stripped her daughter of all ornaments and valuable parts of her clothing, and turned her out of doors. The girl's mind was made up in a moment: she sped away, and meant to come to us. The mother, however, suddenly changed her mind, ran after her, overtook her, hauled her back, and, finding some bricks, took them up, and began with these to beat her child, crying out, "Thus will I teach you, and wean you from going to school and church:" whilst the girl exclaimed, "Mother, you may kill my body, but you cannot kill my soul." Several wounds were inflicted on the young woman's body; and who knows what might have happened, had not several hill men, hearing the uproar outside, rushed out from their huts, and rescued the ill-handled daughter from the hands of the mother, almost beside herself with rage. Since that day the girl has been with us. Twice the mother attempted to drag her out of the room where we were assembled for divine worship: once we had to discontinue our service, surround the girl, keep the mother from acting violently, and send to the military authorities for protection; for the mother had brought along with her the father, a soldier of the regiment, and several other men. This turbulent affair made a mighty stir among the hill people here. The mother had circulated slanderous reports against us, as being seducers and deceivers of young girls. The school has decreased in number on account of all

this. Yet God will right things again, and we shall still go on rejoicing.

Preaching to the heathen.

We regret to find that Mr. Drøese has not been able to devote much time to this important branch of labour; and that the privilege and duty of proclaiming the Gospel to the heathen and Mussulman population of Bhagulpur has devolved principally on the native catechist and reader. Of the results of their labours Mr. Drøese thus speaks—

They have often had long and interesting conversations, and, on the whole, been listened to with attention. Since there has been carried on more regular preaching to the Hindus and Mahomedans, there has been awakened a spirit of inquiry. From allusions often made by people calling at my house, for the sake of conversing on religious topics, I have gathered enough to be convinced that the relative merits of the Christian religion and the religions of the land are not unfrequently discussed by the people themselves at their own houses.

Mr. Drøese expresses his apprehension that, unless a second Missionary be appointed to this Station, he shall not be able to occupy himself much in preaching to the Mahomedans and heathen. The hill people in the vicinity of Bhagulpur present an interesting field of labour; and to carry on Missionary efforts amongst them will require the Station to be reinforced. Mr. Drøese thus speaks of them—

A door to the hill people has been opened, and arrangements are being made for opening that door still wider; but an aiding hand is required before that door can be pushed wider open.

Nothing has been done as yet for the Sontals in the Bhagulpur district. These seem to be an interesting race: they are without caste, like the hill people; and, also like them, unfettered by an artfully-wrought religious system. They are said to be superior to the hill people, in that they are steadier, more laborious, and more anxious to improve.

ment. There has been perceived in these people so much perseverance and patience, such laborious habits and enterprising spirit, that some have been led to expect that from this race will emanate the Missionaries who, traversing the vast plains of Hindustan, shall fill the land with the sound of the Gospel. And who knows but God, in His hidden wisdom, may through this race, despised of the other races of the land, render despicable that pride which now holds the millions of India from embracing the religion of the crucified Jesus?

BENARES.

The various departments of labour at this Station have been appropriated as follows. The Rev. Messrs. Leupolt and Fuchs are in charge of the Christian congregations, one at Sagra, the other at Gharwa, fifteen miles distant, and of the Christian orphan-schools. The city girls'-schools are in charge of the ladies of the Missionary family. Jay Narain's college is superintended by the Rev. C. F. Cobb, assisted by Mr. W. Wilkinson. The Rev. H. Stern, while resident at Benares for the purpose of acquiring the Hindustani language, has also rendered aid. The Rev. W. Smith is fully occupied in the great work of preaching to the heathen, and sowing wide the seed, in which, as their other duties permit them, he is assisted by his brother Missionaries.

The Christian congregations.

The Sagra congregation, some what less than last year, numbers 300 individuals, whose conduct has been good, and their attendance on the means of grace improved. They maintain themselves, none receiving gratuitous support, and are ripe for transfer to a native pastor.

Of the Gharwa out-station we find, in Mr. Leupolt's report, the following particulars—

Gharwa is a village about fourteen miles from Benares. It is a beautiful central place, very healthy, and an eligible spot for establishing a branch Mission. It will also serve as a place of refuge for native Christians of the agricultural class. We received the village from Mr. Bowley, and it has been fixed upon as our first branch Mission. It has been such for several years, but has not been carried on with that energy we wished it might have been. All obstacles, however, are now removed, and I trust in God the day is near when a native Missionary pastor will be appointed to Gharwa, a church built, a catechist, schoolmaster, and two Hindu lalas be given to the Missionary pastor, and the whole paid from our local resources. We have, thank God, the man for a pastor, and hope to see him ordained in two or three years. We have also several lads preparing for catechists and schoolmasters; so that our edifice is not a castle built in the air, but rests on firm and solid ground. May it be of God, and may He prosper it! We shall then have to a native congregation a native pastor, a native Mission establishment, paid by native money, without any European aid. "Oh, that will be joyful!"

The number of our Christians at Gharwa is at present twenty-six. They are in charge of Sayad, who acts as catechist, and manager of the farm. He is, as far as we can judge, a truly pious man: he is an African from Numidia, and came to Sagra as a child. He is universally esteemed by the people outside, conducts daily morning and evening prayers, and on Sunday he has service twice. His expositions are simple, good, and sound, and things go on very well. May the Lord's rich blessing rest upon this little flock, and keep them all in His name!

We rejoice to add that there appears to be a Christian energy in this little settlement, which is putting forth a wholesome influence on the surrounding heathen.

The influence which our people have exercised here has been for good. They are at peace with their heathen neighbours, and the women told Mrs. Leupolt, that if one of them were ill their heathen neighbours came, swept their houses, cooked their food, and helped them other-

wise, and all this gratis. In return, our Christian women read to them from the Gospel. I do not know whether I ever mentioned a curious instance of their influence. About two years ago, the Brahmins evidently wanted money. They stated that a new antar (incarnation) had appeared, two well-known vermin, each a mangott in weight, riding on an elephant, and putting red marks on the women's foreheads, as a sign that they should never become widows. In return, the women were enjoined to go a-begging for two days and a-half, and to give whatever they received to the Brahmins. Those who refused to go should be widows, and I don't know what calamities should befall them. Thousands of women went; nearly all the women about Gharwa and Bahnara too. Those of our village went to our Christian women, and asked them whether they did not intend to go. They replied, no; and then told them, that, if they wished to prevent becoming widows, the best way was to take care of their husbands. They pointed out the foolishness of the story, and also Him under whose care they were. The consequence was, that the women of these two villages resolved not to go, and, behold! the Brahmins found out that there was no occasion for them to go.

Jay Narain's College and Free-school.

This, probably the largest educational establishment in the north-west provinces, has usually on its roll some 500 intelligent native youths. Through the liberality of local friends, more especially of H. C. Tucker, Esq., of the Company's civil service, funds have been provided for the enlargement of the buildings to nearly double their original extent. In this school there are at present about thirty Christian boys, concerning whom we entertain the hope that the education they are receiving will be consecrated to the cause of Christ by their becoming native teachers. How far the education conferred on the other pupils will become similarly productive depends on the converting power

which accompanies the scriptural teaching of the Missionaries.

Preaching to the heathen.

This great duty has been most laboriously carried out, a vast number of villages visited, and, both in Benares and the adjoining country, there has been abundance of attentive hearers. No perceptible results have as yet shewn themselves; but the seed has been sown, and in due season it will yield its fruit. One special feature of encouragement has appeared—the earnest anxiety of the catechists for the conversion of the people.

JAUNPUR.

The Rev. C. Reuther is in charge of this Station. There being as yet but very few converts, he is not hindered by pastoral duties in the great work of preaching the Gospel to the heathen, and he fulfils the office of a preaching Missionary. In the bazaars of Juanpur and Azimgurh he is heard with deference and attention, although not without a considerable degree of friendly discussion.

Schools.

There are five schools in connection with this Station. Of these, the Juanpur school, under the charge of Mr. Cæsar, containing 144 boys, is the most important. In this school four youths came forward expressing a desire to embrace Christianity, but were dissuaded by their friends. The want of simple, intelligible books in the vernacular language is much felt.

GORRUCKPUR.

The Rev. J. P. Mengé, after years of laborious effort, having been constrained to return to Europe for the recovery of his health, this Station has been committed to

the charge of the Rev. F. A. Kreiss, and the Rev. H. Stern. The departments of labour consist of two native congregations—one of them three miles distant at Basharatpur—and the schools. There are about 185 native Christians, of whom 34 are communicants. About 100 of the people are located at Basharatpur. They have 1000 bigahs of land under cultivation, and are comfortable, thriving, and independent. The Christian schools consist of the children of the native-Christian flocks, and contain some 44 boys and girls. There is also an English school.

Preaching to the heathen.

This department was vigorously prosecuted by Mr. Mengé, notwithstanding that he was single-handed at this Station, and much inquiry elicited, of which the present Missionaries are reaping the results, respectable natives coming to Mr. Kreiss for conference on the one grand theme, and some having been baptized. For the encouragement of those whose labours for the present appear unproductive, we would introduce the following passage from Mr. Mengé's journal—

An incident whilst out in the district encouraged me not a little, as proving that the good seed sown springs up, and thus proves its vitality, many years afterwards. A Brahmin visited me last year, and, when I conversed with him on religious subjects, he said he had a brother, a pundit, in the district, who was fond of reading tracts. I then gave him several tracts for his brother, and when I visited Bany last cold season, which is about forty miles distant from Gorruckpur, the above-mentioned pundit called on me, and said that he had received some tracts through his brother. He added, that he had been for some years past fully convinced of the falseness of the Hindu religion, and was very anxious to investigate more the religion of Christ. When I, on hearing this, asked him how he had

first become acquainted with Christianity, he replied, "One of my brothers, a pundit, some years ago happened to be in Patna, and, whilst engaged in making puja, a Missionary passing by accosted him, and said, 'Why do you make puja? this is sinning against the True God;' and gave him Dr. Wilson's tract, treating on the contradictions found in the Shasters, and then went on. My brother took this tract home, and gave it to me; and from the time I perused this I became convinced that the Hindu religion cannot be true." He then urged me to give him some more books, and promised to come to me as soon as he could be fully convinced of Christianity. He has not yet visited me, but as he has a wife and children, and many relatives, his struggle to emancipate himself entirely from Hinduism must be great."

AGRA.

The various departments of labour at this Station are apportioned as follows—The Rev. C. G. Pfander, besides his Missionary labours amongst the Mahomedans, has charge of the Kuttra congregation; the Rev. C. T. Hærnle, of the congregation at Secundra; the new college is under the superintendence of the Rev. T. V. French, with whom the Rev. E. C. Stuart was associated until the transfer of the latter to Calcutta. The orphan-schools were under the charge of the Rev. F. A. Kreiss, until his transfer to Gorruckpur.

Congregations.

The congregation at the Kuttra numbers 130; that at Secundra, where the Christian village, the orphan-schools, and press, are situated, 400. The communicants are 172. Besides these, there is at Runkutta a small out-station, where two native catechists are enabled to stand firm amidst the difficulties of an incipient work. In the pastoral labours of the year there is nothing special to be noticed.

The new College.

This commodious structure, conveniently situated on an elevated site near the native part of the city, was opened on December 16, 1853. A large assembly of persons of all classes interested in the object was convened, and the pupils, about 200 in number, having been examined, had prizes distributed amongst them. Mr. French labours prayerfully and diligently in the great work of scriptural instruction, but as yet no instance of conversion has taken place. The orphan-schools contain about 50 boys and 33 girls; and two out-schools for native boys about 70 pupils. The desire for education in the north-west provinces is less general than in Bengal.

Preaching to the heathen, &c.

Messrs. Kreiss, Hærnle, and French, have all shared in this work, with what result may be collected from the following paragraph of the Agra printed report—

The work has not been altogether without its encouragements, as shewn by the various incidents stated in the several reports. The Gospel has been listened to by many an attentive hearer; the college and other schools have been well attended, and the ministrations appreciated by the native-Christian congregations. A Hindu—a gosain—from the mountains beyond Kashmir, has been baptized and added to the church; and signs of a movement among educated Mahomedans, in various parts of the country, have come to knowledge. And as this movement is either directly or indirectly connected with the books published, and the discussions carried on, by our Missionaries with the Mahomedans, it may thus be considered as one of the fruits of the labours of this Mission.

MIRUT.

This Station presents the following departments of labour—A native flock at Mirut, numbering

150 native Christians; the city school, containing eighty youths, who receive a second-rate English education; and out-stations at Bareilly and Landour. The Rev. R. M. Lamb had charge of the native flock at Mírut, except during his visits to the out-stations, when this department devolved of necessity on the Rev. M. J. Wilkinson, in addition to his special charge of the English school. We regret to say that, his health having given way, he left Mírut, on his return to Europe, in December 1853.

Preaching to the heathen.

In his visits to the branch Missions, Mr. Lamb avails himself of opportunities which present themselves of preaching the Gospel to the native population along his route. Melas have been visited, and a Missionary tour made through the hill country near Almorah. In many places there has been much encouragement: books have been eagerly sought for; and, at the famous temple of Budrinath, pilgrims from Madras and Bombay, though wearied with a day's travelling, stayed up half the night to hear the gospel message of pardon and peace.

KOTGURH.

This Station continued in charge of the Rev. J. N. Merk until the return of the Rev. J. D. Prochnow from Europe in the early part of 1853, when Mr. Merk proceeded to occupy the new Station at Kangra. Before his departure he had the gratification of baptizing the first adult convert, the head teacher of the boys'-school, a highly-respectable and intelligent young man of the country, named Kadshu, who had been convinced of the truth of Christianity under Mr. Prochnow's ministry before his

departure for Europe. He is under special instruction, with a view to his being employed as a catechist.

The work at Kotgurh is as yet quite preliminary, and but little of Missionary results have been gathered in. As a Missionary field it has its own peculiar features of encouragement, and the reverse. As to situation, the people are more difficult of access than on the plains; as to their habits of life, much less so. If the rocky sides of mountains must be climbed to reach the people, the Missionary has the bracing air of the hills instead of the sultry heats below on the plains of India. The villages cluster more than has been imagined, so that in a day's preaching many hearers may be reached.

Mr. Prochnow, on his return from Europe, proceeded on a lengthened Missionary tour through the hills to the frontiers of China; and, although denied admission within the limits of the Celestial Empire, came back impressed with the openings for Missionary labour which are to be found in the endlessly-ramified villages of the Himalaya, and the need of increased Missionary effort. He brought back with him two Thibet lamas, or priests, with a view of learning from them the Thibetan language.

PUNJAB MISSION.

AMRITSAR.

Throughout the year 1853 the Rev. T. H. Fitzpatrick and the Rev. R. Clark have diligently prosecuted Missionary work in its various branches at this Station, not without tokens of the Divine favour, converts having been gathered in from the three great religious systems, the Mahommedan, the Hindu, and the Sikh. At the

end of December 1853 the little flock numbered thirty, and has since gone on increasing.

Preaching to the heathen, &c.

Missionary preaching in the crowded city, as well as in the country round, has been energetically prosecuted. The Missionaries report—

Preaching in the city has been continually carried on throughout the year, except when all were out in the country, and we may say that now a general knowledge of the leading doctrines of Christianity begins to pervade the masses. Of late, more violent opposition has been manifested: even our scholars are reproached for coming to our school, and personal abuse is heaped upon the Missionaries themselves; and about a month since yet greater violence was shewn against our junior catechist. He went alone, and, after preaching, a rude mob of Kashmiris attacked him, at the instigation of a jail chuprassie. The poor man was severely beaten, and would, we fear, have lost his life, if he had not been rescued by the other Christians, who received in haste a report of what was going on. The case was brought before the Assistant Commissioner at our instance; and the result was, that the Chuprassie was severely reprov'd, a high testimonial in favour of our Christians was obtained from the government officials in court (viz. the tahsildar and kotiwai), and a public order was at once issued against any interference with our people by any person in the government service.

The three Sikh converts were sent out on a preaching expedition before Oct. 1853. They preached the Gospel in twenty-two large towns and villages, distributing books, and exhorting their friends and countrymen to flee from the wrath to come.

Schools.

A school for boys has been opened in the city of Amritsar, where the pupils form a motley assemblage of Sikhs, Afghans, Hindustanis, Kashmiris, and even Bengalís. It is an English school,

but instruction is also given in Hindi, Persian, and Urdu. The attempt to form a girls'-school has not yet succeeded, two little girls only having been induced to attend.

Ceylon.

CHURCH MISSIONARY SOCIETY.

COLOMBO.

Mission Church, Colombo.

THIS church was opened for divine worship on Oct. 13, 1853. It is situated on the esplanade of the fort called the Galle Face, near to the bridge which passes from it into Slave Island and Colpetty, and is thus central to these localities. It accommodates about 284 persons. There are both English and native services, the former being conducted by the Secretary of the Corresponding Committee, and the latter by the Rev. C. Jayesinhe, who has been transferred hither for that purpose from the Kandy Station.

Cotta Institution.

This institution has been undergoing a re-modification, in order to bring the results of the education afforded more directly to bear upon the necessities of Missionary work in Ceylon. Hitherto the Mission has received but little direct aid from it, the great majority of the students, on leaving the institution, applying the education they had received to mere secular purposes. The wholesome changes contemplated are, however, being gradually introduced, and are not yet perfected.

The principal, the Rev. C. C. Fenn, has at present under his charge the Christian institution and the English school, the former containing twenty-one students, the latter forty-eight. In the institution, Greek and Latin have been

superseded, and the education given is in English and the vernacular. The first two classes, being united, are under the immediate charge of the principal. The following remarks occur in Mr. Fenn's report—

Generally speaking, I have found serious and kind admonition, accompanied in some cases with a slight punishment, effectual in checking faults. I have never attempted to conceal from my pupils that their faults have occasioned me much trouble, and have assured them, that if their object has been to cause me vexation and trouble they have been perfectly successful. Nor have the results of this mode of proceeding led me as yet to repent of having adopted it.

In my Scripture lessons, and remarks on religious subjects, I have endeavoured to dwell much on our discipleship to Christ, on the influence of the Holy Spirit, particularly on the work of that Divine Agent in setting before us the love of God as shewn in the propitiation wrought out by His Son. I have also laboured to the utmost to set clearly before them the doctrine of justification by faith, and the intense, ineffable folly of being more careful for this world than for the next. The boys seem often serious and thoughtful; but as yet there have been no marked or very cheering indications of the outpouring of the Spirit amongst them. But this we must wish for, and this I think we should expect. Compared with this, every thing else is strictly and literally worth nothing. For this I would unremittingly offer up my own unworthy prayers, and would earnestly solicit the intercessions of all Christian friends.

COTTA.

The Pitul Cotta station, previously under the charge of the Rev. A. D. Gordon, on the return of that Missionary to Europe has been transferred to the care of the Rev. C. C. Fenn. The Etul Cotta district continues to be superintended by the Rev. I. Wood.

General View.

The first of these districts included
Feb. 1855.

eleven villages, the latter, seventeen, at each of which are to be found places of Christian worship, school bungalows, schoolrooms, or chapels. The number of persons generally attending is 1943, of whom 144 are communicants. The Missionaries are assisted by thirteen native catechists and readers. In Mr. Wood's report, each of the little congregations is separately noticed. Notwithstanding the apathy and indifference of the native mind, with which Missionary work in Ceylon has to contend, there are on the whole indications of improvement throughout the district. May the quickening influence of the Spirit be more and more felt, applying the word to men's hearts and consciences, and constraining them to ask, "What shall I do to be saved?" We select some points of interest from Mr. Wood's report for the year ending Sept. 30, 1853.

ETUL COTTA.

Schools.

Besides the Etul Cotta boys' and girls' schools, there are in this district twenty-seven schools, most of them in the same villages with the congregations already referred to. Several of them are girls' schools.

KANDY.

This district continues under the charge of the Rev. W. Oakley. The Rev. E. T. Higgins has been specially appointed to itinerating labours in this district; and Mr. E. R. Clarke, an European catechist, has been located at the village of Ratmewela. A new Mission church is being erected: it will accommodate 150 persons.

BADDAGAME.

The Rev. G. Parsons is assisted in the duties of this district by the Rev. A. Goonesekera. Mr. Goo-

nesekera has the more special charge of the Baddagame station and the surrounding neighbourhood. Mr. Parsons visits the more distant places, where catechists and schoolmasters are employed.

Central Station.

The congregation consists of fifty adults, who are remarkably regular in their attendance, even during the busy months of sowing and harvest, when to collect the smallest number of heathen for Christian purposes would be impossible. The communicants are thirty in number. The following points of interest occur in Mr. Parsons' report—

The number of adult baptisms has been two. In both cases I fully believe we were privileged to admit sincerely converted members to the outward fold of Christ's flock, and that baptism was a sign and seal of their previous admission by Christ Himself into His spiritual and invisible church. One was a poor aged woman, who first began attending the cottage meeting as an inquirer: she was regular in her attendance, and soon became a candidate for baptism. Before, however, she was baptized she was taken ill, and I found that she was suffering from dropsy, and had not long to live. I conversed with her upon the state of her soul, and her hopes respecting the future; and, finding that she placed her faith in the merits of Christ for salvation, I arranged for her immediate baptism. Mr. Goonesekera baptized her that evening, and eight hours afterwards she departed in peace. A few minutes before her death, one of her attendants asked her whither she expected to go: she answered, "I am going to my Father in heaven." Her only attendants were a widowed daughter and a daughter-in-law, who both attended the class meeting with her, but had not expressed any desire to become candidates for baptism; but in consequence of the impressions made upon them by the mother's death, and through Mr. Goonesekera's following up those impressions with ministerial advice, they have now become candidates for baptism.

The other person is a young man-servant

in a native Christian family. He has been brought to embrace Christianity partly through the instrumentality of his master, and partly through being an attendant at the cottage lecture held in his master's sister's house.

We have at present seventeen candidates for baptism.

We are thankful for the encouragement derived from such a case as the following. H. M., a poor aged widow, in Mr. Powell's time was admitted to a class of similar old women, and with them received weekly instruction. These means appear to have been blessed. She was confirmed, and, in time, admitted to the Lord's table. From that time she was regarded as a sincere and constant Christian, who had renounced the devil and all his works, particularly Buddhism, with all its superstitious rites and ceremonies, maintaining her profession of Christianity openly and faithfully. Towards the close of 1852 she was attacked with rheumatism, which, together with the infirmities of age, in time confined her to her cottage, where we visited her until her death. It was delightful to visit such a cheerful and humble believer in the merits of our Lord Jesus Christ. Mr. Goonesekera says, that, in his visits, two things were evident regarding her—a sincere faith in the atonement made by Christ Jesus, and thankfulness for mercies received. During her illness her heathen friends and relatives—some of whom were her children, and children exercise great authority over the aged and dependent relative—endeavoured to obtain her consent to the performance of devil ceremonies for her cure. The proposition she opposed with such firmness and abhorrence, that her attendants remarked, at her funeral, that even themselves could not be more true and steadfast in Buddhism, than the departed had been in Christianity.

Seminary and Schools.

The seminary numbers thirty-one students, of whom twelve are boarders. The station girls'-school contains fifty pupils. The out-schools are eleven in number, containing 400 boys and 45 girls.

Out- Stations.

A catechist has been permanently located at Bentotte, the most

northern village of the southern province, and thirty-four miles from Galle. It contains a population of 3000. At Kosgode, seven miles further, a school has been opened. Balapitty Modera, two miles further, is as large as Bentotte. A catechist is placed here, and regular congregations have been collected through the year. The catechist visits, also, Kosgode, and two other villages, Godegedera and Wellitotte, holding a weekly service at each.

JAFFNA DISTRICT.

The three stations comprised in this district remain under the charge of the Missionaries mentioned in our last review of this Mission, the Rev. Messrs. O'Neill, Pargiter, and Bren. We have only the report of one of these stations, that of Chundicully, forwarded by Mr. Pargiter. Our limited space precludes the possibility of otherwise than a very brief reference to it.

Services and Congregations.

The usual services have been sustained without intermission through the year. The Tamil congregation assembling at morning service on Sundays has presented an average attendance of 200, including a goodly number of females. In the afternoons of Sundays, meetings have been commenced with the students of the seminary and the teachers, and with the women around the station, for spiritual instruction, by a lady well versed in the vernacular language. The English service occupies the evening. At three of the out-stations services are held on the Lord's-day by the catechists. Of the results of the week-day services held throughout the district Mr. Pargiter thus speaks—

At one place—Naduttanur—we have the first-fruits of the harvest, in the re-

nunciation of heathenism, and the embracing of Christianity, by two men who are entirely unconnected with the Mission in a pecuniary point of view.

The Seminary, &c.

There have been, during the year 1853, twenty students on the foundation, besides nineteen day-scholars. There are, besides, five Tamil schools, four girls' and one boys', in operation, which as yet have yielded but little fruit.

Baptisms.

Of ten adults who have been baptized during the year, Mr. Pargiter thus expresses himself—

I hope they may be steady and consistent Christians in their different villages, and thus diffuse around them the light of that truth which they received from God.

Out-Labours.

Of these new efforts to enlarge the action of the Mission, and give to it a healthful stimulus, Mr. Pargiter thus speaks—

Very little has been done in this department of the Mission, owing to the almost necessary presence of the Missionary at the Station for the Sabbath services, and the general purposes of the seminary. The estates have been visited twice, and Ponoryn twice, by myself, and at other times by the catechists. A considerable number of families have been visited, and the truths of the Gospel made known; but no apparent good has been visible.

North-West America.

CHURCH MISSIONARY SOCIETY.

General View.

THIS Mission continues, by the blessing of God, to "enlarge the place of its tent," and to "stretch forth the curtains of its habitations." The lengthening of its cords and strengthening of its stakes is going forward, and it is "breaking forth on the right hand and on the left." Thus the circle of Christian usefulness is being enlarged, and opportunities of becoming "wise unto salvation" are being increased to the poor

wanderers of the wilderness. It is an urgent work ; for without the Gospel they must perish, as a people, from off the face of the earth. Without the Gospel they are heirs of wretchedness, both here and hereafter. Christian principle can alone infuse into them the energy which will enable them to compete successfully with the wintry severity of their country and climate. So long as they are devoid of this they continue thoughtless, improvident, and indolent, and eventually succumb to the privations and sufferings which come upon them. And if, even as respects the present life, they so need Christianity, how much more as to their eternal welfare ! The message of mercy in Christ Jesus, applied by the power of the Spirit, is indeed requisite to win the Indian from his sullen alienation, that, brought nigh to God by the blood of Christ, he may experience those kindly influences which soften and change his rugged nature, as the warm breath of summer melts and moves away his own bleak and prolonged winter.

The number of Missionaries has been increased since our last review. The Rev. Henry George reached York Factory from England in September of last year. Mr. James Settee, the native catechist who commenced the Lac-la-Ronge station, and has subsequently assisted the Rev. R. Hunt, since his arrival in Rupert's Land, both there and at English River, was admitted to Deacons' Orders by the bishop of the diocese on December 25, 1853. Another ordination was held on July 25, 1854, and the Rev. W. Mason and the Rev. W. Stagg were added to the Missionaries of the Society. Two new stations have in consequence been occupied. Mr. Mason has been located at York Factory, at the mouth of Nelson River, Hudson's Bay, and Mr. Settee has been appointed to

occupy Red-Deer's River, Winnipegosis, a place reported to be in every way eligible for a Missionary station.

This enlargement of the Mission will necessitate an increase of expenditure. Shall the income of the Society at the conclusion of the current year furnish us with the means of meeting an increased estimate ? Let it be well remembered, every diminution of individual or collective contributions tells on the advancing work with ominous influence, and endangers the necessity of a retrograde movement.

In the location of Missionaries some changes have taken place. Archd. Cockran is in charge of the Rapids Church and district ; the Rev. A. Cowley has been transferred to the Indian Settlement, and the Rev. W. Stagg has occupied Fairford in his stead. Archd. Hunter proceeding to England, the Rev. H. Budd has taken his place at Cumberland, the Nepowewin being left in charge of a native catechist.

We now proceed to the review of the reports and journals received from these various points of effort.

GRAND RAPIDS DISTRICT, RED RIVER.

Archd. Cockran, in a letter dated August 4, 1854, places before us the following review of the labours in which he has been engaged—

I am thankful that I have another year's mercies to record. God has been gracious to me, and favoured me with success in those undertakings which I entered upon with a single eye to His glory, and for the benefit of the human family.

New church at the Indian Settlement.

The new church, which was an object of my solicitude when I last wrote, has been carried on successfully, and is now so far advanced, that we have the prospect of finishing it within ourselves. The walls, roof, tower, doors, windows, and floor, are all finished. The ceiling is prepared, the plaster is made ready for laying on, and all expenses are paid up to

this date. We have now on hand the subscriptions of Messrs. Hunter, Cowley, and Mason, which amount to 30*l*. We have also the fruits of a sermon preached last Sunday morning, by Archdeacon Hunter, in St. Andrew's, which promises to be very prolific. Several have expressed their regret that they had nothing to give at the time, but hoped to be able to assist in some way or other before the work is finished. One put in the box a promissory note for 10*s*. 6*d*., another for 5*s*., another for 3*s*. 6*d*. An Indian, who has been tossed up and down in every quarter of Rupert's Land, has promised 1*l*. as soon as he can lay his hand upon it. Thus "God hath done great things for us; whereof we are glad."

Erection of an Indian Home.

The orphan asylum, which was projected by our beloved brother in the Lord, Mr. James, is also in progress, and so far advanced as to be ready for the roof. Our bishop has thought it advisable to change the name for the "Indian Home," for the following reasons—Several Indians give up their children to baptism, and to be trained in the knowledge of the true God as revealed in the Scriptures, who cannot make up their minds to embrace Christianity, or to change their customs. When children are thus given up, we have no proper place to receive them: we are obliged either to lodge them with some Christian family, or suffer them to continue with their parents. Should the latter be permitted, they are sure to follow their example, and remain heathen.

By giving this public building the name of the "Indian Home," it is eligible for all classes who may require Christian instruction, and on this account will be more extensively useful.

General View of Archd. Cockran's charge.

In September 1853 it was thought advisable by the bishop that I should take charge of the parish of St. Andrew's. Accordingly I removed here on the 1st of October, and have been doing the duties here ever since. My parishioners have been quiet and orderly, doing their duty to God and one another in a becoming manner. They have given me no unnecessary care or trouble. And here I would acknowledge the debt of gratitude which we owe to God for His many mercies. We have enjoyed a large measure of good health and prosperity. Since my arrival,

I have had thirty-eight baptisms, seventeen marriages, and only ten deaths.

The Indians of Fort Pelly, &c.

Mr. Hillyer has gone on a tour among the Indians in the vicinity of Fort Pelly and Beaver Creek, and expects to be away till the first of October. He still feels the Indians of that quarter a burden upon his conscience, and hopes that at some future time he may be made useful to them.

How to deal with Indians.

Everywhere we find the Indian prepared to receive civilization; but it too often turns out, as an old man told me at Portage la Prairie last March, "We understand a part of your religion perfectly. We see that to build houses, rear cattle, cultivate the ground—all this is for our good; but the other part of it, going to church, saying prayers, and talking about another world, that no one has ever seen, this is the mysterious part that I fear none of the old men will ever understand. Perhaps you may make the children wise enough to understand that, by taking them into school, and teaching them to say prayers while they are young." My past experience convinces me, that if we persevere indefatigably in doing good to the bodies of men, we shall soon conquer their prejudices, and they will in time give us a candid hearing. This is the very manner in which God has dealt with man from the beginning. How does He convince the world that His very essence is love, is benevolence, goodwill to man? viz. by giving His Son, the best gift that He had, not to condemn, but to save the world. By a life full of active benevolence we must shew the heathen the image of our God, whose nature is to pity the miserable, and to help them.

Portage la Prairie.

During the past year we have visited Portage la Prairie nine times: the bishop once, Mr. Hillyer three times, my son three times, and myself twice. At the Sunday morning service I counted sixty persons present. The second time, the sacrament was administered to twenty-six. This is an interesting flock in the wilderness, which requires a shepherd. Sir George Simpson, Governor of Rupert's Land, has now given his consent for the continuation of the settlement.

The Indians have sown wheat, Indian corn, and potatoes. When at the Portage in May, I engaged the settlers to plough the Indians' sixteen acres of land, to be

ready for next year; also to build some houses for them. For many years I have been endeavouring to civilise four, five, or six families a year, just as I can find subjects and means. I generally devote 2½ to the use of the Indian while building his house. If he is naked, I purchase a coat, shirt, and pair of trousers, and sometimes an axe. I encourage him to fell the timber, lend him an ox to haul, and thus assist him until it is finished. If he shows any disposition to preserve domestic animals, we provide him one. In this way many are the desolate who have been put into a house. Should any of our Christian friends, who perceive the necessity of combining civilization and Christianity together for the purpose of rooting the latter more firmly in the soil, feel disposed to help, any assistance which they can afford will be most thankfully received and prudently applied.

Communicants.

The sacrament has been several times administered since my arrival at St. Andrew's. The number communicating at one time ranges from 186 to 194. Several of the old and sick have had it administered privately.

Labours of Mr. and Mrs. Kirkby.

Mr. W. W. Kirkby has forwarded to us, in a letter dated Aug. 4, 1854, a report of the school under his charge at the Rapids. There are about sixty-two pupils on the books, divided into four classes. The system of instruction pursued is a combination of the monitorial and simultaneous system. Their progress and conduct have been very satisfactory. One of the senior boys, whose Christian character and general progress gave promise of future usefulness, has entered the bishop's collegiate school. A Sunday-school and Bible class of young people, connected with the congregation, are also carried on; not without encouraging results, as the following instance will shew—

I was rejoiced a short time ago, after one of Mrs. Kirkby's visits with tracts, to hear her say she had had a very interesting conversation with a poor woman, whose daughter—a girl about eighteen years of age—used to attend her class,

but left it about twelve months ago to go to service. Speaking of Catherine, she said, "Ah, my poor girl was properly sorry to leave your class, she used to like it so much. We saw a great change in her soon after you took her in your class. She used always go outside at night to read the book (Bible); and when we used to come home late at night, from either the hay or harvest, and it was too dark to see in the house, she would light a bit of fire outside to see to read by. We all wondered at her. And she used to tell me what you had been saying. One day she said, 'I am stronger than you, mother; and though poor father left the place to me and my sister, yet I shall never let you go out of it: you shall stay here as long as you live. I shall go to service, and get my own living.' But though she is out, she comes very often to see me, and always asks whether you have been with some fresh tracts, and, after reading them to me, she takes them with her." Thus did that dutiful girl give up the house, three chains of land, a cow and an ox, to her mother, and has contentedly gone to service, and, I believe, is "adorning the doctrine of God her Saviour in all things."

Opportunities of speaking a word in season to Indian wanderers are not neglected.

I have, during the year, had much interesting conversation with passing Indians. One came to my house in the beginning of April last, and said he was very hungry. I gave him something to eat. He then said he had a little girl, who was very sick, and he had nothing for her to eat. I gave him something for her. I then, according to my custom, earnestly invited and recommended him to be a partaker of the blessings of the Gospel of our Lord Jesus Christ. I felt peculiar pleasure in speaking to him, as he understood English pretty well. When the conversation was ended, he asked me for a Testament. On giving one, I asked whether he could read it; to which he replied, "Yes." And on asking where he was taught, and by whom, he told me at the school at the upper end, by Mr. Jones; that he was for a long time in the Mission school; but his mother one day hearing that he was to be sent over the mountain, came and took him away by stealth, and

that he had been with the Indians ever since. "But," added he, "I quite believe what you say. I am sure Christians are happier than we. I am quite tired of heathenism. I am often tired, cold, and hungry. I wish to become a settled man, and to have my children taught and baptized. I then inquired his name, when, to my delight and surprise, he told me it was Edward Bickersteth, and that he was baptized by Mr. Jones. I then offered to take him over to Mr. Cockran, for which he seemed very glad, as I felt sure he would assist both him and his children. I doubt not Mr. Cockran has given you the sequel.

On another occasion, a man came, and, after talking some time with him, he said, "I see the white man's God is good to him. I like to hear about Him, but I cannot stay: I must hunt and fish. I have nothing but that puppy"—pointing to his dog. "I could cut a stick (tree), but I could not make a house, plough the ground, or sow the corn." I told him we would assist him in all that, if he would only renounce his heathenish customs. He thanked me, and said, after he had consulted his brothers he would come again to me. I asked him to bring them with him, which he promised to do. The next day he and his four brothers came. I read two or three suitable passages of Scripture to them, and then briefly and plainly told them the desire of our hearts for them, and besought them to accept the message of mercy. After which, the eldest made a long and animated speech, the purport of which was to inform me that they liked to hear what I said; they believed the praying-masters were their friends; they had heard the same before, and had talked it over among themselves. They could not tell me all that was in their mind then, as they had other friends to consult, after which they would return. But there, alas! it ended, for I have not seen them since.

With more than twenty have I had similar conversations, and in no instance have I found them directly opposed to the Gospel. May they all speedily acknowledge it as the power of God to the salvation of their souls!

INDIAN SETTLEMENT, RED RIVER.

On Archd. Cockran's taking charge of the Rapids church and congregation, the Rev. C. Hillyer entered on the ministerial duties of

the Indian Settlement, remaining there until the arrival of the Rev. A. Cowley in March 1854. Mr. Cowley's journal, to which we now refer, will be found inclusive of the details connected with his departure from Fairford, Manitoba, where he had laboured for ten years, as well as of those pertaining to the Indian Settlement for the five months subsequent to his arrival.

Deep Feeling of Mr. Cowley's charge at Fairford on his removal.

The announcement of his approaching departure from Manitoba was received by the Indians of that vicinity with mingled surprise and consternation. All felt it, not only the Christian but heathen Indians. The latter, less able to control their feelings, met together to devise means of retaining him if possible. Mr. Cowley says, in his journal—

Jan. 17, 1854—I was called to attend a meeting, which it appears the heathen Indians have convened for the purpose of opposing the resolution of the Corresponding Committee respecting my removal. The Christian Indians, except one family, and the half-breeds, equally deprecating my removal, refused to be present, as I hear, believing it to be useless, seeing the arrangement was made for me by those over me, and not by me, and therefore could not be altered. The poor people urged many reasons why I should not leave them, and shewed, by their expressions, not only their real attachment to Mrs. Cowley and myself, but appreciation of our services and our treatment of them. When speaking of my dear wife, one Indian, and he a heathen, said they both try to help each other to do all the good they can. I am glad for this testimony unsolicited. (Prov. xix. 14.) There was evidently a leaning, on the part of the young men, towards Christianity, and they upbraided the old men with causing them to continue heathen. One young man, whom we thought unlikely to be any thing else than heathen all his life, spoke in such a way as led me to believe he has weighed the matter, and determined to embrace our

holy religion. This greatly cheered me, and not a little shook my faith in having done right in accepting the charge of the Indian Settlement at the Red River. I think I overheard another Indian saying he intended giving up himself before I leave this. I could not but feel acutely this unlooked-for manifestation of affection on the part of the remaining heathen by whom we are surrounded. They spoke of me as their father, not only by the use of the term "Koesenan," but by the tenor of their observations. One old man said, "When the father goes away, it is natural for the children to cry and cling to him, in order to stop him; and so we, hearing that our father who is sitting here is going to leave us, have come to see if we cannot stop him, and to express our sorrow." I never witnessed such an assembly here before, or any thing among the Indians like it. It seemed as though some sad calamity had occurred. *E. g.* there was no smoking, not a man filled his pipe, but all appeared really sorry. I replied by exhorting them to embrace, and not reject, the preached Gospel, which I had in vain propounded unto them so many years; and said that perhaps my successor might be able to present it unto them in such a way as to induce them to

accept it; that my being succeeded by another should be a proof that they are cared for; and that if they become Christians they will not be neglected. I told them that I did not leave them from disgust or any ill-feeling towards them; but that, being offered the station to which I am about to remove, I accepted it as more suitable to my bodily strength; that I felt unfit for the very active bodily exertion required here, seeing that my leg, now weak for three years, was unable to carry me in winter to their camps and to distant places, and that a younger man, in the enjoyment of health and strength, and uninjured, might serve them better. I also assured them that I had entire confidence in my successor, and would not otherwise have left them, and showed some instances to prove this. Mr. Stagg, who was present the whole time, told them he should conduct the affairs of the station, as nearly as he could, in the same way as I had, and, in short, follow out generally my plans for their benefit; so I trust they are satisfied that we still care for their good, and that their interests will not be neglected. This was a nice opportunity for us to preach the Gospel to them, as I trust we sincerely did. May it be blessed to their souls!

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. C. Bomtetsch embarked on the 20th of November, to resume his labours in the Calcutta and North-India Mission—On the 24th of December the following Students at Islington were admitted to Deacons' Orders by the Lord Bishop of London—Mr. Ashton Dibb; Mr. Samuel Dyson; Mr. John Millward; Mr. Harding Dixon; Mr. Henry Andrews; and Mr. James Vaughan.

Wesleyan Miss. Soc.—The Rev. James Edney and Mrs. Edney embarked from Plymouth, November 24th, on their return to Sierra Leone—Mrs. Meadows sailed for the Gambia by the same vessel—The Rev. John Thomas, with his family, sailed for Hobart Town, on his way to the Friendly Islands, December 18. The Committee gratefully acknowledge their obligations to John Ladgett, Esq., for liberally affording a cabin passage, free of expense, to Mr. Thomas and his family.

WESTERN AFRICA.

Church Miss. Soc.—The Rev. J. Beale, Mrs. Beale, and Mr. Wiltshire, arrived at Sierra Leone on the 12th of October.

Wesleyan Miss. Soc.—The Rev. George

Brown, Native Assistant Missionary, died on the 17th of August at Cape Coast.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. Messrs. Strawbridge, Medland, and Leighton, with their wives, arrived at Calcutta on the 2d of November; and Mr. and Mrs. Batstone and Mr. Wright on the 12th of that month—At Allahabad, on Sunday, the 29th of September, the Rev. F. A. Kreiss, a Missionary in Lutheran Orders, was admitted to Deacons' and Priests' Orders by the Bishop of Calcutta. Daond Singh, a Sikh, Catechist at Amritsar, was at the same time admitted to Deacons' Orders.

Baptist Miss. Soc.—We have received intelligence of Mr. Underhill's arrival in Calcutta on the 2d of November.

SOUTH SEAS.

Wesleyan Miss. Soc.—The Rev. John Vercoe and Mrs. Vercoe arrived at Tongatabu, May 21.

WEST INDIES.

Wesleyan Miss. Soc.—The Rev. Robert Gilbert and Mrs. Gilbert arrived at Antigua, November 3—The Rev. Richard Fletcher and Mrs. Fletcher, and the Rev. Edward D. Webb, arrived at Belize, Honduras, Nov. 6.

Missionary Register.

MARCH, 1855.

SURVEY

OF

THE PROTESTANT MISSIONARY STATIONS

THROUGHOUT THE WORLD,

IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 88 of the Number for February.)

China, and India beyond the Ganges.

(Continued.)

AMERICAN BAPTIST MISSIONS.

CHINA.

Hong Kong—1842—with 4 Out-
Stations: J. Johnson: 4 *Nat. As.*;
3 *School Teachers*. Mr. and Mrs.
Dean are in America. Schools, 6:
for Boys, 4; for Girls, 2: Schol-
ars in the Schools, 75: Commu-
nicants, 26—P. 113.

Ningpo: J. Goddard, E. C.
Lord, M. J. Knowlton, D. J.
Macgowan, M.D.: 2 *Nat. As.*
Communicants, 14: Scholars:
Male, 20; Female, 14. The Girls
are taught by Mrs. Macgowan
in her own house. Mr. and Mrs.
Lord, and Mr. and Mrs. Knowlton,
sailed for this Station on the 10th
of January 1854—P. 113.

At *Hong Kong*, the ordinary services
of the Mission have been continued, in-
cluding regular preaching on the Sabbath
and daily religious exercises during the week
in *Hong Kong* and at each of the Out-
Stations. Beside these, itinerant preaching
and Tract Distribution have been con-
tinued by the Native Assistants, as in
former years. Thus, while the truth,
spoken from house to house, and from vil-
lage to village, has been silently working
out its grand results on the people at large,
by enlightening the mind and leading to
a nominal belief of Christianity, the con-
tinuous preaching of the Gospel at the
March, 1855.

Stations has been blessed to the conver-
sion of some to a new life.

The Schools are strictly Christian Schools.
Their object is not to teach English, nor
Western Science, but religion. The
teachers are Christian, the books used are
Christian, and the whole influence used is
designed to win the pupils from Heathen-
ism to Christianity.

At *Ningpo*, Public Worship has been
conducted twice every Sabbath in the new
Chapel. These services have been at-
tended by a Chinese Congregation, varying
from 100 to 300 persons. By persevering
efforts the assembly, which was usually
very much interrupted by people con-
stantly coming in and going out, has be-
come more orderly and attentive. At the
close of the public service on Sunday, Dr.
Macgowan has a Bible Class, and Mr.
Goddard gives a Lecture on Thursday
Evenings. One of the Native Assistants
sits for an hour or two in the vestry, which
opens near the street, to converse with
persons who may call. Many in this way
hear the Gospel. Two Services are also
held at the East-Gate Chapel. The at-
tendance at this Chapel is nearly as nu-
merous, but not so orderly as the other.

Dr. Macgowan has been actively en-
gaged at the Dispensary.

Mr. Goddard completed his translation
of the Testament in 1853, and has
printed it by blocks after the Chinese mode.
Each Gospel and Epistle is bound separ-
ately. More than 12,000 of these por-
Q

American Baptist Missions—

tions of the Testament have been given to the people during the year. Three new Tracts have been prepared and printed, and 32,433 Tracts have been distributed. In a wonderful manner God has been opening during the last year fields for Missionary Labour in China. Nankin, the ancient capital, having been swept of the idolatry of ages, now waits for the Gospel of Jesus. [Report.

There is reason to expect soon a wide and effectual door to be opened for the spread of the Gospel among the people, and that the future Christian Character of this mighty nation will depend greatly on the influence or want of influence of Christian Missionaries during its early stage. [Missionaries.

SIAM.

Bankok: about 25 miles up the River Meinam: inhab. 500,000: the principal city of Siam, a country said to contain 3,000,000 inhab.—1839—4 Out-Stations. *Siamese Department*: S. J. Smith: H. H. Morse, *Fem. Teacher*—*Chinese Department*: W. Ashmore: 4 *Nat. As.* Communicants, 26—Scholars, 48. The Rev. R. Telford, and Mr. J. H. Chandler, and their wives, embarked for this Mission on the 13th Feb. 1854. They took with them materials for refitting the printing establishment, of which Mr. Chandler is to have the charge till a printer can be appointed. The Rev. S. J. Smith was united in marriage with Miss S. S. Jones on the 26th of October—Pp. 113, 114.

The past year has been one of comparative quiet, but of evident progress. The resident members are almost all of them old men.

Mrs. Smith has devoted less time to her two Day Schools, that she may spend more time in preparing more books, of which there is at present great destitution. Her class at the house of a nobleman has been uniform in their attendance, and another young nobleman has joined it. Mrs. Ashmore has commenced a School for Chinese Boys, with 10 boarding and 3 day scholars. Miss Morse continues her Rural School with 11 boarding and several day scholars.

In the instructions at the Palace, Biblical Teaching, which was at first only incidental, has now become a prominent part. The labours there are of the utmost importance, as the Missionaries gain access to some thousands, many of whom could not be reached any other way.

The whole country, by tacit toleration, is open to Christian enterprise. [Report.

BURMAH.

Maulmein, in the British Territory, eastward of Rangoon: the city is an oblong several miles in extent, and has a population of 30,000 or 40,000 inhab.: 6 Out-Stations: Maulmein is the principal Station of the Mission—1827—In the *Burman Department*, J. M. Haswell, M. H. Bixby: T. S. Ranney, *Printer*: 7 *Nat. As.*—*Amherst*: 1 *Nat. As.* Communicants, 138 at Maulmein, and 28 at Amherst. Schools, 6: Pupils, 100. Messrs. Wade, Simons, Stevens, and Rose, have been removed to other Stations. The Rev. H. Howard and the Rev. L. Stilson are in America—P. 114.

The convening of the Missionaries at Maulmein for more than two months, devising with the Deputation plans for the entire system of operations in Burmah and the provinces, so arrested the ordinary course of things as to prevent the usual supply of local details being sent.

A Native Preacher has charge of the Chapel, and Messrs. Haswell and Bixby are engaged daily in the *zayats* and streets of the city, "warning every man, and teaching every man." The work is laborious, and has in it much, not only to exhaust the strength, but to try the faith of the preacher. [Report.

I am told by some who have means of knowing, that the Church will compare well with our American Churches. They have lately chosen a Native Pastor, with the intention of defraying themselves, if practicable, his entire support.

[Foreign Secretary.

There were 21,000 Volumes and 40,000 Tracts printed last year, making an aggregate of 3,747,200 pages in three languages: 55,445 copies have been distributed. [Report.

Maulmein—*Karen Department*

—15 Out-Stations: J. Wade, D.D., C. Bennett, C. Hibbard, D. Whitaker: 3 *Nat. Preachers*; 16 *Nat. As.* Communicants, 860—*Rangoon*: the chief sea-port: 670 miles S E of Calcutta: inhab. 40,000—1813—renewed 1830: J.H. Vinton: 1 *Nat. Preacher*; 23 *Nat. As.* Schools, 4: Pupils, 220—P. 114. The Rev. W. Moore and Miss H.E. T. Wright are in America. Messrs. Vinton and Harris, and Miss Vinton, have been transferred to other Missions; and Dr. Wade from the Burman, Mr. Bennett from the Tavoy, and Mr. Whitaker from the Bassein, to this Mission.

This Station also has been interrupted in its ordinary labours by the meeting of the Missionary Convention, and almost suspended during a considerable portion of the year.

The Normal School is for the future to be restricted to such youths as are intended for Teachers and Preachers.

[*Report.*]

Rangoon—Burman Department—L. Ingalls, J. Dawson, M.D.: 6 *Nat. As.* The Rev. A. R. R. Crawley and Mrs. Crawley are on their way from America. Mr. Kincaid and Dr. Dawson are temporarily in Rangoon, till Ava is resumed as a Station. The Rev. E. A. Stevens and Mrs. Stevens, and Miss Vinton, are on a visit to America. Rangoon, for the future, is to be a distinct Mission. Communicants, 106: Schools, 2: Pupils, 22.

The annexation of Southern Burmah to the British Dominions has not been followed by the peace that was hoped for. The country is ravaged by banditti. In the city of Rangoon and its vicinity, however, these calamities have little effect; and the Mission has prosecuted its labours in comparative quietness, and with the most grateful results. The Burman Department has five places for daily preaching, two within the city and three without. The Mission House has been on fire, by which the roof and woodwork has been destroyed.

[*Report.*]

There seem to be no peculiarities of condition or character which should justify

a singular distrust in the professed conversions of these people. There is sufficient intelligence to comprehend what is inculcated, and manliness enough to be honest, whether to accept or refuse.

[*Foreign Secretary.*]

Prome: 70,000 or 100,000 inhabitants in the immediate vicinity: E. Kincaid, T. Simon: 2 *Nat. As.* Mr. Kincaid reached Prome on the 19th of January, and the Quartermaster-General gave him possession of two monasteries. Mr. Stevens was soon to follow him. The Board propose to adopt this as a Station.

Shwaygyeen: N. Harris, D. L. Brayton: 2 *Nat. As.* Mr. Harris has removed hither from Maulmein, and was deprived by death of his wife soon after his arrival. Mr. Brayton has not yet joined this Mission, and is disinclined to do so, as the Karens are all Sgaus and not Pwos.

Toungoo: 100 miles above Shwaygyeen: 1 *Karen Preacher*; 1 *Nat. As.*; 3 Out-Stations. The Rev. F. Mason, D.D., and Mrs. Mason, are on a visit to America.

Toungoo is a large walled city, with a Burmese Population. It is also to the Karens the common centre of their traditions.

Dr. Mason left Tavoy in August, in such a state of prostration as to make it appear impossible to bear a voyage home. He therefore took a passage to the Cape of Good Hope. To his own surprise and gratification, however, he mended so rapidly on his reaching Maulmein, that he determined to attempt something for the neighbourhood before he left it. This led to his visiting Toungoo, which he has selected as a Missionary Station. The Mission is placed under the care of San Quala, with three Karen Assistants.

[*Report.*]

Half-a-dozen capable Native Preachers, with a few School Teachers, and one Missionary to direct their labours, would be worth twenty Missionaries alone. The mass of the Sgaus are ready to receive the truth.

[*Dr. Mason.*]

Tavoy: Karen Department: with 17 Out Stations: in British Burmah, S W of Maulmein, and

American Baptist Missions—

open to the sea: inhab. 9000: it has 1000 Pagodas, and 200 Monasteries for Buddhist Priests—1828—B. C. Thomas, T. Allen: 2 *Burmese As.*; 20 *Karen As.* The Rev. E. B. Cross and Mrs. Cross, the Rev. J. Benjamin and Mrs. Benjamin, are in the United States.

Mergui is at present discontinued as a Station—Scholars 396—P. 114.

Messrs. F. Mason, C. Bennett, D. L. Brayton, and B. C. Thomas have been transferred to other Stations, but the appointment of Mr. Thomas does not take effect till his place can be supplied at this Station.

The Mission is in a state of general prosperity in all departments, having a maturity of development that gives it an attractive and grateful aspect. The excursions made in the cool season of last year, and the meeting of the Association, elicited numerous proofs of the sound condition of the Churches. [Report.

ARRACAN.

Ramree: Burmese Department: in Arracan, a district containing 300,000 inhab.: 1 *Nat. As.*—*Akyab:* with an Out-Station: C. C. Moore, A. T. Rose: Mrs. Knapp: 5 *Nat. As.*—*Kyook Phyoo:* 1 *Nat. As.* Communicants, 70—Scholars, 20—P. 115.

Sandoway: in the district, 150,000: 2 *Burmese As.* There are 44 Out-Stations and 55 *Nat. As.*: of these, 8 are in Arracan, and the others in Burmah Proper: 6 of the Assistants are ordained preachers. Communicants, 5000—Pupils in Day Schools, 184; in Boarding Schools, 80. These statistics are gathered from not very recent information, as the changes now taking place prevent any statement of recent numbers—Pp. 114, 115.

Mr. and Mrs. Rose arrived here in May, but Mrs. Rose was suddenly smitten down by cholera, and died on the 21st of October. Mr. Knapp's health has been

for some time precarious, but no immediate danger was apprehended. While, however, the Convention was sitting at Maulmein, there was such a rapid development of pulmonary disease, that he was impelled to take a passage for America. He sank rapidly after embarking, and died at sea on the 9th of November. Mr. Ingalls has been transferred to Burmah. [Report.

We are happy to be able to state that in almost every respect, and especially the more important, the Mission shews signs of prosperity. Nowhere, since coming to India, have we witnessed more unequivocal evidence that the true work of a Christian Missionary is being diligently prosecuted. [Deputation.

BASSEIN.

Bassein: Karen Department: J. S. Beecher, H. L. Van Meter: 58 *Nat. Preachers and As.*—*Burman Department:* J. L. Douglass. The Rev. E. L. Abbott and the Rev. J. R. Nisbet are in America. Mrs. Nisbet died, after a short illness, on the 29th of July. Pupils, 280.

As the *Sandoway* Station, though in Arracan, had its most important relations with the Karens of Bassein Province, on the opening of that Province the Mission was removed to the city Bassein. The moral evils commonly occasioned by war had not been wanting, but with the return of peace the Mission Churches began to resume their former orderly course.

The importance of Bassein, as compared with other parts of the new territory, is not to be easily over-rated. It is second only to Rangoon. The Burmans have shewn a desire to be taught the Gospel.

Recent communications represent the province as again in a state of insurrection. Every thing conspires to make the Karens ready to receive the truth. The Burmans, on the other hand, are the conquered people, and therefore are the less friendly to the Missionaries and the English. [Report.

ASSAM.

Sibsagore: on the right bank of the Dilcho, opposite Rangpur, and about 10 miles from Bramapootra—1841—N. Brown, S. M. Whiting: 2 *Nat. As.* In the Boarding School, 10 Girls—*Nougong:* M.

Bronson, J. J. Stoddart: Mrs. Dauble; 1 *Nat. As.* In the Orphan Institution, 32 Boys; 16 Girls—*Gowahati*: A. H. Danforth, W. Ward: 2 *Nat. As.* In the Boarding School, 15 Girls: in 5 other Schools, 216 Scholars—P. 115.

Preaching tours have been made to a wide extent, though their direct efficiency has been much impaired by the necessity

of giving no little time to attendance on the sick. In some villages the people assembled for successive days, and listened to the preaching, not only without opposition, but with every appearance of interest. At each of the Stations there have been instances of hopeful conversion. At Sibsagore, without any unusual outward movement, the presence and agency of the Holy Spirit were manifest in the increased activity and devotion of Christians, and in the solemn impressions made on the minds of others. [Report.

AMERICAN BOARD OF MISSIONS.

CHINA.

Canton—1842—Elijah C. Bridgman, Dyer Ball, M.D., Daniel Vrooman: Samuel M. Bonney, *Preacher*; S. Wells Williams, *Printer*; 2 *Nat. As.* Mr. Brewster died a few months after his arrival at Canton. Mrs. Brewster wishes to remain in connection with the Mission—P. 116. Mrs. Vrooman died on the 17th of June.

The labours of the brethren at Canton are still prosecuted, as in past years, without any special encouragement. The Gospel has been preached in various ways and places: Books and Tracts have been distributed, but no strong impression has been made on the people. The times of refreshing have not yet come.

The Boys' School under Dr. Bell's care receives instruction from a Native Teacher, the best Christian Books available, as also the Chinese Classics, being regularly used by him. The Missionaries think that many similar Schools might be opened in Canton. Efforts in behalf of Girls are contemplated; and Adult Females may have some provision made for them at no distant day. [Board.

Amoy—Elihu Doty, John Van Nest Talnage: 2 *Nat. As.* Scholars: 8 Boys; 9 Girls in the same School—P. 116.

This Mission still enjoys the Divine Favour. Additions are made to the Church from time to time, and our brethren have much comfort in the godly life of some of its members. The Missionary Spirit seems to pervade this little band of Disciples in an unusual degree: they are ready not only to proclaim the love of Christ in Amoy, but to go to other places

having at present no permanent labourers, as they have shewn by their conduct. These efforts have resulted in the loss of a valued fellow-labourer. The "Evangelist" went to Chiang-Chiu last May, in the hope of commencing an Out-Station in that important city; but in consequence of a sudden revolutionary movement he was seized and beheaded. His death is a severe trial to the Mission. Amoy has been in the hands of a body of insurgents for a number of months, and it is not probable that it will pass again into the hands of the Imperialists. How soon its political state will become quiet and settled no one can predict. [Board.

We are cheered with the visible evidence that the Gospel is still the power of God unto salvation. Ten were baptized in March. [Rev. E. Doty.

Foo Chow: the capital of the Foo Kien Province: 600,000 inhabitants: 30 miles from the mouth of the river Min—Lyman B. Peet, Seneca Cummings, Caleb C. Baldwin, Justus Doolittle, Charles Hartwell. Mr. S. Johnson's failure of health has made it necessary, after nineteen years of Missionary Service, to visit America. Mr. and Mrs. C. Hartwell joined the Mission in the year 1853. Schools, 4: Pupils, 100—Pp. 116, 117.

Foo Chow has participated in the political agitations which prevail so extensively in the Chinese Empire; but the Missionaries have continued their labours without any special interruption. They have endeavoured to deliver their message with all faithfulness; but the blessing which they have desired is still withheld. It would seem that some impression has been made on a very few minds: none, how-

American Board of Missions—

ever, have come out clearly and boldly on the Lord's side.

Our brethren are making use of the colloquial language in their Books and Tracts. They think that in this way they can gain readier access to the popular

mind than in any other. Not only is it easier to prepare works for the press in this form of speech: greater numbers of people will be able to understand it. They suppose, therefore, that there is a twofold advantage. [Board.

AMERICAN PRESBYTERIAN BOARD.

CHINA.

Canton—Inhab. 700,000. *Ma-cao* was occupied as the Mission Station in 1842, but the Missionaries removed to Canton in 1847—Andrew P. Happer, M.D., John B. French. Scholars in the Boarding School, 24; in the Day School, 56—P. 117.

Ningpo—1844—inhab. 300,000: D. B. M'Cartee, M.D., Richard Q.

Way, Augustus W. Loomis, M. Simpson Culbertson, John W. Quarterman, Henry V. Rankin, Moses S. Coulter, Samuel N. D. Martin, W. A. P. Martin: *Min Geen, Nat. As.* Communicants, 19—Scholars: Boarders, 36 Boys, 27 Girls; Day Scholars, 63 Boys—P. 117.

Shanghai—Joseph K. Wright, and 2 other Missionaries—P. 117.

AMERICAN EPISCOPAL MISSIONARY SOCIETY.

CHINA—1836, renewed 1845: *Shanghai*: Wm. Jones Boone, D.D., *Missionary Bishop*: E. W. Syle,

Miss Jones, Miss Morse, Teachers—P. 117.

AMERICAN METHODIST MISSIONS.

CHINA.

Foo Chow: R. S. Maclay, M. C.

White, J. W. Wiley, M.D., J. Colder—P. 117.

BAPTIST MISSIONARY SOCIETY.

Chittagong: 343 miles E of Scrampore, and 8 from the sea: inhab. 12,000: many populous villages immediately adjacent—1812—J. Johannes. There are 7 Out-Station; 8 *Nat. Preachers*. Communicants, 71: 2 Day-Schools: 23 Scholars—P. 117.

At Chittagong four persons have been baptized, two of them the offspring of the two first native converts from Chundjaw, and two East Indians, whose fathers were educated in the Mission School: other candidates and inquirers give promise of further additions to the Church of God. [Report.

At Kalikapur, to the east of Comilla, there have been, also, four baptized. There are not a few favourably disposed toward Christianity, who are kept back through fear of persecution. The work of preaching abroad is uninterruptedly carried on, hundreds daily hear the truth as it is in Jesus, and many from distant parts carry with them the saving knowledge of Christ. The following extract is from the journal of a Native Preacher—

"July 5—Morning and Evening Worship with our brothers and sisters. In the middle of the day went to Shauhshat, where a good number attended. A Brahmin asked me when the day of judgment would come. I replied, 'That event is known to God alone; and beside Him there is not a single soul, great or small, that can tell the time.' He then asked me, 'Who will, on that day, be regarded as the greatest?' I replied, 'Jesus Christ will be the head of all things.'

"July 7—A few Mussulmans said, 'Why do you go about in this way, giving away your Christian Book?' I replied, 'We have sinned against God greatly, and this book shews the way to God, and that is through His Son, Jesus Christ.' They said: 'No, if you only say Toba toba, then you are sure to have your sins forgiven.' I said, 'Sin is so deeply rooted, and the heart of man is so desperately wicked, that you must yourself feel convinced that such a thing cannot profit you.' I then told him of Jesus, His Spirit, and how He opens the hearts of sinners."

[Mr. Johannes.

CHURCH MISSIONARY SOCIETY.

Shanghai—1845—John Shaw Burdon, Henry Reeve: 1 *Nat. As.* Pupils, 37. The Rev. T. M'Clatchie zealously pursued his labours of preaching in the Mission Church, of translating, and of instructing his class of blind persons, till the failure of his health, towards the close of the year, compelled his return home—Pp. 117, 118. The Rev. J. S. Burdon and the Rev. H. Reeve, with their wives, reached Shanghai on the 18th of September 1853. Mrs. Burdon died on the 26th of September. The Rev. F. F. Gough and Mrs. Gough embarked for the China Mission on the 28th of May, and arrived on the 8th of October—Pp. 117, 118, 368; and p. 63 of our present Volume; and see, at p. 103, Notice of Baptisms, and of the In-surrection.

In June the Bishop of Victoria proceeded to Shanghai, in order to be nearer the scene of action in the great national movement which has taken place in China, to be ready to consult with the Missionaries, and to take advantage of any opening which the providence of God might present for communicating to the insurgents the truth of the Gospel of peace. The Bishop was accompanied by his two Native Catechists, Chun and Lo. His first attempt, after his arrival at Shanghai, was to send a message, through the Chinese Catechists, to the insurgent camp; but his messengers were not allowed to reach the neighbourhood of Nanking. The Bishop remained at Shanghai for five months, till it became evident that opportunities of Missionary Usefulness were not only greatly curtailed, but almost entirely interrupted. He then returned to Hong Kong. [Report.]

Ningpo—1848—40,000 inhab.

JEWS SOCIETY.

The Society has not seen its way as yet to accomplish any thing for the Jews in China—P. 119.

GENERAL BAPTIST MISSIONARY SOCIETY.

CHINA.

Ningpo—T. H. Hudson: 1 *Nat.*

Robert Henry Cobbold, William Armstrong Russell: 1 *Nat. Cat.*—Schools, 3: Pupils, 62. The Rev. R. D. Jackson, on account of ill health, left Shanghai in December 1853, and reached London on the 5th of May 1854.—Pp. 118, 288; and see, at pp. 100—102, Notice of Baptisms, and General View of the Mission.

Ningpo has been hitherto free from all hostilities. The Missionary Band was weakened by the absence of the Rev. F. F. Gough, on a visit home for the recovery of his health. The other three Missionaries have pursued their course of zealous labours throughout the year, though here, also, the national movement has unsettled the minds of all parties. [Report.]

Foo Chow—1849—Wm. Welton—P. 119; and see, at pp. 43, 44, Opposition to Schools, Insurrection, and Aspect of Missionary Operations.

The Rev. W. Welton has laboured alone at this Station. He resides within the city. His medical practice has enabled him to secure a position which is granted to no other Missionary. His opportunities are ample for distributing the Scriptures and Tracts; but he has not been able to keep open a School. The city throughout the year has been kept in constant alarm of the invasion of the insurgents. The minds of the people have been naturally unsettled, and the message of the Gospel attracts but little attention amid the fever of revolution; yet toward the close of the year Mr. Welton was not without encouragement. Mr. Welton has translated the Gospel of St. Mark into the vernacular dialect of his Station, using Chinese Characters as phonetics, and finding thirty-four initial and sixteen final Characters sufficient for the purpose. The work is easily read and understood. [Report.]

General Baptist Missionary Society—
flourishing state, yet there are circumstances of an encouraging nature connected with it. In four years, 153,590

Tracts have been printed, all teaching the fundamental doctrines of Christian Truth. [Report.

GERMAN MISSIONARY SOCIETIES.

CHINA.

Basle Missionary Society.

Hong Kong: Rud. Lechler, Philip Winnies: 5 *Nat. Cat.*; 1 Teacher of the Language—P. 119.

At Pakak, in the interior, where Mr. Hamberg resided for some time, he had the privilege of baptizing several parties of converts, and thus to collect a little Church; but the Lord was pleased to remove him by death, May 13th, 1854.

Rhenish Missionary Society.

Saiheong: 1848 — Genähr, Krone; 6 *Native Catechists*. Baptized from the beginning, 26—Communicants, 24.

Ooshikgnam—Out-Station—Toward the close of 1852 Wonglong, the Catechist, was removed to another Out-Station, and Ooshikgnam was deserted for a while.

These Societies have been prosecuting their labours at their several Stations, but nothing remarkable in their history has reached us since our last Survey, beyond what is stated.

CHINA.

Canton: George Piercy, Wm. R. Beach, Josiah Cox. Miss Wannop. 1 Day School; 10 Scholars—P. 120.

Messrs. Beach and Cox are at present mainly occupied in learning the language; and any extensive accounts of their labours in preaching cannot be expected for some months, or perhaps years to come. In the mean time they relieve their arduous toil by the distribution of Tracts, and seek, in all such ways as may be open to them, to spread the knowledge and influence of Divine Truth.

Mr. Piercy, having been longer resident in the country, has commenced preaching in a room in his own house, which was opened as a Chapel in June last; and the continued kindness of Dr. Hobson has allowed him the occasional assistance of Leang Afa, the first convert of Protestant Missionaries in China. This venerable man, who was baptized in 1816, by Dr. Milne, preaches once on the Lord's Day in the Methodist Chapel. Mr. Piercy takes the other service. A School for

Lankiu—Out-Station—The former Catechist, Tai I, was called to Saiheong, and replaced by Wong-long and Li. Baptized, 22, the Catechists included—Communicants, 18.

Fookwing—1849—Out-Station—Won-yun, Catechist. Baptized in all, 23—Communicants, 19—P. 119.

Swedish Missionary Society.

Hong Kong: A. Elgquist—P. 119.

Chinese Foundation at Cassel.

(Grand Duchy of Hessen.)

Hong Kong—Newman and his wife superintend the Chinese Union at this place, and are supported by an Association at Berlin—P. 120.

WESLEYAN MISSIONARY SOCIETY.

boys has also been commenced during the past year, and Mrs. Piercy will probably do something on behalf of the females around her when she is better acquainted with the colloquial dialect of Canton. The brethren earnestly solicit a reinforcement, in order to enable them to extend their educational efforts, and that they may be prepared in due time to take part in embracing the wide openings which are expected to present themselves.

Mr. Piercy has translated the First Catechism, and part of the Second, for the use of the Mission School; and some portions of the Scripture Narratives have been printed under his direction, to be used as Tracts. Other Tracts have been obtained from various sources, and largely distributed, particularly at the gates of the city of Canton, where, though the Missionary cannot enter, his message finds a welcome reception. [Report.

During the two months of April and May I was able to conduct the Preaching Services as usual, to attend to the School, to mix with the people, though only at intervals, owing to failing health, for the

purpose of Tract Distribution and free discussion.

In May I supplied three large streets near my dwelling with New Testaments, taking them to every open shop, and, as far as accessible, to the private abodes. I was very much encouraged by the way in which these precious volumes were generally received. I never met with one refusal to take the Book from my hands, a thing very frequent in Tract Distribution.

[*Rev. G. Piercy.*]

For some weeks large portions of the surrounding country have been in the possession of organized bands of men, avowedly hostile to the present government, and evidently bent on the capture of the city itself. The greatest precautions have been adopted by the authorities for its preservation. Almost every day engagements take place between the troops and the "rebels," resulting, as far we are able to ascertain, in alternate successes and defeats; and while this mode of warfare is carried on with the foe outside, the gates and streets are strictly guarded, all suspected persons are apprehended and summarily beheaded, and a system of close surveillance is kept up. It is generally supposed, however, that eventually the city will be taken, although weeks, and even months, may elapse before this occurs. In anticipation of this catastrophe, many rich families have already fled, and the women and children of those constituting the middle class have been removed to places considered more secure. As the natural consequence of this state of affairs, trade, both native and foreign, is much impeded: the usually crowded streets may now be traversed with comparative ease, and a general air of gloom and apprehension seems to pervade every place. The usual course of Missionary Operations, too, is interrupted to some extent; the Schools are nearly deserted, the boys having been removed by their anxious parents; even the hospitals are much less frequented; but good

UNITED BROTHERS.

The Brn. Pagell and Heide, who are appointed to attempt a Mission to the Mongols, arrived at Kotgurh

congregations may still, I am happy to report, be gathered to listen to the voice of the preacher. Mr. Cox and myself are, mean time, peaceably pursuing our studies as diligently as the present hot season will permit.

[*Rev. W. R. Beach, Aug. 4.*]

Two gentlemen and myself had a providential escape from some lawless bands of villagers. We had been visiting some celebrated hills, about thirty miles westward of Canton, and the summer resort of many poets and literati. The locality had not been before explored by Europeans, I believe, and presented many spots of natural beauty, and, according to Chinese annals, of classic fame. I was engaged in Missionary Observations. Never will the view taken from one of those heights be forgotten. A wide plain stretched away on every hand, far as the eye could reach; the noble river flowed deeply and rapidly along; the highest cultivation was carried out; channels and water-courses intersected the whole flat for irrigating the rice-fields; and everywhere the spring freshness and cheering green of rising crops were visible. All this was pleasant, and, to one from the narrow, crowded city thoroughfares, most exhilarating. But the prospect had other objects too. A range of villages encircled the hills, and thousands of people live in them. Beyond the river lay another range, and throughout the whole extent that lay before us, villages, hamlets, and townships rose up, in apparently unceasing clusters. Population crowds the district. And as the solitary Missionary stands amid such vast multitudes of souls—souls among whom Christ is not named—the effect is almost overpowering. "What are we among so many?" the heart exclaims, and unbelief would make us fearful. But no! the prophetic word of God is sure: "Thine heart shall fear, and be enlarged, because the abundance of the sea shall be converted unto thee; the forces of the Gentiles shall come unto thee."

[*Rev. Josiah Cox.*]

on the 7th of April 1854, on their way to Ladak—P. 120.

MEDICAL MISSIONARY SOCIETY.

Ningpo—Dr. Macgowan, principally through the aid of the Medical Infirmary Society in China, has daily kept open a dispensary
March, 1855.

in a crowded part of the city. He has been assisted by a competent Chinese Physician, and has dispensed both foreign and native me-

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Medical Missionary Society—

dicines. The number of patients who received medical aid in the year was 11,031; and the crowds who have daily assembled at the

dispensary have heard from Dr. Macgowan and his Native Assistants addresses on the most important of all knowledge—the plan of salvation.

Missionary Prospects in China.

At the period of our last Anniversary, the Committee did not attempt to form any judgment of the probable effects upon Protestant Missions of the movement in China. But so rapidly has its religious character been developed, that many Christians pronounce it to be the fulfilment of the words of Prophecy, that "a nation shall be born in a day." The Committee cannot go beyond the expression of a hopeful, yet anxious expectation. They see many tokens that the good hand of the Lord is in the movement, preparing in that vast empire "the way of the Lord." But they are anxious lest the want of zeal, of faith, and of prayer, in the Church of Christ, should give the enemies of the Gospel an advantage, and so the evils which now hover over the movement should settle down upon it—of religious fanaticism, or of re-actionary vengeance, or of destructive socialism. The Committee build their hope of a prosperous issue, under God, upon the fact that the origin of the movement was marked by a series of providential events, such as usually lie at the foundation of God's dispensations of mercy. At a time when European Missionaries were excluded from China, the London Missionary Society sent its agents to work on its confines. In the faith which hopes against hope, they did what they could: they sent their Native Teachers to distribute Tracts where they could not go themselves. A word of scriptural truth thus fell into the hands of a thoughtful man, gifted with abilities for organizing and ruling a great national movement. In the retirement of his native town, at the furthest distance from the seat of government, he reads words which open to him a new world of thought. After a few years he visits Canton to learn something more of the new religion. He receives instruction in the Word of God; but returns home before the circle of instruction is completed, and communicates his imperfect knowledge to his friends, and they band themselves together to act up to the light they have received. In what way this same individual became the leader of a powerful band of patriots leagued to overthrow the Mantchow Dynasty is still a mystery. It is not for the Committee to pronounce upon the political or military aspect of the movement; but they mark the fact, that the possession of a mere fragment of Divine Truth has given to the Chinese Mind a force and independence of which it had been thought incapable, and has created a bond of union and a spirit of patriotism which bid fair to secure a successful revolution. There is ground of hope, also, that the leader of this movement will be led into a right path, because he has been "faithful in a little." He has honoured the "Ten Words" of God, as the foundation of his moral code. Though claiming a personal revelation from above, he has allowed the fragments of Divine Truth which he possessed to speak for themselves, without note or comment. He has given to God and His Word pre-eminence of honour and authority, above the emperors of China and their edicts, where divine honours had been bestowed for a hundred generations. He has established daily worship to the one true God, and set apart a Sabbath throughout his camp. In some particulars, a parallel to passing events may be found in other great national risings. But no parallel can be found, except among the leaders of our glorious Reformation, of a successful general, at the head of a powerful army, in the very hour of struggle, putting forward, by special effort, the Word of God as the great instrument of national regeneration. Yet these are the last facts we have heard—that T'hae-ping-wang has issued Genesis, Exodus, and the Gospel of St. Matthew, of the version of the late Dr. Gutzlaff, with the promise that "the Holy Book" is to follow—that he keeps 400 men constantly employed upon the printing of the Bible—that he makes his soldiers the Colporteurs, and his officers the expounders. We have lately rejoiced in the effort of the British and Foreign Bible Society to publish a million Testaments for China. God has accepted the proposal by anticipating the distribution through a most unexpected auxiliary, and by preparing beforehand the channels through which the million shall flow at once into the heart of China.

But what are the duties of Christians in respect of these future prospects? The whole empire, and a population of 350,000,000, must shortly be opened to intercourse with western nations. Whatever turn political events may take, Chinese exclusiveness is at an end. Christian Missionaries must be sent in numbers adequate to the demand, and must be prepared to move forward. For such an enterprise this Society has the pecuniary means in hand. Three years ago the Committee reserved a sum of 10,000*l.* against the time—to use the very words of the Resolution—“when it should please God to throw open the empire to our Missionaries.” That time has arrived; and that reserved fund is a providential obligation to this Society to go forward. We have the means to send out twenty additional Missionaries to China. But where are the men? As yet the Society has not more than five or six Missionaries connected with the China Mission. These are all who represent the Church of England. More than sixty other Protestant Missionaries, representing ten Missionary Societies, are in China, at the Five Ports, waiting for the signal to advance. How far below its due position will our Episcopal Church fall, if our numbers be not speedily enlarged! How far below our encouragements and providential advantages will the Church Missionary Society have fallen, if it be not able to strengthen the hands of its Missionary Bishop of Victoria, who appeals to us for men, in these memorable words—“I will not ask them to go whither I am not willing to accompany and lead them. We are ready to break asunder family and domestic ties. We who have wives and children are willing to be as those who have them not. At present, we can do little but take our measures, and arrange our plans. But we must have men here at once, and without delay, to study the language, and prepare for the battle: for ‘a great door and effectual’ will soon be opened to us.”

Never was there a case of more urgent need of prayer to the Lord of the harvest to supply the men; and never more need, the Committee most emphatically add, to pray for the gift of God’s Holy Spirit upon those who are sent out, that they may be men of Christian peace and love. “It is not without some forebodings of danger to Protestant union,” writes again the Bishop of Victoria, “that I contemplate the wider opening of this empire to Missions. The representatives of every sect will then probably hasten to the head-quarters of the new dynasty. We need a large outpouring of the Holy Spirit upon us, that circumstantialities in ritual and discipline may not be unduly confounded with the essentials of Christian Doctrine; and that the only rivalry may be, the mutual emulation of labouring, toiling, and, if need be, of suffering, for Christ.”

[*Church Miss. Soc. Report.*]

India within the Ganges.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

Calcutta—The Auxiliary has issued, in the year, 48,807 copies of various portions of the Scriptures: 38,000 copies have been printed, and 43,000 are now in the press; and grants, in money, paper, and copies of the Scriptures, have been made, value 3000*l.* The Report supplies fresh evidence from the recent journals of Missionaries that the work of Bible Distribution is being prosecuted both with energy and effect, and expresses a conviction that the circulation of the Scriptures is producing a silent and effectual revolution in India.—P. 120.

An offer having been made to the several Presidencies in India of a special grant from the Jubilee Fund to promote a wider extension of the Scriptures in connection with the Jubilee Year; and their attention having at the same time been called to Dr. Duff’s suggestion, at the great Jubilee Meeting in London—that every child in the Mission Schools capable of reading should be supplied with a copy of the Testament, and every Christian Family with a whole Bible—the Committee of the Calcutta Auxiliary says—“With reference to the latter suggestion, the Committee think that it is not necessary to take any measures, because every Mission School and every Mission is already as fully supplied as the Missionaries desire with the Scriptures, and the cases must be very rare

British and Foreign Bible Society—

indeed in which pupils in Schools, or Native-Christian Families, are not supplied with suitable Scriptures. We would ask you for a specific grant, to be expended in paying the expenses of a large number of special journeys in this Jubilee Year, to the extent of 500*l.*, to be appropriated to this object as opportunities arise next year and the years succeeding." A grant of 500*l.* was cheerfully made in response to the above request, to which a second sum of 500*l.* has since been added for the same object. [Report.

The Agra Auxiliary is of the same opinion respecting the Schools and Mission Stations.

Agra—The Auxiliary has applied for and received 1200 reams of paper, and has availed itself of an offer of copies of Dr. Glen's Persic Old and Martyn's New Testament.

Bombay—The Society's Report states—

An edition of 2000 copies of the Guzerattee Testament has been completed, and the whole of the Old Testament in Mah-rattee was some months ago in type. Measures were also taken or encouraged, in the early part of the year, to procure a version of the Gospel in the Scindee Language. For the celebration of the Society's Jubilee a Public Meeting was held, at which the Bishop presided, and special contributions have been raised, amounting to upward of 400*l.* The offer of a grant from the Jubilee Fund for a wider dissemination of the Scriptures in India was hailed by the Committee of the Bombay Auxiliary with much satisfaction, and on their recommendation 200 copies of the Scriptures in superior bindings were placed at their disposal, to be presented as a Jubilee Gift to the principal native noblemen and functionaries in the Company's service; and they have been authorised to print, for special distribution, a Jubilee Edition of 3000 copies of the Guzerattee Testament and of 5000 copies of the Mahrattee Testament, for which works 1000 reams of paper and binding materials have also been voted. The expenses of the above, to be defrayed by the Jubilee Fund, are calculated at about 3400*l.* In addition to the above special grants, the Auxiliary has received grants of 1286 Bibles and Testaments in various languages.

Madras—The issues have been

64,747 copies; the receipts 2108*l.*, which includes 120*l.* for the Secretary's salary and 450*l.* for colportage received from the Parent Committee. There have been printed 25,000 copies of portions of Scripture in Tamul, 3000 in Telugu, 3000 in Hindustani, and 44,000 in Canarese; and 3000 Tamul, 6000 Te-loogoo, and 8000 Malayalim have been ordered to be printed. For the Jubilee Fund 923*l.* was obtained; and 10,861 copies have been asked for, to be supplied from that fund for the School-children and Christian Families of this Presidency. Grants have been made by the Parent Committee to this Auxiliary of 2550 Scriptures in various languages, 1000 reams of paper, and a supply of binding materials.

CHRISTIAN-KNOWLEDGE SOCIETY.

Calcutta—The sum of 1000*l.* was granted from the Native-Education Fund to the new Mission at Delhi, to be paid through the Gospel-Propagation Society. Books, also, have been granted for distribution in various places in the Presidency.

Madras—A grant of 300*l.* has been made to the Madras Diocesan Committee, 600*l.* has been granted to the Mission at Cuddapah, and 1000*l.* toward the Seminary and Schools in Tanjore. For printing Tracts, 15*l.* has been voted, and Bibles and other Books, value 20*l.*, have been granted for the same Mission—P. 121.

RELIGIOUS-TRACT SOCIETY.

From the Society's Report we collect the following particulars of the proceedings of the Societies engaged in distributing Books and Tracts in India, and the assistance rendered them by the Religious-Tract Society in London—Pp. 121—123.

CALCUTTA.

Calcutta Christian-Tract and Book Society.

The number of Tracts and Books received into the local depository during the year has been 176,628. The issues have been 133,824. Among these have been upward of 4500 of the English Publications of the Parent Society. The gratuitous issues have been 114,181. A grant of 500 reams of paper, 54,000 English Tracts, and 290*l.* for publishing works in the native languages and editorial labours, making the total grants 639*l.* 7*s.* 6*d.* Books, value 292*l.* 14*s.* 1*d.*, have been sent on sale.

Agra Christian-Tract and Book Society.

Several important works have been republished, and four new ones added to the list. Issues, 32,868 Books and Tracts. A grant of 300 reams of paper and 28,000 English Tracts has been made to the Society, and Books sent on sale, value 106*l.* 17*s.* 1*d.*

Benares.

A grant of 10*l.* in Books and 2800 English Tracts has been made, to counteract the pernicious books issued to the natives.

Orissa Religious-Tract Society.

In the year, 54,500 copies of publications were printed, and the Committee has sent 100 reams of paper.

Tirhoot.

The issues of Hindu Publications have been 52,437 copies. A grant of 72 reams of paper has been made to the German Missionaries who labour there.

BOMBAY.

Bombay Tract and Book Society.

The works printed in the year amount to 103,200 copies. The Committee has granted the Society 570 reams of paper, 100*l.* in money, and 47,175 English Tracts. Books, value 138*l.* 0*s.* 11*d.*, have been sent for sale.

Bombay Native Benevolent Library.

This Association has been established for native young men who have been educated in different Seminaries in Bombay, and a grant of Books, value 10*l.*, has been made.

Gujuratti Religious-Tract and Bible Society.

Grants of 172 reams of paper, and 25*l.* in money, have been forwarded to this Society.

MADRAS.

Madras Tract and Book Society.

The Books sent for sale amount to 225*l.* 13*s.* 2*d.*; and 530 reams of paper, and 44,000 Tracts have been sent. Also Books, value 10*l.*, have been granted on half that sum being paid.

Bangalore Tract and Book Society.

During the year, 9672 Books have been sold, and 10,163 Tracts issued. The Committee has granted the Society 76 reams of paper, 7000 English Tracts, and 10*l.* in casts of cuts.

Vizagapatam Tract and Book Society.

Tracts distributed, 23,700. There is a stock on hand of 27,000 Tracts.

Coimbatore Native-Tract Society.

To this Society 24 reams of paper, and 2800 English Tracts have been sent.

Bellary Religious-Tract Society.

About 19,700 copies have been printed; and 48 reams of paper and 5700 English Tracts have been sent.

Nagercoil Native Religious-Tract Society.

The Society has printed 65,500 Tracts and Children's Books.

Neyoor Native Tract Society.

There have been 12,000 copies

Religious-Tract Society—

of Native Tracts printed during the year, beside many thousand fly-sheets on a coarse paper made at the Station.

EASTERN FEMALE-EDUCATION SOCIETY.

From the Society's Report the following account has been taken of its endeavours for India.

Mussoorie—On the 4th of December Mrs. Bignell, and her Assistants, Miss Aytan and Miss Birch, attended by a servant, opened a Protestant Girls' Boarding School at this salubrious Station. They reached Mussoorie on the 18th of February. On the 6th of March the School was opened with 17 Pupils. The Christian Community in India, parents especially, warmly welcomed the proposal of the Committee, and came forward liberally with promises of help during the first years of the Institution, until it shall become self-supporting: there is therefore no reason to expect further demand on the Society's income. The necessarily large expense incurred in sending out the Agents and School Apparatus has not yet been covered by special contributions.

Agra—Miss Goodenough arrived at Secundra on the 8th of March, and received a kind welcome from Mr. and Mrs. Hoernle. Under date of March 21, she writes—"The Infant School, which is to be my School, has already increased to 24; but there are a great many more in the village, who will, I trust, attend when I can make it interesting to them. They are delighted to be allowed to clap hands, &c.; and many of the mothers stand at the room door, and look on their efforts with great satisfaction." The salary of this Agent is supplied by the Dublin Auxiliary; and work worth 60*l.* has been sent to help the funds of both Schools.

Benares—The important Schools of Mrs. Leupolt and of Mrs. Fuchs have been assisted by cases of work, which together may be expected to realize about 100*l.* The School for Heathen Girls, under Mrs. Smith's care, has had an attendance of about 60.

Goruckpore—To the Orphan School, containing 22 Girls, under Mrs. Mengé's care, a small case of select work has been sent.

Bhagulpore—To an interesting School, in which 24 children assemble daily, and

from whose ranks 13 have been baptized since its commencement, about three years ago, a case of work, worth 48*l.*, has been allotted.

Krishnaghur—To the Schools of Mrs. Lipp, at Rottenpur, containing 70, and of Mrs. Blumhardt, Krishnaghur, containing 38 Girls, work worth about 50*l.* has been appropriated.

Jessore—Acknowledging the receipt of a box of work for her newly-commenced School at this Station, to which Mr. Sale had just removed, Mrs. Sale says—"Accept the warmest expression of gratitude for this seasonable help: we have disposed of goods to the amount of 22*l.* 10*s.*"

Burdwan—To the School for so many years intimately known through Mrs. Weitbrecht, now under the care of Mrs. Neale, a grant of money has again been sent, and a small case of work.

Calcutta—The Committee has consented to send out an Agent to conduct a Boarding School for the daughters of Native Christians, under Mrs. Pearce's superintendence. Miss Packer has been accepted for this important work, and is expected to sail shortly, in company with Mr. and Mrs. Pearce. A part of the required salary has been guaranteed by new friends of the Society. The Committee has also had the satisfaction of making an arrangement for the assistance of Mrs. Ewart, whose strength has long been overtaxed by her indefatigable exertions in her Day School for 100 Girls. In conjunction with private friends in the connection of the Free Church of Scotland, who guarantee the salary, they have engaged the services of Miss Johnson. Cases of work, worth altogether about 200*l.*, have been sent to Mrs. Ewart's School, and to that of Mrs. Thomas; to the Normal School, and to the Calcutta Ladies' Society, for the benefit of the Central School. A grant of money has also been made to the School of the late Mrs. Sandys, now under the charge of Miss Stewart. Mrs. Mullens represented that an opportunity was in view for establishing a Day School of Heathen Children, if the sum of 25*l.* per annum could be promised for its support. The Torquay Auxiliary Association agreed to adopt this as their special object; and it was commenced on April 1, and contains 25 Pupils.

Cuttack—Mrs. Buckley, who, as Miss Derry, was well known to the supporters of the Society, under whose auspices she

went to Orissa fourteen years ago, is now in this country. Her account of the large Boarding Schools in connection with the General Baptist Mission at Cuttack and Berhampore, evinces the blessed effects of Christian Instruction on the Native Girls. A case of work, valued at 50*l.*, has been appropriated to the funds of the Cuttack School, which stands in much need of assistance.

Bombay—The two little girls under the care of Mrs. Robertson, of the Church Missionary Society, adopted by friends of the Society at Clifton, are making pleasing progress. Small supplies of work have realized some additional help to Mrs. Robertson's exertions, and to those of Mrs. Price at *Nassuck*.

Guzerat—To Mrs. Clarkson's Boarding School, containing 37 Girls, there has been sent a valuable case of work, worth 65*l.*, prepared by the Dublin Auxilliary.

Madras—Miss Austen has completed fifteen years in her quiet useful labours. In her School the average attendance is about 28. The Committee have had the pleasure of personally hearing from Mrs. W. Porter the gratifying history of the several Girls, whom for some years they have supported in her School.

Cuddapah—The number of Girls in Mrs. E. Porter's Boarding School is 22, and 5 attend as Day Scholars. More than one of the Girls have become Teachers of Village Schools. "Julia's Infant School," writes Mrs. Porter, "of 48 Children, would be no disgrace to an English Mistress; and another Girl is conducting the First Girls' School in the district where she lives."

Pareychaley—The Committee appropriated to Mrs. Abba' use a proportion of the money entrusted to them by a benevolent friend; and, according to his request, four Schools, distinguished as Mary's, Esther's, Josephine's, and Thomasine's, have been commenced, with a fifth, supported from another source, at Palleykey.

Bangalore—To the Canarese Boarding School of 19 Girls, in connection with the London Missionary Society, a case of valuable work, worth 50*l.*, has been appropriated.

Cottayam—Miss Hansford continues at present to assist Mrs. Johnson in the charge of the School, in which about 80 Girls are receiving Christian Instruction.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

GOSPEL-PROPAGATION SOCIETY.

CALCUTTA.

BISHOP'S COLLEGE—1820—Wm. Kay, *Principal*: Samuel Slater, K. M. Banerjea, *Professors*—P. 124.

Bishop's College, Calcutta, continues in the same state of efficiency as was mentioned in the last Report, notwithstanding the prevalence of temporary sickness within its walls at the period of the last Annual Examination. [Report.

Calcutta: R. T. Blake, W. O'B. Smith: 4 *As.* 1 Church; 1 School. Communicants, 57: Baptized, 113; Catechumens, 13—*Howrah*: G. C. Mitter: 3 *As.* 2 Schools. Communicants, 23: Baptized, 143; Catechumens, 18 — *Tallygunge*: T. Babonau, C. T. Driberg: 34 *As.* 46 Villages; Churches, 2; Chapels, 4; Schools, 6. Communicants, 470: Baptized, 1033;

Catechumens, 607 — *Barripore*: 16 miles N of Calcutta: inhab. 6000: J. G. Driberg: 12 *As.* 1 Church; Chapels, 4; Schools, 3. Communicants, 225: Baptized, 506; Catechumens, 175—*Kharri*: H. T. Harrison; 6 *As.* Chapels, 3; Schools, 3. Communicants, 100: Baptized, 253; Catechumens, 75—*Mogra Hât* and *Dhangatta*: Juddonath Ghose: 11 *As.* 1 Church; 4 Chapels; 3 Schools. Communicants, 249: Baptized, 780; Catechumens, 203—*Cawn-pore*: in the District 500,000 inhab.: Henry Sells: 3 *As.* 1 Church. Communicants, 11: Baptized, 27; Catechumens, 6—*Meerpore*: 3 *As.* 1 Chapel; 1 School. Communicants, 41: Baptized, 115 — *Debrooghur*: in Siam: E. Higgs — *Delhi*: A. R. Hubbard, John

Gospel-Propagation Society—

Stuart Jackson. The Rev. W. H. Perkins is on furlough—Pp. 124, 125.

Calcutta—Mr. Blake has been transferred from Cawnpore. Mr. Smith devotes much time to preaching to the Heathen, and to discussions with the Mahomedans. A new Preaching Chapel has just been erected at the expense of the Local Association.

Howrah—This Mission includes Sulkea, Bali, Durgapur, and Boishkotty. In order to make the Catechists as efficient as possible in the performance of their work, the Missionary holds Meetings periodically for prayer and study. "In these Meetings the Missionary and his Assistants have read, in the Old Testament, Jonah, Amos, Hosea, and the greater part of Isaiah; and in the New Testament, the Epistles to the Thessalonians, Galatians, and part of that to the Romans. They have also read a great part of the Prayer-book, of Bishop Wilson's Evidences of Christianity, Outlines of the Evidences, published at Cottayam, and have now begun Bishop Butler's Analogy."

Tallygunge—The converts, although of the poorest class, have given some evidence of their willingness to make a pecuniary sacrifice for the supply of their spiritual need.

Barripore—The Rev. C. E. Driberg finds that the duty of a Parish Priest among the converts employs nearly his whole time and strength, to the almost total omission of Missionary or aggressive measures.

Bosor and Kharri—These two Stations are both situated at the edge of the Sunderbunds, and are about fifteen miles apart. Their great distance from the only spot where the Missionary can live with safety makes the duty of superintending them very arduous; and the nature of the work is such as to prevent Mr. Harrison from engaging in any very extensive Missionary Operations. He gives an unfavourable report of many of his people, who appear to be slow in learning the Christian duties of mutual love and forbearance.

Meerpur—Professor Banerjea says, "I was very much pleased with the village. There was a great deal of intellectual and spiritual activity among the rural people. It was a great satisfaction to me to observe, that, at what I may call a small

expense on the part of the Society, much good was being achieved under God's blessing."

Cawnpore—The Society has reason to hope that the Rev. H. Sells has met with much success in his attempts to revive and extend this Mission. The Female Orphan Asylum has been dissolved. It was originally commenced for the education of more than a hundred girls, most of whom are grown up and are married, and twelve who remained have been transferred to the Mission of the Church Missionary Society at Agra. The Male Orphan Asylum is still carried on. The Mission School occupied much of the Missionaries' time during last year. On October 2, Mr. Sells and Mr. Haycock commenced a Missionary Tour, preaching in all the villages around Cawnpore, and returned to Cawnpore on Christmas-eve.

Delhi—The Missionaries arrived at their post on February 11, after making a short stay at the Colleges at Calcutta and Benares. They found at Delhi the nucleus of a Mission, consisting of about a score of Native Christians, who are assembled every Sunday in the Station Church by a Teacher in the Government College.

Assam—The Rev. E. Higgs devotes a considerable portion of his time, with some small assistance from the Society, to efforts for reclaiming the wild tribes of that country. He has established a Mission School, consisting at present of twenty-one boys, under Sindoo Ram Doss, an Assamese Convert. [Report.

MADRAS.

Madras, or Vepery District, with St. Thomé: and Out-Stations—1727—A. R. Symonds, *Principal* of Vepery Institution, Thomas Brotherton, on furlough, J. Guest: 3 *Country-born Cat.*; 11 *Nat. Cat.* Communicants, 130. Baptized: Men, 161; Women, 249; Children, 283—Schools, 5: Boys, 97; Girls, 115—*Chindadripettah*: 2 *Nat. Cat.*; 2 *School Teachers*. Baptized: Men, 33; Women, 64; Children, 53—Schools, 2: Boys, 89—*Poonamallee, Tripasore*, and *Vullaveram*: W. Howell: 1 *Country-born Cat.*: 3 *Nat. Cat.* Baptized: Men, 70; Women, 158; Children, 140—Schools, 3: Boys, 53; Girls, 13. TANJORE: 1766:

G. U. Pope, T. P. Adolphus : 3 *Nat. Cat.*; 10 *School Teachers*. Communicants, 192. Baptized : Men, 177; Women, 257; Children, 293. Schools, 8 : Boys, 195; Girls, 81. *Canangoody* : C. Hubbard, P. Methusaleh : 4 *Nat. Cat.*; 9 *School Teachers*. Communicants, 464. Baptized : Men, 137; Women, 158; Children, 233—Schools, 11 : Boys, 164; Girls, 29—*Vediarpooram* : H. Bower : 2 *Country-born Cat.*; 13 *Nat. Cat.*; Communicants, 297. Baptized : Men, 184; Women, 177; Children, 259—Schools, 3 : Boys, 203; Girls, 6—*Boodaloor* : 1 *Country-born Cat.*; 5 *Nat. Cat.* Communicants, 36. Baptized : Men, 44; Women, 48; Children, 76—Schools, 8 : Boys, 132; Girls, 5—*Aneycadoo* : W. L. Coombs : 5 *Nat. Cat.*; 1 *School Teacher*. Communicants, 94. Baptized : Men, 73; Women, 90; Children, 189—Schools, 3 : Boys, 67; Girls, 20—*Combacorum, Nangoor, and Negapatam* : S. A. Godfrey, J. A. Regel, A. Johnson : 1 *Country-born Cat.*; 32 *Nat. Cat.* Communicants, 516. Baptized : Men, 397; Women, 478; Children, 739—Schools, 17 : Boys, 188; Girls, 42. **TINNEVELLY** : *Nazareth* : A. F. Cæmmerer : 30 *Nat. Cat.*; 1 *School Teacher*. Communicants, 342. Baptized : Men, 757; Women, 811; Children, 1120—Schools, 11 : Boys, 380; Girls, 269—*Moodaloor* : C. E. Kennett, J. F. Kearns : 22 *Nat. Cat.* Communicants, 136. Baptized : Men, 444; Women, 443; Children, 538—Schools, 10 : Boys, 219; Girls, 179—*Sawyerpooram* : H. C. Huxtable, D. Arulappen : 13 *Nat. Cat.*; 2 *School Teachers*. Communicants, 106. Baptized : Men, 127; Women, 142; Children, 289—Schools, 5 : Boys, 173; Girls, 38—*Edeiyenhoody* : R. Caldwell : 46 *Nat. Cat.*; 2 *School Teachers*.

March, 1855.

Communicants, 208. Baptized : Men, 440; Women, 467; Children, 637—Schools, 24 : Boys, 292; Girls, 195—*Christianagram* : J. K. Best : 11 *Nat. Cat.*; 1 *School Teacher*. Communicants, 72. Baptized : Men, 275; Women, 275; Children, 476—Schools, 7 : Boys, 200; Girls, 76—*Puthookotei and Ramnad* : P. Jarbo : 2 *Country-born Cat.*; 22 *Nat. Cat.* Communicants, 68. Baptized : Men, 112; Women, 98; Children, 223—Schools, 9 : Boys, 101; Girls, 20—*Erungalore* : G. Y. Heyne, C. S. Kohlhoff, on furlough. Communicants, 355. 2 *School Teachers*; 27 *Nat. As*. Baptized : Men, 267; Women, 278; Children, 460—Schools, 18 : Boys, 293; Girls, 56—*Trichinopoly* : Richard V. Pope : 3 *Nat. Cat.*; 8 *Nat. As*. Communicants, 129. Baptized : Men, 99; Women, 149; Children, 106—Schools, 6 : Boys, 231; Girls, 67—*Madura and Dindigul* : W. Hickey, S. G. Coyle : 2 *Country-born Cat.*; 13 *Nat. Cat.* Communicants, 203. Baptized : Men, 225; Women, 254; Children, 356—Schools, 4 : Boys, 88; Girls, 27—*Cuddalore* : C. Franklin : 2 *Country-born Cat.*; 2 *Nat. Cat.* Communicants, 45. Baptized : Men, 46; Women, 123; Children, 53—Schools, 3 : Boys, 97; Girls, 10—*Secunderabad* : N. Parenjody : 8 *Nat. Cat.*; 1 *School Teacher*. Communicants, 55. Baptized : Men, 74; Women, 100; Children, 88—Schools, 7 : Boys, 221; Girls, 12—*Vellore and Chittoor* : A. R. C. Nailor : 2 *Nat. Cat.*; 2 *School Teachers*. Baptized : Men, 52; Women, 87; Children, 91—Schools, 2 : Boys, 57; Girls, 8—*Bangalore* : D. Savarimootoo : 7 *Country-born Cat.*; 1 *School Teacher*. Communicants, 60. Baptized : Men, 68; Women, 126; Children, 104—Schools, 7 : Boys, 82; Girls, 22. The Rev. P. Per-

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cival is not stationed—*Cuddapah*: J. Clay. The returns are imperfect, but there are reported in the Missions 185 Schools maintained by the Society, of which 22 are Boarding Schools, containing 3391 Boys and 1552 Girls, under Christian Instruction. The buildings, temporary and permanent, in the Missions are thus enumerated: Churches, 155; Clergymen's houses, 25; Catechists' houses, 171; School-rooms, 109—Pp. 125—128.

The Society has sent to Madras Mr. T. Suter, a Worsley Scholar, and B.A. of King's College, London, whose ordination is expected to take place speedily.

Vepery—The Missionary Seminary at Sullivan's Gardens continues in full efficiency. The Society has resolved to discontinue its support to the Vepery Grammar School, the period for which that support was originally granted having expired, and the School, though extremely well conducted, not being so available for directly Missionary purposes as to justify the continuance of the Society's allowance. The services of Mr. Wright, the Master, and of his Assistant, Mr. Naah, will not be lost to India.

Cuddapah—The Society has extended its Missionary Operations in this Diocese by making a special grant, for a limited period, for the support of one or more Clergymen at Cuddapah, where the nucleus of a Native Congregation has already been formed by the zeal and diligence of an English Chaplain, the Rev. U. Davies.

Christianagram—Since the return of the Rev. J. K. Best from England this Mission has exhibited favourable signs of progress. The Natives contribute with increasing willingness to the funds for building Churches and providing religious books. Mr. Best, finding it difficult to retain the children in School beyond the age of ten or twelve, has recently organized a Night School.

Canendagoody—Reports have been received from the Rev. C. Hubbard and the Rev. Parenjody Methuselah. Mr. Hubbard describes two interesting cases of the repentance of apostate Christians, who had originally been put out of communion for marrying their daughters to heathens. Mr. Methuselah appears to have entered on his work at Canendagoody with much zeal.

Vediarpuram—Mr. Bower mentions, "a steady increase in the number of the Scholars in the Seminary, and in the progress they have made. In the beginning of 1853 the number was 38; about the end it increased to 50. During the year four young men have been sent out in Mission, and two young men in secular situations."

Combaconum—In this extensive Mission there are twelve Schools.

Nazareth—In this Mission, the most extensive in the Tinnevely Circle, 169 candidates were confirmed by the Bishop on August 1, 1853. His Lordship writes—"In the Rev. A. F. Cæmmerer's district alone I found not less than 700 scholars, children and adults, receiving two hours' scriptural instruction in the interval of the Sabbath Services."

Edeyengoody—The Rev. R. Caldwell, in consequence of the repeated failure of his health, was obliged, in December 1853, to relinquish his Mission for a season and return to England. In his report Mr. Caldwell testifies to "a considerable amount of real spiritual progress" among his converts. There has been a succession of "movements of Heathens toward Christianity," and in eighteen months more than 600 converts from heathenism were received. On one occasion 64 adults were baptized in one day, and 92 new communicants were admitted to holy communion within the eighteen months. An increase took place in the number of school-children from 532 to 870, and this concurrently with a saving of expense to the amount of about 30l. per annum on account of Schools and Native Agency. The contributions of Native Christians to various religious and charitable objects amounted to nearly 150l.

Moodaloor—The Rev. C. E. Kennet speaks hopefully of the general progress of his people. This is the oldest Mission in Tinnevely, having existed as a Mission for more than fifty years, and the most compact: consequently the work is mainly pastoral, and not aggressive, and Mr. Kennet writes—"In the event of a Native Ministry being established, as I trust it will soon be, a Station like Moodaloor will be the fittest place for a Native Pastor." At Moodaloor the attendance averages on Sunday between 500 and 600, on weekdays between 80 and 100.

Sawyerpooram—There are few parishes in England which could shew in

actual operation a system so efficacious, so penetrating, and so well adapted in its details to the order of the Church.

Madura—This Mission was begun by occasional visits from the Danish Missionaries as early as 1785; but being committed, for the most part, to the care of incompetent Native Assistants, it maintained only a precarious existence until 1834, when, chiefly in consequence of the efforts of the Rev. D. Schreyvogel, it was placed, together with Dindigul, under the regular pastoral superintendence of Messrs. Thomson and Hickey. A new field has since been added to this Mission, namely, the Pulney Hills. This latter district, peculiarly interesting from the circumstance of its being peopled by an aboriginal race, is placed under a Catechist, Mr. S. G. Coyle, who "for six years, with a self-denying and contented mind, has lived here in a mud cottage, giving himself up wholly to his arduous work, and the blessing of God has emi-

nently attended his labours." Mr. Coyle has been recently admitted to Deacons' Orders. The Chapel Schoolroom on the Pulney Hills accommodates about 200 persons.

Chittoor and Vellore—The Rev. A. R. C. Nailor entered on the work on the 30th of July 1853, and with some difficulty got together a congregation of 60 Native Christians at Chittoor. They have since increased to 93, but, in Mr. Nailor's opinion, are not of a very hopeful character. He has established a Vernacular Day School, which is already attended by 52 children.

Secunderabad—The Rev. N. Parenjody continues his labours, assisted by a Native Catechist, T. S. Pillay, and eight Native Teachers. The Mission Church is finished, and Divine Service is now celebrated in it twice on Sunday. Mr. Parenjody also officiates on Thursdays at a Church in Hyderabad. [Report.]

BAPTIST MISSIONARY SOCIETY.

Calcutta—1801—James Thomas: C. C. Aratoon; Shujaat Ali and 2 other *Nat. Preachers*. Communicants: European, 220—Schools, 2: Scholars, 100—*Entally*—1838—Gulzah Shah; 5 *Nat. Preachers*. Communicants, 83—Schools, 3: Scholars, 126. *Howrah and Salkiya*—1818—Thomas Morgan: 1 *Nat. As.* Communicants, 19—Schools: Day, 2; Scholars, 100; Sunday, 1; Scholars, 50. Distributed Scriptures, 4000. *Narsingdarchoke*—1824—with 5 Out-Stations: C. B. Lewis, W. Thomas: 5 *Nat. As.* Communicants, 42—Schools, 1: Scholars, 20. *Luckyantipore*—1833—J. Wenger: F. De Monte; 4 *Nat. As.* Communicants, 64. School, 1: Scholars, 30. *Kharee*: J. Wenger: Jacob Mandal; 1 *Nat. As.* Communicants, 57—Scholars, 45. *Maylayapore*, 20 miles south of Calcutta—1845—J. Wenger: 2 *Nat. As.* Communicants, 11—Scholars, 40. *Dum Dum*: C. B. Lewis: 2 *Nat. As.* Communicants, 16 European. *Bishtapore*: 16 miles from Calcutta: 2 *Nat. As.* Scholars, 50.

Mr. G. Pearce has come on a visit to England—Pp. 128—132

Calcutta—As in former years, this work has been actively carried on. This past year has been less favourable to the free proclamation of the Gospel in the streets of Calcutta than former years have been. Owing to the determination of the police to suffer no gatherings of people in the public thoroughfares, some places where the Gospel was regularly preached formerly have of necessity been partially abandoned. Besides this, one whose name appeared in the last Report has withdrawn from the Baptist Denomination and connected himself with the Propagation Society; and another, having suffered much domestic affliction, was permitted to take his family and remove for a season to a station at a distance from Calcutta, where it is believed he is actively engaged in preaching the Gospel. Notwithstanding these disadvantages, preaching has been constantly carried on in the city and suburbs. Congregations have been gathered in places where the police could offer no interference, and the word preached has been listened to with much attention, though satisfactory fruits have not appeared.

Mr. Aratoon is still able to render efficient service in this department, though frequently interrupted by painful bodily infirmities. Mr. De Monte, in his monthly

Baptist Missionary Society—sojournings in Calcutta, Mr. W. Thomas, of Narsingdarchoke, together with some other friends and the Native Preachers, have been unremitting in their efforts to proclaim the Gospel.

Translations—Mr. Wenger has now commenced the Psalms, of which the first ten are in type.

In the *Sanscrit* version of the Old Testament little progress has been made. The Book of Job has been translated into Sanscrit verse of the *anushtup* metre, by Mr. Wenger, with his Native Assistants.

In *Bengali*, the pocket edition of the New Testament has been very nearly brought to the conclusion. A reprint of the Psalms is considerably advanced, as well as a large edition of the Gospel by John and of the Acts of the Apostles.

In *Hindi*, the revised edition of the Gospels and Acts in the Kaithi character has been completed by Mr. Leslie and Mr. Parsons, of Monghyr.

The *Hindustani* Testament, in the Roman character, made scarcely any progress during the past year.

The number of Scriptures issued from the Depository during the year has been 24,378.

The Benevolent Institution—It does not derive its support from the Baptist Mission, but has been, since it was opened in February 1810, under the superintendence of Baptist Missionaries. The number of children receiving instruction in the two departments has approached 350, of whom not quite one-fourth are girls.

The Christian Institution at Intally has been attended by about the same number of boys as in preceding years. Still the income available for it is inadequate, and the additional machinery necessary to its prosperity cannot be provided without increased resources.

The Native-Christian Boarding School for Boys has been carried on through the year, supported by special funds contributed by friends in England.

Howrah and Salkiya—Every Sabbath Day I have had two Services in English and two in Bengalee. One of the latter was sometimes taken by a Native Preacher sent from Calcutta. In the week there have been two Services, one in English and one in Bengalee. I have preached and distributed Scriptures and Tracts in and about Howrah, and visited a great many places in the Howrah, Hooghly,

and the Midnapore Districts. Some of the towns have a population of 10,000, and are twenty miles inland from the Rupaarayan. In the course of fourteen years I must have distributed many thousand Tracts and Scriptures among them.

Indigenous Schools are springing up in all directions. In some instances the Scriptures distributed by me last year are daily read in the Schools. In most Schools there is not a single book, and in others the Books read are of the most polluting character.

Through visiting large and remote towns, where Englishmen are seldom seen, I find it generally admitted that the rule of the Company is just and beneficent, and that Englishmen are brave and scientific; but, for various reasons, there is but little respect for the English Character.

[*Rev. T. Morgan.*]

It is not in my power to report any great success. As a demonstration in India we are dying out. There was a time when the Baptists stood prominently before the public; but for some time we have been disappearing, and we have none to supply the place of the wealthy and influential men who existed among us. It is therefore of some importance to keep our English Chapels open.

[*Rev. T. Morgan, June 1854.*]

Narsingdarchoke and *Bishopore* have not seen prosperity during the year. At Narsingdarchoke a spirit of discord has existed which I fear will result in evil. At Bishtopore the Native Preachers labour diligently.

[*Rev. C. B. Lewis.*]

Kharee—The whole population have again suffered severely. In February, cholera in its most virulent form broke out, and continued its ravages till toward the end of May. The Christian Population lost fewer members in proportion than the Hindus and Mahomedans, which, at the time, produced a great impression, which we would acknowledge with humble gratitude to God as an evidence of His faithfulness in hearing prayer, and His lovingkindness in blessing the use of medicine. This season of affliction was regarded as a loud call for prayer and humiliation, and for some time a daily Prayer Meeting was well attended, while on the Lord's Day several Hindus might be seen at the Chapel joining in Christian Worship.

About the same time the want of drinkable water was very severely felt, and for many weeks the tank situated on the Mission Premises was daily crowded by

the people of the surrounding hamlets coming with their cattle.

Eleven persons were admitted by baptism during or shortly after the visitation of cholera. The Day School for Boys has not prospered, and toward the end of the year was closed. A Day School for Girls was opened early in August, and has been in operation ever since. About thirty Girls attend it. [Rev. J. Wenger.

Malayapore—During the year a new Chapel was built, which also serves as a Schoolroom on week-days. The scattered nominal Christians connected with the Station have occasioned considerable trouble and anxiety to the Missionary. [Rev. J. Wenger.

Serampore—1799—recently added to the British Dominions—W. H. Denham, J. Robinson, J. Trafford: J. C. Fink; 4 *Nat. As.* Communicants, 140—Schools: Day, 3; Scholars, 600; Orphan Schools for Females, Children, 18. In the College, 20 Students, of whom 8 have left during the year—P. 129.

The year that has just closed has been one of many trials, but also of much mercy. Some of our dear friends, and particularly our youthful friends, have been called from us by death. Our Services, however, have been carried on uninterruptedly, as in former years. The Gospel has been preached in Serampore and the villages in the English and Bengalee Languages, and at Barrackpore in Urduo and Hindoo. Interesting cases have occurred at both Stations. Three young men from the College Classes have made a public profession of the Lord Jesus Christ. [Rev. W. H. Denham.

Institution—We have commenced the Session with several new students. Some of them appear to be young men of promise. The College has been repaired, and forms a singular contrast to the gloomy pile and the few lads I witnessed on my first visit. [Rev. J. Trafford.

Jessore: 65 miles N E of Serampore: 1800—with 8 Out-Stations—J. Parry, J. Sale: 11 *Nat. As.* Communicants, 210—Schools, 5: Scholars, 170: in the Boarding Schools, Boys 5, Girls 11—Pp. 129, 130.

With much anxiety, Mr. Sale has undertaken the charge of this important District and of the Churches scattered through

it. He has visited the Stations, and while he found much to give him grief, yet there are everywhere hopeful appearances, both of a revival of piety in the Churches and of the extension of the Gospel in the region. The people generally are anxious to hear the Word of God, and listen with pleasure to its promulgation. The Chapels greatly need repair. [Report.

Burishol: 140 miles E of Serampore—1828—10 Out-Stations, and 26 Sub-Stations: J. C. Page: 10 *Nat. As.* Communicants, 233—Schools, 13: Scholars, 215; in the Boarding School, 24 Girls—P. 130.

Four new Chapels have been finished. The merits of Christianity are daily better understood and more openly avowed, and occasionally we hear of scores of families about to join us in large bodies. We still urge on the adults at all the Stations to learn to read. Many of the men have attended Night Schools during the past year, and several of them have got on, and received a Hymn Book and Testament or Bible, as the reward of their perseverance.

The Women's Schools have been carried on up to the time of harvest, when all the hands in the family are required to labour harder than ever. They are being re-opened. Full 150 women read, or are learning in six Schools, and perhaps the attempt to teach mothers and wives among the poorest class in India, while it is almost original, has been followed by almost as much success as any other effort. Some of the women, I assure you, make good readers.

Outwa: 75 miles N N W of Calcutta—F. Supper—4 *Nat. As.* Communicants, 26—Scholars, 10 Girls. The Rev. W. Carey has departed this life—P. 130. [Rev. J. C. Page.

Mr. Supper removed from Bishtopore to take charge of this Station. He found the Church in a rather low state. [Report.

I am frequently going to the bazaar, and usually we have a good number of people, who listen for one or two hours with attention: the same is the case in the villages around us. There being many Brahmins, we have now and then some dispute; but it is not with the same bitterness against the Gospel as I have seen at many other places. [Rev. F. Supper.

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Soory: about 130 miles N N W of Calcutta—1805—J. Williamson: 4 *Nat. As.* Communicants, 41—Schools, 4; Scholars, 122; Boarders: 7 Boys, 2 Girls—Sunday, 1: Scholars, 10—P. 130.

During the past year our Church and Christian People generally have been at peace among themselves, and have doubly been edified by their regular attendance on the means of grace. We have also been favoured with more additions to our Church this year than for some time past. At the last public examination of our Schools, the higher classes gave much satisfaction by their ready and correct answers to the many questions put to them on the Gospels. A Hindoo Boy, or I should rather say a Christian Boy, who died a short time ago, appeared to be a believer in Christ. His faith seems to have been the result of reading the Scriptures, in which he took much delight.

[*Rev. J. Williamson.*]

Much eagerness is shewn by the people to obtain Books and Tracts from the Missionary when on his tours.

[*Report.*]

Dacca: 190 miles N E of Serampore—inhab. 300,000—1816—3 Out-Stations: R. Bion: 4 *Nat. As.* Communicants, 34—Girls, 11—P. 130.

The aged Missionary, Mr. Robinson, departed into rest on the 2d of September. "Though his last days," says Mr. Bion, "were very trying, yet he never uttered a doubt as to his safety. Most energetically he several times said, when asked, 'My hope is alone in Jesus.'"

During the year Mr. Bion has taken some very long journeys into the districts lying to the west and north of Dacca. In the course of them about 11,000 Tracts and 10,000 portions of the Word of God were distributed.

[*Report.*]

We have reason to hope for some great change in these parts of Bengal. The people at large are prepared by an invisible power for the reception of the everlasting Gospel. The truths of Christianity are widely spread. The Scriptures are read by many. The messenger of the Gospel is hailed as a messenger of peace. In many places the fetters of caste are giving way.

[*Rev. R. Bion.*]

Dinapore: inhab. 20,000: about 200 miles N of Calcutta—

1805—H. Smylie: 4 *Nat. As.* Communicants, 20—Schools: Day 2, Scholars 120; Sunday 1, Scholars 10—P. 131.

A Bengalee Tract on caste has been found of great service. Hindus of all ranks eagerly seek for a copy, although it uproots their system: even the haughty Mussulman admires and begs a copy.

[*Report.*]

Lately we have seen some interesting cases. A Brahmin lad, who had received a Gospel, called for another Book, because he had read the one he had received. I said, "Have you indeed read that Book?" As the best of all proofs, he immediately began to repeat it.

[*Rev. H. Smylie.*]

Monghyr: 250 miles N W of Calcutta—1816—J. Lawrence, J. Parsons: 4 *Nat. As.* Communicants, 72—Schools: Day 3, Scholars 120; Sunday 3, Scholars 30. Scriptures distributed 829; Tracts 1431—P. 131.

I am happy to say that the Members generally continue to walk in love one toward another, and to maintain a walk and conversation worthy of the Gospel. The stated services have been sustained without interruption, and our congregations have continued much the same as last year. The Native-Christian Congregation has somewhat improved. Among our European Friends there are some hopeful cases, and some things in the Native-Christian Community are encouraging. From among the Heathen I am sorry to say we have no new inquirers of whom we can hope favourably. The Gospel has been proclaimed in the town and district around, as in former years. Journeys of several weeks' duration have been made, to convey the Gospel to the surrounding villages, towns, and melas. Our Schools, I think, are in better order than at any previous time. The number of scholars has increased: they receive more Christian Teaching, and appear to manifest more interest in what they learn.

[*Rev. J. Lawrence.*]

Benares—1817—and *Chunar*: W. Smith, H. Heinig: 3 *Nat. Preachers*, and 7 other *Nat. As.* Communicants, 28—Schools, 4: Scholars: 258—Sunday Schools, 2: Scholars, 25—Scriptures distri-

buted 720, Tracts 650—Pp. 131, 132.

The Word of God, which is faithfully and without intermission preached, except by unavoidable circumstances, in various parts of this city and neighbouring villages, is for the most part well attended to by the people. This is often so striking, that it appears as if nothing but a cordial reception of the truth were wanting; yet the Lord allows us still to sow the seed of the Word of Life in hope, which we doubt not will spring up in a rich harvest at some future period. It often happens that persons who to all appearance would set a bright example to their relatives and neighbours are removed into the heavenly garner.

During the week the Native Christians all assemble for morning worship, when the Word of God is read and explained, after which every one goes to his respective duties. Every day from twelve till two Mr. Heinig superintends a Bible Class with the Native Christians. On Wednesday Afternoons we have Hindustani Service, and in the evening an English Prayer Meeting at the Sudder Bazaar. [Missionaries.]

Many melas or fairs have been visited during the year in the neighbourhood of Benares, where the blessed truths of the Gospel have been proclaimed to large numbers. [Missionaries.]

Agra—1811—J. Jackson: J. Harris, *As. Miss.* Communicants, Europeans, 71—Schools; Day 1, Pupils 125; Sunday 2, Pupils 32.

The Churches under my care have during the past year suffered much on account of the numerous removals. Many large families have left the Station, and among them some who have been through many years most useful and valuable members of our community. Neither of these Churches receives any pecuniary aid from the Society. [Rev. J. Jackson.]

Agra—Native Church—J. Makepeace. Communicants, 13—1 School; Girls 10. Mr. Makepeace has been obliged by ill-health to visit his native land. Rev. R. Williams, of Cawnpore, has taken charge of the Native Church during his absence.

Preaching to the Heathen has been carried on with regularity both in the city and villages to the south of Agra, and se-

veral inquirers have during the year visited the Mission, seeking to be more fully instructed in the doctrines of the Christian Religion. The Institution for the Education of Native Boys has been carried on with vigour, and much progress has been made by the upper classes. [Missionaries.]

Chitoura, Nistarpur, near Agra: J. Smith: 5 *Nat. Preachers*: 1 *Nat. As.* Communicants, 42—Schools: Day 5, Pupils 140; Sunday 2, Pupils 48—P. 132.

During the year the Mission has experienced much of mercy, and on many accounts we are constrained to raise our "Ebenezer." Hitherto the Lord hath helped us. Through the instrumentality of the weaving shop and the English looms our people have been provided for during a season of the greatest scarcity I have seen in India.

The Church is improved and consolidated, though not altered as to numbers. Cases for the exercise of discipline have been few, and we have had no exclusions. There are sixteen candidates for Baptism.

Public Services and Means of Grace have been frequent, and on the whole well attended.

The Christian Village of Nistarpur has increased considerably. It now contains forty families, or a population of 153, more by a quarter than last year; and had we been able to supply houses many others would have joined.

A library is in course of formation; and as soon as a new Chapel is completed we hope to turn the present building into a Reading-room, which will be a source of great improvement to the young people.

Preaching to the Heathen has been vigorously carried on by myself and five Native Assistants. [Rev. J. Smith.]

Muttra: 30 miles N E by N from Agra: inhab. 50,000—1842—T. Phillips: 1 *Nat. As. Miss.*; 2 *Nat. As.* Communicants 8—Scholars 62—Pp. 132, 133.

During the year preaching the Gospel to the Heathen has been carried on with a good deal of regularity and perseverance. The Rev. T. Phillips has been obliged through ill-health to retire for a season to his native land. Mr. Smith, of Chitoura, has taken temporary charge of the Station, and, with Rev. R. Williams, endeavours to spend a week per month in superintending and directing

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the Native Brethren, to whom is chiefly committed the labour of conducting the Mission until the arrival of another Missionary. The plan of visiting the whole of Muttra has been very nearly carried out. All the main streets have been preached in, advancing five shops every visit. In some places the opposition was of the most active kind, even to personal violence.

[*Rev. J. Smith.*]

The desire to learn to read in the vernacular is spreading over the country, and thus they will soon be able to profit by our books. At present rarely more than one man in a large village can read.

[*Rev. T. Phillips.*]

Cawnpore: R. Williams: 2 *Nat. As.* Communicants, 39—P. 133.

In October Mr. Williams moved to Agra. "I had thought," says Mr. Williams, "that my labours among the Natives at Cawnpore, for upwards of two years, were entirely useless or lost, as no visible fruit of them had appeared; but a few mornings ago, I was agreeably surprised to find that I had been mistaken, and that

(*The Survey will be continued at p. 161 of our Number for April.*)

at least one poor blind idolater had been brought to the knowledge of the truth through my humble instrumentality. The individual in question is a Brahmin, of some considerable ability, a good Sanscrit scholar. He came here from Cawnpore on purpose to see me, and to make known to me the change which had taken place in him."

[*Report.*]

Poonah: 1853: H. P. Cassidy. A commencement of a Mission has been made at this place. The expenses have been defrayed by friends in India, who also paid the expenses of the Missionary to India. Mr. Cassidy proposed a plan for a farm, with the intention of teaching the Natives the art of cultivation. The Committee, however, did not consider themselves justified in making the outlay. In a Letter, written in August 1854, Mr. Cassidy concurs with the Committee in the justness of their objections. He has issued an appeal for funds to build a Chapel.

Biography.

NOTICE OF THE DEATH OF DR. VIDAL, THE FIRST BISHOP OF SIERRA LEONE.

WITHIN the last few days the painful tidings have reached us of the death of the Right Rev. Dr. Vidal, the first Bishop of Sierra Leone. The Church Missionary Society has given the following notice of the Bishop.

The sad tidings of the death of the bishop have reached us—an unexpected and afflictive stroke. He had just completed his visitation of the Yoruba Mission, to the great encouragement of the Missionaries and the edification of the native flocks, and, embarking at Lagos, apparently in perfect health, was on his return to the Sierra-Leone Colony. On board ship he was attacked, December 18, by fever, and died on the 24th, when about two days distant from the Sierra-Leone coast. His remains were interred at Freetown on the 26th, the funeral being attended by a large concourse of people, Christians of Europe and

Africa, who united in thus expressing their respect for the memory of one whose character had recommended itself to them by its Christian simplicity and devotedness, and their deep sense of the loss they have sustained. The grave has thus closed on the remains of the first Bishop of Sierra Leone. His episcopate was a brief one. We, in our short-sightedness, had ventured to entertain the hope that it might be long, sufficiently so, at least, as to afford opportunity for the consolidation of the Sierra Leone church, the blending together of its infantile materials, the increase and settlement of the native pastorate, the development of the

self-supporting principle, and the setting in order of the things that are wanting. But it hath pleased the Sovereign Disposer of all things to order it otherwise, and the brevity of his episcopate has precluded his giving practical issue to all that he had purposed in his heart. His Christian simplicity and spiritual tone, his meekness and firmness, his philological acquirements of no ordinary stamp, with many other points of excellence and value, peculiarly fitted him for the important and responsible office which he had been called upon to administrate. But the Lord has taught us ano-

ther lesson as to the uncertainty of human instruments. He who prepares them can at any moment dispense with them, and raise up others in their stead. He is the same, and will carry on His own work by means unlikely to our perception. He can cause the mantle of him who has been transferred to fall, with nothing of diminished power, on some other who shall arise to carry forward, in the same spirit of faith and holy energy, the objects of his predecessor. Let all Christians unite in earnest prayer that it may be so in this present instance.

OBITUARY NOTICES OF NATIVE CONVERTS,

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S MISSION IN SIERRA LEONE.

THE Native Missionary, the Rev. T. Maxwell, reports a few particulars of two communicants, who have lately departed in the faith of Christ.

During the half-year, and within a month, two communicants were removed by death, James Wilhelm and Martha Pope.

James Wilhelm died after severe sufferings, which lasted twenty days. I visited him during his illness, and found him in an humble state of mind. It may be said of him that he has rested in the Lord. Wilhelm had, however, his failings. These he deeply lamented in his few last hours; said they always occasioned him grief; confessed himself to be a guilty sinner, and that his hope was only in the mercy of God through Christ.

Wilhelm was a regular attendant on the means of grace. For some reason or other he had been suspended from the church several years ago. Since then he often applied for admission, but was refused. After his return from England, in 1850, he became deeply serious about his salvation. He applied to me several times for admission to the church, but I objected receiving him, as my predecessor had done. However, upon further reflection, I admitted him on trial. He met with my people in class, but never communicated until he gave up the employment of rum-selling. This was, no doubt, a sacrifice which he felt, and which exceedingly affected his circumstances. It was a great drawback to his worldly success, but he

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was never known to regret it. He was sincere, was always punctual on the means of grace, and was never absent from church or class, except prevented by sickness. In his illness he betrayed no anxiety about his large and numerous family, but seemed to commit them to the care of Him who has promised to be a husband to the widow, and a father to the fatherless.

Martha Pope, eldest daughter of my schoolmistress, was taken ill on the 10th of January, and died on the 23d of the same month. She was of the age of twenty years; was a quiet, steady, and pious young person, the favourite of her companions and those above her age, as well as of her dear parents and sisters. She manifested a happy state of mind in her illness, and was fond of reading her Bible, which she found to be a source of comfort to her, or some other religious book. When I last saw her, she was very weak, appeared restless, and evidently in great pain: she spoke little, but her hope was fixed in Jesus. She said she "looked to Christ alone: it is He that has afflicted me, and His will must be done." She was humble and resigned. When I was about leaving her I shook her hand, and repeated, "May the Lord be with you!" She answered, "I hope so." "Yes," said I, "He will be with you, for He has promised it." On

the 23d of January, while on my way to see her, tidings reached me of her death. Heaviness instantly seized my heart, and I could not help shedding a tear. On the following day I buried her remains. The funeral was large, solemn, and well ordered. Her loss is deeply felt by her relatives. She was a constant attendant at the Sabbath-school, and on every appointed means of grace. It is remarkable that Martha

Pope never entertained the slightest idea of recovery, even in the very early stage of her illness. A few weeks before she was taken ill, her mind became unusually impressed with the subject of death. Her prayers were chiefly on death, and her conversations accordingly took a solemn tone. She has exchanged this world of suffering for a happy one.

The Rev. H. Rhodes reports:—

Feb. 8—This day one of my communicants has been removed by death from a world of sin and misery to that above, where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." His illness was what is generally called "sleepy dropsy." For more than a month past I have had but little hope of his recovery; and last Sunday it became evident that his race was nearly run. He was more sensible than I had seen him on two former visits, which was the more satisfactory, as it afforded me a better opportunity of ascertaining the state of his mind. He appeared quite composed, waiting patiently his approaching dissolution. I asked him if he still trusted in Jesus. He answered "Yes." After asking

a few other questions, to which he replied with difficulty, I observed that it was Sunday; that for many Sundays past he had been prevented joining with us in the worship of the sanctuary; that before the next Sabbath he would probably be enjoying a Sabbath in the New Jerusalem above, where he would join the heavenly host in singing praises to the Lamb that was slain for ever and ever. He mildly answered, "Yes." I read and prayed, commending him to the love and mercy of our blessed Lord and Saviour. He was one of my most consistent members; thoughtful and intelligent; appeared to take much delight in reading his Bible; and, except in case of sickness, his place in church was seldom empty.

Proceedings and Intelligence.

Western Africa.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

WE regret to state that only the first six months of the year ending September 30, 1854, will come under review, the despatches detailing the events of the latter half of the above period having been lost on board the "Forerunner" steampacket.

General Review.

In reviewing the details of the Sierra-Leone Mission, it is in the highest degree encouraging, and a cause of much thankfulness to God, that we are enabled to perceive the continued action of that spiritual influence and power which connects itself with the faithful preaching of the Gospel, and from

whence originates all true improvement in man, whether in his individual or collective aspect. To this Sierra Leone owes every feature of real progress and increasing prosperity. If, on comparing its present state with that which had place some twenty-five years back, the evidences of improvement are marked and decisive, that improvement must be ascribed to the beneficial action of the Gospel of Christ, faithfully and simply preached and taught, so as to come home to the hearts and consciences of men in the lowest state of moral and physical depression. The liberated Africans, when brought under the sound of the Gospel, might with justice have been classified as the refuse of the population of the most degraded

continent of our world. They were the "servants of servants." They had passed through an ordeal the most fearful which the avaricious cruelty of man ever devised for the degradation of his fellow-man—that of the slave-traffic. They had come through it with life, and no more. Nothing beside the Gospel could have raised them; but it has done so, and has thus vindicated its claim to be recognised as the true instrument of human amelioration, which it is the wisdom of rulers and statesmen to employ, and their folly to disregard. The Gospel commenced its work by laying hold on individual hearts and consciences, by the improvement of individual character and habits. The Christian element thus raised up wrought beneficially on the mass; and numbers, who participated not in the spiritual influence, had reflected upon them a very considerable measure of temporal improvement, and the colony has progressed, and continues so to do.

In reviewing, therefore, the various documents which lie before us in connection with this Mission field, it will be found that this powerful spiritual influence of which we speak is still at work; that the Gospel continues to be preached; and that the Spirit of the living God, the breath from the four winds, continues to breathe on the dry bones, that they may live. Its workings may be traced in the minute details embodied in the journals of the Missionaries and catechists; in the simple expressions of some poor African just awakened to a sense of spiritual need; in the brief prayers and broken confessions of faith which are heard from the feeble lips of some dying African Christian—just those very details which, in the estimation of many, are minute and in-

significant, but which ought never to be despised, because they are the pulsations of that Christian life, on the continued action of which all future improvement must be dependent.

Concurrently with this may be traced the development of Christian education throughout the colony; our Fourah-Bay institution and grammar-school, Freetown, continuing to send forth valuable helps to the various departments of Missionary work. The native-Christian agency—ordained ministers, catechists, and others—will be found to be rising more and more decidedly to a position of acknowledged usefulness; its value and fitness for spiritual work being legible in the fact, that many of the lesser stations, for which European Missionaries were formerly thought indispensable, are now placed under the superintendence of native catechists, and that without any diminution of favourable results. The native flocks are also becoming sensible of the duty and propriety of contributing to the maintenance of their own pastors, the repairs of their own churches, and the support of their schools; and various facts, which appear here and there throughout the journals of the Missionaries, indicate a growing healthfulness of tone and feeling on this important subject. Much, indeed, remains to be done—much that is amiss to be remedied, and much that is defective supplied; but who that remembers the past can feel discouragement as to the future?

EDUCATIONAL INSTITUTIONS.

Under this head we class the three principal ones, the Fourah-Bay institution, the grammar-school, and the female institution, Freetown; also the normal-school, Kisseey, and the school at Charlotte for liberated-African girls; besides

the various village-schools which we cannot particularly specify.

Fourah-Bay Institution.

The working staff of this institution is in every respect effective; the principal, the Rev. E. Jones, being charged with its general superintendence; the Rev. G. Nicol affording instruction in mathematics, algebra, and other branches of science; and the Rev. C. Reichardt in the Hebrew and Arabic languages. The institution suffers from an inadequate supply of the precise material on which, through its various instrumentalities, it is designed to operate. It is designed as a training-place for Missionary agents and helpers; and for spiritual work there must be spiritual men. Decided piety, therefore, is an essential qualification in candidates for admission to this institution. But combined with this grand preliminary there must be a fair average of natural ability, and powers of mind sufficient to take in and receive benefit from the instruction that is afforded. It would appear, from the reports of the Missionaries, that there is no lack of either of these qualifications separately, but that the difficulty is to find them in combination. We now present extracts from the principal's

Report for the half-year ending April 17, 1851.

The close of a term, bringing with it, as it necessarily does, a review of the past, while it supplies ample matter for humiliation and regret in regard to our shortcomings and negligences, affords, on the other hand, abundant cause for praise and thanksgiving when we look off from ourselves up to Him who hath led us thus far on our way.

The number of students at the commencement of the term was fifteen, subsequently reduced to fourteen by the appointment of William Anthony to the office of printer to the Mission. There has been no accession to our numbers since.

The first class, as in my last report,

consists of three students. Their connection with the institution will expire at the close of the year. Two of them are young men of especial promise, and have made greater progress in their studies than any whom I have yet had under my care. During the half-year they have studied the first three centuries of Mosheim's Church History, Plato's Apology of Socrates in the original, half the first book of the *Æneid*, and Cornelius Nepos, from the life of Thrasylbulus to the end of the work. In Hebrew they have read with Mr. Reichardt the Book of Canticles and nine chapters of Ecclesiastes. Under the same teacher they have been enabled to give a little attention to Arabic. Their progress has been greatly retarded by the long and severe illness with which Mr. Reichardt has been afflicted, and which for three months entirely incapacitated him from all duty.

The second class, consisting of four students, have read in the Greek Testament from the twelfth chapter of St. John to the end, and the whole of St. Matthew's Gospel. With Mr. Reichardt they have continued the study of the grammar, and have read four chapters of the Book of Ruth. Under Mr. Nicol they have studied the third and fourth Books of Euclid, and have made some progress in Hann's Elements of Trigonometry. The third Greek class contains two students, who have finished the *Delectus*, and have read the first five chapters of Xenophon's *Anabasis*. They are also members of the mathematical classes of Mr. Nicol.

The remaining students, six in number, have been pursuing English studies: they are all admitted for a limited time, and with no intention that they should pass through the regular course of studies prescribed for those who take up Greek and Hebrew.

The difficulty of getting a supply of students possessed of the requisite qualifications still continues, and calls for increased prayer that the Lord might raise up labourers suited to the work. There is no lack of piety on the one hand, nor of capacity for learning; but there is unhappily a great want of young men in whom the two qualities shall be found combined—the union of godly simplicity and mental ability.

Of the conduct of the students generally I feel constrained to make a most

favourable report. They take great interest in all that concerns the institution, and, I trust, are growing in grace and in qualifications for usefulness.

The Grammar-school.

This seminary is designed to promote the general interests of Christian education in the colony, without any exclusive reference to Missionary employment. It is open to all candidates of respectable character and fair average capacity. The instruction given is adapted not only to promote their mental improvement, but to awaken the previously careless and unconcerned to a due sense of the importance of spiritual religion, and care for their souls.

Since the death of the late lamented principal, the Rev. Thomas Peyton, the school has been worked with much ability and diligence by the native tutor, Mr. James Quaker, under the general superintendence of the Rev. E. Jones, who has furnished the following

Report for the half-year ending March 31, 1854.

At the commencement of the half-year there were sixty-three pupils in connection with us. This number has been greatly diminished. The fourteen liberated African boys have all been sent away: eight are in the normal-school; four in service in Her Majesty's navy as apprentices; one is engaged at the Mission Press; and one is maintaining himself. The three Gallinas youths, who have been supported by the Colonial Government, had leave in December to visit their friends, and it is uncertain whether they will return. I have therefore regarded them as having left the school. In addition to these, one paying pupil has gone to England for education, one has been appointed to labour in the Mission as an assistant-schoolmaster, and the others are variously engaged; thus making a total of twenty-six who are no longer connected with us. On the other hand, there have been eight admissions, of which three are from Fernando Po. I am in daily expectation of receiving still further additions from that island.

The whole number of students now at the grammar-school is forty-five.

On the 1st of December Mr. Carrol was made an assistant-teacher, in the room of Mr. Davies, who is now in the command of a coasting-vessel. Mr. Carrol was formerly a monitor under Mr. Peyton. The finances of the school are in a flourishing state.

Without a resident head, the grammar-school cannot be expected to attain that full measure of prosperity it deserves; and I trust the Parent Committee will bear this in mind. If I may be allowed to give my opinion as to the kind of man wanted as the principal, I should say he ought to be one who is a master of all the branches of a thorough English education, of robust health and spirits, such an one as the Training Colleges of Highbury and Cheltenham, &c., might well be expected to produce. Such a man, coming to us in the mind and temper of Christ, would, in our present circumstances, be worth more than any mere University scholar who would be likely to come out, and who would possibly be tempted to look upon his abode here as a stepping-stone to something better somewhere else.

We have much satisfaction in being enabled to state that a Missionary, in the judgment of the Committee suitable for this important office, has been appointed to it, and will shortly proceed to Sierra Leone.

Report of the Native Tutor for the same period.

Mr. Quaker's report enters more into details.

The school is divided into four main classes. The first Greek class contains two pupils, who have read the *Analecta Minora* as far as to the end of the eighth chapter of Lucian's dialogues. These two pupils have also read in Latin Cornelius Nepos to the end of Dion.

The second Greek class consists of five, who are still in the grammar, but will shortly take up the *Delectus*. These, together with two others, have read the first twenty-five pages of the Latin *Delectus*. They have acquired, in mathematics, two books of Euclid, and simple equations in algebra, besides a host of English studies, such as Scripture history, English grammar and composition, geography, arithmetic, mensuration, Brewer's Guide to Science, Barth's General History, Theoretical Music, &c.,

which are more or less pursued by all the classes. During the term, lessons have been given on objects, and lectures delivered on the properties of matter, and the labours of missionaries.

The Juvenile Missionary Association has continued. Some of the pupils who have left the school are still members of it. The present amount of collections and subscriptions is between eighty and ninety shillings.

We celebrated the ninth anniversary of the school on Monday last, the 27th instant; and although every "heart did rejoice, and every tongue was glad," on that day, yet the pupils could not but allude to the absence of Mr. Peyton, who used to identify himself with them on such occasions, and enter heart and soul into all their amusements.

The Female Institution.

It is unnecessary to enlarge on the necessity of such an institution. A due proportion must be sustained in the intellectual development of the sexes; otherwise, if education progress in one, while it remains neglected in the other, a disparity arises which must be prejudicial to the future happiness and welfare of the young people, and the general improvement of the colony.

Since the return of Miss Sass to Europe the institution has been under the superintendence of the Rev. E. and Mrs. Dicker, assisted by Miss Wilkinson.

*Report of the Rev. E. Dicker for the year ending
March 30, 1854.*

During the past year the institution has progressed in point of numbers, both in day-scholars and boarders. At the end of the March quarter there were eleven day-scholars, three parlour-boarders, and one second-rate boarder from Fernando Po; to which were added, a few days after, two others from the same place, besides the foundation-scholars supported by the Society, nine in number at the above date. The year was commenced with seven day-scholars, one parlour-boarder, and the foundation-girls. Most of the present pupils are new.

The pupils from Fernando Po have been quite an encouraging testimony to the importance of maintaining a really good school for females in the colony of

Sierra Leone. These pupils are the fruits of Mr. Jones's visit down the coast, and prove the necessity of such an institution as ours.

Each class of pupils has decidedly progressed in nearly all the subjects which form the routine of instruction pursued in the school. The elder classes have advanced in arithmetic several rules: the highest are doing rule of three, the lowest the compound rules preceding reduction. Some advances have been made in mental arithmetic. Great pains have been taken to make the rules thoroughly understood, as well as the mere working by rote. In writing the progress has been very marked. Grammar is a considerable branch of study: the elder classes have been taken through Murray's Grammar, and are engaged in parsing, diligently quoting each rule of syntax, and noting each point in the etymology of the words. The lower classes are steadily acquiring the elements of grammar, and committing to memory the necessary definitions, with explanations by the teacher. In composition there has been much that is promising; but it is, nevertheless, the great difficulty of the pupils. In geography, many of the pupils of the elder classes shew a very fair acquaintance with the position of places, &c., coupled with some advances in physical geography. The lower classes are engaged in learning Chambers' Geographical Primer. The Holy Scriptures are read and explained daily in a class of the whole school, with which the duties of each day are commenced. Some historical books have been read, and diligently compared with other parts of holy writ, and explained, with a view of blending edification with instruction. History, object lessons, reading, and vocal music, have been pursued with tolerable success. In needlework, both plain and ornamental, the proficiency attained is highly creditable both to the teachers and the taught. Classes for special religious instruction are regularly carried on among the pupils, and a Missionary spirit has been maintained by reading the published sources of information, prayer-meetings, and taking advantage of any opportunities which occur to instil a devotion to the cause of Missions; and occasionally a very pleasing response has been made by individuals.

During the past year there have been two private examinations in writing by

myself, and one public examination by the bishop in November last, when he expressed his satisfaction at the manner in which the pupils acquitted themselves. The bishop and Mrs. Vidal have several times visited the institution during school-hours, questioned the pupils, and frequently addressed them in an affectionate manner, much to the encouragement of the children, who were always pleased at seeing them enter the school-room.

In November last four of the foundation-pupils were confirmed, after a long period of preparation. It was a season of much promise. In the private interviews I had with these pupils much feeling was manifested, especially when pressed with questions as to their hope of being able to bear a faithful witness for Christ in a world which would ridicule them, and with respect to their devotedness to Missionary labour.

FREETOWN.

PADEMBA-ROAD CONGREGATION.

Changes in the superintendence.

Since the departure of the Rev. J. Beale from the colony, in April 1853, on a visit to Europe, there have been several changes in the pastoral superintendence of this congregation. The Rev. W. Young, on his admission to Deacons' orders by the Bishop of Sierra Leone, was appointed to the charge of it. On his removal to Kiseey, in Dec. 1853, it was transferred to the care of the Rev. E. Dicker, a few extracts from whose journal embody all the information in our power to present to our readers.

Dec. 22, 1853—Again put in full charge of Pademba-Road station, in consequence of Mr. Young's removal to Kiseey, to succeed Mr. Schmid. Pademba is an anxious charge for a non-resident, from its wide extent and the character of the people there, of whom many are heathen, and a larger number Mahomedan. I undertook it with much diffidence.

An old Communicant.

March 7, 1854—While visiting in Pademba-Road district, I called on an interesting old communicant, a Cameroon woman. She was old and decrepit, but I succeeded in holding a conversation with her through her son. She told me a little of her history. When first sold into slavery she

had actually been kidnapped by her own country-people, while working on her farm, some of whom, seeing that no one was near, seized and sold her. At the time she had a husband and two or three children. After being repeatedly sold, mostly for salt, she was brought down to the coast, and shipped off, but in a few days was captured by an English cruiser. She seemed to have much satisfaction in telling me it was "all for good: she brought to learn Christ: she bless God."

Visit to an outlying portion of the congregation.

March 9, 1854—After taking a long circuit to find the place where some of our congregation, called "Magazine people," had located themselves, I found them at the extreme end of the new wing of Freetown, just laid out under the Wilberforce hills.

These people had occupied some ground near the powder-magazine, to which they had no right, and had therefore to leave it. The place they now occupy is at present rather rough, and had to approach, but promises soon to be well occupied; and already a large number of families have built their huts on it. The object of my visit was to establish a cottage lecture once a week in one of their houses.

One of the Magazine people, a communicant, offered me his house. About a dozen men and women came together, and expressed their satisfaction at my coming for that purpose, and said they should be glad to see me. I then addressed them on the twenty-third Psalm, pointing to Jesus as our Good Shepherd, and afterwards arranged to come every Thursday evening.

March 16—I held the first service among the Magazine people, in one of their houses. The master had put it in nice order, and, as soon as I came, called the people together by blowing a cow's horn, by no means a musical horn, but making, nevertheless, a sound which must be heard a long distance. About twenty came together, which much encouraged me, and determined me to visit this place as much as possible. May the Lord's blessing rest upon this "day of small things," and make them twenty times twenty!

KISEY-ROAD CONGREGATION.

From the native pastor of this congregation, the Rev. T. Maxwell, we have received a full report,

in which several points of interest present themselves. It will be observed from his testimony, as well as from that of other Missionaries, that the migration of the Yorubas to their fatherland goes forward with undiminished force. How important, then, the Christian instruction afforded them in the colony, that, when transferred to their own land, they may be in a position to communicate to their heathen countrymen that wholesome knowledge, which, during their time of exile, they had providentially attained! In this journal, also, will be found some of those individual instances of Christian faith and experience, to the value of which we have adverted, and also some pleasing evidences of the growth of the self-supporting principle.

Congregation.

Within the few months past, more than thirty families, of whom the greater part were church-going people, who had settled themselves on Susan's Bay without special grants from Government, were removed, and located on the other side of Freetown, the locality being needed by Government for the erection of a Seamen's Hospital. Besides these, a great number of persons have also finally left, and are still leaving, for the Yoruba country, and other places on the coast. The congregation, notwithstanding, has not decreased to any considerable degree. A few new faces, who had never been seen in the house of God before, now make their appearance, and seem anxious to learn the way to eternal life. The people are generally eager to hear the word of God on the Sabbath, and sit under discourses with usually good attention.

Communicants.

They are, as usual, making a steady improvement. Some are, indeed, careless, need close oversight and oft reproof, and are subjects of the church's continual prayers; but, on the other hand, many are faithful Christians. Of these it can be decidedly said they are "growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ." They are like trees planted by the river's side, bringing forth

fruit in their season, evidencing the power of religion by their general deportment, in private as well as in public. They are a comfort to me, and helpers, by their example, in the good work. May the number of such be increased tenfold!

The most interesting portion of the communicants are of the young or middle-aged class, consisting of both liberated and colony-born people. The old people, with some few exceptions, are content with reaping personal advantages, but shew little concern in the general welfare of the church. The young people are wiser than their fathers, and they are the hope of the church, ready to assist in their way, and according to their measure and opportunity, the work of the Lord, and the general prosperity of the church.

Enlargement of the church.

Having obtained permission from the Finance Committee to enlarge the church, after due compliance with their condition that it be covered in before the approaching rainy season, I began to make preparations for the work in the month of January. My first concern was to remove the school out of the way, so as to avoid any accident that might possibly happen. Having inspected a house of Mrs. Will's, situated on the upper part of the road, more towards Kissey, and finding it of sufficient size to contain the school-children, I called upon her, and requested her to let the first floor for our use. When I explained the circumstances under which the request was made, she said that she would not receive payment from me, but that I was to have the use of the house for the length of time it was wanted. Thankful for her kindness, and glad of a little saving, on the very day—23d of January—I removed the school from the church. The men employed to take down the east end of the building soon entered upon their work, and in three weeks the whole of it was down. Although the school and classes were removed, divine services on the Sabbath were never omitted. The open space was gradually covered with coarse country mats, beginning from the top, as the walls gradually descended, and the church was washed every Saturday, and made ready for Sunday. The reading-deak still supplies the place of the pulpit, which, constructed against the wall, was consequently taken down.

On the 11th of February the first stone for the enlargement was laid. In order to

excite greater interest suited to the occasion, we arranged upon having a public meeting. Accordingly, after the ceremony was over, about five P.M., we retired from the open air into the church. The meeting was opened with singing, reading a portion of Scripture, and prayer; after which I made a few remarks, as the occasion suggested; then read the different subscriptions received, the expenditure, and the amount of money then on hand; soliciting also further help, without which it would be impossible to accomplish the work we have undertaken. Several interesting addresses afterwards followed; and, after the doxology, the meeting broke up, refreshed and encouraged. Collections and subscriptions received that evening amounted to 71., which would have been larger, had the notice been more general and public.

I am thankful to say the work has considerably advanced: the walls are already rebuilt, and the carpenters have commenced roofing. In a fortnight, it is hoped, the whole of the outside work, with the exception of plastering, will be completed.

Sunday-school.

This department of labour has much excited my concern, more so this than on any preceding period. The attendance has been rather disheartening. Many causes have contributed to this state of things; but one, I regret to mention, is the want of life and of active and condescending zeal evinced by the first schoolmaster, which has compelled me to devote more time than usual to the duties of the school. A change, I am happy to say, has already taken place for the better; and, with the promise of suitable rewards in books, I anticipate a steady and continued improvement.

Auxiliary Church Missionary Society.

The duties of collecting subscriptions, and obtaining new subscribers to the Society, entirely devolved on me for the last two years. The subscriptions to the Society last year amounted to 611. 9s.

Pastoral Labours.

There are many sick and poor persons among my congregation, whom I have often visited. Although they are destitute of the good things of this world, yet they are no strangers to the comfort which religion alone can impart under afflictive circumstances. During the half-year some of them have been entered, upon recommen-

March, 1855.

dition, on the city list of invalid persons, to be entitled to a monthly relief from Government. By this means the congregation is to some extent relieved.

WILBERFORCE, &C.

General View.

This district, re-occupied in 1849, is comprehensive of five villages, Wilberforce, Aberdeen, Goderich, Lumley, and Murraytown. At each of these hamlets places of worship have been raised, and congregations collected, amounting, in the aggregate of attendance, to 565 persons, of whom 117 are communicants. The day-scholars number 267, and Sunday-scholars, 143. The Missionary in charge, the Rev. H. Rhodes, is enabled to speak thus encouragingly of the work—

During a sojourn of upwards of five years, I have had every opportunity of witnessing the effects of the Gospel on my people generally. Even in a moral point of view, the aspect of things is much changed for the better, in a more careful observance of the Sabbath, the relinquishment of Sunday companies, the beneficial restraint in checking un-Christian tempers and malicious retaliations; and the peace which has prevailed of late at Wilberforce amongst my own members has been exemplary. It is true, all are not Israel who are of Israel: many are called and few chosen: yet if but one soul be converted from the error of his way, the labour bestowed will not have been in vain.

Various points of interest connected with his labours will be found in the following extracts from his journals—

Confirmation.

Nov. 9, 1853—This day I had the pleasure to present about 300 candidates for confirmation, from the different villages of this district. By ten o'clock they had assembled at Pademba-Road church, and were there arranged according to their respective parishes. We then started in procession to St. George's, the candidates from Regent being first, and those from Wilberforce and out-stations last. The Rev. E. Jones being indisposed, I read the morning prayers, after which the bishop proceeded with the confirmation

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service. It was truly interesting to witness so many persons, of various ages, from the youth of eighteen to the old man of sixty, thus dedicating themselves afresh to God's service. The Bishop's charge was most solemn and impressive. The number of tickets issued were as follows—Regent, 95; Bathurst, 77; Charlotte, 56; Gloucester, 33; Wilberforce and out-stations, 52; total, 313. Many of these had been candidates for the Lord's supper, and others for baptism, for several years: those duly prepared for the latter ordinance I received into the visible church of Christ a few Sundays ago. May they have grace to be faithful to their covenant engagements, and be enabled to walk worthy of their high and heavenly calling!

New-year's day.

Jan. 1, 1854: *Sunday*—Being ill in bed with fever on Christmas-day, I was prevented from taking any duty, or administering the Lord's supper, as I had intended. I therefore had to-day an early sacrament at Aberdeen, in order to return to Wilberforce for the usual morning service and sacrament. On both occasions I felt it a comfort and privilege thus to draw near to the Lord, and trust He was with us of a truth. In my address at Aberdeen, as well as sermon at Wilberforce, I pressed on the attention of all the duty of taking a retrospect of the past year, and to humble themselves before God for all that they have done amiss; and directed them, on commencing a new year, to seek for fresh supplies of grace to enable them to serve their heavenly Father more faithfully in newness and righteousness of life.

Opening of a place of worship at Murraytown.

April 2: *Sunday*—This afternoon I opened the new school-house at Murraytown for public worship—a small frame-building, thirty-three feet long by twenty-two and a-half feet wide, covered with bamboo. As I entered, it was nearly half full, and I saw at once there would be a deficiency of seats; but before I commenced the service many persons came hurrying along, bringing short benches with them: these were speedily arranged, and in a few minutes not a vacant seat was left. About thirty placed themselves outside, near the windows. All seemed to join most heartily in the responses and the singing. I preached from Isaiah lvii.

15. Great attention was manifested, and I trust that a real and lasting blessing may rest on the word spoken. A collection was made, amounting to 13s. 10½d., which, with 1l. 9s. before subscribed, makes a total of 2l. 2s. 10½d. given by the Murraytown people.

Report of the Native Catechist, for the half-year ending March 31, 1854.

To these we add a few extracts from the report of Mr. J. Robbin, the native catechist at Aberdeen.

It is now about a year since I was privileged to have the care of souls, and I raise my Ebenezer of thankfulness to the Creator for the many favours He has vouchsafed unto me; and though at times my joy is damped, and hope too often blighted, by the spiritual sluggardism manifested by some of those I have in care, yet there are seasons when I can clearly see that my labour is not in vain in the Lord; and I trust more grace will be given to me, in order that I may, in and out of season, be making known the wonders of redeeming love through the precious blood of our adorable Saviour. I am continually reminded in my work that it is "not by power nor by might, but by my Spirit, saith the Lord of Hosts."

I feel a pleasure to be able to state, that out of the small number of candidates in this station, the Rev. H. Rhodes, our superintendant, approved of eighteen, who had been under my immediate instruction, for confirmation; and really my heart was glad to find that they esteemed this a very high privilege, and felt thankful that they have been thus honoured, not only to take the vows of their baptism, but also to be members of the church of Christ. It is pleasing to see what attendance is manifested by this people at the time the Lord's supper is administered. This has been done thrice during the half-year. On New-year's day it was indeed very striking. It was an early sacrament. The Rev. H. Rhodes gave a touching address to the people, directing their minds to the past year, and leading them forward to the coming one—to that great blessing of redemption which has been so fully made known by Jesus Christ, who was at this season born into our world; that they must advance in newness of life, and more knowledge of His divine service.

It has been truly said, that "man is born to trouble, as the sparks fly upward."

Many and various have been the afflictions of the people in this village. I have endeavoured to condole them under their troubles, and to direct their minds to the true cause of affliction, and the only and true source of consolation. I have endeavoured to simplify those portions of Scripture that are calculated to support persons in trouble. Several deaths have been in the station during this half year. There was a man, a member of our Church, who had been for a few months in Kissey hospital, but, finding he rather grew worse, returned. I visited him during the few days he remained in this world, and on each of my visits I found his mind in a happy frame; and he stated he knew that he had returned to die. I believe he is now happy in heaven. We see, on all sides, the fields are white for harvest, and very much fallow-ground requires to be broken up; and when we think of the weakness of human instrumentality, we are often led to see our insufficiency. I humbly pray, that during the coming half-year a greater outpouring of the Spirit of God will be felt among us, so that it may be clearly seen that the Lord is among us of a truth.

RIVER DISTRICT.

KISSEY, WELLINGTON, &c.

Report by the Rev. W. Young, March 30, 1854.

On the departure of the Rev. D. H. Schmid from Sierra Leone, in December 1853, in consequence of the failure of health, the Rev. W. Young was appointed to the charge of this station. His report, which we introduce, affords satisfactory evidence as to the progress which has been made in this colony; the more so, as it is not the testimony of a novice, but of one long experienced in the work.

Since the station at Kissey was placed under my care and instruction, about three months ago, the plan already formed and acted upon in reference to the arrangement of the people into nine respective classes is being carried out.

We need time, and spiritual discernment, and patience, to get some personal knowledge of more than 700 persons connected with the Society as communicants, and candidates for the Lord's supper and for baptism. The communi-

cants form two classes, and number 409 persons. Each class meets once a week in the church for prayer, and for hearing the Holy Scriptures read and expounded for their learning and direction in the practice of the Christian life. The average number attending each class is 165. During Lent, the portions of the New Testament expounded to the communicants were, the history of our blessed Lord's temptation, in the fourth chapter of the Gospel of St. Matthew, and the Beatitudes, in the fifth chapter.

We had a short service every morning at six o'clock during Passion Week, conducted by myself. It was very gratifying to see the growing interest felt by the people and children in the service, for the numbers in attendance were increased every morning. The congregation stood when the Gospel appointed for each day was read. That new movement in the church of Kissey was not influenced by any leaven of Popery nor of Tractarianism; but the sincere motive was to awaken the people to a sense of the importance of the solemn season of our blessed Lord's sufferings and death for their salvation, and to prepare their minds to commemorate His passion in the spirit of love and humility.

The public worship of God is attended on the Sunday morning as well as in former years, but the numbers fall off much in the evening. The stated congregation is upwards of 800 in the morning, but about half that number in the evening.

We wish to see our people, especially the young people, confirmed in the habit of early attendance on divine worship: it is painful to the mind to see the attention of a large portion of the congregation drawn off from the forms of prayer of the beautiful Liturgy of our Church, so much calculated, through the grace of the Holy Spirit, to lead the people to worship God "in spirit and in truth." We have endeavoured to check the propensity to show and levity of mind in the young people who come late to church, both by personal advice and by admonitions in our sermons, but with little effect hitherto. It is to be hoped that, by patience and perseverance, we shall subdue them to obedience and order.

We are encouraged by the devout appearance of a large portion of the congregations in the act of divine worship, and the manifest attention to the sermons. Some of them are consistent communi-

cants of fifteen and twenty-one years' standing in the church of Kissey, to my own personal knowledge. These liberated Africans, who were once in the darkness of heathenism, "are now light in the Lord," are now transformed by the renewing of their mind by the Gospel, through the power of the Holy Spirit accompanying the labours of the Society's servants. To see so goodly a number of the faithful gathered into the church of Christ is a source of much devout thankfulness to the Lord, and is a sufficient encouragement of hope that the Lord will still shew His faithfulness and His power at Kissey, in owning His own work by adding to His church continually "such as shall be saved."

The candidates for baptism, upon the whole, conduct themselves satisfactorily. Some of them, both men and women, evince a sincerity for that holy sacrament: their knowledge of the religion of Jesus Christ does influence their lives, as far as we are able to watch them. We endeavour to explain and apply to all the doctrines and precepts of Christ's holy religion, with as much plainness and faithfulness as the ability of the teacher enables him to do it. The attention of these candidates on religious instruction in classes is satisfactory: their attention may be the result partly of a diligent visitation, and from their being made sensible that their regular attendance on religious instruction is a condition of future spiritual privileges; but still, we may hope their regularity of attention is a fruit of a right principle in the heart.

A large number of the young people born in Kissey have been received as candidates for the Lord's supper. With some we are satisfied: the sincerity they manifest by their consistent walk encourages us to admit them to the Lord's supper; but others of them are a continual mingled source of fear and hope unto me. Apparently they have no spiritual life: they know the truth as they have been taught it through the Bible and the catechisms in our schools; but its influence in their heart needs to be cultivated with great care, mildness, and firmness, while we insist upon a new course of life.

Since I took charge of the station, I have been called to speak to one and another of our young people, as well as to others among the liberated Africans, upon their deathbed. One case was very affecting—that of a young woman, who

was not totally ignorant of religion, and who was my scholar twenty years ago, and of whom I once had hope; but she fell into temptation and the snare of the devil, and continued in a long and irregular course of life until she was overtaken by a mortal disease: to me, the first time I saw her, her premature death was certain. The time was short. I prayed with her, and then endeavoured to draw forth the thoughts of her mind. She said, rather hastily, "I am a great sinner, but I do not fear to die." "Then, will your sins not bring you under condemnation?" No answer. I said, "We must repent. This is always an important duty, and 'now the axe is laid to the root of the tree:' we must not trifle in this matter, as we too long trifled in the love of sin. It is not too late to turn the heart to Jesus Christ. He is looking at us, and hears us. Jesus gives repentance and forgiveness of sins." She said, "I trust in Jesus Christ." She subsequently died.

Four of the communicants have been separated from us by death within two months: they were visited repeatedly, and we have hope they died in peace. One of them, J. C., endured a long trying season of dissolution; but she suffered with Christian fortitude and patience. She kept the end of her life constantly before her mind, and prepared to meet it. She always used her Saviour's words, "Father, not my will, but Thine be done."

HASTINGS.

Not having received any report or journals from Archdeacon Graf, the Missionary in charge of this station, we are necessitated to confine ourselves to the following extract from the journal of Mr. Joseph Bartholomew, the native catechist.

Weapons not carnal.

Dec. 31, 1853—To-day, P.M., I visited a house where the people were beating tom-tom as loudly as possibly it could be. On entering the yard, I asked for the owner of the house: no answer replied. Finding that I did come to make some impression into their mind, they began to beat more vehemently than before. The only weapons I used on this occasion were patience and an even temper, which the Lord was pleased to grant me. Three women were dancing country-fashion before their spectators. As I could not get a few moments' silence

from them, I was obliged to send away all children who were present in that spot, and left them.

I visited the owner of the house whom I have mentioned, and conversed with him and his wife on the chief concern of their souls. "Cast thy bread upon the waters: for thou shalt find it after many days." After a month has passed over, they have resolved on coming forward and applying to join in class. Their heathen company is now broken, their drums laid aside, riotous habits forsaken, never again, I trust, to taste their bitterness. What led me more to believe that they were sincere was, that in a few days after the man sent his wife to me to purchase a Bible and a Prayer-book. I was glad to comply with her request. Since that time both the man and his wife have regularly attended church, class, and Sunday-school. Praise be His holy name for this blessing!

WATERLOO.

This Missionary district, under the charge of the Rev. C. T. Frey, includes the villages of Waterloo, Mocotown, Benguema, and Campbelltown. In his journals various points of interest present themselves: amongst the rest, a journey to the Timneh country, the Timneh Mission, on the departure of the Rev. D. H. Schmid to Europe, having been placed under Mr. Frey's superintendence.

Visitation.

Oct. 6, 1853—Our excellent bishop held the primary visitation of his clergy at St. George's, Freetown. He delivered a most appropriate and impressive charge, full of spiritual instruction and advice. I trust the blessing I derived from it will not be soon forgotten.

Decrease of European Missionaries.

Oct. 8—I returned to Waterloo by way of the mountains. Peculiar feelings came upon me as I passed by the Missionary houses at Gloucester and Bathurst. In them we had had many a pleasant meeting during former years, but now the closed doors and windows intimated that no one is there to be called on. At Charlotte I stayed overnight, and was glad to be able to give some practical advice to Miss Hehlen in her arduous duty

of managing so large a number of untutored girls of all ages.

A Backslider restored.

Oct. 31—As Mrs. Frey and myself went about visiting, we came to the house of R. Cecil, who, when a boy, came from the Susu Mission, and was subsequently employed by the Society as a teacher, but, through misconduct, was obliged to be dismissed. We now found him very ill with a painful and consumptive cough; but in his frame of mind he was very composed, and rather cheerful. When I asked him how he was, he replied, "I thank God for the day. He is good and gracious to me." Pointing to his Bible near him, he went on—"God has left this book to me, notwithstanding my backsliding. Sickness and poverty have taught me to study it more intensely than I ever did before; and, thanks be to God! He has given me repentance and forgiveness. I now only wish to live my remaining days unto Him, and trust I shall die in Him." Thankful and refreshed by this testimony of God's grace, we went to our home.

Confirmations.

Nov. 1—The bishop having given notice of holding a confirmation at Freetown, I was for some time engaged in preparing the candidates for that sacred rite. There are eleven from Waterloo, nine from Mocotown, ten from Benguema, and four from Campbelltown. Not all, as the bishop expected, were colony-born, but only four of the number: the others were the sick, the lame, and the returned backsliders, who were not sufficiently prepared when, during my absence in Europe, the confirmation took place at Waterloo.

On the 7th of November we all proceeded to the city, by land and by water as each could manage for himself. On the 8th all the candidates of the River District were confirmed at St. George's. To see the whole church filled with neatly white-dressed candidates made already a pleasant impression; but to listen to the spiritual, and yet so practical, address of the bishop, filled the heart with joy and gratitude. I trust and pray that it may prove a leaven for the hearts and lives of our people.

Outskirts of the colony, and room for extension of the work.

Nov. 22—Having had a wish for a long time to visit the Ribby river, on the east

side of Yawri Bay, and a passage being offered to me in the boat of a respectable European merchant, I availed myself of the opportunity, and went there. We left Waterloo at eight o'clock in the morning, and reached the factory hamlet, called Fobo, about seven in the evening. On the passage we saw nothing but mud and mangroves, and now and then a solitary pelican and marabout. During the night we were nearly devoured by musquitos and sandflies. The inhabitants of these little settlements are squatting Timnehs, Sherbro, and Kroomen, employed in felling and floating timber for exportation to England. As regards spiritual instruction they are altogether destitute, and their morals are consequently of the worst description.

Visit to the Timneh Country.

Jan. 17, 1854—On the departure of Mr. Schmid I was requested to superintend the stations of the Timneh Mission. Consequently, in order to become a little acquainted with this additional branch of labour and responsibility, I this day left Waterloo for the purpose of visiting Port Lokkoh and Magbeli.

Jan. 18—We reached the premises at Port Lokkoh exactly twenty-four hours after leaving Waterloo wharf. I took up my abode in the house which used to be occupied by Mr. Schlenker. It looks lonely and forsaken, but is still in good condition. As soon as I had refreshed myself, I went about in the yard and to the school. Having seen all, I could not help concurring with the native catechist, who said, "The former glory of Port Lokkoh is departed." This remark, however, can only properly be applied to the external condition of this Mission, to the order and cleanliness of the school, the buildings, and gardens. The real Missionary glory—that is, conversion of sinners unto Christ—was never, to our grief be it said, attached to this station. Nevertheless, God's promises are sure: the word preached cannot come back empty: it must accomplish that for which it is sent, if only we ourselves remain persevering and faithful. In the school I found twenty-nine boarders, from about six to eighteen years of age. All are boys. The girls seem to have withdrawn soon after Mr. and Mrs. Schlenker had left. I could not see much of the children, since the majority were ill with measles.

Jan. 19—I kept divine service in the chapel, and administered the Lord's supper only to the catechist and the other servants of the Mission; for there is until now no other communicant or candidate, or even regular attendant on the English service, except the hired servants of the establishment. Even the youth who has been baptized, and was reported of as being "in the habit of praying with his grandfather," has proved a great hypocrite.

About two o'clock of the same day we again set out for Magbeli. The first tide took us down Port-Lokkoh river as far as to the point of the cape round which we have to wind to get into the Rokelle river. As we had to wait for the tide, and it being night already, I went into a factory-house, to protect myself a little against the cold and damp arising from the mangrove mud-banks. To my agreeable surprise I met with a man with whom I could converse on spiritual things. He has a Bible and some other books, and says, that on Lord's-days he read from them to the people. During the night we proceeded up the Rokelle river. The water was very smooth, and the silence of death seemed to reign in these regions. About four o'clock in the morning we landed at Magbeli, in a little wharf just below the Mission premises.

Jan. 20—In the evening I held a prayer-meeting with fifteen people, boat-men included.

Jan. 21—At the conclusion of the prayer-meeting last night, I mentioned, that, since the Mission-house was completed, I would thank them for scrubbing and washing it out. This morning all the women belonging to class, six in number, with their servants, came to perform this no small task gratuitously: they also brought their own soap and brushes with them. It took them the whole day to finish the work; but they did it with much good humour and cheerfulness, singing now and then a verse from a hymn.

I myself went into the village while the washing of the house was going on, in order to pay my visit to the chiefs, and to deliver little presents to them. First I went to Ali Mami Dabo. He received me very friendly, brought a chair for me to sit down, and shewed me his head wife. He speaks English, and now and then attends divine service. While we were conversing together, two masked dancers were introduced into the yard. They had a very large wooden

monkey-shaped head over them, from which all round downward a sort of fine long straw was suspended, to cover the whole person beneath. In their hands they had little calabashes, with which they made a terrible noise. I took no notice of them. They jumped and danced on, until, by an unfortunate turn, the mask of one flew off, and a great, almost naked fool stood there, to be laughed at. Sports like this occupy the attention and time of the poor Timnehs, and prevent them from attending to the glad tidings of the Gospel. Ali Mami Dabo sees no wrong in it. From here I went to Bukari Tshempi, an old man, and very attentive to what is told him. I spoke to him on the great love of God towards man in sending His Son to be the Saviour of all who repent of their sin and believe in Him. He thanked me, and promised to send his boy to school. After this I called on several traders, Sierra-Leone people, and invited them to divine service to-morrow.

Jan. 22, 1854: Lord's-day—I kept morning and evening service in the school-house. In the morning about fifty hearers were present, to whom I spoke from Isaiah lv. 4. They were very silent, and listened to the word eagerly. After the second lesson I baptized two infants and one adult, a woman who has joined the class of candidates from the beginning. She leads a steady life, and appears to be deeply concerned about the salvation of her soul. She is a liberated African, and has, during a residence of twenty years in this river, obtained much influence among the trading population. No Timneh adult had time to attend the services, since they were engaged in their dark and abominable Bundu fashion. I am much afraid that, in respect to them, the work here is as difficult and unpromising as it is at Port Lokkoh. And it is my opinion, that unless a Missionary, who is master of the language, is placed here, one able to go daily from house to house with the gospel message, compelling the people to come in, we shall see very little fruit of our labour from among the adult population. For the present we may be thankful for the little but standing congregation of liberated Africans, as well as for the day-school of about twenty children. Who may tell whether this "day of small things" may not prove a seed for a large harvest?

Departures for the Yoruba Country.

Feb. 28—I have recommended three

of my communicants to Mr. Graf, as visitors to the Yoruba Mission. I have known them for years, have instructed and baptized them, in 1846. They can read, and have a pretty correct knowledge of the chief truths of the Bible and its history. Their conduct has hitherto been as it becomes the people of God, and I trust that they are partakers of the regenerating grace. One is from Middletown, and two are from Waterloo. This evening we took leave of them in the Bible class. I addressed a few words of advice and comfort to them, and commended them to the guidance of our heavenly Father in prayer. All the members shook hands with them, and some shed tears.

March 2—Seven Christian families, besides the ones just mentioned, this day left my parish in order to emigrate to the land of their fathers: five of them belong to Waterloo, and two to Benguema. The Yoruba people here say, that if those who have gone should find the country good, and report favourably on it, many more will leave us next year. If this should be realized, our church in the River District would suffer severely, since the majority of the members are Yorubans.

Report of the Native Teacher at Benguema, April 11, 1854.

We add the report of Mr. John C. Taylor (second), the native catechist at Benguema.

A retrospective view of this field of labour, presents me with a state of things more natural than those high expectations which we are apt to form. There are still sufficient causes for encouragement in the progress of Christianity in this Station: they may be divided into three parts. I am led to view, in the first place, those who have cast off their profession altogether. I am thankful to say that this party is not numerous, only with one exception, which consists of persons who have followed the prevailing custom, but having "no root in themselves." The second division is made up of those who cleave to their profession, but walk not "as it becometh the Gospel of Christ." They are, in fact, persuaded of the truth of Christianity, and feel the necessity of it, but have not the grace of God reigning in their hearts. In the third class, blessed be God! though they are small, yet they are leading a consistent life, attending with diligence to all the means of grace; and

though they be but "babes in Christ," it is to be hoped that they will be "rooted and built up in Him," and be ultimately established in the faith.

The number of worshippers continues to be the same as heretofore. Several families have, during the quarter, emigrated to Lagos. I trust that the Christianity which they have embraced may be in them, and that they may shine as lights among their countrymen.

Day-school.

Much effort has been used to keep up this establishment. The principal obstacles with which we have to contend are those general traits of apathy and indifference, known and felt by every teacher in this department. We hope in time to come the parents may see the importance of giving their children sound education.

Heathen outskirts of the colony.

Having heard that there is a way from this station to Ponowe, a little croom within the colony, on the borders of Campbelltown Creek, and from thence by water to Yawry Bay, I have long wished to visit these places—especially as they are remote from any chance of being visited—with the view of introducing Christianity among the roaming Kumbos. I have oftentimes heard sounds of muskets firing on Sundays, and shouts of merriment, accompanied with wild music and tomtoms.

Feb. 19, 1854—This afternoon I proposed paying a visit to Matindí town, after I have performed the morning service in the station. I chose rather to stop at this little place, which is by far better, as there are several houses to be found here, than in those I have visited. I cannot but stop here under the influence of peculiar feelings. The old man who is the foreman of this croom recognised me with a smiling countenance; but most of his people hid themselves, fearing for what I cannot now say. It was not without some difficulties that we could collect them together. I told them to bring their wives and children, for I have a message to tell them. As they all at last came, some were at a distance, some standing aloof, others watching my movements, ready upon their heels, should the least stir be made, to fly into the bush; but as soon as I assured them all was peace, they came near—the children quite naked—bringing their country seats: some brought goats' skin, and others mats, &c. They

seated themselves under a large cotton-tree, affording us shelter from the burning sun. The afternoon was beautiful, and the face of nature seemed to join in concurrence, whilst we sung, for the first time, the praises of Jehovah in this heathen place. I asked the headman to invite all his sick people, if there were any, into this meeting, for I wish to see them all, if they are able to come. Accordingly, they were brought. What did I see before me! Instead of the smiling features of youth or middle age, alas! some were lame, one was dim, another was blind, and another partly cancered. I addressed them in the open air from Matt. xiii. 16, 17. During the time of my discourse, I saw a poor man before me raising his eyeless sockets. He looked and saw nothing, but heard, I trust, "the truth as it is in Jesus." Others were occupied in paring the nails of their fingers, which they have so beautifully tintured with henna: the rest paid deep attention to the word of life. It was really delightful, and I felt it good to be there. There were forty individuals present, being eighteen men, twelve women, and ten children. Since these visits, I have seen two individuals regularly attending divine service at Benguema every Sabbath. May our merciful Lord so bless these and every visit, for I trust that he has "much people in this place."

North-West America.

CHURCH MISSIONARY SOCIETY.

INDIAN SETTLEMENT.

Destruction of Mr. Stagg's residence at Upper River by fire.

MR. COWLEY delayed his departure in order the more fully to instruct his successor, Mr. W. Stagg, in the working of the station, and the system which he had been accustomed to pursue. Before he left, however, the following casualty occurred, of a very trying nature to Mr. Stagg—the destruction of his house and property by fire.

Feb. 12, 1854: Lord's-day—Just as we were about to dine, at between one and two o'clock, Benjamin Thom, a schoolboy, brought intelligence of the destruction of Brother Stagg's house and property by fire. They had gone to hold

divine service in the schoolroom, and left the house without any person in it. Mr. Stagg had gone home from school to see that all was right, and left every thing, as he thought, quite safe, when he returned to hold divine service. Just as they were leaving church an alarm of fire was heard, and they hastened to the scene of conflagration. Upon bursting open the windows they found that the fire had so spread within as to render it impossible for them to rescue a single thing. Mr. Stagg, in attempting to save his desk, which stood on a table just within the window, had injured his hand. This sad account so distressed us, that with difficulty I took a little refreshment, made a few arrangements, and hastened to the place. Upon my arrival I found the boy's account, alas! sadly true: all was lost, burnt, destroyed. The house and property were a smoking ruin. Many persons, besides children, stood by or upon the spot where, but a few hours before, our dear brother and sister had a home, and much about them for their support, comfort, and intellectual pleasure and edification. Melancholy indeed was the sight. Brother Stagg met me in tears: sorrow was depicted on every countenance: all felt it, felt it deeply, as their looks and actions shewed. They had laboured to quench the flames; they had thrown water and heaped on snow to no purpose: all was vain. As the falling ruins permitted, they had snatched a burning box of books or clothes and quenched them, scorched, half consumed, or in some other degree of ruin. There it lay, the superstructure levelled with the ground and in ashes, the logs of the cellar still burning intensely beneath. I saw one poor woman still putting snow on the partially-consumed foundation, as though hope inspired her bosom beyond hope, or grief supplied a motive. Poor people! they shewed great sympathy: they did what they could. May heaven reward them all! Mrs. Stagg had returned to take refuge in the schoolhouse. Speaking words of comfort and consolation to my afflicted brother, we hastened to Mackay's to sympathize and condole with Mrs. Stagg. Her tears flowed when she first saw me; but I rejoiced to dry them, and in being able to induce both her and her husband to take a little refreshment which I had carried thither in my pocket for that purpose. Meanwhile I had

March 1855.

caused a conveyance to be prepared for Mrs. Stagg's departure, and as soon as all were ready we set out for our house below, where, as far as possible, I hope to make them superior to their misfortune. May God abundantly bless them, and remember that for the love of His name they are here, where they are suffering the loss of all things, and cause them to receive in this life manifold more, and in the world to come life everlasting!

Feb. 13, 1854—I went above to visit the ruins. I saw the books that had been plucked from—rather out of—the fire, and took one of the best copies to see what I could do for it by brushing and rubbing and cleansing. I took also, as specimens affording evidence of the intensity of the heat, fragments of a cast-iron stove and house-door butt hinges, which, by melting and breaking, were quite spoiled. While the cast-iron melted, the wrought-iron, as iron, received but comparatively little injury, although, as articles, it also was rendered nearly or quite useless. Some of the cash which was in the house at the time of the fire has been found, and honestly, yea, gladly, delivered up to Mr. Stagg. Several other small things which the natives have found have also been restored very cheerfully. Indeed, all seem anxious to do what they can to repair the loss. By the good providence of Almighty God, the immediate personal requisites of the suffering party, as far as warm and necessary articles of clothing are concerned, have been laid up in store by His children in, as I trust, happier circumstances. Of these, viz. the gifts of Christian friends to the station last year, we place at their disposal the remains, being assured that if our good friends could have a voice in the case they would cordially say, Do so. Mr. and Mrs. Stagg have only the clothes which they wore going to church, besides a few which, returning from the Red River, he left, on account of their weight impeding the running of the dogs—perhaps a suit: not an article of clothing, nor bedding, nor aught else in the house at the time of the fire, was saved unscathed.

Thus the poor Indians were not wanting in sympathy for their new minister, although he had so recently come amongst them.

Feb. 18, 1854—Mr. Stagg went above this morning, and saw several Indians, who assured him of their deep sympathy in his sufferings. One old man said that he could not sleep the first night after the accident, he thought so much about it. The manifestation of such kindly feelings and scrupulous honesty, displayed not by one or two only, but by all, is to me very cheering. I trust they are the fruits of heavenly principles within, in some cases confessed, in others our hopes latent.

Communion at Fairford.

On Lord's-day, March the 12th, the Lord's supper was administered to the little flock at Fairford, for the last time by their old pastor.

March 11—The new candidates for the communion have been, I trust, prepared. On Friday we met, and entertained the communicants at tea, when I conducted such religious exercises as appeared to me conducive to the more profitable administration and reception of the Lord's supper. While we were assembling for the evening, Mrs. _____ arrived from the Company's Post, Manitoba. She yearly performs the journey, to enjoy the privilege of partaking of the sacred emblems of Christ's body broken, and His blood shed, for us and our salvation. The distance is probably sixty miles each way, and she is nearly or quite blind, and otherwise but a poor and infirm woman. I feel her doing so much to enjoy communion on earth, and am ashamed of my many shortcomings.

March 12: *Lord's-day*—No service above to-day. After the morning prayer, twenty-six of us assembled around the table of our Lord to commemorate His dying love, and to pledge ourselves anew to His service. The occasion was solemn. May it be blessed to all our souls! Twenty-six is the highest number we have reached at this place. May the Lord add to them from time to time such as shall be saved!

Mr. Cowley's last Sunday at Fairford.

Lord's-day, March 19, concluded Mr. Cowley's ministerial labours at this place. He thus refers to it—

March 19: *Lord's-day*—As the school-children are down here, and the people from above came down for divine service, there was no service above, but all assembled here. I did not go to school:

Mr. and Mrs. Stagg took it, and I took the two services. This is, for the present, my last Sunday here. I tremble for it. Oh, what shortcomings, and sinful neglect, and misdoings, have I not been guilty of! There remain many souls in heathenism. Pardon this, O Lord! and bless my successor's labours for their salvation, that heathenism may be unknown. I praise and thank God for what He has done by me to make any "obedient to the faith." The sound of the drum is strange; the long tent has fallen into disuse; and Jesus reigns and triumphs here. But around nearly all is darkness: much remains to be done. In a radius of about sixty miles there are 178 heathen for 163 baptized persons, forty of whom are papists. Though my official connection with Fairford is closed, my interest in its success and prosperity will live with me. I shall pray for it, and rejoice if a blessing be vouchsafed.

*Arrival at the Indian Settlement—
Easter Communion.*

Mr. Cowley's arrival at the Indian Settlement was soon followed by the breaking up of the long winter, a joyful and welcome event at all the Missionary stations throughout Rupert's Land—when "the winter is past . . . the flowers appear on the earth; the time of the singing of birds is come," and the keen and wintry blast is succeeded by pleasant weather. Then the plough is called into requisition, and busy hands consign to the earth the seed of a harvest to be gathered in before winter resumes his reign over these far northern climes. Long and dreary was the winter that prevailed in the earlier period of Missionary labour in Rupert's Land. It seemed as though "times of refreshing" would never come. But the following description of an Easter communion at the Red River will shew that the hard hearts and degraded condition of the Indians are not beyond the genial influences of the Sun of Righteousness, and that He can change the winter into summer—

April 16: *Easter Sunday*—After morn-

ing service, I preached; and then, assisted by Mr. Settee, administered the holy communion of the body and blood of Christ: 110 communicated: the collection was 18s. 2½d. In the afternoon I spent a short time in the school, and at church read prayers: Mr. Settee preached. The services of this day I trust have been blessed to all our souls. It was a lovely day, and, as the ice still admitted of the people crossing on it, we had a large congregation. The communicants conducted themselves with great propriety and decorum: they approached the table with almost more than usual reverence, and many seemed deeply affected, the streaming eye telling of the hidden emotion of the heart, which was to me peculiarly pleasing. The sight of such a number of Indians thus engaged impressed my mind deeply. The appearance of many of them was very similar to the appearance of others whom I know still in heathenism at and around Fairford. If it be true, and we know it is, that no man may "redeem his brother, nor give to God a ransom for him," seeing "it cost more to redeem their souls, so that he must let that alone for ever;" if it be true, and it cannot be otherwise, that should a man gain the whole world, he yet would have too little to give in exchange for his soul; the Church Missionary Society have, in this people redeemed by its means, more than compensation for all the labour, and toil, and earthly substance, and every thing that can be computed as spent in all their Missions throughout the world. May the success here vouchsafed by the great Head of the church encourage the Society to greater devotion to God, and zeal in His cause for the salvation of the heathen; and may it beget in the minds of such as wish well to Zion, yet who are not helping forward the great work, a readiness, not only to will, but also to do, to come "to the help of the Lord, to the help of the Lord against the mighty!"

Past and Present.

How conscious the Missionary is, who first attempted the formation of the Indian Settlement, of the marvellous improvement which has taken place in the outward condition, as well as the inward feelings, of these poor Indians, will appear in the following paragraph—

May 11, 1854—The archdeacon came down to-day, and I was quite happy in welcoming him to this scene of his early labours. We walked out together, and he seemed greatly delighted to look on all around, and reflect that all the property here exposed to view has been called into existence, as he terms it, during the last twenty-two years: it is, he said, twenty-two years ago to-day since he first commenced this station. One can fully enter into his feelings and share his joy: it is indeed a glorious instance of the success of Missionary exertions in behalf of the heathen! The Lord hasten the coming of His kingdom, when everywhere, as here, "the wilderness and solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."

Visit from Archdeacon Hunter.

In the month of July Archd. Hunter arrived at the Indian Settlement, his boat manned by a crew of his own people. It was a pleasing sight, on the next Lord's-day, to behold Indians of different tribes, Crees and Ojibways, uniting in Christian worship; a proof, if such were wanting, of the power of the Gospel to fuse man with man in holy and happy concord.

July 9: Lord's-day—School twice, and divine service morning and evening as usual. Brother Hunter preached twice in Cree. One of the hymns for the day was, "Lo, what an entertaining sight," &c.; and its words were realized most happily by the agreement of brethren uniting in holy worship. It was indeed delightful to witness these children of the north uniting thus happily with their more southern brethren in the service of the Lord, and to reflect that, through the instrumentality of the Church Missionary Society, they all had been gathered in.

July 10—Early this morning Mr. Hunter let his people depart, after they had joined him in morning devotion by the river side. God Almighty speed their labour, and carry them quickly and safely home, and add to their number such as shall be saved!

CUMBERLAND STATION.

This station, an experiment in 1840, now a permanized work of

considerable advancement and maturity, remained under the care of Archd. Hunter until his departure for England in August 1854, when it was transferred to the Rev. Henry Budd, who is now the resident Missionary. The details of the Lord's work, as presented in Archd. Hunter's journals, are deeply interesting. The journal opens with the narrative of a voyage down to York Factory. We give large extracts from it. The bishop, who, it will be remembered, had visited Cumberland and Church-Missionary Point, English River, in the summer of 1853, left with Mr. Hunter on his return home.

Voyage from Cumberland to Moose and York Forts, and return.

Aug. 5, 1853—Rose early, and gave out the cargo for my boat, consisting of supplies for Moose Lake, provisions for the crew, tent, basket, case, &c. Read, at morning prayers, 2 Cor. v. The bishop engaged in prayer. After breakfast, we left home, accompanied by Mr. Hunt's two boats, going down to Norway House for his supplies, with Mr. Settee and family, returning to Red River, and also Mr. Budd's little daughter, Mary Ann. The bishop's canoe had a rose and dove painted at the head, and the union jack and mitre at the stern. It is a half-size canoe, and paddled by eight men. He was accompanied by Mr. M'Donald and Mr. Budd's two sons, Henry and John. Before we took our departure, Mr. Budd gave out two verses of a Cree hymn, and I engaged in prayer, the bishop concluding with the blessing. My Mission-boat, the "Jean," is pulled by eight Indians, and the chief, Louis Constant, is the steersman. We soon lost sight of the Mission, and glided rapidly and pleasantly down the Kisiskachewun river. The bishop left his canoe, and joined company with me in the boat. I enjoyed a delightful conversation with the bishop all day. On our arrival at the painted stone, "Ka mikwapi-skaik" (Red Stone), so called from a large stone with a painted face, which the Indians formerly worshipped, but which Mr. Budd and ten men levered into the river when passing here a year or two ago, our Indians selected two large

plines, and, climbing up, cut off all the branches except a short space at the top and bottom. One of these "lopped sticks" is to commemorate the bishop's visit to this neighbourhood. Mr. Settee carved "D. R. 1853," upon it. On leaving, the Indians fired a salute, and gave three cheers in honour of the occasion. These sticks will remain for years as mementos of this visit. They are on a little eminence from the river, and can be seen by all boats and canoes passing. The spot is a rendezvous for the Indians, and there is a portage on it which leads into adjoining lakes, &c.

Passing through this country, "lopped sticks" of the above description are constantly meeting the eye of the traveller, and passers-by are often reminded of dear relatives and friends, after whose names these lopped sticks are called, but who have finished their earthly course, and entered that "rest which remaineth for the people of God." When the boatmen make a lopped stick, a dram is given to each man, salutes are fired, and the woods are made to resound with their hearty cheers. Should the person in whose memory the stick is lopped pass that way again, the same ceremonies are repeated.

Aug. 6—Raining in the morning. The bishop and myself in the boat, covered with an oil-cloth. We arrived at Moose Lake early in the morning, and called at the Hudson's-Bay Company's Post. They are taking very few fish, and the people are much in want of provisions. Walked down with the bishop to the Mission station. Saw the little flag in the distance. John Umfreville had arranged the station very nicely, and also fitted up a communion-table and rails in the schoolroom. I baptized two children, and married one couple. Twenty-one persons were confirmed, and the Lord's-supper administered to twenty-nine communicants. The bishop addressed them, Mr. Settee interpreting. I also spoke a few words in Cree, inviting them to come to the table of the Lord. We all enjoyed the services, and felt thankful to see so much progress made in so short a time. God had blessed and owned the work, and to Him we would ascribe all the praise. I gave out the supplies necessary for the station, and the bishop also gave the school-children some presents of clothing, sent by a kind friend in England for Moose Lake. In

the afternoon we took our departure, and entered the Moose-Lake creek, and then the Kisiskâchewun river, arriving about midnight at an island in Cedar Lake, where we intend to pass the Lord's-day.

Aug. 7, 1853: Lord's-day—We had early prayers in the morning, when I read the litany in Cree. At morning service Mr M'Donald read prayers in English, and the bishop read the lessons—the second, in French, for the benefit of some present. I preached from Acts v. 31: "Him hath God exalted," &c. In the afternoon I read prayers in Cree, and Mr. Settee preached. Thus we spent a happy day, holding our services under the open canopy of heaven, and realizing the divine presence as much as, if not more than, if we had been worshipping in the most splendid building erected to His name; for "the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool."

Our congregation consisted of forty-seven persons in all, made up of the four crews belonging to the bishop's canoe, Mr. Hunt's boats, and my own.

Aug. 8—Detained with a head wind until the evening. I employed the time in writing letters to Mr. Cockran and Mr. Hillyer, to forward by the bishop. Mr. Rowand, with eleven boats, came on shore at the island in the evening. He is returning from York Factory with supplies, and going on to Edmonton. After Mr. Rowand left us the wind changed, and we sailed all night across Cedar Lake. I enjoyed a pleasant conversation with the bishop, and we amused ourselves with watching the aurora borealis, which was very brilliant.

Aug. 9—Towards morning we saw a bear swimming towards an island. There was great excitement among the crews; and, after a great deal of running, shouting, and firing, they succeeded in killing it. In a little river we put on shore for breakfast and prayers. We had rain in the morning; and the Indians said the sky was weeping for the death of its son, meaning the bear. The bear is a god with the Indians, and they regard the sky as the father of the bear. The crews singed and cooked the bear; and, after breakfast and prayers, we started for the Grand Rapids. In the way, we saw Mr. Deschambeault, with the Isle-a-lâ-Cross boats, and had some conversa-

tion with him. The run down the Grand Rapids was very fine: the bishop was in my boat. The waves were rather larger than usual, in consequence of the water being high. We went on shore to] speak to some Saulteaux Indians, who annually visit the Grand Rapids, and who are desirous of settling at Red-Deer's River. Two years ago I promised to do something for them. The bishop hopes that Mr. Cowley will send some one to them, and visit them himself this autumn, with Mr. Stagg.

At the foot of the rapids, near the Lake Wenepâk (Dirty water), we remained for tea, and there we took leave of the bishop. All the crews collected around, and we sang a hymn. I engaged in prayer in Cree, and the bishop in English; concluding with the blessing both in Cree and English. The bishop shook hands with the crew of each boat, and expressed a wish that we could all accompany him. After taking an affectionate farewell of the bishop, his canoe took the west side of the lake, being the direct route to Red River; and myself, together with Mr. Hunt's two boats, went along the north of the lake, making for Norway House. We were soon out of sight of the bishop's canoe, and at the first point we encamped for the night.

Aug. 10—We started with a strong wind blowing from land. Went on shore about 8 A.M., for breakfast and prayers. Started again, arriving about noon at M'Intosh Island, which is thought to be half-way across from the Grand Rapids to the Old Fort, which we reached at 5 A.M. We were only ten hours sailing from the Grand Rapids to the Old Fort, a distance of about ninety miles. The waves were very high in the lake, and we all felt thankful to get round Mossy Point, and make for the harbour. From M'Intosh Island to Mossy Point, about fifty miles, there is no harbour, and boats are often broken to pieces by running on shore to beach when overtaken by a storm. At the Old Fort we found Mr. Finlayson, with the four Cumberland-House boats. He had been wind-bound for three days. Took tea with Mr. Finlayson: lent him a bag of pemican for his people, and wrote a letter at night to forward to my dear wife by him.

Aug. 11—We left the Old Fort early in the morning, and arrived at Norway House about noon. Mr. and Mrs.

Barnston gave me a kind welcome. Conversing with Mr. Mason until the evening, and read to him portions of my Prayer-book in Cree. The syllabic characters, he said, could not shew the grammar of the Cree language, and it could only be imperfectly written with them. He promised to print my hymns, &c., for me.

Aug. 12, 1853—Writing letters all day, and arranging matters of business with Mr. Barnston about the price of provisions, &c. I am sorry to find that the price is doubled, which will cause a great increase of expense to all our stations.

Called at Mr. Mason's, at Ross Ville, and engaged an Indian in the place of Donald Cook, one of my crew, who had fallen sick. Went to an island, and encamped there late at night.

Aug. 13—Started very early, sailing through Norway-House Lake. Ran the rapid at the Sea-River Portage, and entered the little river called the Ayechowemamesis (Current down both ways). Encamped about half-way, and here we purpose to pass the Sabbath. After supper and prayers, all retired to rest for the night. We were surrounded on all sides with knolls of granite rocks, and the country very much resembles what I saw when I visited Lac la Ronge in 1847. The river very small, and meandering in the valley between these hills. We shall ascend it to its source, and then drop into the river leading to the White-Mud Falls, or Robinson's Portage. During the day we saw some Norway-House Indians, who gave us fish in exchange for pemican.

Aug. 14: *Lord's-day*—A lovely day: my tent pitched close to the little stream, the hills of granite rocks appearing in the distance and on each side of the river: they are covered with small stunted pines, and here and there quite denuded of all vegetation. Early prayers in Cree. Composed a grace and thanksgiving in Cree for my men, who requested me to make one for their use. Some of my crew reading, and others learning to read. Read to them portions of "Faith and Duty" in Cree, and conversed with them on the passages read. Their remarks were very nice; and Louis Constant said, "We do not come short, perhaps, so much in our faith as in our works. We believe in Jesus, and trust in Him to save our souls; but we feel ourselves weak to keep His holy commandments." Held

morning service in Cree, and preached from Prov. iii. 5, "Trust in the Lord with all thine heart," &c. Read St. Paul's Epistle to the Ephesians, and read again to my crew portions of the "Faith and Duty," and held evening service in Cree. Thus we spent a happy Sabbath in the little river.

Passing over the details of the next five days, we resume the narrative on Aug. 20.

Aug. 20—We were all thankful to be safely brought through this day without meeting with any accident to the boat or ourselves, as we have been in the midst of boiling waters almost the whole day. We have now passed the most dangerous part of our journey. From the morning until three P.M. we have been running falls and rapids, from the Swampy Lake, or Drunken Stone, to the Rock (Ikoochewunook—As far as the current is, meaning the rapids). Our boat struck several times when rushing down the falls; but we were mercifully preserved, and arrived at the foot of the last fall, the Rock, without breaking our boat. The boats are often broken when running down these rapids. When an accident of this kind happens, they are taken on shore as quickly as possible, hauled up, and repaired. As we were about to encamp this evening, we saw a large canoe on shore, and, on landing, the crew informed us that the ship had arrived at York Factory, and that they had the packet boxes. Opened the boxes, and took out my letters. How delighted one is to receive here in the wilderness letters from absent friends and relatives! Glanced at the reports of the Society: rejoiced to see the funds in such a flourishing condition. May God raise up and send forth faithful men into the Missionary-field! "The harvest truly is plenteous, but the labourers are few."

Encamped for the night, and enjoyed until a late hour the perusal of my letters, &c.

Aug. 21: *Lord's-day*—The light canoe left this morning, to go on its way to Norway House and Montreal. After morning prayers we pushed our boat out into the current, and all day drifted down the Hill River—Chakutnawe Sepe, from *chakutinau*, it is a hill, and *sepe*, a river. Went on shore for morning and evening services. The crew reading and singing hymns in the

boat all day. Read and talked over with them a good many passages of Scripture in the "Faith and Duty."

Aug. 22, 1853—After midnight my steersman called up the people, and they continued pulling all night. Left the Hill River, and entered Foxes River, and then the Kisāmatowawe (going down to the coast) Sepe, or York River. When near York Factory, went on shore for breakfast, and made our toilet at the same time.

We arrived at York Factory at noon. We have been about seven days and a-half from Norway House to York Factory, but we shall occupy double that number, if not more, on our return. Saw the ship in the distance at Five-fathom Hole, the two schooners busily employed in unloading her. Mr. Mactavish, the gentleman in charge at York Factory, gave me a kind welcome. Called upon Mr. and Mrs. Stagg, and congratulated them on their arrival in this country, to enter upon what, after nine years' experience, I feel to be a real work, requiring great strength and energy, both of body and mind. May God bless and guide them, and open up a sphere of usefulness for them! They appear truly anxious to be engaged in the work, and, I have no doubt, will prove valuable and efficient labourers in the field. I felt disappointed to find that no Missionary had arrived for York Factory or the Rapids. In the afternoon, buried an Indian woman, and in the evening enjoyed a delightful service in the large mess-room at York Factory: about 100 present. Read a portion of the Gospel of St. Matthew in Cree, from the books just received, and expounded it: also engaged in prayer in Cree. Mr. and Mrs. Stagg were present.

Aug. 24—Service in the mess-room in the evening, and baptized one child. Each evening my services have been in Cree. I read a portion of St. Matthew's Gospel, and expounded it. The congregation has been large, and one poor man came forward, with his wife and family, for baptism. I regret exceedingly that there is no clergyman here to take charge of this people,* as I had large and attentive congregations every evening, and they appeared anxious to hear the Gospel. May God bless the services which I held with them! I was very much pressed for time, and had a good deal of business to attend to. I received

* The Rev. W. Mason has been appointed to this station.

great kindness from Mr. Mactavish and all the gentlemen in the Fort, and enjoyed the society of Mr. and Mrs. Stagg. We united in prayer at the throne of grace, and, I hope, felt cheered and encouraged to face boldly the difficulties incidental to Missionary labours in this land. Many are our trials and anxieties with temporal and spiritual things, but our covenant God can comfort and support us in the midst of them all, and guide and direct us in all our plans for the glory of His holy name.

Aug. 25—Very busy with my crew, preparing to start. Baptized a young man from Stornaway in the morning.

After dinner, all the goods brought from England by the ship for my station were put into the Mission-boat, also the canoe pieces for Mr. Hunt. I was obliged to leave some of my pieces behind, as the boat was too heavily laden. The cases are large, and soon fill up the boat. If our friends would make all into *bales* about ninety pounds weight, covered with tarpauling, and corners to the bales for the men to raise them with to their shoulders, they would be much lighter for the inland carriage of this country, instead of cases lined with tin. As few boxes as possible should be sent: clothing of all descriptions should be sent in bales. I have been rather hurried, in order to accompany four boats for Norway House, which left here to-day: one boat alone is not safe going up the rapids and falls. I was therefore anxious to join company with these boats in returning; and as they are manned principally with Indians from Ross Ville, I shall have nice services with them daily, and also on the Lord's-day, for they do not travel on that day.

After some difficulty with the cargo of my boat, it being too large and bulky, which rendered it necessary for me to send a few pieces back into the store at York Factory, I took my departure, bidding an affectionate farewell to Mr. and Mrs. Stagg. I feel much for them, as they have a long journey before them, and new scenes. In my own case I am now able to rough it, but it is rather trying to a lady. Much will depend upon the weather: if it be fine, they will no doubt enjoy this new mode of travelling for a month or so in an open boat.

Sept. 27—About two o'clock P.M., after paddling about twenty hours, I reached home, and was truly thankful to find that every thing had gone on satisfacto-

riety during my absence. A few days after I left home Mrs. Hunter gave out clothing to the school-children and widows, sent out by kind Christian friends for that purpose. On the 7th of August Mr. Budd preached his farewell sermon before leaving here, with his family, for the Nepowewin. On the 9th he left, with his wife and family, in a boat laden with supplies, to return to his station.

My schoolmaster, Peter Erasmus, has furnished me with the following singular occurrence. "On the 1st of Sept. I was requested to go and see an image which had been made by some of the heathen Indians, in order to take away the life of some person by the use of bad medicine. I went with an old man, Big Buck, or Mistapão, who was expert in such heathen practices. When we came to the place, we found an image cut out in the earth, resembling a man,

with a stick reddened with ochre stuck in the breast, and another in the shoulder. Near the stick stuck in the heart were some fringes of a red belt, which were taken, as they say, from the belt of the person whose death was meditated; and the old man said the fringes had been put into bad medicine in order to take away the life of the owner of the belt." What a convincing proof does this furnish of the corrupt state of the natural heart, that it is "desperately wicked," and its imaginations evil, and that continually! We bless God for the change effected among the Indians around us; and the above melancholy exhibition of the corruption of the natural heart only tends to make that change stand out in bolder and more prominent relief. Such would have been the condition of all had it not been for the transforming influences of the blessed Gospel.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Rev. Wm. Jowett.—It is with great regret that we have to announce the death of the Rev. Wm. Jowett, Incumbent of St. John's, Clapham, which took place on the 20th of February. He was the first Candidate from the Universities for Missionary employment under the Church Missionary Society. At the time of his being accepted he was a Fellow of St. John's College, Cambridge. He was sent to Malta in September 1815. He finally left Malta in 1828, and became one of the Secretaries of the Society in 1832, and remained in that office till 1840.

Church Miss. Soc..—On the 16th of January, at the Society's House, Salisbury Square, the Instructions of the Committee were delivered by the Honorary Clerical Secretary to the Rev. S. W. Koelle and Mrs. Koelle, on occasion of their proceeding to join the Egypt Mission. Mr. Koelle's services having been transferred from West Africa to that country; and to the Rev. Henry Whitley and Mrs. Whitley, on occasion of their proceeding to join the Ceylon Mission. The Instructions having been acknowledged, the Missionaries were addressed by the Rev. Robert Bickersteth and the Rev. J. T. Johnston; and were commended in prayer to the protection and blessing of Almighty God by the Rev. E. Auriol.—On the 12th of February, at the Society's House, the Instructions of the Committee were delivered by the Rev. J. Chapman to the Rev. E. Sargent and Mrs. Sargent, on occasion of their proceeding to the Tinnevely Mission. The Instructions having been acknowledged, Mr. and Mrs. Sargent were addressed by the Rev. N. J. Moody, and commended in prayer to the protection and blessing of Almighty God by the Honorary Clerical Secretary.—The Rev. S.

W. Koelle and Mrs. Koelle embarked at Southampton, January 20, for Cairo.—The Rev. H. Whitley and Mrs. Whitley embarked at Southampton, January 20, for Ceylon.—The Rev. Messrs. Fearnlay and McCaw embarked at Gravesend, on the 3d of February, for Hong Kong.

London Miss. Soc..—The Rev. T. Henderson and Mrs. Henderson embarked for Demerara on the 13th of January.

WESTERN AFRICA.

Church Miss. Soc..—The Rev. S. Crowther, in a Letter dated Dec. 2, 1854, announces the safe return of the Niger Expedition at Fernando Po. The Expedition had proved successful and satisfactory; not a single death had occurred either among Europeans or Africans. Mr. Crowther has since arrived at Lagos.—On Sunday, the 26th of November, at Ake Church, Abeokuta, the Rev. Messrs. Mann, Maser, and Kefer, were admitted to Priests' Orders; and Messrs. Thomas King and Thomas Macanlay, Native Catechists, to Deacons' Orders, by the Bishop of Sierra Leone.

CHINA.

Church Miss. Soc..—On Sunday, October 8, at Shanghai, the Rev. Messrs. Burdon and Reeve were admitted to Priests' Orders by the Bishop of Victoria.

INDIA WITHIN THE GANGES.

Church Miss. Soc..—The Rev. L. Cradock arrived at Madras on the 30th of November. The Rev. R. Collins and Mrs. Collins arrived at the same place on the 28th of December.—The Rev. G. Candy safely arrived at Bombay on the 10th of December. The Rev. C. W. Isenberg and Mrs. Isenberg arrived there on the same day, having left Dusseldorf on the 19th of October.

Missionary Register.

APRIL, 1855.

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

(Continued from p. 133 of the Number for March.)

India within the Ganges.

(Continued.)

CHURCH MISSIONARY SOCIETY.

NORTH-INDIA MISSION.

Calcutta—1807, pecuniary aid rendered; 1816, Mission begun—George Goring Cuthbert, *Sec. of Corresponding Com.* D. Phillips, *As. Sec.*—Timothy Sandys, James Long, Edward Craig Stuart. 1 *East-Ind. Cat.*; 5 *Nat. Readers*; 16 *Nat. As.*—*Agurparah*: Felix J. De Rozario; and 13 other *Country-born* and *Nat. As.*—*Thakurpuker*: 3 *Nat. Cat.*; 1 *Nat. Reader*; 9 *Nat. As.* The Rev. W. Keene arrived in *Calcutta* on the 5th, and the Rev. H. D. Hubbard on the 8th of January; and on the 18th the Rev. W. Keene was admitted to Priests' Orders by the Bishop of *Calcutta*—The Rev. C. Bomwetsch arrived at *Southampton* on the 11th of March 1854, and on the 20th of November embarked for his return—The Rev. J. P. Mengé and family arrived at *Gravesend* on the 20th of June; and the Rev. M. J. Wilkinson on the 29th of June—The Rev. A. Strawbridge, the Rev. J. Leighton, and the Rev. A. Medland, with their wives, embarked for *Calcutta* on the 19th of July, and arrived there on the 2d of November; Mr. and Mrs. Batstone and Mr. Wright embarked on the 19th of July, and reached *Calcutta* on the 12th of November—The Rev. A. Stern
April 1855.

embarked for *Calcutta* on the 4th of November. Communicants, 140—Baptized during the year: Adults, 14; Children, 48—Schools, 16: Boys, 1500; Girls, 50; Youths and Adults, 3—Pp. 162, 163, 207, 328, 368, 408, 525; and p. 112 of our present Volume.

The Rev. J. Long made an extensive tour through the north-west provinces; chiefly with a view of gaining information respecting vernacular education and the vernacular press, as much of his time is devoted to the training of natives through the Bengali Language. He visited Benares, Agra, and Delhi. His observations on Mahomedanism led him to the conclusion "that it is rent in India by the rival jarring sects which have sprung up within its own bosom, and which are eating away its vitals through their sceptical spirit." [Report.]

Thakurpuker is under the superintendence of Mr. Long, who spends a considerable portion of time in giving personal instruction to the Christian Natives, who are all agricultural labourers.

The Station has grown up within the last twenty years or so, from one single Native Christian, till it now numbers 300, by a gradual and almost insensible increase. It presents a very encouraging aspect. The Schools especially are very interesting. Any one who doubts the intellectual powers of the lower classes of Bengal might be set right by a single visit to *Thakurpuker*. [Rev. G. G. Cuthbert.]

Burdwan: 50 miles N N W of *Calcutta*: 1817—*Bancoorah*, westward of *Burdwan*: 1825—Ber-

Y

Church Missionary Society—

nard Geidt, Albert Peter Neele : 2 *Nat. Cat.*; 1 *Nat. Reader*; 10 *Nat. As.* Communicants, 50—Baptized: Adults, 8; Children, 15—Schools, 11: Boys, 569; Sexes not reported, 13—P. 162.

I had the great joy, yesterday afternoon, of adding fourteen members by baptism to our native congregation. All the grown-up people have been for some time under instruction. The following is a list of the baptized—two Brahmins, one Sudra, and a young man of nineteen years, of the Baptist Denomination; then the wife of one of the Brahmins, the wife and two sons of the Sudra, a widow, one Musulman child, three orphans, and one infant of our congregation. [*Rev. B. Getat*—

Krishnaghur: eastward of Burdwan—Charles Henry Blumhardt, Samuel Hasell—*Chupra*: Henry Christian L. Krückeberg: Paul Ansongé—*Bhollobpur*: John Gottlieb Lincké—*Solo*: Christian Bomwetsch: Miss Bomwetsch—*Rottenpur*: Christian Wm. Lipp—*Joginda*: G. F. Herman Ansongé—*Kabastanga*: Fred. Schurr: these labourers are assisted by 4 *Nat. Cat.*; 26 *Nat. Readers*; 90 *Nat. As.* Communicants, 408—Baptized in the year: Adults, 48; Children, 235—Schools, 42: Boys, 2098; Girls, 335; Sexes not reported, 88; Youths and Adults, 97—Pp. 162, 163.

The Bishop of Victoria testifies that the Missionaries, instead of painting in too bright colours, are rather inclined to take a severe view of their work. Evidences of the vitality of the Mission have also been afforded during the last year by its self-extension in three important directions; two Stations, namely, Joginda and Nuddea, having been occupied with renewed efficiency; and another important town, Santipur, having been taken up for the first time.

The Missionaries have made many journeys among the surrounding heathen, and have found everywhere prejudices softened, and an increasing interest in listening to the Christian Preacher. The Rev. S. Hasell reports, that at Dowlutgunge, just as the Missionaries reached the high road leading from Maheshpur to the river, they were met by a procession

of high and low, rich and poor, following the idol, which they were about to cast into the stream. The Missionaries waited for the crowd to pass by, hoping they would do so quickly, for the noise of the drums was really deafening. To their great surprise, the crowd stopped, and, gathering round the Missionaries, allowed the bearers who were carrying the idol, and the musicians, to pass on alone. There were not less than between 600 and 800 persons waiting to hear. They directed the Missionaries to an elevated spot on which to place themselves, and then, forming themselves into a circle, listened attentively to the message they had to deliver. All was still. The noise of the procession had passed away, and the idol, and all connected with it, seemed to be forgotten in the interest excited by the blessed truths which were placed before them. The subject was what we might expect it to be, God's love to sinners in the gift of His Son. After a while came back the noisy drums and the frame-work without the idol, which, deprived of its usual honour, had been committed to its watery grave; when, to the great surprise of our Missionaries, some of the most respectable of those present sent an order to stop the beating of the drums, lest the preachers might be inconvenienced. "We finished our addresses," writes Mr. Hasell; "no one followed in the idol procession; and thus at least for once in this ancient Hindu town, Dowlutgunge, the name of Christ and His cause were deemed worthy of more honour than the idols." May it indeed soon be so all over India, and Christ be exalted on the ruins of idolatry!

[*Report.*]

Bhagulpur — 1850 — Ernest Droese: 1 *East-Ind.*, 2 *Nat. As.* Communicants, 28 — Baptized in the year: Adults, 12; Children, 8—Schools, 4; Boys, 228; Girls, 30; Youths and Adults, 2—P. 163.

The state of a congregation so recently gathered from the Heathen cannot be expected to have advanced beyond the stage of spiritual childhood, and the faith and patience of the Missionary are frequently put to a severe trial. The home duties of the Station have prevented any attempts to extend the Mission by itinerating; but the Catechists frequently address the people in places of public resort, and the Missionary receives numerous inquiries. He earnestly pleads for the addition of

another ordained Missionary to the Station.

[Report.

Benares—1817—Wm. Smith, Charles Benjamin Leupolt, John Fuchs, C. Reuther, Henry Stern, Clément Francis Cobb, H. B. Hubbard: Wm. Wilkinson, *As.*; D. P. Broadway, and 2 other *Nat. Cat.*; 1 *Nat. Reader*; 30 *Nat. As. Communicants*, 75—Baptized in the year: Adults, 2; Children, 21—Schools, 4: Boys, 532—Pp. 163, 164.

The Mission at Benares has been maintained in a state of efficiency. There are two veteran Missionaries, Messrs. Smith and Leupolt, whose "bows still abide in strength," with the advantage of twenty years' experience—two zealous young Missionaries as their coadjutors—a large Collegiate School, under able European Superintendence, with 500 pupils of the upper ranks of society—a staff of Native Teachers, including an acute and learned Brahmin Convert—with a native congregation of 300 souls assembling in a church, which, by its prominent position and Christian Architecture, surrounded by its Christian Schools and Mission Houses, bears its silent witness that the kingdom of God is come unto them—and a chief magistrate over the city and district who is not only a munificent supporter of Missions, but in every other way promotes and adorns the Gospel. Under all these special advantages, it might be expected that the Committee would have to record a year of spiritual achievements and of signal triumph. But the reports from this Mission afford this year a lively proof that Missions, in their present stage, are eminently a work of faith; that the labourers must be content to sow in patience and hope; and that their main encouragement must be the promises of a faithful God, and the first-fruits which betoken a surer though a distant harvest.

[Report.

Ghurwa—The congregation at the Out-Station of Ghurwa numbers twenty individuals, who are placed under Saiyad, a Catechist: their influence for good upon the surrounding population is already perceptible.

Jay Narain's Free School and College—A feature of interest in this School is the presence of about thirty Christian Boys, who have the great advantage of receiving an excellent education in class with other boys.

The local friends of this Institution are exerting themselves to obtain means for building lecture-rooms for several of the higher branches of science, such as medicine, civil engineering, civil and criminal jurisprudence. The zealous friend of Missions, H. C. Tucker, Esq., the Chief Commissioner of the province, has promised the munificent donation of 200*l.* a-year toward this object, as long as he remains in his present office.

[Report.

Jaunpur: Julius Pakeman Cæsar, *Schoolmaster*; 1 *Nat. Cat.*; 1 *East-Indian* and 21 *Nat. As. Communicants*, 11—Baptized in the year, 2 Children—Schools, 5: Boys, 435; Girls, 2; 13 Youths and Adults—P. 164.

The Rev. G. G. Cuthbert says—

Mr. Reuther is a preaching Missionary, and I had the gratification to accompany him, on two or three occasions, in his evangelical visits to the bazaars, in his evangelizing visits to the bazaars of both Jaunpur and Azimgurh. The Word was heard with deference and attention, though not without a good deal of friendly discussion. Azimgurh may be considered an Out-Station of Jaunpur, but presents, in Mr. Reuther's judgment, more and better openings for Missionary labour than Jaunpur itself.

Mr. Reuther has since removed to Benares.

Chunar: a few miles from Benares—1814—This Station is no longer retained by the Society.

Goruckpur: about 100 miles north of Benares: inhab. about 40,000 — 1824 — John Philip Mengé: 1 *East-Indian Schoolmaster*: at the Farm, Charles Dass, *Nat. Cat.* These labourers are assisted by 1 *Nat. Cat.*; 3 *Nat. Readers*; and 4 *Nat. As. Communicants*, 34 — Baptized in the year: 1 Adult; 16 Children—Schools, 3: Boys, 217: Girls, 23 — Pp. 164, 165.

The Rev. J. P. Mengé, for more than two years, has sustained alone the very laborious duties of this Station, and has travelled in various directions to make known the tidings of salvation. His familiarity with the language, and his facility in maintaining discussions with learned Mahomedans and Hindus, has

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brought upon him so much work, that his health has at length given way, and obliged him to retire for a time to Europe. His place was supplied, at the end of the year, by the Rev. F. A. Kreiss, from Agra, and the Rev. H. Stern, from Benares. [*Report.*]

At Gorruckpur, and in the district around, many respectable Natives are coming in to the Missionary from week to week, and day to day, saying they have heard him preaching in their villages, or have heard others speaking of him, and expressing a desire to know more. This "spirit of inquiry" is the characteristic feature of the present state of the country in reference to Missionary Work.

[*Archa. Pract.*]

Meerut: Richard Martindell Lamb, Michael Joseph Wilkinson: 2 *Nat. Cat.*; 2 *Nat. Readers*; 7 *Nat. As.* Communicants, 97—Baptized in the year: Adults, 25; Children 26—Schools, 6: Boys, 140; Girls, 11; Youths and Adults, 2—P. 165.

At the close of the year Mr. Wilkin-son's failing health obliged him to return to Europe, and Mr. Lamb was again left alone.

[*Report.*]

I also joined in the Native-Christian Service in the Mission Church, which is now so well filled as to require immediate enlargement, so much is the Christian Flock here increasing. [*Rev. G. G. Culbert.*]

Agra: inhab. 100,000: Fred. Augustus Kreiss, Christian Theoph. Hoernle, Charles Gottlieb Pfander, Thomas Valpy French; 1 *East-Ind. As.*; 6 *Nat. Cat.*; 2 *Nat. Readers*; 27 *Nat. As.* At Allahabad, on the 29th of September, F. A. Kreiss, a Missionary in Lutheran Orders, was admitted to Deacons' and Priests' Orders by the Bishop of Calcutta; and at the same time Daoud Singh, a Sikh, to Deacons' Orders. Communicants, 225—Baptized in the year: Adults, 4; Children, 41—Schools, 10: Boys, 486; Girls, 36; Sexes not reported, 24—Pp. 165, 166; and p. 112 of our present Volume.

The Committee cannot notice the Station at Agra without alluding to the late Lieutenant-Governor of the North-west

Provinces, the Hon. J. Thomason, Esq., whose seat of government was at this place. His superior abilities, his vigilant and successful administration of the affairs of large provinces, and his various plans for the benefit of the people in promoting education, and every other branch of social improvement, have been already recorded in State Papers and in many public documents. It is the part of this Committee to record Mr. Thomason's constant and devoted attention to the interests of Missions. He assisted the cause with his counsel, his wealth, his learning, and his Indian experience, emulating the pious zeal of his father, the late Rev. T. T. Thomason, who was for many years Chaplain at Calcutta, and the Corresponding Secretary of this Society. The late Lieutenant-Governor, amid the cares of his office, often conducted the annual examinations of Jay Narain's School at Benares, distributed the prizes, and addressed the pupils. And it has been recorded of him, in a periodical printed at Calcutta, that he "scarcely ever allowed a week to pass, when he was at the seat of government, without paying a visit to the Society's Native-Christian village at Secundra, entering the houses of the Native Christians, or gathering their children about him to speak of Jesus. The village Church received from him a peal of bells, the communion table, and many other valuable gifts."

The Rev. C. T. Hoernle returned to Secundra to superintend the native congregation and the Schools. At the close of the year the Rev. F. A. Kreiss removed to Gorruckpur, and the Rev. E. C. Stuart to Calcutta.

Mr. Hoernle has spent much of his time in the revision and editing of the Urdu New Testament for the Bible Society, under the sanction of the Calcutta Corresponding Committee. He has also prepared several Tracts in Urdu for the Tract Society.

Each of the Missionaries has taken part with the Catechists in preaching the Gospel in the city or its surrounding villages, and on Missionary Tours.

Mr. French, amid his laborious duties, "finds relief and refreshment of spirit from being able to make a Missionary Journey occasionally." Two visits have been paid to Muttra, "the very heart of Hinduism," "where almost every phase of Hindu belief may be encountered in the person of its ablest supporters; while, from the great influx of strangers, the

circles of hearers are almost as varied as they would be in a long itinerating excursion." "It presents a noble field of action for a good Sanscrit and Hinduwī Scholar."

One convert has been baptized, whose case is not only interesting in itself, but very encouraging, as shewing that God is giving His blessing to the controversial treatises published a few years ago by Mr. Pfander; who has been characterized, by one well able to form a judgment, W. Muir, Esq., Secretary to the Government at Agra, as the most distinguished Christian opponent of Islam that has yet appeared in Christendom. The convert Shambharathi was a native of the mountains north of Kashmir. He had been a traveller in Persia and Afghanistan. After a violent opposition to the truth, gradually he became softened by reading the Testament, and one of Mr. Pfander's treatises.

Further and very remarkable evidences of the results of Mr. Pfander's controversial works have been afforded in the conversion of learned Mahomedans in other places. In the early part of the year Mr. Pfander was invited to Delhi, to confer with two distinguished members of the Government College, who had embraced Christianity, where he was introduced to several inquirers from the same class of society.

This year has witnessed the completion and opening of the Mission College, to form and preside over which Messrs. French and Stuart went out three years ago. The local friends at Agra have nobly fulfilled their promise to exert themselves to raise a suitable building, if the Society should send out the Tutors. "The College, built after a design by the late Major Kittoe, is a large and handsome structure, of the simple gothic style. A spacious middle hall, of about eighty feet by forty, affords good space for assembling the School; while the eight excellent class-rooms, four at each side, are most convenient, and well suited to class instruction. Fine vestibules at each end, and verandahs at each side, add much both to the convenience and effect of the building. A house for the Principal has been erected close by, and a new Church is projected in the immediate vicinity, for the native congregation." The building was opened December the 16th.

The number of pupils has remained the same throughout the year—about 200.

Their diligence and progress have been, on the whole, satisfactory. [Report.

Jubbulpur: 1852: in the town 30,000: in the District 1,000,000: Wm. Rebsch—P. 166.

The Rev. W. Smith, and the Native Catechist, Nehemiah Nilkanth Shastri, visited the Station at the close of December. They found the Mission School, containing eighty boys, in a satisfactory state. They had many opportunities of declaring the Gospel. [Report.

In the city we found a noble preaching-place in front of the Kotwal (police-office), where, on various occasions, we had from 300 to 400 attentive hearers at a time. In various other parts, also, the streets being spacious, and the people ready to hear, there was no difficulty in assembling large congregations.

[Rev. W. Smith.

HIMALAYA MISSION.

Kotghur: on what was the extreme northern frontier of the British Territory—1844—Johannes Diettloff Prochnow—*Kangra*: J. N. Merk: 7 *Nat. As.* Communicants, 6—Baptized: 1 Adult. Schools, 5: Boys, 61; Girls, 16—P. 166.

Mr. Merk, before his removal, gives an encouraging account of his first adult baptism.

On Mr. Prochnow's return from Europe in April, in restored health, he proposed to make a Missionary Tour into Thibet and Chinese Tartary; and the Committee, in consideration of the present aspect of affairs in China, in a Missionary point of view, cordially sanctioned the proposed tour. He set out with Mrs. Prochnow; and, taking a Lama as his guide, travelled through the high land of Thibet, and reached the borders of Chinese Tartary. He could not, however, obtain permission to enter the Chinese Empire. He returned through Leh, or Ladak, Kashmir, Chumba, Lahaul, and Kulu. He writes—"The Tartars seem to me very promising, open, and straightforward, strong in body and mind. Active and dangerous as their mode of life is, they are accustomed to all sorts of hardships, but always good humoured, in every way superior to the inhabitants of the lower hills."

Kangra, in the Punjab, was first visited

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by the Missionaries from Kotghur in 1851. In the spring of 1852, Archdeacon Pratt, while at the place, made many inquiries respecting its eligibility for a Missionary Station, and strongly recommended the Society to adopt it in connection with the Kotghur Station, from which it is distant fifteen marches. The population is entirely Hindu, and it is the principal seat of that religion in the Punjab; the population of the surrounding and accessible districts being estimated at 685,829. After Mr. Prochnow's return from Europe, Mr. Merk removed to Kangra, which will be henceforward numbered among the Stations of the Society.

[*Report.*]

THE PUNJAB — *Amritsar*: Thomas H. Fitzpatrick, Robert Clark, W. Keene: 3 *Nat. Readers*. 1 *East-Ind.*, 2 *Nat. As.* Communicants, 11—Baptized: Adults, 5; Children, 2—3 Schools: Boys, 55; Girls, 2—Pp. 166, 167.

The Missionaries have gathered ripe fruit within a few months of the sowing time. During the second year of their labours they have had five remarkable baptisms of men well qualified for exerting an influence upon their countrymen.

The Missionaries have made extensive tours, with a view of ascertaining the disposition of the people. The general features of these tours were the same. "When the people heard of our object, they came in numbers to hear and receive our books: all took hold of one truth, at least, that the Padre Sahibs and their books say that Jesus Christ, the Son of God, is the only Saviour of them that believe." At Sealkot, the third city after Lahore and Amritsar, containing from 40,000 to 50,000 inhabitants, the European residents have offered more than 150 rupees a month toward the establishment of a School by the Society. From a third quarter, Rawul Pindí, the Missionaries have received the remarkable intelligence, that about fifty Hindus and Sikhs, having procured one of the Punjabí Tracts published at Ludiana, became impressed with the conviction that their old creed was false, and separated themselves to pursue their further inquiries after the truth.

The importance of this Mission is proved by the testimony of several competent witnesses.

[*Report.*]

Peshawur—A new and unex-

pected appeal has been received from the remotest border of the Punjab, at Peshawur, which, in some remarkable particulars, is distinguished above all others. A Church Missionary Meeting was held at Peshawur, December 19, presided over by the Chief Commissioner, who, in his opening address, gave utterance to these noble Christian sentiments. The name of that Commissioner is Major Edwardes, the gallant hero of Multan—

The plans and purposes of the Almighty look through time into eternity. And we may rest assured that the East has been given to our country for a Mission, neither to the minds nor bodies, but to the souls of men. It is not the duty of the Government, as a Government, to proselytize India. The duty of evangelizing India lies at the door of private Christians: the appeal is to private consciences, private effort, private zeal, and private example. We may be quite sure that we are much safer if we do our duty than if we neglect it; and that He who has brought us here, with His own right arm, will shield and bless us, if, in simple reliance upon Him, we try to do His will.

The Meeting drew up an address to the Church Missionary Society, encouraging it to enter upon a bold extension of its Missions, at least in the Punjab; and accompanied the address with promises of pecuniary support amounting to 3000l.

*Summary of the North-India Mission.**(As given in the Report for the Fifty-fifth Year.)*

Stations, 23 — Missionaries; European, 36, of whom 2 were at home at the time of making up the Report; 4 are Lutherans—Lay Assistants: 4 Males, 1 Female; Natives and Eurasians, 8; 279 Native Teachers; 25 Native Schoolmistresses—Attendants on Public Worship, 6871 — Communicants, 1085 — Baptized: Adults, 120; Children, 394 — Seminaries and Schools, 109 — Scholars: Boys, 6321; Girls, 505; Sexes not re-

ported, 125; Youths and Adults, 117: Total, 7068.

WESTERN INDIA MISSION.

Bombay—1819—George Candy, *Sec. of Correspond. Com.*—The *Money School*: Arthur Davidson, *Superint.*—John Stewart S. Robertson: James Bunter, *Nat. Mts.*; Michael Sargon, *As.*; James Wilson, *East-Ind. Cat.*; C. White, *East-Ind. Schoolmistress*. Mrs. Jerrom, *Teacher*; 2 *Nat. Cat.*; 14 *Nat. As.* On the 18th of December the Rev. A. Matchett was admitted to Priests' Orders by the Bishop of Bombay—The Rev. James Sheldon embarked for Bombay on the 20th of March—The Rev. G. Kandy arrived at Southampton in May last, and embarked on his return to Bombay on the 4th of November, and arrived there on the 10th of December—The Rev. Dr. E. Trump embarked for Bombay on the 20th of May, and arrived there on the 21st of June—The Rev. C. F. Schwarz and Mrs. Schwarz embarked for Bombay on the 5th of September. Communicants, 12—Baptized in the year: 3 Adults; 6 Children—Schools, 20: Boys, 1298; Girls, 255—Pp. 167, 168, 207, 248, 288, 368, 488, 525; and p. 160 of our present Volume.

The Rev. J. S. S. Robertson, at the beginning of last year, suggested the collecting together of all the Native Christians in Bombay into one locality, so as to form a Christian Village, with a School, and a room for public worship. The plan was cordially approved of by the Bishop and the Corresponding Committee, and suitable premises were engaged. The Rev. J. Bunter removed from Malfigaum to Bombay to superintend this native congregation. The closer observation, however, of the native converts brought to light several cases of insincerity and disorderly conduct, which led to their exclusion from the list of Christians. Mr. Bunter has commenced a systematic visitation of the native houses, for distributing Christian Tracts and holding conversations with the residents. [Report.

We are trying to induce as many of our Native Christians as we can to quit their wretched abodes among the Heathen,

and to live together in a suitable spot, which we have temporarily engaged for their use. It is in an excellent locality, removed from the bazaars, surrounded with gardens, and, being at a very little distance from my own residence, I often took into it with great delight.

[Bishop of Bombay.

The Preparandi Class has been broken up through considerable changes which took place early in the year: some of the students are employed as Catechists. Mr. Robertson has been employed in editing the revised edition of the Marathi Old Testament. During the rainy season he has had a weekly class of well-educated Hindu young men to further their improvement in English Literature.

The *Money Institution* remained under the charge of the Rev. W. S. Price until the close of the year, when it was transferred to the care of the Rev. A. Davidson. The number of pupils has been 402. The Corresponding Committee has been as yet disappointed in the hope of procuring the adjoining premises necessary for the enlargement of the school buildings. A lending library is attached to the Money Institution, containing about 1000 volumes, accessible to all native youths on the payment of a small subscription fee.

The *Vernacular Schools*, under the superintendence of Mr. Sargon, are nine in number, containing 617 Boys and 18 Girls. Mrs. Jerrom has continued her School of 32 Boys and 17 Girls; and a weekly lecture is given in the school-room to the parents and friends of the children—of whom from 50 to 60 attend—by the Catechist or Missionary. The Schools, superintended by Miss White, contain 164 Boys and 210 Girls. [Report.

Nasik, in the Deccan, about 150 miles E of Bombay: the seat and centre of Brahminism: inhab. 30,000—1832—Charles C. Mengé, William Salter Price, Andrew H. Frost; 1 *Nat. Cat.*; 2 *Nat. As.* Communicants, 14—Baptized in the year, 2 Children—Schools, 6: Boys, 412; Girls, 16—P. 168.

The peaceful joy which animated those in their last moments who were called to their eternal rest, is, I think, a sufficient

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proof that they knew in whom they believed.

[*Rev. C. C. Mengé.*]

The Gospel is preached to the Heathen almost daily in Nasik and the neighbouring villages, and generally quietly and respectfully listened to. During the last year 107 villages were visited, and Tracts and portions of the Scripture sold and given away. Mr. Mengé is generally accompanied by Mrs. Mengé, who is able to converse with the females, and generally collects a considerable group of them around her.

[*Report.*]

Junír and Astagaum : Daji Pandurung, *Nat. Miss.* ; 1 *Nat. Reader* — *Mulligaum* : 1 *Nat. Cat.* ; 1 *Nat. Reader*. Communicants, 27 — Baptized in the year : Adults, 4 ; Children, 3—Schools, 6 : Boys, 162—P. 168.

The Native Pastor, the Rev. Daji Pandurung, spends much of his time in itinerating. He has furnished the Committee with a journal of his visits to 102 villages. At Junír Mr. Daji assembles the Native Christians for daily worship and instruction. The school children likewise receive almost daily instruction from him. He also seeks every opportunity to get the respectable inhabitants of Junír into religious conversations.

Mulligaum—Upon the removal of the Rev. James Bunter to Bombay, in April 1853, a Native Catechist, Appaji Bapuji, supplied his place, and has laboured diligently and acceptably under the guidance of the Rev. Charles Laing, Chaplain of the Station, to whom the Society is much indebted for his very valuable aid. [*Report.*]

Scinde—Karachí : 1850 : Abraham Matchett, James Sheldon : 1 *Nat. Cat.* Communicants, 4—Baptized : Adult, 1 ; Child, 1—School, 1 : Boys, 34. The Rev. Edward Rogers was compelled by ill-health to return to England last March—P. 168.

At the Karachí fair, in Dec. 1852 and Jan. 1853, the first stall established was that which our Missionaries opened for the sale of Bibles and religious books ; but owing to the small attendance at the fair, only about 120 were sold. Upon vacating the stall our Missionaries opened a shop in the town for the sale of their precious ware. About 300 books, large and small,

have been sold during the year. Early in the year the Missionaries were able to commence preaching in the bazaars.

At this Station the Missionaries have been encouraged, even in the present very early stage of their labours, by several conversions of persons belonging to the upper ranks of native society, who, like the majority of the population at this place, visit it as an emporium of commerce, or a port of embarkation. Mr. Matchett gives a striking proof of the sincerity of the convert Abdullah. He accidentally discovered, that though he had scarcely sufficient for himself, he was supporting a recent inquirer, that he might give his whole time to Christian Instruction.

Among the Candidates for Baptism during the year now under review, one was a Mahomedan, a native of Kandahar, of a good family, who, twenty-four years previously, had been led to doubt, from his careful study of it, the divine authority of the Korán. He casually met with a Testament, and read the first fifteen chapters of St. Matthew, but was then obliged to part with the book. Retiring into Persia, he devised a new system, between Mahomedanism and Christianity, and became the leader of a sect numbering 6000, with whom he migrated into Sinde, where his followers gradually melted away. Arriving at Karachí, he heard and received the truth, and, being judged faithful, was received by baptism into the visible Church, and is now engaged in instructing others in the faith of Christ.

Another convert was a Mahomedan from Kashmír, who had visited Mecca, and set forth from his native mountains a second time, to repeat the pilgrimage. As he passed through Peshawur he saw a British Colonel, in command of a regiment, standing in a public thoroughfare, and declaring, in the native language, the truth of God. The pilgrim listened, argued, visited the officer at his quarters, and, receiving a Testament, pursued his journey to Karachí, to seek further instruction in the doctrine of Christ from a Christian Missionary. He had diligently studied his New Testament, and gave such evident tokens of the teaching of God's Spirit, that he was cordially welcomed as a fit candidate for baptism, and he also has become a teacher of others.

A Free School was founded in 1846, for imparting sound instruction, combined with a knowledge of the Bible, by the zealous exertions of Captain Preedy, the

collector of Karachi, and it was placed under the charge of an able Native Convert from Calcutta, Mr. Seal. On the 1st of January 1853 this School was transferred to the Missionaries, and the building made over to the Society as a gift. A Mission House has been purchased adjoining the School. The property is well situated in the immediate neighbourhood of the town, and is sufficiently spacious to admit the erection of a Church, whenever it may become necessary.

The destitution of suitable School-books in the Persian, Hindustani, and Sindi languages, has hitherto been a great hindrance to the success of the School; but a lithographic press having been now provided for the Mission, it is hoped that this hindrance will speedily be overcome.

Summary of the Western-India Mission

(As given in the Report for the Fifty-Fifth Year.)

Stations, 5—Missionaries: European, 10; Native, 2—1 European Catechist; 1 European Female Teacher—Eurasian and Native Teachers: 7 Catechists, 2 Scripture Readers, 15 Assistants, and Schoolmistresses, 1 Female Teacher—Schools, 33: Boys, 1906; Girls, 271: Total, 2177.

SOUTHERN-INDIA MISSION.

During the year the Bishop of Madras has visited all the Missions of the Society in South India, and has confirmed the Converts. His experience of thirty years in India, his warm and affectionate interest in Missionary Operations, and the evangelical fervour of his ministrations, render such seasons eminently encouraging to the labourers; and his Lordship's report furnishes a most valuable record of the progress of the work. [Report.]

I am happy to inform you, that, having made strict inquiry as to the result of my ordination of Native Deacons on my last visitation, I found that they had conducted themselves in such a manner as to justify the step then taken, and to fulfil the hopes of the friends of Missions. I contrived to hear two of them preach, and was pleased with their ready and earnest manner; and, so far as I could learn, the arrangement of their discourses was tolerably clear. The experiment has been so far satisfactory as to induce me to relax the rule I laid down—to receive no one as a candidate for Holy Orders who could

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not pass an examination in the English Language, or one of the original languages in which the Holy Scriptures were written.

Of the general state of your Missions, both in Tinnevely and Travancore, my impression is most favourable. There has been a gradual but progressive increase in the numbers, and improvement in their scriptural knowledge and Christian Deportment; and the impression was confirmed by the testimony of your active and laborious Missionaries. [Ep. of Madras.]

Cochin: on the Malabar Coast, 160 miles NW of Cape Comorin: inhab. about 20,000. The Schools in this place, originally commenced by the late Rev. Samuel Ridsdale, are still maintained by funds procured by his family now in England—P. 169.

Trichoor: about 50 miles NE of Cochin: inhab. 12,000—Henry Harley, John George Beüttler: 1 *Nat. Cat.*; 6 *Nat. Readers*; 10 *Nat. As.*—*Cottayam*: 30 miles S E of Cochin, and near the Syrian College—1817—Henry Baker, Edmund Johnson: Mrs. John Johnson, Miss Hansford, *Normal Schoolmistresses*; 4 *Nat. Readers*, 22 *Nat. As.*—*Pallam*: Henry Baker, jun.: 7 *Nat. Readers*; 16 *Nat. As.*—*Mavelicare*: Joseph Peet: Jacob Chandy, *Nat. Miss.*; 2 *Nat. Cat.*; 6 *Nat. Readers*; 11 *Nat. As.*—*Tiruwalla*: John Hawksworth: George Matthan, *Nat. Miss.*; 4 *Nat. Readers*; 10 *Nat. As.*—*Allepie*: between 30 and 40 miles S by E of Cochin: inhab. 30,000—1816—John Harding: 3 *Nat. Readers*; 20 *Nat. As.* Communicants, 1216—Baptized in the year: Adults, 85; Children, 113—Schools, 76: Boys, 1775; Girls, 433—P. 169; and see at pp. 469—478, Reports of the Stations.

Trichoor—On the visit of Mr. Moody to Travancore, the question of the location of a second Missionary was fully considered, and it was determined by the Corresponding Committee to select the

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Station of Kunnankullam, the population of which is stated to amount to 15,000.

[*Report.*

There is already a congregation there. We spent two days at it, and saw the principal men among them. They told me that there are fifty families secretly belonging to our Church, but many of them are afraid to come out. There is also a School there—two, indeed—which I examined; the one English, of 10 boys, superintended by Benjamin, and only just formed; the other Malayalim, of some 45 boys and 9 girls. Mr. Ridsdale, it appears, purchased about three acres of Mission Land, on which a temporary School has been built: the foundations of a Church have been dug out round it, and a walled burial-ground is at a little distance. This, I think, considering that there is a congregation, seems an opening from God ready to our hand.

[*Rev. N. J. Moody.*

Kunnankullam has now for a number of years been occupied as an Out-Station of the Church Missionary Society; and I may safely say that many spiritual benefits have resulted therefrom. God's Word is now, I believe, in the hands of almost every family here: it is extensively read, known, and discussed. At every visit that I have made here, the people have been urgent in asking for a solution of scriptural difficulties, and often listen with profound attention to the preaching of God's Word; so that many advantages have accrued to the Syrians by our occupation of the Station. Besides, a Malayalim School has been always established here, in which many hundreds of boys have been taught to read the Scriptures, and, having now grown up to maturity, can duly appreciate the advantages of early instruction.

[*Rev. H. Harley.*

Mr. Harley reports an encouraging prospect of the extension of the Mission in the villages.

[*Report.*

Looking at the Missions as a whole, I think we may justly conclude that they are advancing. Men are joining the Missions now, who before were apathetic and unconcerned. I ground this view on the fact, too, that new places are being entered upon. At Mr. Baker's Hill Station the Araans are becoming more accessible yearly, and are repeatedly coming, as deputations from their villages, to ask for instruction. Of the Heathen I could not say that there is among the different

classes any movement toward Christianity, but there is a very perceptible looseness to their own creed. There is work at present on a small scale going on in favour of the slaves, which is another evidence of the advancing character of the Mission. At Mallapalli is a small Slave School of six or seven persons. At Chenganur there was one till very lately, and it is hoped that it will be revived again. And at Mundakym there is a deeply-interesting one, containing on the average between forty and fifty adults. On the morning of Sunday, the 27th of November, there were sixty-nine present, gathered from different quarters, sixteen only of whom were children. At Eraggaard, in the same Mission, an influential Christian Man, who is at work as a Reader there, has been so much interested in this School, which he visited with myself, that he has determined to commence one for his slaves and those of his brother.

Lamentable as the position of the Syrian Church is at present in itself, it is clearly a favourable one for the progress of the work of God among them. As a body they look up to and respect the Missionaries: in many instances they feel them to be their friends. [*Rev. N. J. Moody.*

Mr. Moody's visit to us was really a treat; and were it possible for the Committee to have such a man moving about our Missions often, it would tend to give us a greater confidence in our work, and, I can speak for myself, make us work, too, with more diligence.

I am happy to say that my hill people are improving every way—that I trust a sincere work of the Spirit is going on in their hearts. As a body, there is an eager desire to know more than they have yet attained to; and a few, I do trust, are humble followers of Christ, and are living by faith in Him.

[*Rev. H. Baker, jun*

TINNEVELLY—This Mission is divided into 11 Districts. Thomas Gajetan Ragland, David Fenn, R. R. Meadows, John Pickford—*Palamcottah*: Edward Sargent: W. Clark, *Sup. of Sem.*: Paramanatham Simeon, *Nat. Miss.*; Thomas Spratt, *As.*; Wm. Cruikshanks, Wm. G. Browne, *Country-born Masters of the Nat. English School*; George Huffton, T. Huff-

ton, *Country-born As. in Sem.*; M. J. Hobbs, *Normal Schoolmistress*; John Bensley, *Printer and Agent*; 4 *Nat. Cat.*; 16 *Nat. As.*—*Satthankullam*: Stephen Hobbs: Mootooswamy Devapratham, *Nat. Miss.*; 5 *Nat. Cat.*; 9 *Nat. Readers*; 84 *Nat. As.*—*Kadatchapuram*: John Devasagayam, Jesudasen John, *Nat. Miss.*: 4 *Nat. Cat.*; 24 *Nat. As.*—*Meignanapuram* and *Asirvathapuram*: John Thomas: Seenivasagum Mathuranayagum, Abraham Samuel, *Nat. Miss.*; W. C. Darling, *Cat.*; Miss Darling. 13 *Nat. Cat.*; 23 *Nat. Readers*; 54 *Nat. As.*—*Suvishapuram*: James Spratt: 14 *Nat. Cat.*; 7 *Nat. Readers*; 52 *Nat. As.*—*Dohnavur*: Stephen Hobbs: 7 *Nat. Cat.*; 4 *Nat. Readers*; 35 *Nat. As.*—*Nulloor*: Paul Pacifique Schaffter: 2 *Nat. Cat.*; 3 *Nat. Readers*; 23 *Nat. As.*—*Pavur*: T. G. Bärenbrück: 3 *Nat. Cat.*; 12 *Nat. Readers*; 9 *Nat. As.*—*Surrandai* and *Paneivadali*: Theoph. G. Bärenbrück: Mathurenthiram Savariroyen, *Nat. Miss.*; 12 *Nat. Cat.*; 16 *Nat. Readers*; 29 *Nat. As.*—*Panneivilei*: John Thomas Tucker, John Whitchurch: 11 *Nat. Cat.*; 23 *Nat. Readers*; 45 *Nat. As.*—Communicants, 3357—Baptized during the year: Adults, 183; Children, 295—Schools, 286: Boys, 5203; Girls, 2758—Rev. Septimus Hobbs and Mrs. Hobbs arrived at Southampton on the 27th of February, being compelled by ill-health to leave their Station—The Rev. T. G. Ragland arrived at Madras on the 31st of December, and left for Tinnevely Jan. 17th, with Messrs. Fenn and Meadows—The Rev. E. Sargent left Galle, Feb. 13, on account of ill-health, and arrived at Southampton, May 9—The Rev. J. Spratt died Dec. 14—Mrs. Bärenbrück died Oct. 27—Pp. 169, 170, 207, 248, 328, 525, and 63

of our present Volume; and see, at pp. 392—408, 431—446, 466—469, Reports of the Districts, Ravages of Cholera, Conversation with a Communicant, Persecutions, and Need of an enlarged Agency.

Though the external progress of the Mission has been encouraging, the internal and spiritual improvement has been still more satisfactory. In former years, the multitudes of inquirers had no clear notion of the nature of Christianity, few had received systematic instruction, and very few had been admitted to baptism. Now, the lists exhibit a large proportion of those who have made a public profession of their faith at baptism or confirmation, and a goodly number of them are regular Communicants; while the reports of many independent witnesses, as well as of the Missionaries, testify that the Native Church exhibits every evidence of spiritual life, and of the presence of the Saviour in the assemblies which meet together in His name. [Report

It was a pleasant employment, later in the evening, to accompany John Devasagayam, as he sallied forth—with firm step and energy of body and mind, though sixty-seven years old—into the adjoining villages and lanes, attired in his simple white dress, with the clerical badge of thin black waistband, trudging along barefooted over the sandy soil; and, at every turning of the road, to witness the sudden effect on the people of his appearance among them. He had a word of reproof for this man, an encouragement for that, and kind speeches for all whom he met.

The old man unites in a remarkable way the simplicity of the cross with an European firmness and determination of spirit. His father was the pupil of Schwartz at Trichinopoly, but afterwards removed to Tranquebar, where the son became the pupil of Schwartz's colleague, Dr. John, from whom our aged friend received his name; and is now generally known in the Church Missionary Society's Mission as Mr. John. He appears to infuse a spiritual-mindedness and vigour of Christian Principle into all around him, and has the reputation of being a very strict disciplinarian in his superintendence of the Catechists.

Though there is great simplicity in the majority, and absence of any high degree of spiritual knowledge, yet they have a

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real faith in Christ, and walk, though weakly, in accordance therewith.

He has a special meeting of the Catechists once a week, and holds them responsible for the state of their little districts. Of their general character he reports that they too often shew a want of energy and exertion, when removed from a strict *surveillance*. He says of them, that, on the whole, "they are good and faithful men;" adding emphatically, that "they would not else be retained by the Church Missionary Society." Mr. John evinces a more than native vigour and energy in rousing them to activity and zeal.

[*Bishop of Victoria.*]

The amount of contributions from the Native Converts to various Religious and Benevolent Societies, such as the Bible, Tract, Church-building, Church endowment, and Benevolent Societies, amounts to about 1100*l.* sterling per annum. It must be remembered that they are given by poor agriculturists, whose wages are a shilling a-week, the population amounting to about 40,000 souls.

In five of the villages special funds have been raised, amounting in each case to 50*l.*, in order to meet a similar sum from the Jubilee Grants, as endowments for the Native Churches. These steps toward self-support are very hopeful, and manifest a considerable advance in social improvement.

Some benevolent friends have purchased small plots of ground in Tinnevely on which the converts are settled, and thus enabled to support themselves. One such settlement was founded by two sisters in England, in memory of a beloved brother, at a cost of 300*l.*, on which thirty-five families are located, and are in a thriving state.

The hopes of the Mission depend on the Native Catechists. Not only is their agency necessary for extending the power of the Missionary beyond a comparatively narrow circle, but to them we must look for Native Pastors, who are to become the permanent religious instructors of the Native Church, and so set the Missionaries free to break up new ground. The Committee therefore look with deep interest upon the methods used by the Missionaries to instruct and train this agency for the future.

The Bishop of Victoria, in several districts, assembled the Catechists together, and examined them in their knowledge of

Scripture, and in their aptitude for dividing a text for a sermon or for an exposition of a passage of Scripture.

As the result of his experience and observation, he emphatically urges "the importance of concentrating our attention and primary care on the Native Catechists, Readers, and Schoolmasters, as the materials of a Native Ministry." On this principle the Society maintains its large establishment at Palamcottah for the special instruction and training of Catechists.

[*Report.*]

*Madras—1815—*John Fonceca, *As. Sec.*—Thomas Foulkes: John Bilderbeck, John Benj. Rodgers, Devasagayam Gnanamuttoo, *Nat. Miss.*; W. W. Waldegrave, *East-Ind. As.*; John G. Seymer, *As.*; C. C. Giberne, *Mistress*; Miss Hogg, Miss Walton, *East-Ind. Schoolmistresses*; 2 *Nat. Cat.*; 1 *Nat. Reader*, 20 *Nat. As.* The Rev. N. J. Moody arrived at Southampton April 18—The Rev. R. Collins, jun. and Mrs. Collins embarked for Madras September 24, and arrived there December 28—The Rev. T. K. Nicholson left Madras September 24, on account of ill-health, and reached Southampton November 2—The Rev. L. Cradock embarked for Madras October 20, and reached that place November 30—Communicants, 209—Baptized in the year: Adults, 11; Children, 18—Schools, 12: Boys, 264; Girls, 276—Pp. 170, 171, 288, 408, 488, 525, and 160 of our present Volume; and see, at pp. 356—361, View of the Mission, Baptisms, Reports of Schools, and Preaching to the Heathen.

The Rev. N. J. Moody zealously discharged the duties of the Secretaryship of the Corresponding Committee, until enfeebled health at length compelled him to relinquish the office, and return to England. At the close of the year he made a tour of inspection of the various Stations of the Society, and has furnished the Committee with much important information and counsel.

Mr. Seymer has been engaged in pre-

paring a Tamil and English Grammar for the use of the Schools, which has been long wanted.

The Mission in Madras has been carried on with the same systematic and persevering energy which has characterized it in former years. The Rev. J. B. Rodgers transferred his labours, at the close of the year, to an Institution lately established in Madras for training Native Schoolmasters. His perfect acquaintance with the Tamil Language peculiarly qualified him for the office, and the Committee resigned his services for a few years, in the confidence that the Society will reap great advantage in a supply of well-trained vernacular Schoolmasters.

There has been an encouraging increase of adult Converts during the last year, as well as of Communicants at each of the three Stations. The Rev. J. Bilderbeck reports that the preaching to the Heathen has been regularly continued at the several Preaching Stations, and at the public festivals in the neighbourhood. [Report.

TELUGU COUNTRY: *Masulipatam*—1841—Robert Turlington Noble, George English, Thomas Young Darling, Thomas Knight Nicholson: John Edward Sharkey, *Nat. Miss.*; J. W. Taylor, *East-Ind. As.*; T. Howley, *East-Ind. Schoolmaster*; 23 *Nat. As.* Communicants, 18—Baptized in the year: Adults, 2; Children, 2—Schools, 4: Boys, 113; Girls, 56

—Pp. 171, 172; and see, at pp. 361—363, Baptisms, Deaths, Report of Schools, and Preaching to the Heathen.

Five Ordained Missionaries labour in this field; three being attached to the Schools, and two engaged in direct Missionary Work in the city and in Missionary Tours. There have been no special circumstances reported during the last year in respect of the English School, or of the native congregations.

The baptism of several young persons has taken place in the Schools, which have afforded the Missionaries encouragement. [Report.

Summary of the South-India Mission.

(As given in the Report for the Fifty-fifth Year.)

Stations, 21—Missionaries: 28 European, 2 Eurasian, or Country-born, and 11 Native—4 European Male and 5 Female Teachers—1 European Printer—7 Eurasian or Country-born Male and 2 Female Teachers—76 Native Catechists, 141 Native Scripture Readers, 340 Native Assistants and Schoolmasters, 104 Native Schoolmistresses—Communicants, 4800—Under Christian Instruction: Baptized, 20,944; Unbaptized, 11,602: Total, 32,546—Seminaries and Schools, 378: Boys, 7355; Girls, 3523: Total, 10,878.

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Calcutta—1816—T. Boaz, D.D., Minister of Union Chapel, A. F. Lacroix, J. Paterson, J. Mullens, E. Storrow, W. H. Hill. Mr. and Mrs. Parker have been compelled by ill-health to return to Europe for a time. Mr. S. J. Hill has removed to Berhampore. Mrs. Mullens, her two sisters, and Miss Paterson, embarked for Calcutta on the 6th of October. 4 *Nat. Cat.*; 4 *Schoolmasters*. Communicants, 159—In the Bhowanipore Institution there are 510 Pupils, and 315 Scholars in other Schools—Pp. 172, 173.

Mr. Lacroix, accompanied by Mr.

Samuel Hill and two Native Assistants, made a Missionary Tour of two months' duration to some of the Eastern Districts of Bengal, as far as the Zillah of Rungpore. Several thousand Tracts and portions of the Scriptures were distributed, and in more than one place the people offered payment for them. Mr. W. H. Hill, and Mr. Bradbury of Berhampore, also accomplished a tour in the province of Bengal, visiting in the course of their route 236 different villages and towns, and distributed 4354 copies of Scripture in Bengali, Persian, Sanscrit, and English.

At Cooley Bazar Mr. Storrow has succeeded the late Mr. Mundy. The Services are well attended, and the Sabbath School has been re-established. The number of persons in Church-fellowship is 11.

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The village Churches of Rammakalchoke and Gungree have been under the pastoral charge of Mr. Paterson, assisted by others of the brethren.

Krishnapore has been regularly visited by Mr. W. H. Hill for the Sabbath Services, and instructing the adult Bible Classes. A Heathen Family has lately forsaken idolatry, and is now under a course of Christian Instruction.

At Balia Hati a superior Catechist has recently been appointed. A marked improvement is already perceptible in the attendance of the Converts on the Sabbath-Day Service and in their general conduct.

The Educational Institution at Bhowanipore has been carried on with ceaseless activity, chiefly under the superintendence of Messrs. Mullens and Storrow, assisted by Mr. W. H. Hill. The object aimed at in the conduct of the Institution has uniformly been to impart to the scholars a sound Christian Education. The new buildings are completed. The most pleasing feature of the last year's operations is the formation of a Theological Class in connection with the Institution, for the training of students to the work of Evangelists among their countrymen. This class consists of seven students.

The young men, who, during the last three years, have forsaken the religion of their fathers, and come to reside on the Mission Premises as Christians, were till recently twelve in number. One of these youths, however, has recently died in the faith and hope of the Gospel. The Native Church at Bhowanipore, under the charge of Mr. Mullens, has continued to walk in the fear of the Lord.

The Female Boarding School, in the absence of Mrs. Mullens, has been superintended by Mrs. Lacroix; and the conduct and proficiency of the girls has been satisfactory.

Mr. Paterson has given much time and attention to the preparation of useful works for the press, chiefly in connection with the Calcutta Religious-Tract and Book Society.

The Church and Congregation at Union Chapel, under the pastorate of Dr. Boaz, have distinguished themselves by their liberal aid in support of various objects, with a view to promote the spread of the Gospel among the Heathen. [Report.

Berhampore: 120 miles N of Calcutta, and 5 from Moorsheda-

bad: population around 20,000—1824—James Bradbury, Samuel J. Hill—Scholars: Boys, 96; Girls, 38—P. 173; and see, at pp. 509—512, Tour by the Rev. J. Bradbury, Spirit of the People, and Paucity of Missionaries.

The Native Christians, who, including women and children, amount to 96 persons, have been diligent in their attendance on the means of grace, and on the whole circumspect in their conduct; but they still exhibit less of spiritual life and of holy zeal for the service of God than could be desired. The important work of preaching to the Heathen, including Hindus and Mahommedans, has been prosecuted daily, both in the town of Berhampore and the surrounding villages. The message of mercy has been listened to by attentive auditories, and the people evince much eagerness to possess the Christian Scriptures. [Report.

Benares—1820—Wm. Buyers, James Kennedy, M. A. Sherring:—Brownlow, *English Schoolmaster*. Communicants, 23—Schools, 6: Boys, 402; Girls, 43—Pp. 173, 174.

Mirzapore: a large commercial city, 30 miles S W of Benares: inhab. 60,000—1838—R. C. Mather, E. J. Evans: T. Artope, W. Glen, *As*. Communicants, 18, of whom 11 are Natives—Scholars: Boys 291, of whom 22 are boarders and orphans; Girls, 39, of whom 8 are boarders and orphans—P. 174.

During the past year several of the Native Christians have removed from the Station to other places in search of employment, but who, it is believed, have continued steadfast in the faith. Their loss, however, has been supplied by others who have joined the Mission. Mr. Buyers has conducted two Hindustani Services each Sabbath Day, and one on Wednesday Evenings. He has also been engaged during the week-days in teaching and superintending the Schools, and preaching to the Heathen. The Native Agents have likewise been diligent in proclaiming the Word of Life both in the city of Benares and the neighbouring villages. Mr. Sherring, having made considerable

progress in the study of the language, has also begun to render assistance in preaching. The Educational Department of the Mission is prospering. The Female School, under the superintendence of Mrs. Buyers, is in a very encouraging state; the native girls, 43 in number, though generally of the lower castes, shewing much attention and intelligence.

[*Report.*]

Almorah—1849—J. H. Budden: 1 *Nat. As.*—Scholars: 85 Boys; 45 Girls—P. 174.

This Mission, intended for the benefit of the hill tribes of the Province of Kumaon, is mainly sustained by the Christian Liberality of a few English Gentlemen residing on the spot. While the work of education continues to form a prominent feature of the Mission, systematic efforts have recently been put forth for the purpose of bringing the Gospel to bear upon the native population, and more especially the influential classes. With that view Mr. Budden prepared and put into circulation a series of earnest and affectionate addresses, inviting attention to the paramount claims of the religion of Christ.

[*Report.*]

The public examination of the Boys' School was held in July. The scholarships promised by Mr. Batten and Capt. Ramsay were awarded. The answers given in writing to very comprehensive questions on grammar, general history, history of India, and Scripture history, by the boy who got the first scholarship, were to me most satisfactory. This boy, after attending the School, came daily to my house to read the Scriptures with me, and others are desirous of doing the same.

[*Rev. J. H. Budden.*]

Mahi-Kantha: in the Guzerat Territory, about 100 miles from Surat—1848—The Mission was first begun at Baroda—1844—Wm. Clarkson, J. Van S. Taylor, C. Corbold: 2 *Nat. As.* The Rev. Wm. Clarkson and family arrived in England in August. Communicants, 20—In Girls' Boarding School, 30—Pp. 174, 488.

Belgaum: a British Military Station: 200 miles N W of Bellary: inhab. 25,000: prevalent language, Tamul—1820—Joseph

Taylor, Wm. Beynon: 12 *Nat. As.* Communicants, 39—Schools, 8: Boys, 398; Girls, 24—Pp. 174, 175.

Several of those who attend the Services are in an interesting state of mind, and more or less under serious convictions, and have in a great measure or altogether abandoned the rites and customs of idolatry. Some have family worship, accompanied with reading of the Scriptures, yet they are prevented by the fear of man, and the consequences which must necessarily follow the open relinquishment of caste, from avowing themselves the disciples of the Saviour. Beside, at stated Services the Gospel has been proclaimed in the Schools, in the bazars, in the places of public concourse, and from house to house. Often these meetings have been of an encouraging description, have been salutary in their influences, and have produced at the time apparently results of a beneficial kind. Many a time, indeed, have we been interrupted and called to reply to objections, frivolous, absurd, and trying to ourselves; still we hope and believe that the truth of God is gradually and steadily making progress.

[*Missionaries.*]

In the course of last year two extensive tours, each occupying about five weeks, were undertaken in connection with the Mission. On both of these tours the travellers met with numerous audiences, and, though not without some opposition from the Brahmins and others, they were for the most part received with kindness, and their message listened to with attention.

[*Report.*]

Bellary: 187 miles N of Serinapatam, and 300 N W of Madras: inhab. 36,000, of whom a fifth are Mahommedans, and the rest Hindus: prevalent language, Canarese—1810—J. S. Wardlaw, J. B. Coles, S. Shrieves, P. L. M. Valett: J. G. Stanger, *As.*; Enoch Paul, *Nat. Pastor*; 17 *Nat. As.* Mr. Coles has been compelled by ill-health to go to the Nilgherry Hills. Communicants, 60—Schools, 11: Boys, 257; Girls, 59. In the Wardlaw Institution, 96 Pupils—P. 175.

At the village of Honour a work of God

London Missionary Society—

is in pleasing progress. Mr. Stanger met quite providentially two men on their way to Bellary to inquire for ministers of the Gospel. One of them, named Mullappah, was baptized on the 2d November 1851, having shewn, after a seasonable time of probation, that the truth had been applied with power to his understanding and his heart. On returning to his native village Honoor, he was favourably received by his family, and soon joined by a number of men and women seeking for salvation by Jesus Christ. Four men and one woman were baptized in April 1852, and others have since followed in their steps.

Itinerancies for the purpose of preaching the Gospel to the Heathen in the towns and villages around Bellary have been undertaken, and the experience of these brethren strengthens the conviction that a considerable knowledge of Gospel Truth, accompanied by a consciousness of the folly of idol worship, is widely diffused among the people.

The Wardlaw Institution, established for the intellectual and moral improvement of the native community, was considered to be of so great importance, that, on the arrival of Mr. Valett, it was entrusted to him as his peculiar sphere of labour.

Car Festivals, those once venerated rites, are fast falling into disrepute among the deluded votaries, and their continuance from year to year is mainly attributable to the crafty and interested policy of the priests. [Report.]

Bangalore: 70 miles N E of Seringapatam, 215 W of Madras: 3000 feet higher than Madras: very salubrious: inhab. 25,000 to 30,000 who speak Canarese, and an equal number who speak Tamil: has extensive contonments—1820—C. Campbell, B. Rice, J. Sewell, R. Sargent; N. Shadrach, *Nat. Pastor*; 20 *Nat. As.* Mr. Rice is in England. Communicants, 8—Schools, 81: Boys, 344; Girls, 121—Pp. 175, 176.

The greater part of the principal towns, and many of the smaller places, within a range of forty miles round Bangalore, have been visited during the year; and the Gospel has been freely proclaimed to

great numbers of the people who came to hear it Mysore and Seringapatam, as places formerly occupied by our Society, have also been visited, and other towns, even beyond Mysore. In these places the Gospel had often been preached before, and it was found that many still retained the knowledge of what they had heard, and that some were favourably disposed to the truths of Christianity. One person especially appeared in a very hopeful state of mind, and really seemed to be turning to the Lord. The convert baptized last year at Mysore continues stedfast, notwithstanding much persecution to which he has been exposed since his open profession of the Gospel.

[Missionaries.]

The practice of selling portions of the Scriptures and Tracts has of late been adopted in this Mission with promising effect. By this means it has been found that Brahmins and others, who would be ashamed to be seen applying to the Missionaries for Tracts, readily buy them again from those who have obtained them by purchase. [Report.]

A poor Ryot, in a village about twenty miles from Mysore, listened with great attention to the reading of the Scriptures and Tracts, and to the addresses founded upon them, for at least three hours, and still appeared very reluctant to leave. When, however, obliged to depart, he bought four or five Tracts for one anna, and was most careful in the selection of them, asking repeatedly what each contained, that he might make sure of learning as much as possible from those he selected. *The impression made on his mind against idolatry and in favour of Christianity seemed remarkably strong, though he had never heard the Gospel before.

Those now in the Theological Seminary—six in number—are, we believe, all truly pious young men, and sincerely desirous to devote themselves fully to the work of preaching the Gospel to their countrymen. They are carefully instructed in the Holy Scriptures, in systematic theology, in church history, general history, the English and native languages, as well as geography and the elements of science. [Missionaries.]

There are at the present time not less than a thousand boys and young men studying the English Language and literature in Bangalore alone; and from the encouragement which is now given to this

kind of education by the Government in almost every part of India, we may expect it to become still more prevalent. We must consequently calculate upon meeting with some of the most troublesome opponents of Christianity among the Natives thus educated. Already is there much infidelity of various kinds current among them, and some here and there have got hold of German Speculations which they are employing as weapons against the Gospel.

[*Rev. J. Sewell, June 1854.*

The Tamil Catechists have evinced much zeal and assiduity in preaching to the Heathen, both in the bazaar and in the villages contiguous, and their labours have at times been encouraging, both from the numbers who assemble and the silent attention given to the truths delivered. The servants of many Christian Families are also regularly visited, when the Catechist endeavours to lead them into the paths of holiness.

Regular Services have been held for the English Congregation: a weekly Prayer Meeting also of the female members of the Church has been conducted by Mrs. Sargent.

In the Boarding and Day Schools connected with both departments of the Mission a large number of young people, rescued from the abominations of heathenism, have been brought under the salutary influence of Christian Teaching, and carefully initiated in useful branches of secular knowledge.

[*Report.*

Salem: 90 miles S by E of Bangalore: inhab. 60,000; with numerous villages within a moderate distance, containing 100,000—1827— with 7 Out-Stations— J. M. Lechler: 11 *Nat. As.* Mr. Lechler, being compelled by failure of health to relinquish Missionary Labour for a season, sailed from Madras in the beginning of the year, with Mrs. Lechler, and reached this country on the 1st of April. Communicants, 44— Baptized in the year, 26 Adults— Schools, 7: Scholars, 213—P. 176.

Here, as in other parts of India, the Missionary has been greatly sustained and strengthened by the co-operation of a devoted band of native agents, who, raised
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up in the providence of God and duly trained for their work, are from time to time sent forth to commend the Gospel to their heathen countrymen.

A new and more commodious Chapel was opened for divine worship on the 14th December. The School of Industry, which forms a distinguishing feature of this Mission, is steadily increasing in stability and usefulness. The Institution at present contains 29 native youths, all of whom, beside Christian Training, are carefully instructed in some useful trade. Of this number, 14 learn carpentry, turning, and cabinet making, 7 lock and and blacksmithy, and 8 bricklaying.

[*R. port.*

The Teachers, on the whole, are exemplary in their character, temperate, peaceable, grateful, kind, and active, willing to deny themselves, to bear the cross and follow Jesus. Much of the attention of the Teachers has to be directed to the manners and habits of the people under their charge. Their language has to be purified, their industry stimulated, in fact, every thing, public, social, or private, has to be watched over, in order to eradicate heathen practices, and to instil into their minds principles of truth that may bring forth right and Christian Action. It must be seen from what a mire of sin and degradation of every kind these people have to be raised, in order to appreciate the labours of the Teachers of these little but now much improved communities.

[*Rev. J. M. Lechler.*

Cvimbatore: 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 Hindus: 1483 feet above the level of the sea—1830—8 Out-Stations: W. B. Addis: C. J. Addis, *As.*; 9 *Nat. As.* Communicants, 49. In preparatory Class, 9. In the Boarding School for Girls, 13 Boarders, 10 Day Scholars. Day Schools, 11: Scholars, 806—P. 177.

Some gratifying instances of conversion from heathenism have occurred, and cases are not wanting in which whole families have been led to cast in their lot with the professing people of God. Husbands, also, who had previously embraced

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Christianity, have been joined by their wives. [Report.

Those who feel a sincere concern for the best interests of the inhabitants of India have much need of the constant self-application, in their daily avocation, of the injunction of their divine Saviour, "In your patience possess ye your souls." There are hundreds, probably thousands, scattered over the surface of the 8000 square miles of this province who read the inspired Word of God in their own language, and very many have obtained so much knowledge as to prevent them from cordially joining in the strict observances of idolatry, and many have gone even so far as to abandon idols altogether, and read the sacred Scriptures, and other books treating of Christianity, with apparent interest. [Rev. W. B. Adair.

Trevandrum: Capital of Travancore, and residence of the Rajah—1838—John Cox: 15 *Nat. As.* Communicants, 32—Schools: Boarding, 2; Scholars, 42; Day, 10; Scholars, 377—Pp. 177, 178.

Christians who go to the Dewar's Cutcherry with complaints of various kinds are abused and railed at for being Christians; and the local officers in the districts, observing this, take opportunities to oppress them more than ever. I regard these things, first, as decided proofs that Satan fears for his kingdom here, and that the Gospel of Christ is triumphing, and will triumph, more and more; and, secondly, that the time is at hand when we shall be called upon to make a decided representation concerning the injustice and oppression which are rampant in Travancore.

In the congregation there is increasing attention to prayer and God's Word; in the heathen people more readiness to hear the truth without opposition, and some cases of prayer in secret, through fear of man; in the native agents a pleasing spirit of serious piety and desire for saving souls; in the Schools an encouraging progress. [Rev. J. Cox.

Quilon: On the Malabar Coast: 88 miles N W of Cape Comorin, and 80 W of Nagercoil: inhab. 40,000, of whom half are Hindus and the other half Mahommedans, Syrians, Parsis, and Romanists:

prevailing language, Malayalim; but Tamil is generally understood—1821—13 Out-Stations; 15 *Nat. As.* Communicants, 15—Schools, 5; Scholars, 168—P. 178.

There are 40 Native Assistants at Trevandrum and Quilon together; but how many at each Station is not stated in the last Report. The numbers inserted above are those in the preceding Report. There have been 10,152 copies of Books and Tracts distributed.

Nagercoil: Head-quarters of the Mission in the Eastern Division of South Travancore: 14 miles from Cape Comorin: prevalent language, Tamil—1806—Charles Mault, James Russell, Ebenezer Lewis, J. O. Whitehouse. CENTRAL Station. 44 *Nat. As.* Communicants, 408—Schools, 51: Boys, 1538; Girls, 460; Boarding Schools, 2: Boys, 50; Girls, 56; Seminary Students, 95. In the EASTERN Division, 25 *Nat. As.* Communicants, 139—Schools, 32: Scholars—Boys, 1308; Girls, 313. In the WESTERN Division, 16 *Nat. As.* Communicants, 70. In Boarding School for Girls, 144; Day Scholars: Boys, 302; Girls, 35—P. 178.

Central Division—Our Bible Classes are, upon the whole, improving in knowledge, and increasing in numbers. The Readers, whose duty it is to superintend them when the Missionary is not present, seem to take a greater interest in them. The persons composing these classes, with few exceptions, have received an education in their village Schools, and we have a School in all the Christian Villages of sufficient size. There have been 47 adults, and 50 children baptized during the year. An aged Mahommedan also was baptized, who, I trust, has found mercy in the eleventh hour: he is about 90 years of age. He told me afterward that this was his fourth birth: he alluded to his change of faith. He said he was born a Heathen, then a Roman Catholic, afterwards a Mahommedan, and now a disciple of Christ. This aged man spends

much of his time in listening to the Scriptures and praying to Jesus.

[*Rev. C. Masil.*

Eastern Division—There have been 42 members added to the Church, by the blessing of God, and there has been also a considerable increase in the number of regular hearers of the Gospel. The number of scholars, also, has nearly if not rather more than doubled those of the former year; in addition to which, I think I may safely say that the quality of the instruction communicated has also been improved.

[*Rev. J. Russell.*

Western Division — *Santhapooram* forms this Division. Mr. Lewis has experienced many tokens of encouragement, though not unchequered by disappointment, arising from the unstable and even delinquent conduct of some of his people, who had once made a hopeful profession of attachment to Christ. The Native Church has received an accession of nine new members. Besides these, 24 adults have been admitted to baptism, 5 being girls from Mrs. Lewis's Boarding School. The Catechists have been assiduous in proclaiming the truths of the Gospel, and in circulating Tracts and other religious Books.

[*Report.*

Neyoor: Head-quarters of the Western Division of the Mission in South Travancore: prevalent language, Tamil—1828 — *Pareychaley* Section: with 70 Out-Stations: John Abbs, Charles C. Leitch, F. Baylis: Wm. Ashton, *As.*; 70 *Nat. As.*; 5 *Nat.-Fem. Teachers*. Communicants, 90. In Bible Classes, 216 — Schools: Day, 48: Scholars: Boys, 1397; Girls, 309; Homes, 3: Boys, 27; Girls, 40— Pp. 178, 179.

The Missionary and his Assistants have been actively engaged during the past year in itinerant labours. "I have been much encouraged," writes Mr. Abbs, "by seeing the adaptation of many of our agents for the work to which they are appointed, delighted by the attention paid to them by all classes; and trust I have learned something from their zeal and earnest simplicity in stating the truth."

[*Report.*

The Heathen need not now be addressed so much on the unity of God and the folly of idolatry, as upon the

peculiar features of the Gospel Revelation. Almost all whom we met declared their belief in one Supreme Being, and, when pressed, declared that they served the idols only in accordance with the ancient customs of the country.

[*Rev. J. Abbs.*

In the Section *Neyoor Proper* the Rev. Charles C. Leitch is assisted by the Rev. F. Baylis of Madras. Communicants, 45. Adults under instruction, 1901. Readers and Assistants, 32. Schoolmasters and Mistresses, 52. Boarding Schools 2, Scholars 57; Village Schools 48, Scholars 1355. Patients treated in Dispensary, 4902; Surgical Operations performed, 135. Tracts and Catechisms printed, pages 413,200; portions of Scripture circulated, 6715.

In addition to the circulation of Tracts and portions of Scripture, the Catechists have visited the Heathen residing in the vicinity of the Chapels, and have induced about 40 families to make open profession of Christianity. Six or eight Sudras also, in different parts of the district, have abandoned idol-worship, and are prevented from embracing Christianity only by the fear of thereby forfeiting their honours and wealth.

The report of the Schools is, on the whole, encouraging, the more advanced classes having made very satisfactory progress.

The Medical Dispensary in connection with this Mission was opened on the 7th of March 1853, and the results have already been such as to justify the hope that it will prove a most valuable auxiliary to Missionary Effort.

[*Report.*

Madras — 1815 — with 4 Out-Stations — W. H. Drew, George Hall; W. Porter, *Minister* of the English Congregation: — Paul, *Nat. Miss*; 7 *Nat. As.* Communicants, 169—Schools, 14: Boys, 699; Girls, 250 — Pp. 179, 525. Mrs. Porter embarked for Madras on the 23d of October; and the Rev. George Hall and Mrs. Hall on the 14th of January.

We desire to be humbly thankful for the proofs we see around us of real progress, of growth of character in our Na-

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tive Church, of their increasing conviction of the value of Divine truth, of their desire to be conformed to it, and of their interest in the salvation of souls, and in the extension of the Redeemer's kingdom. The ministration of the truth is thus a blessing and a joy to ourselves also. Not, alas! that we can say this of all, for we have still to mourn in many their great imperfection and deadness of soul. May the Lord speedily pour on such a larger baptism of His Holy Spirit! We gratefully mark the same progress also in the educational department of the Mission. Our Schools, as a whole, have never been in so satisfactory a state. We and our Native Teachers also perceive marks of progress and encouragement in our more general work of preaching to the Heathen. Many hear attentively, and with much apparent desire to know the truth.

[*Rev. W. H. Drew.*]

During the year 1000L. has been specially raised for the purchase of the building—of which the Society's friends at Manchester have contributed upward of 700L.—in which the Educational Institution is held, and in which there are 249 pupils.

[*Report.*]

Tripassore: 30 miles N W of Madras: J. E. Nimmo. 5 *Nat. As.* Communicants, 35—Schools, 9: Scholars, 300—P. 179.

A Bible Class, comprising about twenty adults of both sexes, has been formed during the year, and its members have already greatly profited by the amount of scriptural knowledge imparted to them.

[*Report.*]

June 8th. All day at Kadumbathoor, fully and delightfully engaged in conversing with and preaching to upward of 150 persons. Among my hearers were a few Brahmins, about half a dozen Mahomedans, more than thirty poor pariahs, and nearly all the chief mirasdars of the place. Here I found some who had carefully read the Scriptures and Tracts I had given them on former occasions, and appeared to take delight in them. Gave away on this occasion 4 complete Testaments 12 parts of the Old Testament, more than 70 single Gospels, and about 200 Tracts. A great call for parts of the Old Testament: not a few were heard to say, "We have read the New Testament, and we are now desirous to read the Old Testament." A re-

spectable Mahomedan begged very earnestly for a complete copy of the New Testament in Hindustani, and added, "I want to examine that book carefully, and compare it with my Korán." Lord, accompany with Thy blessing the distribution of Thy Word this day!

[*Rev. J. E. Nimmo's Journal.*]

Cuddapah: 153 miles N E of Madras: inhab. 60,000, of whom about two-thirds are Hindus, and the rest Mahomedans and Eurasians: prevalent language, Telugu: there are 12 Out-Station—1822—Edward Porter, R. D. Johnston: 9 *Nat. As.* The Rev. R. D. Johnston has removed from Vizagapatam to this Station. Communicants, 56—Schools, 11: Scholars, 410—Pp. 179, 180.

During the year we have had a larger accession of souls to our Christian Community than any previous year of labour in this foreign land; and though we cannot yet record any extensive movement in favour of Christianity amongst the upper classes of society in this land of spiritual darkness, yet we rejoice in the fact, that among the humbler classes upward of 250 souls have been led, outwardly at least, to renounce the abominations of idolatry, and openly to avow their attachment to the doctrines and ordinances of that faith which makes men wise to salvation. We can and do rejoice in the fact, that in different parts of the district we have twelve Christian Congregations collected on the Sabbath Day to worship the Father in spirit and in truth; and that instead of the noisy and obscene ceremonies of idolatry, we have now the pleasure of witnessing a goodly number of devout worshippers, united together for the purpose of observing divine ordinances, and singing the praises of Him who hath purged away our sins in His own blood, and is now set down on the right hand of the Majesty on high.

[*Rev. E. Porter.*]

Owing to the increased desire for Christian Instruction, six new Schools have been opened in different parts of the district, each containing an average attendance of twenty scholars. The Orphan and Boarding Schools contain 18 girls and 19 boys.

[*Report.*]

Vizagapatam: a sea-port, 438 miles N E of Madras, and 558

S W of Calcutta: inhab. between 30,000 and 40,000, chiefly Hindus: prevalent language, Telugu—1805—J. W. Gordon, John Hay. The Rev. R. D. Johnston has removed to Cuddapah. In the Native English School, 106 Boys; Vernacular, 28; in the School for Native Girls, 100; in the Orphan School, 15 Girls—P. 180.

The printing of the Telugu Scriptures has been carried on with little intermission. On the removal of Mr. Johnston, to whose efforts this department of the Mission owed much of its efficiency in past years, the press has been placed under the superintendence of Mr. Buckland, an experienced printer from Madras. The printing of Gordon and Pritchett's version of the Old Testament in Telugu has proceeded as far as Ezekiel. The new version of the New Testament, prepared by Messrs. Wardlaw and Hay, with the assistance of other brethren, has also been put to press. The Gospel by St. Luke, 3000 copies, with a diglot 250 copies, has been published, and an equal edition of the Acts is nearly ready. [Report.]

Chicacole and Vizianagarum: Wm. Dawson: C. Thompson, *As. Communicants*: at Vizianagarum, 9; at Chicacole, 10—Day Schools, 4: Scholars, 169—P. 180.

In June of last year Mr. Johnston left Vizagapatam for Chicacole, where he laboured until December, but in consequence of the still more pressing claims of Cuddapah, he then proceeded to co-operate with Mr. E. Porter in the duties of that Mission. Mr. Dawson reports that the attendance on the means of grace has considerably improved, believers have

been established in the faith and increased in numbers. [Report.]

I have met with most satisfactory proofs of the utility of the Day Schools. Several of the scholars have been brought out of heathenism, and are now maintaining a respectable and consistent Christian Profession; while adults, who receive the first convictions of the truth from children thus instructed, have also not only been turned from darkness to light, but usefully employed in the work of bringing others to Christ. [Rev. W. Dawson.]

A Letter from a native has been published in a Bombay newspaper, which gives evidence, most conclusive and satisfactory, of a growing disposition on the part of intelligent and educated Hindus to discountenance and condemn the obscene rites of heathenism, and to attribute this salutary change of sentiment to its legitimate source—English influence, and, more particularly, the teaching of Missionaries.

It is a fact worth notice in the religious history of India, that on Sunday, July 16, being the day appointed for humiliation and prayer in the Churches on account of the war with Russia, the Natives in several places observed it as a day of solemnity, and held temple services, attempting to render them, in some respect, like the collective worship of Christians. It indicates a growing sympathy with English concerns, and a growing susceptibility of being influenced by them, even in religious matters.

WESLEYAN MISSIONARY SOCIETY.

Bangalore: 1821—(Tamil) Peter Batchelor, Joseph Morris: 1 Paid, 18 Gratuitous *As. Communicants*, 100—Scholars: Boys, 96; Girls, 30—(Canarese) John Garrett, *Chairman and Superint.*, Daniel Sanderson, Thomas B. Glanville, Liston Garthwaite: 14 Paid *As. Communicants*, 24—Scholars: Boys, 327—*Gobee*: 50,000 inhab. in the centre of the Mysore Country, 48 miles from Bangalore:

1837: and *Toomhoor*: Wm. Walker, *Schoolmaster*, 4 Paid *Teachers*. Communicants, 16—Scholars: Boys, 86; Girls, 8—*Coonghul*: 10,000 inhab.: Henry O'Sullivan, *As. Miss.*; 2 Paid *As. Communicants*, 3—Scholars, 71—*Mysore*: 70,000 Hindus and Mussulmans: Edward J. Hardey: 1 *Cat. Communicants*, 5—*Manargoody*, a town with 30,000 inhab. and *Trichinopoly*: (Tamil) John Pinkney:

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5 Paid, 2 Gratuitous *As.* Communicants, 27—Scholars, Boys, 60; Girls, 80—*Negapatam*: a sea-port, 48 miles E of Tanjore: 15,000 or 20,000 inhab.: 1821: and *Trivuloor*: Joseph Little: James Hobday, *As.* Communicants, 18—Scholars: Boys, 118; Girls, 12—*Madras*: 1817: Thomas Hodson, *Chairman and Superint.*, E. E. Jenkins, *Arminius Burgess*: Peter J. Evers, *As. Miss.*: 20 Gratuitous *As.* Communicants, 166—Scholars: Boys, 200; Girls, 99. The Rev. Daniel Sanderson is absent on leave, and the Rev. Samuel Hardey is absent on account of ill-health—Pp. 181, 182.

The Missions have been strengthened during the year by the return of Mr. Edward Hardey from England, and of Mr. Morris from Australia, whither he had proceeded in search of health; and also by the appointment of Mr. Garthwaite to assist in the educational department. It is, however, still much below the requirements of the work in the territory already marked out, and in part occupied by the Committee; and if regarded in relation to the whole population of this territory, it sinks into insignificance.

The Mission Press at *Bangalore* is maintained in unabated and most useful activity: 70,000 volumes and pamphlets, comprising many useful Schoolbooks and Tracts in English and Canarese, have been printed during the year, in addition to the new Version of the Scriptures in Canarese, which is not yet completed. Many of these books have been prepared by the brethren, who have thus availed themselves of an important opening for usefulness among multitudes of heathen who will never see their faces. The report of the religious state of the Societies is on the whole gratifying: though some have declined from their steadfastness, others are pressing forward to the prize of their high calling. Of the Schools in this District the report is highly encouraging. At the Educational Institution in *Bangalore* there is a slight decrease, owing partly to the introduction of a system of payments by the scholars;

but the efficiency of the establishment as a whole had been increased by the addition of a Model School on the training system, under the care of Mr. Garthwaite, and by the opening of a Tamil Branch in another part of the town. The native congregation in *Madras* has improved since the opening of the new Chapel at *Royapettah* in April 1853, and the English Congregation in *Black Town* is perhaps somewhat improved also. The serious illness of Mr. Little has rendered it necessary for him to be absent from *Negapatam* for some months, and will interfere proportionally with the welfare of the work, which before was not considered in a healthy state. The little English Society at *Trichinopoly* has afforded great comfort to the Missionary, but the whole of them, with one exception, have been ordered to *Burmah* on military service. The small Native Society in the same place is believed to be sincere, but greatly needs to be quickened from on high. Much attention is devoted to education. At *Madras* there is an English Sunday School, and a Girls' Boarding School, which has forty-nine boarders and thirty day scholars. Four of the best and most advanced pupils have been married during the year. The object deemed most important in conducting these schools is "to impart as thorough a knowledge of the Scriptures as the pupils are capable of. Sometimes they read the Word in English, sometimes in Tamil: one language is made to explain the other, and the advantage of seeing the novel and striking relations of a new language is secured. The fruit of this labour, which has been steadily and prayerfully pursued, is seen in the baptism of five of the scholars, and in the addition to the Native Society of three more."

We have persevered in the maintenance of our former resolutions on the subject of Caste, and that successfully. The Pariah and the Brahmin now sit side by side without apparent reluctance: in fact, both in the studies of the School and the amusements of the play-ground, one can find no traces of this miserable prejudice.

One respectable young man, about twenty years of age, under the influence of the instruction he has received at the School, has come to the Mission House earnestly inquiring about the way of salvation. The studies pursued are, in the main, the same as last year, with the addition of natural philosophy and Tamil.

The former would be taught much more efficiently had we a few simple instruments to illustrate the general principles by experiments. In addition to the Schools, a class of young men has been formed at Madras with a view to afford them assistance in qualifying themselves for Teachers or Preachers, should they be called to fill that office. The conduct and progress of these Christian youths have hitherto been all their teachers could desire, and the class is considered as one of the most interesting and promising features of the Mission. [Report.]

Manargoody, which, during the sowing time of the late Thomas Cryer's ministry, excited a good deal of attention in England, is now, in respect of Mission-cultivation, a "waste place." When, during my late journey, I encountered the old compound, I could have wept. The Mission House was a ruin. The little dwellings that once clustered round it, and made the Mission Premises like a Christian village, had been swept away by the late hurricane. Of the work, the only branch that has survived is the

English School. We found about 20 lads, the eldest of whom were from fourteen to eighteen years old. It was soon apparent why, in a populous town, there were no more boys drawn to a study so attractive in India as the English Language. The Master was not qualified for his work; the instruction was not only very elementary, but rendered almost useless by the bad English in which it was conveyed. Two respectable young Heathens came to the Mission House afterward, and begged me to send them a competent Master, adding, that such an arrangement would command a large number of boys. There can be but little doubt of this, for Manargoody is a beautiful field for educational labour.

During our stay in Manargoody we visited Melnattam twice. Here there is a good Chapel, and a congregation of fifty people, but no one to preach to them. Here are plenty of village children, boys and girls; but no competent person to instruct them. Here, as in Manargoody, every thing stands still because there is no resident Missionary.

[Rev. John P. ...]

GENERAL BAPTIST MISSIONS.

Cuttack: the chief town of Orissa, 251 miles S W of Calcutta: inhab. 70,000—1822—Amos Sutton, Isaac Stubbins: W. Brooks, Printer. 5 Native Preachers. Communicants, 150—In the Asylums: Boys, 58; Girls, 59—Pp. 183, 184.

The public Services of the Sanctuary have been conducted as usual. The brethren Sutton and Stubbins have alternately preached in English; and with the native brethren, according to a regular plan, have conducted the other Sabbath Services. Those both in English and Ooriya have been pretty well attended; but the week-evening Services have been too much neglected. Though some that have renounced Hindism prove unfaithful to their Christian Vows, yet many others adorn the Gospel in life and death. In every instance of this kind there is a glorious triumph of divine grace. It is not easy for us to estimate the severity of the trial that in many cases the Hindu must encounter when he renounces caste and country and friends for the sake of Christ. [Report.]

Eleven of the girls now in the School are members of the Church: of these, four have been baptized during the year. The

children have attended to reading, writing, arithmetic, and geography, and commit to memory portions of Scripture, hymns, catechisms, &c. When at home, Mr. Stubbins has regularly conducted family worship in the Schoolroom, and has also taught a class of the elder girls Bengali, as it was thought a knowledge of that language would give them access to some valuable books not in Ooriya. In the last-mentioned language 47 read the Scriptures intelligibly, and readily answered questions on the portions read. With one exception, the remainder are quite young, and form two interesting classes. Many of these are quick, intelligent, and very affectionate.

In teaching them I am assisted by two of the elder girls, who have laboured steadily and zealously, week after week; and when their young pupils have been examined, the Teachers have received some special marks of approbation.

The girls are generally very industrious; and, in the hours allotted for recreation, are found busily employed in knitting and crochet work. A few of the youngest children excepted, all take it in turn to cook for the whole School; and are expected to keep their rooms, compound, &c., neat and clean. [Mrs. Scobbin.]

The Boys' Asylum has been during the

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year under the charge of Mr. and Mrs. Sutton, assisted, until her marriage, by Mary Sutton. There have been 58 names on the list, of which, however, several are a kind of out-door apprentices, learning to be farmers and weavers, while others are boarded and clothed on the premises, but are learning in various ways to provide for their maintenance. There have been, during the whole or part of the year, eight lads at Choga learning the art of ploughing, sowing, fetching wood from the jungle, &c. Two have been sent to Pipees for a similar purpose; another to the same place to learn the trade of a weaver. We have three lads at Cuttack learning the same business; some are in the printing-office, learning to be compositors, binders, &c.; three are learning to be house servants; and two are partially employed in the garden—chiefly to train them to habits of industry.

Some of these lads attend School part of the day, but others are required to be wholly given to their work. The usual books and studies have been attended to during the whole of 1853; but at our last Annual Gathering it was resolved to attach an English Department to our Institution. The desire to learn English has become so strong in the minds of many of our Christian Hindus, that it cannot now be resisted. [*Missionaries.*]

A large amount of labour in journeying to spread the Gospel was accomplished during the last cold season. Dr. Sutton took a journey, in which he visited an extensive tract of country that had not previously enjoyed Missionary Instruction. Mr. Stubbins and Mr. Brooks have also taken a part in this self-denying work. [*Report.*]

Mission Academy—Of the four young men admitted on probation at the re-opening of this Institution in 1853, one only has been fully accepted as a student for the Christian Ministry. While our hopes respecting three of these young men have been frustrated, we do not consider the time and means bestowed upon them thrown away. They are all young men of irreproachable character, and though not at present expecting to be formally engaged in the ministry, yet it is hoped that we shall in future years see the labour bestowed producing good fruit. Two of these have returned to Choga to engage in farming, while Caleb has resumed his occupation in the print-

ing-office. Two have been accepted as students for the ensuing year.

[*Rev. Amos Sutton, D.D.*]

Printing—There have been 65,650 Tracts and Gospels printed, beside 265 copies of papers for Government. [*Report.*]

Choga: a Christian Settlement laid out for 20 families, and occupying 30 acres of land—1 *Nat. Preacher*. Communicants, 65—P. 184.

Among a people over whom a horrid system of idolatry has maintained a gloomy reign of more than two thousand years, any indications of the entrance of heavenly light and peace are a delightful spectacle: among these perhaps none in interest exceed a Christian Village. Such places, amidst the vast wide waste of heathenism, are an earnest of the better time coming, when Christian Villages shall cover the land. In connection with this Mission are several Christian Villages. The largest of these is Choga. The little Church here is, with a slight abatement, peaceful and happy: the number of members is sixty-five. One had been added by baptism, and one by dismission from another Church; but there had been some diminution through unfaithfulness, though on the whole there seems an increase of one, as compared with last year. Pursua has continued to labour there all the year. Once a month the Lord's Supper has been administered by one of the pastors of the church at Cuttack; and frequently on other occasions one of the Native Preachers has gone to assist Pursua. The people feel the pressure of an unfavourable season; but in their farming occupations have fared better than their heathen neighbours.

The most material circumstance that has occurred during the year has been the enlargement of the Chapel to double its former size. Toward this object various contributions have been made. One generous friend, whose name is withheld, gave one hundred rupees. Still there is a deficiency. [*Report.*]

Khundita: 40 miles N of Cuttack: surrounded by populous villages, and a short distance from the large town of Jaggeepore—1829—1 *Nat. Preacher*, 2 *Nat. As. Preachers*.

The Station has suffered much from

the frequent removal of its members, and it is stated there can be no hope of any considerable increase without a resident Missionary. The last Report announced the baptism of six persons at the Station: one, in consequence of family difficulties, is gone his Christian friends know not where; another has been prevented associating with the Christians by having his sanity destroyed by the administration of a poisonous drug—a crime fearfully prevalent in that district. Two of the six have settled down as cultivators of the soil. In December Mr. Stubbins visited this neighbourhood. He met with a number of very interesting inquirers, some of whom have for years been in the habit of reading and discussing the Christian Books. When the Missionary was conversing with some of these, the most patriarchal of them said, with much emotion, "From this day I am dead to all but Christ. I know no one else. He is my Lord, my all: my wife, my children, my friends, my companions, my worldly goods are all no more to me. My Lord gave His life for me, and I give mine to Him." He professed then his intention of speedily uniting with the Christians. The next evening one of the native brethren heard him earnestly contending with a Brahmin, who was exhausting every argument to induce him to delay; but he said, "Brother, the fire of the Holy Spirit is burning within me, and I cannot, dare not, quench it." [Report.]

Pooree: near the great Temple, on the coast S of Cuttack—1823—Pp. 184, 185.

Mr. Miller, whose vicinity to Pooree is nearer than that of any other Missionary, reached the neighbourhood of the Temple on the 25th of April, and was joined in a few days by two of the Hindu Ministers. He continued to labour in the neighbourhood till nearly the middle of July.

[Report.]

The Car Festival commenced July 8, and was ushered in by a frightful disaster, involving the loss of twenty-three lives, and serious injury to three more persons. It occurred on the morning of the 6th, the day on which the idols are visible for the first time after the Snan festival, and being repaired. A large crowd of people had at an early hour gathered around the door of Jaganath's Temple, with the intention of entering and having their first darsun: hence, the moment the door

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was opened, there was a general rush inside, during which twenty-six persons, chiefly Bengali females, were knocked down and trampled upon, twenty-one of whom were killed on the spot, and two more died subsequently from the injuries received. [Mr. Miller.]

Piplee—1848—midway between Cuttack and Pooree—W. Miller: 2 Nat. Preachers. Mr. Bailey has removed to Berhampore. Communicants, 15—P. 185.

Your brother at this new Station has had to toil through another year uncheered by the presence and aid of a fellow-labourer. This is much to be regretted; but as no person suitable immediately to unite with him has offered his services, the Committee have been unable to send the much-needed helper. Notwithstanding the discouragement of his loneliness, Mr. Miller has persevered in his labours of love, and the Lord has given him a reward in souls saved from death, and gathered as fruit to life eternal. The state of the Church at this Station appears more favourable than at the last Report. Four Hindu Converts have been baptized; and two that had fallen, and that seemed almost hopeless backsliders, and had been separated from the Church, having given satisfactory evidence of true repentance, have been restored to the fold of Christ.

Not long after a Guru's baptism Mr. Miller had an opportunity of witnessing the reverence in which he was held by his former disciples. When they were out together, one of his disciples met him, and, not knowing the change which he had experienced, fell at his feet to receive his blessing. The old man bade him rise up, and never again call or worship him as his Guru. The disciple seemed astounded, but obeyed, and accompanied his late teacher to a tent, and heard from him that the Lord Jesus was the only Saviour of sinners. The conversation that they had seemed to make a deep impression on the man's mind.

No one of your Missionaries appears to have been in journeyings more often than the brother at this Station. In August, in company with Messrs. Stubbins and Brooks, they preached to excellent congregations, and proposed going as far as Kontilu, and to the borders of the Khund country. Most of December and January, with part of February, were spent by Mr. Miller in similar labours. [Report.]

2 B

General Baptist Missions—

Berhampore: 360 miles from Calcutta — H. Wilkinson, W. Bailey: 2 *Nat. Preachers*. Communicants, 66. There are 2 *Chapels*. In the *Asylums* are 48 Males and 8 Day Scholars—Pp. 185, 186.

Several persons were Candidates for Baptism and communion with the Church, and various facts give encouragement to hope for more future converts. The Missionaries had heard of a number of persons, living at or near Ganjam, who meet together to worship the true God and read the Scriptures. The leader of the party is a young man who, about twelve years ago, frequently visited Mr. Wilson, when resident there, and united in Christian Worship. At present their proceedings were kept secret for fear of losing caste, but they had sent to the Missionaries for Scriptures and Tracts, and invited Tama to pay them a visit. In December, Mr. Bailey states that, in a recent tour, he had met with some very interesting inquirers, from whom he hoped soon to hear again.

[*Report.*]

During the year, most of the children here enjoyed good health, except one who has long been an invalid, and who appears to be in a consumption. The usual course of study has been continued, viz. one half of the day devoted to lessons, writing, &c., and the other half to some useful work, as sewing, knitting, or cro-

chet work. The cooking and all domestic duties are done by the young people themselves in their several regular turns. For the morning studies I have secured the assistance of an aged respectable pundit. While most of the children have made commendable progress in general knowledge, we trust some have advanced in that knowledge which maketh wise unto salvation.

[*Mr. Wilkinson.*]

The beneficial effects of these Institutions is strikingly manifested in their knowledge of Divine Truth, and the strong affection displayed by young persons in their Letters to their instructors. [*Report.*]

Tours—The object designed by this important settlement is as usual kept in view, and progress appears to be making; but the information received respecting it has been very scanty this year. [*Report.*]

We think we can perceive some favourable tendencies toward a brighter day for this at present benighted and unhappy people. Brahminism is without doubt rapidly on the wane: hundreds and thousands who bear the sacred thread now feel it very hard work to obtain a livelihood from the offerings of the people. They will tell you with mournful look of the degeneracy of the age; of the unrighteousness of the East-India Company in treating every man according to his deserts, whether Brahmin or Sudra; yea more, that their blessings are seldom sought, and their curses but little feared, and that the day is not far distant which is predicted by their poets, when every caste should become one.

[*Rev. W. Bailey.*]

CHURCH-OF-SCOTLAND MISSIONS.

Calcutta—1830—John Anderson, James Ogilvie: and *European and Nat. As.* Pupils, 1430; of whom 1032 were in daily attendance—Pp. 186, 187.

For some months, indeed, the Institution has not been so crowded as formerly, when there were upward of 1100 pupils in daily attendance, and these from all castes of the population, from the highest to the lowest, and comprehending every shade of superstition and false worship with which India is beset. This, however, was not to be attributed to any inefficiency in the Mission, or to any thing affecting its internal economy, raising against it any feeling of unpopularity. It is worthy of note, as one of the favourable symptoms of the times in that interesting

country, that the native popular mind is now less disturbed than formerly with the admission of converts into the Christian Church. In the present instance the partial diminution in numbers is to be traced to the circumstance that other Schools have been opened in Calcutta, under Government Patronage, where religion in no form is taught, and for which, as might be expected, the parents of the youth, especially of those of higher caste, may be expected to have a preference. Even this inducement, however, does not operate to a large extent; and still there are hundreds upon hundreds—more, indeed than enough considering our inadequate, force—for the daily ministrations in which our Missionaries are engaged. The four young men that have been recently admitted into the Church have, in

company with some of the senior converts, devoted a part of their time to going from house to house, distributing portions of the Bengali New Testament and religious Tracts, and conversing with the people on the subject of Christianity.

Four native youths have been baptized. The examination of the Schools was very satisfactory. [Report.

Ghospara—1 *Nat. Cat.*; 2 *Nat. As.*—Pupils, 70—P. 186.

This Station is maintained by the Congregation of St. Stephen's, Edinburgh. The Native Catechist has spent several weeks in preaching the Gospel in and around Tribani, a place of celebrity in the annals of Bombay. Many Tracts and Books were distributed, and thousands of superstitious idolaters were addressed.

Bombay—1828—founded by the Scottish Missionary Society: transferred in 1835 to the General Assembly: Wallace, Ferguson, White. Children under instruction about 400. Miss Hughes and Miss Kind are supported as Teachers by the Scottish Ladies' Association—P. 186.

Messrs. Wallace and Ferguson reached Bombay toward the close of the year 1853, and Mr. White, who had been detained in Scotland by a temporary indisposition, somewhat later. Mr. and Mrs. Ferguson, however, unhappily, have been compelled to return in consequence of Mrs. Ferguson's ill-health.

Dr. Stevenson and Mr. Cook took charge of the Mission while it was left without a Missionary, and by the care they bestowed on it handed it over to the new labourers in the utmost order, with a regularity of attendance on the part of the children in the Schools which had never before been obtained.

Madras—1836—Wm. Grant, Sheriff, Black, A. Walker, Frances Christian. Pupils: Boys, 317; Girls, 392—Pp. 186, 187.

Two Branch Schools have been established in the year.

In this Presidency we are beginning to experience the benefit of the enlargement of our premises in the increasing number of the pupils, and in the opportunities given of receiving and dealing with those of them who, by the blessing of God, have been brought under serious convictions. During the past year the Rev. W. Grant has been enabled to continue his zealous laborious service to the Mission, aided faithfully by Mr. Sheriff. And the Mission, we have reason to believe, has been the source of much good, not only in the diffusion of religious knowledge among large classes of the young, but in the stirring up of religious inquiry, which ere long, under the fostering grace of the Holy Spirit, may be expected to bear the most precious fruits. It is gratifying to think, that though our agency here is so small when compared with the demand for Missionary Service, it is yet most effective and painstaking; and that, maintaining its present ground with credit to itself, and much advantage to the good cause in which it is embarked, it has not been forgetful of other places in the distance which have sought its aid. We must not, however, omit the fact, that since our last Report a Native Catechist, of undoubted character and good promise, has been secured to the Mission; and that, at the instance of the Missionary Association of the University of Glasgow, his services have been engaged. [Report.

The Scottish Ladies' Association—The Rev. J. W. Yule, who is in connection with the Association as Superintendent, made a journey to the Saugor Mela, in company with some labourers of other Societies, and distributed a large number of Books and Tracts. Mr. Yule writes—

One may read of idolatry, or hear of its degrading orgies; but it is the actual contact with it—not as we have it in Calcutta, where it is more or less restrained by European Influence—but as it is in reality when left to itself. It is then that the full force of the misery and wretchedness it entails on its devotees, and the far-offness from and alienation to God of their hearts breaks upon the soul, and leads the friends of the Redeemer to

Church-of-Scotland Missions—

agonize and cry, Lord! how long? Oh when will the Church of the living God arouse itself to its great responsibility and high privilege of doing largely for the honour of its Saviour's name?

The people are willing to listen; not only so, but they hear with great atten-

tion, and are most eager for Gospels and Tracts. Indeed, wherever we went, with one exception, the anxiety to possess Books was most extraordinary.

Six orphan girls were baptized in April.

FREE CHURCH-OF-SCOTLAND MISSIONS.

Calcutta—A. Duff, D.D., W. S. Mackay, D. Ewart, T. Smith, E. Miller, Milne, Pourie: Thomas Gardiner. There are Out-Stations at *Bansberia, Culna, and Chinsurah*: W. C. Fyfe, and Teachers and Assistants at each. Messrs. Miller, Mackay, and Smith are obliged by ill-health to withdraw for a time from this Station. Pupils, 2800—P. 187.

The usual examinations of the Institutions took place in December, and were highly satisfactory.

In 1853 eleven persons were baptized. The Missionaries dwell with great satisfaction on the fact that a large proportion of the youth who have thus entered the visible Church have been brought to the knowledge of the truth by the blessing of God on the labours of the Native Teachers. [Report.

Bombay—John Wilson, D.D., J. M. Mitchell, Robert Nesbit: 2 *Nat. Miss.*; 1 *Nat. Preacher*; 1 *Nat. As.*; 2 *Nat. Fem. Teachers*. Communicants, 24, Baptized, 24; 2 Students for the Ministry—*Poonah*: 100,000 inhab.—W. K. Mitchell: Wezir Beg, *Nat. Miss.* Total number of Scholars in the Western-India Mission, 1977: viz. at Bombay, 1354; at Poonah, 623—P. 188

In places of public resort your Missionaries, European and Native, have been, as usual, assiduous. Though some of them have been at times disturbed in their work of faith by the people, they have still persevered. Mr. Nesbit, Mr. Dhanjibhai, Mr. Hormazdji, and Mr. Narayan, have all taken part in these addresses in the open air. At the asylum, and the hospitals and jails, the work has also been prosecuted. The vernacular Boys' School, the vernacular Girls' School,

a Girls' Boarding School, and others, have all received the attention, or in some cases enjoyed the superintendence, of your Missionaries. [Report.

Madras—John Andersen, Robert B. Blyth, Alex. B. Campbell. There are Schools also at *Triplicane, at Conjeveram, at Chingleput, and in Nellore*. In 5 Girls' Schools there are 522 Children. Total of Children: on the roll, 2135; in attendance, 1870—P. 188.

It is well known that the Missionary Institution of the Madras Branch of your India Mission was carried on in a hired house till the close of 1846, and that all the work of teaching, preaching, and baptizing has been conducted in School-rooms procured by funds raised in India. The Missionaries in 1846, finding the Mission expanding in their hands, and seeing the Church at home unable to help them to a building, made an appeal to the friends of Missions and Bible Education in the Madras Presidency, and raised a sum with which they bought a site and premises for 2500*l.* This building was turned to the manifold uses of a Mission House, an Infant College, a Normal Seminary, a School for Boys, a School for Girls, and a Preaching Hall. The Missionaries were most unwilling to obtrude their wants on the struggling Church of their fathers, and chose rather to suffer themselves. It cannot be doubted that health was injured and efficiency diminished from inadequate accommodation. In 1850, Mr. Anderson received from Christian Friends in Scotland 3100*l.*, one half to erect a School House for female converts and orphan girls, the other half to provide accommodation on the Mission Premises for the converts requiring protection, and two rooms for each of the two Missionaries needed to watch over them and the Native Church. Since Mr. Braidwood's temporary return he has been drawing the attention of Christians in England and Scotland to the

want of proper buildings for teaching and preaching, both at Madras the centre, and the Out-Stations; and 3350*l.* has been received for Triplicane. [Report.

Nagpur and Sitabaldi—Stephen Hislop, Robert Hunter: Scholars: 297 present at the Examination—P. 188.

Messrs. Hislop and Hunter occupied the vacation in Missionary Tours. The Rev. S. Hislop, of Nagpur, was violently assaulted by a mob in the streets of that city on the morning of the 11th of

October last. The affair appears to have grown out, not of any dislike to Mr. Hislop as a Missionary, or to the work he is carrying on—for the assailants appear not to have known who or what he was—but to the accident of Mr. Hislop having been thrown, when in the way of duty, into a mob which had collected in Nagpur to resist the surrender of the crown jewels to the British Authorities, an act consequent on the cession of the territory of Nagpur to the British Government. Recent accounts report Mr. Hislop as nearly recovered.

IRISH-PRESBYTERIAN CHURCH MISSIONS.

KATIWAR: inhab. 2,000,000—1841—Out-Stations at *Rajket* and *Gogo*: Mackee, Wallace—P. 188.

No information has reached us of the proceedings of the Missionaries since our last Survey.

(*The Survey will be continued at p. 209 of our Number for May, and be concluded.*)

BioGRAPHY.

OBITUARY NOTICES OF NATIVE CONVERTS,

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S MISSION IN WESTERN AFRICA.

THE Journals of the Missionaries contain several notices of Natives who have departed this life in the hope of the Gospel.

Mr. J. C. Taylor writes—

July 29, 1854—Having heard of Mr. Richard Cecil's sickness, or rather relapse, I endeavoured to make time to see him. His illness was long, and he was peculiarly noticed to be a patient sufferer. His cough, which was consumptive, lasted for many years. I entered his abode, and found that he was suffering much. I observed on his breast his Bible, which he had been reading before I came in. I found he was poorly indeed. I said, "Brother Cecil, the Lord has pleased to lay you down again, as last year by this time." He replied, "Yes, brother, only my mind is not quite settled." Our conversation was interrupted at short lengths by his cough. Afterward I observed the hectic glow which gave unequivocal assurance that his dissolution was nigh at hand. I apprised him of it in the prophetic language, "Set thine house in order, for thou shalt die, and not live." He rejoined, in a solemn tone, "I know I shall die this year." He told me that all his sins came upon him as a great weight, insupportable for human flesh to bear, like the waves of the sea heaving and beating upon him. I repeated sever-

ral passages from the Bible suitable to his wants, among which he seemed to enjoy Psalm xxiii. 1—4; Psalm li.; Matt. ii. 28; 1 Pet. v. 7. He opened his mind, and said, "There are doubts and fears yet hanging about me." I told him to look back upon his long sickness: it was sufficient evidence to shew him the goodness of the Lord. "Many have been cut down under similar disease; but you were spared, in order to prepare for your final change."

I commended him to the care of our covenant-keeping God. I never saw him again. I have heard, from those who witnessed his death, that his end was peace.

From the journal of Mr. C. Macaulay, the Catechist at Bathurst, we select the following details.

Though languor and disease are invading the flock, and confining some of the sheep at home, and preventing them from attending the services of the sanctuary, I have reason to believe that the closets of many do prove a Bethel to them; and while death is roaming about, and making a fearful havoc of the sheep, I only

pray I may be able to do my duty in preparing them for a happy eternity.

The first case I have the pleasure to report of is that of Joseph Thompson, an aged communicant, and one of the earliest inhabitants of the Mountain District. He knew little of reading, but had a tolerable amount of scriptural knowledge. He was a Christian leader among the people; but his competency for that office being once called in question by the members of his class, he was requested to discontinue teaching. This he did without the least hesitation, but rather with the greatest meekness and humility. His conduct on this occasion reminded me of good old Eli's, when the priesthood was to be transferred from him and his family to another.

On the twenty-first of December last he took seriously ill, and sent for me very early in the morning. When I arrived at his house, I found he was in danger. Mortality had seized his system, and its symptoms were visible to all present. But he could speak, and I was glad of that, as it afforded me an opportunity of ascertaining the state of his mind. But here I must remark something that filled me with most agreeable astonishment. Before I entered the house, I was detained a good while in the piazza, hearing with pleasure an old Christian woman praying with and for him. To my mind the thing comments on itself. This done, I went in, and the following conversation took place between us. "You sent for me?" "Yes, sir."—"You are suffering from the same complaint you once told me of?" "Yes, sir."—"Do you feel any pain?" "No; only I am weak."—"And that is a great thing. How do you feel in your soul?" "I think it is all right; but there is a darkness before me which I am trying to look through."—"Keep near Jesus." "That is just what I am doing. I can do nothing else. I cannot let Him go."—"If you are to die now, are you ready? is all right with you?" "Yea."—"And who will save you?" "God."—"How will God save you?" "For Jesus' sake?"—"How will He save you for Jesus' sake?" Then came this remarkable answer from his lips, which moved my heart all at once, "He—Jesus—is the Redeemer-God. There is God the Father, God the Son, and God the Holy Ghost. I hang upon Jesus."—"But to die and to live, which do you like better?" "If God say

live, I like it; and if He say die, I like it. Not my will, not my power. I like to die, because the world is full of troubles."—"What troubles do you mean? Do you mean sickness, and pain, and such like?" "I mean sin also."—"Do you like prayer?" "That is just what I want: I live upon it." Here I prayed with him; and having offered him as much encouragement and comfort as I could, I left him. He died in the evening, and I had to consign his remains to the grave the next day, "in sure and certain hope of the resurrection to eternal life."

Another case of equal if not greater interest was that of Eliza Davis, a colony-born communicant. She was one whom I met in this station sick, having her constitution completely emaciated, and never was recovered of the dreadful pain and sore in her throat, with which she was afflicted, until she died of it. As she had been all along confined to her bed, I knew but little of her exemplary character and conduct. However, what came under my notice while in her suffering state is sufficient to warrant my confidence in her salvation. Her patient submission and resignation under her sufferings were very pleasing. I frequently endeavoured to impress on her mind, on my visits to her during her illness, that Christ glorifies Himself in His people in many and various ways: in some, by public usefulness; in others, by severe trials and disappointments; in others, again, by sharp and long bodily afflictions, as was the case with herself. This often gave her much comfort, by enabling her to see the reason of her protracted illness. The day before her death took place, I asked her, "Why, Eliza, do you think God is kind to you in allowing you to be so painfully afflicted, and for such a long time?" She replied, "Oh, yes! He is kind to me, though He thus afflicts me. This is my third year under this sickness. However, I am not yet tired to suffer." "But don't you think you suffer more than anybody else?" "Ah! sometimes I think my own pain is greater than that of any one. But perhaps there is something not right in me, which the Lord wants to put right: that is why I am left in this state. And if it please Him to leave me for a longer time than I have already been in this condition, all right. I know my sickness comes from Him, and I look up to Him, and trust in Him." When she was alive, she would venture to come out to church

and class whenever she found a little relief; and though she could not speak, through the sore throat, which deprived her of her voice, she would get one of her friends to answer her name for her, when called in the class. I was often much delighted in her company, whenever I visited her, or she came to me. I have no doubt but that she has joined "the church of the first-born in heaven." She died on Monday, the 20th of December last, and was buried the following day, amid the bitter lamentations of her friends, shewing how much she was beloved and respected, and how greatly they felt the loss of her.

The Rev. F. Bultmann says—

Jan. 29, 1854: Lord's Day—Jane Turner, formerly Jane Macintaget, for many years one of our best church members, died during divine service this morning. She had been ill, off and on, for some months, and while each visit to so matured a Christian was a comfort to my heart, the contrast between her and her late husband—twelve years back—in the prospect of death, frequently occurred to my mind; and I cannot help transcribing here what, on that occasion, I wrote in my journal respecting her—

Jan. 23, 1842: Lord's Day—I had divine service in the morning at Kent, and in the evening at Bananas; but before going over to the island, I was called to a sick man, old Macintaget, who was scarcely expected to live till my return. It was a solemn sight. The man, who had been a soldier, a drunkard, and a brawler, lay now quiet like a lamb, stretched on a mat, with only a country-cloth for his pillow, and unable to move without the assistance of others. His wife, Jane, wrapt up in grief, was the principal and never-wearied attendant upon him; and in her the religion and love of Christ are practically displayed, however defective her apprehension of gospel principles, as yet, may be. Having been taught submission and patience during the many years of her husband's straying character, she now has become his teacher, and he has learnt of her to pray, and to be in earnest about his soul's salvation. Many words had not been exchanged before he desired me to 'make him a ladder for heaven,' meaning that I should pray with him Contrary to all our expectation, he has since entirely recovered, and is thus permitted, through God's mercy, to evince yet, in the eleventh hour—for he is

past sixty—the sincerity of his repentance. He is evidently an altered man, and especially determined never again to touch an intoxicating drink.

"How much his pious, patient, and affectionate wife has been, and is yet, instrumental in his salvation, God best knows, and by Him she will be abundantly rewarded in the great day of recompence."

Old Macintaget not long after died, and his meek and patient partner did not long lose her reward, even in this world; for, a few years subsequently, she was again married, and her surviving husband is the very mould of her own soul for meekness and patience: and what has so particularly struck me in him, and prepossessed me in his favour, is, that, aged and wrinkled as Jane Turner more and more was, and himself still in the prime of life, he appeared increasingly to appreciate her real worth as a child of God—a grateful discovery indeed among our "babes in Christ"—and was as much her comfort and solace in her last days, as she had been that of her late husband. "The good works of some are manifest beforehand, and they that are otherwise cannot be hid."

The Rev. C. F. Ehemann writes—

Nov. 22, 1853—I visited Mary Thomas, a newly-baptized person. She had been suffering for some time before her baptism, but never absented herself from class or church: she was, however, now fast sinking. When I entered the house, she stretched forth both her hands, and exclaimed "Oh, my massa, I am glad you come!" Repeatedly she expressed her sorrow that she was not able to come to her class again. As I saw that there was very little hope for her recovery, I spoke to her of the necessity of being found in Christ when we have to appear before the judgment-seat of God, alluding particularly to her baptismal vow, and the covenant God had made with her in it. She heartily thanked me for my visit when I left. Two days later I visited her again. When I inquired of her whether she remembered Jesus Christ, and what He had done for her, she replied, "I remember Him: I no can forget Him and what He been do for me: He die for my sins. I try to look to Him and pray to him." From this time I could no more speak with her, as her sickness ended in sleeping dropy, from which she seldom, and but for a short time, awoke.

Proceedings and Intelligence.

Western Africa.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

Duplicate despatches.

SINCE the last month, despatches, the duplicates of those which had been lost on board the "Forerunner," have arrived. They comprise the details of the Mission for the six months ending September 30, 1854. It will be necessary to present a digest of such additional information as we have received respecting the stations which have been already passed under review.

Fourah-Bay Institution.

Report by the Rev. G. Nicol, Oct. 23, 1854.

From the Rev. G. Nicol's report of his department of the Fourah-Bay Institution, dated October 23, 1854, we learn that the more advanced students under his care, three in number, had read through the 5th and 6th books of Euclid's Elements, and Hind's Simple, Quadratic, and Simultaneous Equations, with Progression. He had thus been encouraged to attempt, for the first time in the Institution, the elements of Plane Trigonometry. The following paragraph concludes his report—

Popular lectures on optics and mechanics were delivered weekly to the whole body of the students. The wonderful construction of the human eye, illustrated by the dissection of a goat's eye, excited much interest among them, and the force of the Psalmist's words was clearly felt—"We are fearfully and wonderfully made." It is clear, that every year carries us a step further in secular knowledge: every new subject seems only to open and prepare the minds of the students for another. May their progress in spiritual things keep pace with their intellectual attainments! I have embraced every opportunity to impress upon their minds, and mine, the vast importance of

the work, and the end and object of their training. To make a Martyn or a Weibrecht, however, the Lord alone must work. At this critical time of the history of the church in Sierra Leone we need more than ever to pray the Lord of the harvest to prepare and send forth labourers into His vineyard.

The Grammar-school.

Mr. Quaker's Report for the half year ending Sept. 30, 1854.

From Mr. Quaker's report of the Grammar-school, we learn that the number of pupils, September 30th, amounted to 43. We introduce the concluding paragraph of his report—

The conduct, both moral and spiritual, of the pupils, and their diligence in studies, have, on the whole, been satisfactory, though still far from what I could wish.

Their lively interest in Missionary meetings, and readiness in contributing something toward aiding the progress of the gospel in their fathers' lands, I take much pleasure in reporting, have continued.

FREETOWN.

Pademba-Road congregation.

It will be observed that frequent reference is made, in the reports of the several districts, to the new organization of schools, in consequence of the introduction of the self-supporting system, the object of which is to induce the Christian natives more decidedly to charge themselves with the expenses of the schools in which their own children are being educated. The following paragraph from the Rev. E. Dicker's report of the Pademba-Road congregation refers to this subject—

Aug. 8, 1854—I held a meeting of the Pademba-Road male communicants, to elect a Committee for the management of the schools. About forty came; but though the matter had been repeatedly explained to them in class, and to individuals as opportunity offered, yet on account of the absence of one principal man among them, from fever, which had only attacked him in the morning, I had the greatest difficulty to get them to do any thing. At length, by calling on particular individuals

to propose and second, several resolutions were passed, some expressive of thankfulness for what the Church Missionary Society had done for their schools, and for the excellent school-house, or room, with which the station was furnished; also, to shew their readiness to carry on the work of education in the schools. They agreed on having a Committee of eight members, to be elected annually, who should, at the end of their year of office, deliver a report of their proceedings in a meeting of the communicants; after which a general meeting of the whole congregation should be called, and the report read again: a collection to be made at the close of the meeting. The same Committee, or any member of it, may be re-elected. They also passed a resolution that none but those members of class should vote for Committee, or be eligible to serve in Committee, who had paid up all their class coppers. I only mentioned that such ought to be the case, when a colony-born young man rose and proposed it. The resolution was carried unanimously.

Sept. 4, 1854—Owing to the sickness of a principal member of the school Committee, I could not succeed in getting it to meet until this date. I again fully explained to them the school plan, and the conditions on which they were put in possession of their important charge. We entered into some calculations respecting the means at the disposal of this Committee, and they were all agreeably surprised at finding the plan had arranged the money matters so satisfactorily. No measures were adopted at this meeting, as they all wished to await the result of the examination of the schoolmasters before they employed any, or mentioned a preference. The Pademba-Road people were in great trouble about the school, thinking they should have to pay more for their children. They were much relieved by my informing them that such would not be the case, but that it was intended to open a subscription toward the local Committee's reserve fund.

Kissey-Road congregation.

The total number of communicants connected with the Kissey-Road congregation, Sept. 30, 1854, amounted to 305. The Rev. T. Maxwell, in his report, thus speaks of them—

These, constituting the most important and the most interesting portion of my
April 1855.

charge, have been under my own personal instruction, with but few exceptions, twice every week regularly throughout the year; the women on Tuesday evenings, and the men on Friday evenings. It is in the daily life, however, that it is to be seen whether we have laboured in vain, or watered in vain: the amount of success is to be judged of, not only by the increase of members, but also whether such as are members already are manifesting the savour of the gospel among those that are without. It is with sincere gratitude to God that I record the happiness I feel in some of my flock. These, though few, I regard as pillars of the church. I pray the Lord their number may be increased tenfold. There are others beside, who, in the silent and humble walks of life, are, I trust, also adorning the doctrine of Christ their Saviour in all things. They are a comfort, in opposition to the unruly and the careless.

Our readers are aware that Mr. Maxwell has been engaged in enlarging his church, a very serious undertaking, much depending on the promptitude and liberality of his people in aiding to meet the necessary expenditure. That they have not been wanting will appear from the following extract—

July 5—I had a tea-party at my house in the evening, consisting of a small number of my flock, when I took the opportunity of discussing freely to them what I thought might be done by them, in order to complete the enlargement of the church, our means being completely exhausted, viz. by apportioning the work, and each defraying the expenses of that particular portion which is assigned him, or which he himself might select. It was, on the whole, a successful evening, and the results such as I anticipated. Abraham Farrah to plaster the whole of the new walls; Charles Pyne to supply the church with the east window, glazed and all; James Lewis selected the south window towards Kissey Road; two William Davises to give a finish to the ends of the galleries: all these, I am happy to report, have been done. Stephen Bidwell to furnish us with the communion-rails, table, and stools; James John to give us a stone vestry annexed to the building outside; and John Morgan, carpenter, has engaged to do the carpentry free of charge. I

must also state, in reference to the enlargement of the church, that for the masonry we are entirely indebted to Peter Hughes, master-mason, who closely superintended the work, and that without charge. He is the same person who in 1839 built the church under the Rev. G. A. Kissling.

I am confident that this little work has been an awakening means to the liberality of my people: it has brought to the test their sense of duty; and, from what I have experienced, I am fully convinced, and it is my privilege to state, that had it been in their power to do more for the cause of religion among themselves, they would gladly have done it. I have spared no pains in endeavouring to bring before them the example of other Christians in this matter, and, for their encouragement, have commended those principles on which they carry on helping objects among themselves. I hope it will not be long when the children of Africa will not need to be taught the duty of consecrating, with willing minds and cheerful hearts, their humble offerings to the sanctuary of the Lord.

He thus notices the introduction of the self-supporting system—

According to instructions of the Finance Committee, a parochial Committee is already formed in this station, consisting of ten persons, exclusive of myself. The members were chosen in the presence of nearly all the male communicants. It was with thankfulness that the congregation accepted the solemn charge now made over to them by the Church Missionary Society. A resolution was unanimously passed by them on the occasion, thanking the society for the zealous and unwearied care they have for many years past bestowed on the children of this colony, and expressing an humble hope that they might be faithful to their new and solemn charge.

RIVER DISTRICT.

KISSEY.

Report, September 18, 1854.

Of the congregation at Kissey the Rev. W. Young is enabled thus to speak—

As to my own station at Kissey I have little more to say about it than that I humbly hope the good work of the Lord is steadily progressing. There perhaps never was a time, in the history of the church of Kissey, when the people in

connection with the Society have caused their religious teachers less trouble and anxiety than during the past six months. That fact should not be suffered to relax the care and diligence of their teachers, but rather to increase it; for the arch-enemy of God and man may be strengthening his position in some quarter, and may, unawares to the shepherd, break into the fold and tear the sheep.

The attendance on divine worship on the Lord's Day is uniformly large, as well as attentive to hearing the word preached. The sacrament of the Lord's Supper is observed, and appears to be loved by a large number of the communicants, from a principle of love to Him who ordained it as a standing memorial in His church on earth, as a sign of His presence in spirit with His church until He comes from heaven to this earth visibly, and of His love unchangeable to His people. The number of communicants is 439: they are divided into two classes. The candidates for baptism number 213: they are divided into eight classes. The number of candidates for confirmation and the Lord's Supper, 60, colony-born: they are divided into two classes. The number of those persons—backsliders—who have returned to the fold is ten, who form a class. These 722 persons—less the last ten—are met once a week, in their respective classes, by myself.

Mr. Young thus refers to the efforts made in connection with the self-supporting system—

Our School Committee is elected from the different tribes in the town, and they are using their efforts among their countrymen to make the school plan known, and to procure a reserved fund. They invited the elders of the town, in my name, to meet them in the church on the 8th ult., when about sixty persons came, and were addressed by four members of the Committee. These four men bore testimony to the unwearied charity of the Church Missionary Society towards the people of their country for about fifty years, and also to the great benefit, in a physical and in a moral point of view, they derived under the powerful and peaceful government of Great Britain. It appeared to myself that there was in the people a readiness to come to the meeting to hear and understand the school plan; and also in them a readiness to will

and to do what they were told was required of them, viz. to support the education of their own children cheerfully, and independent of the help of the Church Missionary Society.

WATERLOO.

From the Journal of the Rev. C. T. Frey we learn that a School Committee had been formed in the Waterloo district, and arrangements made to provide for four schoolmasters; two at Waterloo, one at Benguema, and the fourth at Macdonald.

Baptisms.

We introduce the following account of baptisms at Waterloo—

April 14, 1854: Good Friday—This morning I had the privilege of initiating sixteen men and fourteen women into the fellowship of the visible church of Christ, by baptism. The rite was administered to them after the second lesson, before a full and attentive congregation. Many of them, I trust, have joined me in praying, "Give Thy Holy Spirit to these persons, that . . . they may continue Thy servants, and attain Thy promises, through our Lord Jesus Christ." Most of the candidates belong, as it were, to the gleanings in the Lord's harvests. They are chiefly old persons of the Yoruba tribe, and formerly have been either strongly attached to their respective country-fashion, or have been living in open sin, and utter indifference to true religion. I look upon them as having been gathered into the church from the highways and hedges of Waterloo. In knowledge they are limited to a few things; but from their regular attendance on the means of grace, as well as from their improved general conduct, I venture to believe that they are under the influence of divine grace.

To this we add a few extracts from the Journal of Mr. J. C. Taylor (2), the catechist at Benguema.

Self-supporting system.

The self-supporting system, which has been long foretold, though slow in its movements, yet was sure to come. I kept a copy of that valuable letter from Salis-

bury Square, dated January 10, 1846, and have shewn it to many schoolmasters to prepare themselves for it. I have also endeavoured to impress the seventeenth and eighteenth clauses, which read as follows—"But in the mean time the Committee wish to send you all a message, which they desire that you should carefully consider in your minds, viz. that the Church Missionary Society must one day cease to give salaries to native teachers in the colony; and that the native teachers who live in the colony must be supported by their country-people, in order that the funds of the Society may support Missionaries and native teachers among the heathen and Mahomedans beyond the colony. When you consider this, the Committee hope you will not inquire, How much can native teachers obtain from the Society? but, How little can they do with? What must they be content with when they receive their support from their countrymen?"

I have passed many restless nights to unfold this system to my church members. The more I think of it, the more I shudder to broach it out: but I must be faithful to lend my help in bringing forward this new era. What lies heavily on my mind was, how the result would be. Here is a call for one prevailing way, which is prayer. If Elijah, on the top of Carmel, had this confident assurance, that there would be "abundance of rain," though there was nothing to be seen but a little "cloud like a man's hand," then we may feel confidence, that, if the Lord be on our part, we shall triumph gloriously. This spirit of fervent prayer is much wanted now-a-days, especially in Sierra Leone. We do not value prayer as we ought; we do not believe its power as we ought; and we do not exercise it as we ought. Truly "prayer moves the Arm that moves the world."

Aug. 3—To-day I have made known the intention of the Parent Committee to my church members, of the new system which will soon be in operation. At first they thought it would be hard if they were left to themselves in managing their church affairs. I have endeavoured to convince them, and to shew them the justness of it, as it is in every civilized country. After some profitable explanations in reference to the important subject, I remarked, that the double amount of privileges they have received under the fostering care of the

Committee, in the supplies of Missionaries, the valuable lives which have fallen victims to our climate, and the pecuniary aid during these interlapsed fifty years, were sufficient to induce as well as to stimulate them to exert themselves, and to escape the curse due to Merop, to come forward and support nobly a cause of vital importance. The interesting results I have to record are as follows—Two elderly men stood up, with grateful feelings heaping up blessings upon the Committee thus—“We thank God and the Committee for what they have done for us: truly they are God’s people, and seek the world’s peace. They do not know us; they never saw us in the flesh; and yet have done so much for us already, whereof we are glad. Tell them that we send our deep gratitude to them, and shall try, by God’s grace, for ourselves. We have no more to say. If we begin to talk all, it will never be done, and nobody can be tired to speak of the Church Missionary Society for the good they have done.” I am glad to say that those difficulties I had anticipated were removed and checked to a considerable degree. I have no cause to complain or to regret. They have granted me liberty to make better reading-desks, pews, and communion-rails, and to get a large Bible for the church, and in future will support a schoolmaster, at the salary of thirty shillings per month. Surely the forthcoming native pastors will have abundant cause to be thankful to that Missionary who first established the Christian-Relief Company: it is the only medium that we can have influence on our people. Would to God that the teeming population of this colony might use their talents in this new era! What a picture would Sierra Leone be! She will, ere long, brave the reproaches which were once cast on her. Instead of cannibalism, spiritual fraternity; instead of idolatry, a nursing mother, whence the heralds of salvation shall be sent to make inroads to the territories of Satan, quenching the sparks of intestine wars, until Africa shall become what she ought to be in the eyes of the Christian world, “the joy of the whole earth.” Hallelujah!

We now resume the usual review of the several districts.

MOUNTAIN DISTRICT.

This district comprises the villages of Gloucester, Leicester, Re-

gent, Bathurst, and Charlotte. The European Missionary in charge of the general superintendence of the district, the Rev. N. Denton, has been resident at Regent, the other hamlets, formerly occupied by European Missionaries, being now in charge of native catechists. Mr. J. C. Taylor is stationed at Gloucester; Mr. C. Macaulay at Bathurst; Mr. J. Frith at Charlotte. The congregations on Lord’s-Day mornings are as follows—

Regent	. 900	incl. of 388 communicants
Gloucester	400	” 205 ”
Leicester	106	” 51 ”
Bathurst	. 400	” 184 ”
Charlotte	450	” 183 ”

The Rev N. Denton, having left his family in England, reached Sierra Leone December 19, 1853. Commencing with his arrival at Regent, his journal details various points of interest in connection with Missionary labours throughout the district.

Arrival at Regent.

Dec. 22, 1853—After a heavy tornado in the night, succeeded by a wet morning, I was enabled to reach Regent about noon. The dull and cloudy weather accorded well with the chastened feelings of my mind as I ascended the hill, slowly and sadly, to what was once a happy, but is now a lone and bereaved home. This, however, is the path which my Heavenly Father has marked out, and my present circumstances, I doubt not, are those which Infinite Wisdom knows to be most suitable and necessary. For the first few days I could do little else than receive the kind and congratulatory visits of the people, and answer their many inquiries respecting my dear wife and children.

New-year’s Day.

Jan. 1, 1854—This being Lord’s Day, we commenced the new year with celebrating the Lord’s supper at Regent. There was a large attendance at the sacrament, and a full church, both at morning and evening service.

Feb. 2—I have now visited, and administered the Lord’s supper to, all the other churches in the district. It is with pleasure I state that I found the congre-

gregations much improved, both in numbers, in devoutness, and general decorum, more especially at Bathurst and Charlotte, which reflects credit on the native catechists.

Self-supporting efforts.

March 7—As the Committee, in their parting address to me on leaving England, urged the necessity of some efforts being made in order to endow native churches, I have been endeavouring to do what I could in this direction. The matter having been laid before the several congregations in the Mountain District, the people seemed to understand its reasonableness and importance, and promised to do all in their power. During the month of February we therefore had collections in the several churches, and obtained the sum of 4l. 1s. 10d. I have also commenced putting up a few pews in each of the churches, which the people say they will gladly pay rent for. Thus what may be raised from congregational collections, and from pew-rents, though small at first, will by-and-by amount to something useful for this purpose.

With a view to give the people an interest in the matter, and to make it as much as possible self-acting and continuous, a Committee has been appointed, composed of the native catechists, and a few members from each church, to manage the business, one of the catechists acting as Secretary.

Baptisms at Regent.

May 7—Administered baptism to twenty-three adult females at Regent. Among them were two of the Charlotte school-girls, who have married and settled here. I have also lately received as candidates several of the Gloucester school-boys, who, having left school, have also settled here. It affords one much satisfaction to find, that after leaving school these young persons still manifest much attachment to us, and also exhibit proofs of God's blessing upon the instruction they received when under our care.

Monthly meeting of catechists.

May 11—A few evenings ago the four native catechists of this district met at my house for the purpose of discussing a portion of Scripture, and talking over the affairs of the district. I was pleased with the intelligent exposition which they gave of the passage selected. Having felt the need of more frequent intercourse with

them than the ordinary performance of their duties afforded, I thought these meetings, held monthly, would both tend to mutual edification, and give fit opportunities for talking over freely and fully matters connected with our work, and for uniting together in prayer for divine assistance and blessing.

Candidates for baptism.

May 28—The number of candidates ready for baptism at Regent being more than I could well undertake at one time, I divided them, taking the women first and the men afterwards. Having baptized twenty-three women on the 7th, I had the pleasure of receiving the same number of men to-day. Among them was one who was a school-boy in Mr. Johnson's time.

Baptisms at Gloucester.

July 23, 1854—For the past two months I have suffered so much in my health as to be almost incapable of performing any duty. Through the tender mercy of God I am now somewhat better. It was therefore a matter of thankfulness to be able to-day to baptize a number of persons at Gloucester, which has been several times postponed on account of sickness. Several of these persons, at a previous examination, gave a pleasing and satisfactory account of the state of their minds, sufficient to convince me that they were no strangers to the power of divine grace, and that, while they had profited by the pious teaching of their catechist, they had also been taught by the Spirit of God.

Presents from England to the school-children.

Aug. 3—I received to-day a valuable parcel of clothing for the schools, from Miss Cholmondeley, accompanied with a very interesting letter from her school-children, together with some books and tracts. I divided the whole between the four schools of Regent, Gloucester, Bathurst, and Charlotte, and sent the letter to be read in each school. Letters of thanks, &c., have been prepared in the several schools, in reply to their young friends in England. Among the books was one called "The Rescue," containing a deeply-affecting story, which we have turned to good account among the school-children.

Communion at Regent.

Aug. 6—I administered the Lord's supper at Regent. I think there were a

larger number present on this occasion than I have ever before witnessed here—nearly 300. If a stranger had seen me preparing the bread in the morning he must have wondered what it all meant. A glance at the number of communicants, however, would have afforded a pleasing and satisfactory solution of the difficulty.

Twenty colony-born young persons, out of the number recently confirmed, were admitted for the first time. After much careful preparation and sifting of character, I was glad to find as many as twenty whom I could receive with much hope and pleasure. The service was to me more than usually interesting and affecting. A few weeks ago I feared I should be obliged, on account of ill health, to relinquish my charge. It was therefore a cause of devout thankfulness to be permitted once more to administer to my people this solemn ordinance. The large number of communicants tended to deepen this feeling, and the more so as there were among them these twenty young persons, in whom I felt a special and deep interest. I trust they have given themselves to the Lord in a perpetual covenant, never more to be broken.

Self-supporting day-schools.

Aug. 30—I have been much occupied during the past month in selecting and organizing Parochial Committees, for the purpose of carrying on and supporting the day-schools upon the new system, to be introduced on the first of October. The people looked at the matter at first with considerable amazement. Some of them strongly—rather obstinately—maintained that they were unable to do any thing, supposing thereby to escape from a duty they saw coming upon them, but which they had evidently no desire to undertake. This, however, was the exception only, and not the rule; for in most places the people began at once to make subscriptions among themselves, and to devise plans by which to obtain the means of keeping up their schools. The following letter from Goderich indicates the spirit in which the subject has been generally taken up by the people—

“Goderich, Aug. 25, 1854.

“REV. SIR,—Having heard of the present new state of things into which we are being ushered by the Church Missionary Society, we beg to lay before you our anxieties and present feelings and apprehensions,

hoping you will do us the favour in presenting the same to the Society. We are unwilling that the school lately established in our hamlet by the Society be given up. We apprehend, that, should the school be given up, the members will in a short time be scattered. We agree to assist the school money, by paying one penny weekly in our classes. We therefore humbly beg you will be so kind as help us to beg the Society not to give us up, but to bear with us, for the school will gradually increase. Moreover, we agree to make quarterly subscriptions to aid the Society.”

CHARLOTTE.

The following extracts from the report—Sept. 1853 to March 1854—of Mr. J. Frith, the native catechist at Charlotte, are encouraging as to the pious thoughtfulness of those who are engaged in the discharge of so responsible an office, and their anxiety for the spiritual improvement of those amongst whom they labour.

General View.

When a man undertakes to do any thing whatever, he must have a certain end in view. When the farmer cleans his farm, digs up the ground, and sows his seed, regardless of the burning heat of the sun upon his wearied body, he has a strong hope his farm will soon be so thick with corn, or whatever he plants, as to make him laugh and sing. He is sure of gathering a good crop in the harvest. As in temporal things, so also in spiritual. We, the labourers in the Lord's vineyard, expect to see our labours crowned with abundant success. And, thanks be to God! I am able at this time also to report favourably upon this subject. Every thing that relates to spirituality seems now to be in the advance. The regularity of almost the whole of the people in attending the means of grace; the great attention they pay when the word of God is being expounded, which enables them to relate a great many things after service of what they have heard in the sanctuary of God; the Christian conversations in which I have at times noticed many engaged, in their private houses; and also the readiness of the few heathen here to listen to the word of God whenever I call upon them,

although they are the "other sheep" who are not of the fold of Christ; concur in a great degree to establish my conviction that the Lord has much people in this place. In one of my discourses I endeavoured to shew the people that every Christian is a preacher in a certain sense; and that they all, as Christians, are obliged, by virtue of love to Christ and their fellow-creatures, to visit their heathen friends around, and invite them to "come, taste and see how good and gracious the Lord is." A resolution to that very effect was unanimously adopted by many of the people, and much good has resulted since.

Confirmation.

Nov. 9, 1853—Having previously informed my candidates for confirmation we were to appear in the cathedral on this day, when that sacred rite would be administered, they were consequently very anxious to see its arrival. Many were busily employed in preparing their new white garments for that solemn occasion. The longed-for day comes. At ten o'clock this morning, we—the five native catechists of Regent, Gloucester, Aberdeen, Bathurst, and this place, and also our superintendant, the Rev. H. Rhodes, from Wilberforce—marched in good order, with our people, from Christ Church, at Pademba Road, to St. George's. The spectacle was noble, and could be compared in some degree to that which shall be exhibited in the last day, when God's chosen spiritual Israel shall be marching in white long garments to the heavenly Canaan above. The grave and serious looks of the candidates on this occasion did not escape some good remarks from some of the bystanders; and we trust that a great many, if not all, of the people knew what they were about. Our candidates here, who were confirmed on the occasion, were forty-six, thirty-two of whom—adults—were admitted to baptism, on the 23d of October last, by the Rev. H. Rhodes.

SEA DISTRICT.

KENT.

This station, under the superintendence of the Rev. F. Bultmann, comprises the following congregations—Kent, Bananas, Ricketts, Tumbo, Russell, and John Obi. The aggregate of these different congregations amounts to 875 in-

dividuals, inclusive of 317 communicants. The largest congregation is at Kent, comprising 345 persons, of whom 120 are communicants. We proceed to introduce such points of detail from Mr. Bultmann's journal as are calculated to afford information respecting the spiritual aspect of his work.

"In the world ye shall have tribulation."

Sept. 2—I was called off by my visitor, who, on a slate, as his almost daily custom is, brought me the cause of his application, this time concerning his own and only child, whom I found in a sufficiently critical state. A relapse carried off the little sufferer. Of seven children they had, Hephzibah lived longest, attaining to full three months, and her removal has made them again childless. How unsearchable are the ways of God, and His thoughts past finding out! Cut out of the olive-tree which is wild by nature, and grafted into a good olive-tree; rescued from the lowest depth of slavery and superstition, and transplanted in the Lord's own vineyard; "the trial of" poor Johnson's "faith" has been such as but rarely falls to the lot of God's children. Hear a faint trace of the "crook in his lot."

At the age of about twenty-five, Johnson was captured in war, and sold to Ibadan for 65,000 cowries. On reading lately in Miss Tucker's "Sunrise" that Ibadan was taken by the Society, his astonishment quite equalled his delight; "for," said he, "Ibadan being taken, no place can be hard again after that;" so renowned was it in his recollection for ferocity and warfare. It was here he received, from Abbeokuta, a string of cowries with a bar of salt, the last token he had of a sister's joy on hearing the place of his abode. After three years at Ibadan, he was carried off to Lagos, and sold to the Spaniards for five cans of rum. Kept three months in chains, he was shipped and unshipped, owing to a man-of-war desecrated in the offing. After another month's chaining, he was re-shipped, but taken by the same man-of-war within less than twenty-four hours; and a valuable seizure it was—nigh on a thousand souls, of all ages, from the infant of a day to men and women of half a century; several of whom, besides himself, are now members of our church at Kent. The above took place in 1837; and on the 13th of April 1845

I had the privilege to admit him, with many others, by baptism, into the fold of Christ, as, eighteen months after, also his wife. I then reckoned him thirty-six years of age. For several years longer he continued a most industrious farmer at Tumbo, while all the time he evinced an insatiable thirst after knowledge; until at length, in 1849, when full forty years old, he was admitted, on trial, into the Fourah-Bay Institution. After a twelve-month, however, of unequal combat with younger heads, he was obliged to relinquish that sort of study; but his ardour in pursuit of knowledge, though sobered, has not to this day suffered the least abatement. In October last year he was again called to lay aside the hoe, and become the Christian visitor of this parish, having been previously confirmed on the 23d of April 1853. Throughout this employment, he has shewn that his whole heart is in a work of that kind: and now that all visitors are discontinued, owing to the numerical increase of native catechists, he would have gone to compete again with the schoolmasters at Fourah Bay—for which I had procured him permission from the Secretary—had not the above mentioned seventh trial befallen him at the very time of their recent examination.

YORK.

Retrospect.

This station is in charge of the Rev. C. F. Ehemann. The following retrospect, which we find in his journal under date of Dec. 9, 1853, will enable us to form a correct estimate of the progress which has been made at this station—

This day is the seventh anniversary of our first arrival at York. When looking back over the seven years we have now been in this station, much as there is in ourselves to humble ourselves in the sight of God, and manifold as our shortcomings are, and great as our unbelief many a time was, we have abundant cause to rejoice and to praise the name of the Lord for His mercy vouchsafed to us, and the blessings bestowed upon our feeble labours.

I well remember the time when, seven years ago, we arrived as strangers among strangers, and how I had to be glad, and was glad, if one or the other, from curiosity, condescended to attend our

services. These were times when I was tempted to despise "the day of small things." When lately administering the Lord's supper to fifty-five communicants in my new church, I could not but remember how I administered this holy sacrament for the first time in York to three persons, Capt. and Mrs. T— and Mrs. Ehemann, in our house, with the rum-shop; and now I am permitted to administer it to more than half a hundred, and in a proper place of worship; and in a few days a school-house will be opened, which is partly built of the old materials of our grass-house, so that the church will be henceforth only used for divine service.

The number of communicants is at
 present 65
 Candidates for the Lord's supper 8
 Candidates for Baptism 15

Thus far the Lord has helped us, and confessed Himself to our work.

Blind Jem.

Feb. 23, 1854—I visited Blind Jem, who was suffering from severe pains, which confined him to the house. If ever I became convinced of his sincerity, it was during this illness. Feelingly he spoke sometimes of the sweetness of the word of God, and of his not being able to attend church and class to hear that word: at the same time he could say, "What should I do now, as I am obliged to sit down here, if I had not kept that word in my heart: I would have nothing to comfort me." To illustrate a forgetful hearer, he used once this parable—"Our hearts sometimes stand like a man's pocket which has a hole: he puts money into it, and thinks to keep it there; again he puts some, and so he goes on: at last he thinks his pocket is full of money: then, when trouble comes, he puts his hand into his pocket to take out some of his money, but he finds all is gone, because a hole was in his pocket. So it is with us. We go to church, we hear the word of God, we think all we hear live in our heart; but when sickness comes we look for it again, and we find all is gone, because our heart has let it all go out again." This was, however, not the case with him. Many a Scripture word he had stored up in his memory, which he quoted as the ground of his hope and source of his comfort in his lonely state.

North-West America.

CHURCH MISSIONARY SOCIETY
INDIAN SETTLEMENT.

Snow-storm—nearly lost.

ON March the 16th a great snow-storm came on. Travelling across the plains at such times is full of danger, especially should the wind shift and the snow commence drifting. The wandering Indian, enfeebled from want of food, and incapable of effort when most needed, has often perished on the dreary waste. Mr. Cowley writes—

March 17, 1854—A cry of distress was heard from the plains at a little below our house, and, upon search being made, it was found to have proceeded from Isabella Sumner, in a state of exhaustion, or nearly so, from cold and frost. She went after her son David, who had gone from home without his mother's permission, and she followed to fetch him back. The storm of last night caught her at the edge of the lake St. Martin's, and compelled her to remain there in the rushes all night. This morning, when the storm had considerably abated, and the sun was risen upon the earth, they made an attempt to walk home. Before doing so, however, knowing her great danger, she set up her sled on end to mark her track. They succeeded in making a little progress towards the house; but, being very wet, they soon began to freeze, and to get so benumbed as to be incapable of further effort; so they sat down on the snow and raised a cry of distress, hoping that some one might hear, and come to their relief. As soon as their case was discovered, we sent—indeed the people most earnestly ran—without delay, and got them home to our house. I cut David's shoes from his feet. Mrs. Cowley and the women attended to Isabella and her infant daughter, and ordered all the frozen parts of both of them to be rubbed with snow till vitality, or at least a complete thawing of the parts, should be produced. During this process, we fed them at first with a little warm milk and water, then with stronger food and a little tea; and when we had thawed their feet and warmed their stomachs, we put them both to bed, wrapping the body warm, but exposing the head for the benefit of breathing fresh air. After they were a little com-

April 1855.

forted, we led their thanksgiving to God for the very merciful answer which He had vouchsafed to their prayers. They called upon Him, and He heard their cry, and delivered them from their distress. Had they remained another hour without being discovered, I fear all hope of recovery would have fled. Isabel told me that she prayed to God all night, and that David, too, prayed much, and also taught her what to say in her prayers. She assured me that she was not at all afraid to die; and that David, finding they were in the hand of death, exhorted his mother to cease calling for human aid, and to resign herself to their fate, saying that they should soon be with God, in a much better place than this in which we now live. David is yet unbaptized, but had learned to know God in the school. May we not hope that, when time shall have matured that knowledge, he, too, will join himself to the Lord in a perpetual covenant which shall never be broken? I could not but feel the greatest satisfaction for all the labour, and toil, and doubt, and anxiety—if my poor imperfect services are worthy such dignified terms—which, during a course of ten years, I have been permitted to sustain on their account. I felt it to be more than a reward for all to witness two poor Indians, in the very jaws of death, struggling successfully with the king of terrors, and enabled, without a fear, thus to resign themselves, in hope of a glorious inheritance in that world of bliss which a preached gospel had opened to their view, and which the sweet influences of the blessed Spirit had graciously led them to embrace. The case was almost too much for my feelings. To God be all the praise! To Him it assuredly belongs, and I gladly give it, and bless His wonder-working power, which, from Ojibwa hearts, can produce such fruits. O Lord, make bare Thine arm, and do Thy great work, and none shall let or hinder: so shall Thy kingdom come!

CUMBERLAND STATION.

Moose-Lake Station.

Moose-Lake station, to which the next paragraph refers, was commenced some four or five years back, under circumstances of much discouragement, the Indians being not merely indifferent, but hostile, to the gospel. Our readers, in marking the progress it has made, will bear

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in mind that the only resident labourer, from its commencement, has been the Christian Indian, John Umfreville.

Dec. 15, 1853—I left home with two horses, cariole and flat sledge, and three men—Antoine Constant, Donald Cook, and Charles Bell—to visit Moose-Lake station, to administer the Lord's supper, and hold services with the Indians. I had some fears, previously to starting, whether I should succeed in getting to Moose Lake, as the overflowings are deep upon the ice under the snow, caused by the pressure of the snow, which is very deep, upon the ice, making the water from below to start up in every direction. During the day the horses were sometimes walking in water, and the bottoms of our sleds were covered with a thick coat of ice in consequence. I was wrapped in robes and blankets in the cariole, and felt very comfortable. Charles Thomas and Baptiste Hemlin, who are also going to Moose Lake, came to our encampment in the evening. We travelled about twenty miles to-day, and slept on the banks of the Kisiskachewun, on a portage—leaving the river, to make a straight cut to Moose Lake through lakes, grass, &c. The snow about two feet deep, except where blown up into drifts. The men cleared a large space of snow for our encampment, using their snow-shoes for shovels; and also cut down large trees for firewood, to keep us warm during the night. They melt snow for water to cook with, &c. The sleds were placed near the fire to melt off the ice. After supper we enjoyed our evening prayers, sitting round the large fire, and surrounded with snow on all sides. Our two horses were tied to the trees, feeding on hay brought with us, and eating snow. The night very clear and frosty. Donald Cook placed some hay on the ground under my robes, and wrapped me up very comfortably near the fire. During the night I felt cold in the feet, and called up Donald to make a fire. We all slept in our clothes. Arose at three o'clock, and prepared for starting. We joined in prayer, and then my people arranged the cariole and sledge, and we moved on towards Moose Lake.

Dec. 16—The men walking in their snow-shoes before the horses, to beat down the snow and make a track for them. I felt cold in the cariole, and walked in snow-shoes for some hours to

get warm. We saw some white partridges—a sure sign that it is very cold on the coast when these birds are seen in any numbers inland. They are grey in the summer, and turn white in the winter. The rabbit and ermine also turn white during the winter months. Charles Thomas shot a white partridge. We saw hundreds of rat-houses, the muskquash: they are covered with snow. They present the appearance of little mounds of snow from two to four feet in height. We espied a fox hunting among the rat-houses. Antoine took a gun and went after it. After approaching cautiously within a short distance of the fox, he concealed himself behind a snow-drift, and imitated the call of a mouse. The fox immediately went running towards him, and was easily shot. The skin of this fox was worth two skins, or made beaver, as it is termed, at the Hudson's-Bay Company's Post. They reckon by "skins," and not by money, in trading furs with the Indians. The value of a "skin," "made beaver," or "uti," averages from one shilling to two shillings each. Two cotton handkerchiefs are a skin; two yards of printed cotton a skin; one pound of gunpowder a skin; a three-point blanket six skins, &c. A very cold day, and the wind from the north blowing in our faces. I walked several times during the day, being cold in the cariole. We arrived at the portage leading to the trading-post as the sun was going down, having travelled about forty miles to-day. I was very thankful when we reached the station, and was heartily welcomed by John Umfreville and Phillip M'Donald.

I was soon seated before a large open wood fire, and felt truly thankful to get into a house again. The whole distance from the Cumberland Station to Moose Lake is about sixty or seventy miles. I found that there were several Indians here waiting to receive the Lord's supper, and one family to be baptized.

Dec. 17—Several applicants for the Lord's supper: I admitted four new candidates for that ordinance, and explained to them the nature and importance of the rite, and the necessity of a due preparation for receiving it. I held service in the schoolroom in the evening, which was well attended. Sämukwunäkäpow (The one standing with his wings elevated) applied to me for baptism, with his wife and child. He is a brother of Kakekākāpow (Always standing), whom I baptized last

summer by the name of Alexander. This man continues a steady Christian, and may he ever remain standing firm in the faith, and never turn back again to heathenism! I trust his brother Sām̄utukwunākapow will rise upon the wings of faith and love, and soar away to the regions of happiness and bliss. May he never place his affections upon earthly things, but, keeping his wings spread, may he rise above the world, and enter that "rest which remaineth for the people of God!"

Four sleds of dogs, loaded with white fish, "Utikumāk," "Deer fish," for the Company's post, and three dogs' sleds and a horse sled, loaded with fish for the station, arrived from the fishery, about half a day's journey across the lake. The people have returned from the fishery to attend the services of to-morrow. My two fishermen here have laid up a good supply of fish for the use of the station, and, in addition to white fish, they take a sturgeon occasionally in the sturgeon nets. John Umfreville read to me St. Matthew's gospel in Cree very nicely. I gave him and Philip a little insight into the construction of the language, etymology of words, &c. John's little girl read to me very fluently some chapters from the same gospel; and I was much pleased with the progress that she and her father had made in so short a time. Philip reads it well, and is very diligent in teaching the children to read it also. This gospel is very useful to John, as he understands very little that he reads in English.

Dec. 18: Lord's Day — The early prayer-meeting this morning was well attended. I read and expounded a portion of St. Matthew's gospel in Cree. In the Sunday-school I found twenty-one children present. The Bible class read to me the two chapters of the Acts in English very well, and also answered the questions I put to them. They also read to me the seventh chapter of St. Matthew in Cree, many of them very fluently. There were thirteen in all. They also repeated to me the Church Catechism, and I was much gratified with the progress which the children had made since my last visit to Moose Lake. They do great credit to Philip M'Donald, who, I believe, is very diligent and attentive to his duties. He takes much pains to teach them to read in English and Cree, and is also instructing John Umfreville, and several of the adult Indians, to read in Cree.

There is a good schoolroom at Moose

Lake, and to-day it was arranged for the Lord's supper: the temporary rails, covered with white calico, were put up, surrounding the communion-table, in the same manner as when the bishop was here last summer. After full morning service, I administered the Lord's supper to nineteen communicants, including four who accompanied me from the Cumberland Station. Four new communicants were admitted this time to the Lord's table, and the whole service was gone through with great devotion and solemnity: indeed, I never enjoyed any service more than on this occasion: it may have been because I never expected to see, in so short a time, such fruits of our labours at Moose Lake. The work is evidently progressing, and God is graciously disposing the hearts of the Indians to receive the gospel of His dear Son.

After the second lesson at evening service I baptized Sām̄utukwunākapow by the name of Abraham Anderson, and his wife was called Nancy: their little boy received the name of John.

Abraham's mother, widow of the White Bear, Wapusk, came here to prevent her son from embracing Christianity. She used severe threats, but to no purpose, as her son had resolved to become a Christian; and, having once put his hand to the plough, was determined not to look back. She told him that he was forsaking the religion of his fathers, and would ruin himself if he took the white man's religion: she, however, made no impression upon his mind, and the young man and his wife appeared delighted to be delivered from the bondage of heathenism, and admitted into the liberty wherewith Christ makes His people free. Another Indian, called Pāchenoowākapow (One standing with the wind coming towards him), was also desirous to be baptized, and spoke to me on the subject; but his wife was unwilling, being under the influence of her mother, the same White Bear's widow. He has therefore put off his baptism until I come again, hoping that his wife will then join him in renouncing heathenism. I endeavoured to persuade him to be baptized at once, but I think he was afraid that, if he did so, his wife would leave him, or be taken from him. One by one the old widow's children are becoming Christians, notwithstanding all her threats and efforts to keep them from doing so; and I trust God will at length dispose her heart also to

seek salvation through the atoning blood and righteousness of the Redeemer.

John Umfreville gave an address after the service, reading a few verses from St. Matthew's gospel: he did it with much ease and fluency, and his heart appeared to be truly engaged in the work. He is a good Cree speaker; and now he can read and understand St. Matthew's gospel, he will be able to make his addresses more interesting and varied. In the evening he and Philip M'Donald read to me several chapters in Cree, and I explained to him some passages which he did not understand. It was a busy but happy day.

THE NEPOWEWIN STATION.

Mahnsuk, the Chief.

In August 1852 the Rev. Henry Budd left Cumberland for the purpose of commencing a new effort for the good of the Indians at a place situated on the right bank of the Kisiskachewun, called the Nepowewin, or Standing-place, from its elevated site, the Indians using it as a "look-out," to watch the arrival of the boats. He had no invitation from the Indians to proceed there: nay, Mahnsuk, the chief, had sent him a message by the Rev. R. Hunt desiring him not to come; that if he came they would send him away, quietly if he would go, if not, forcibly; that they would bind him, put him into his boat, and send him down the stream. This message only made Mr. Budd the more resolute to go. He reached the spot on September 8th, and his first inquiry was after Mahnsuk's tent, to which he at once directed his steps. From him he met a reception different from what he expected: the chief spoke kindly, and soon began to frequent the tent of his Christian brother, an intercourse which was sustained during the eleven months of Mr. Budd's residence at the Nepowewin; and interesting it was to mark the softening of prejudice, and the gradual opening of the dark minds of the old man and his wife to the light and truth of

the Gospel. During this period Mr. Budd had the opportunity of seeing many Indians, hundreds of Crees, Saulteaux, and Stone Indians. Among these wild and savage tribes he set up the banner of the cross, and preached the gospel of the Lord to those who had never before heard the name of Jesus.

Mr. Budd returned to Cumberland in July 1853, there to be admitted to Priests' orders by the Bishop of Rupert's Land. Returning directly to the Nepowewin, he reached his station on August 21st. The first day of the year 1854 was marked by the baptism of the old chief and his wife; and until the period of Mr. Budd's departure from the Nepowewin, in May last, the old couple continued diligently to use the means of improvement presented to them.

Old Maguis Twatt, for such became the appellation of Mahnsuk after his baptism, has since entered into rest. He died on June 12th, just three weeks after Mr. Budd had left the station. He was very tranquil during his illness, and died in peace. Singular that he who had been the most determined to oppose should be the first whose heart opened to the love of Christ, and that the first brand plucked from the burning should be the first saint transferred to be with Christ from the Nepowewin station.

ENGLISH RIVER.

General View.

To commence a new station is ever a process of trial—faith, in its patient perseverance, conflicting with many difficulties. More especially is this true in a climate so wintry as that of Rupert's Land, where, at the more remote stations, besides the intense severity of the weather, the Missionary and his people are often sufferers from scarcity of food. Yet this feeble,

difficult, and discouraging work becomes imperceptibly stronger, and strikes deeper root in the unkindly soil, until, becoming naturalized, it brings forth fruit. It has been so at other stations, such as Cumberland, &c. It will be so, we doubt not, in due time, and with God's blessing, at the English River. But at present the aspect of things is bleak, and the discouragements and privations of the Missionary very many.

The original locality at Lac la Ronge having been found in many respects unsuitable for Missionary operations, the station was transferred to its present site in the autumn of 1853. Situated on the Mississippi, or English River, whose waters divide the Chepewyans on its northern shore from the Crees on its southern, it is thus a frontier station, fitted to exercise an influence on two distinct races, and to become bi-lingual in its operations. From this and the new station at York Factory, Hudson's Bay, a knowledge of "the truth as it is in Jesus" may continue to extend itself with that facility of transmission from native to native by which its action has been characterized in Rupert's Land, until a new light, more equable and permanent than the coruscations of the aurora, shall illuminate the dreary shores of the Arctic Sea, and shed an unexpected radiance over the tribes that dwell in the countries westward of the Rocky Mountains.

Meanwhile, as will be seen from the following extracts taken from the journals of the Rev. R. Hunt, the Missionary needs to hold onward in his work in the spirit of his great Master, of whom it was said, "He shall not fail, nor be discouraged."

Difficulty of procuring food.

Dec. 31, 1853—The three men and two women who have been at our fishery at Lac la Ronge all came home, leaving

six nets, each eighty yards long, under the ice, which we must send to every working-day, and take up and charge half of them each day: the fish taken in them will supply us for two months, *i. e.* while the fishery continues productive. The fish they have put by, about 8000, will do good service later in the winter, after which comes a period of scarcity of fish, ameliorated by an occasional good take, and a few ducks occasionally. The end and the beginning of winter, and the summer months, are our periods of anxiety about provisions, when we are occasionally obliged to give the school-children, and other parties at the station, each a large hook and a strong line, and send them out to catch a pike or a large trout, or to make a meal of berries; or even sometimes to visit the rocks, which some of them now and then prefer, to strip them of the tripe-de-roche, or to use any other lawful means by which their own exertions may aid their prayer, "Give us this day our daily bread;" a petition whose propriety we have better understood and appreciated among Indians than among Europeans: it is, indeed, in more than one sense, "a universal prayer."

Necessity of increased agricultural operations.

It is quite obvious that we must clear and crop as much of the available land as we can. With plenty of potatoes and some kind of meal to eat with the fish during the greater part of the year, there would be no just reason to complain, as things are in this part of the country. I may briefly state the statistics of the station as follows—

Population—For some months past we have had to feed twenty-six adults and forty-one children, a large proportion, of course, being Indians, who are first-rate eaters, the others being the carpenters' and other Mission servants' families. To these are to be added other Indians who occasionally help us at the buildings, &c., when their families, as well as themselves, become dependent upon us; but the actual number of residents at the station, including the Mission family and the Indian children left in our charge, is thirty adults and forty-five children.

Productions—Fish—plenty in the winter to be procured from Lac la Ronge: a day's journey there and back for dogs, who travel faster on the snow than a horse can go through it. Thither we have to

send six times a-week during the whole winter, as 3000 fish were all we could collect in other places in the fall of the year. Potatoes—about fifty bushels only this year, but might be increased to 500 with proper help and care; and, without doubt, barley would generally ripen, and perhaps wheat, and still more likely, it seems, the new forty-day maize. Turnips, cabbages, and such like, failed, but only because the ground could not be sufficiently prepared and ameliorated. Meat—for fresh meat we depend upon the Indians, who have hitherto failed us this year. Pemican we can only get from Red River and from the Company, who have recently doubled its price to the Mission stations. The expense is also increased to this station by our having to bring it from Red River or from the Kisiakachewun; but we cannot at present dispense with it: we cannot, as yet,¹ be tolerably secure without a stock of pemican to fall back upon at certain seasons of the year, neither can our crews travel without it. When we add rabbits and birds, which are sometimes pretty plentiful, we have the sum of our home productions. Rabbits occasionally disappear, almost totally, for years together; and birds are not a certain dependence at any time. And during the whole of the summer, and indeed whenever the lakes and rivers are not covered with ice, fish is a precarious resource here. Hence my anxious wish to make the land as productive as we can. With proper help we can gradually bring a sufficient quantity under tillage for crops, and perhaps enough under grass to feed cattle, to contribute to the fertility of the arable land, and to supply at least one head for meat per year.

New-year's fête.

Jan. 2, 1854—All the people at the station, except two whom necessity obliged me to send to the fishery, had a holiday to-day. I promised a new shirt, to be contended for by shooting with ball at a small mark 100 yards distant, each man to shoot twice. To promote a little more innocent hilarity at my own expense, I fired one ball myself, which proved no worse than several others. The match was well contested, and admirably won by a needy old Indian at his first shot. If any one suppose that such a scene as this, patronised by a Missionary among his own people, need an excuse, it may be remembered that shooting wild animals is

not a mere sport with these Indians, but a main part of the business and support of their lives, at which it becomes them to be as diligent and expert as any other Christian ought to be at his peculiar business or profession.

Daily occupations.

March 21—The day for the change of public hours from winter to spring hours, but it makes little difference in our own household. At five o'clock A.M. our family begins to stir; at six o'clock the bell rings for commencing work; at half-past six we take our own breakfast; at seven o'clock the bell rings for public breakfast (*i.e.* the people and the school); at half-past seven, bell for public morning prayers in the schoolroom, immediately after which work re-commences; at nine, bell for school; at a quarter past twelve, bell for public dinner; at one P.M., bell for work and our own dinner; at five, bell for Mrs. Hunt's adult female class, at which some of the elder school-children also attend; at six, bell for public evening prayers, &c., after which my own adult class remains with me. As the summer advances, the working commences earlier and continues later; so that my own adult class is necessarily discontinued, except when Indians are here who are not otherwise employed, but other business generally detains me at the school-room after evening prayers; after which comes our own family meal, worship, &c. We retire as soon as we can after 10 P.M. On Sabbath-days the first bell rings after breakfast for public morning prayer at eight o'clock; at half-past nine for school; at eleven for the full morning service; at half-past two for the adult classes, male and female, taught by myself and Mrs. Hunt; and immediately after these the bell rings for public evening worship. Our hands are so full of business, that for many months, indeed never since we accompanied the bishop on his departure, has either Mrs. Hunt or myself been 500 yards from our house, except in my own case my duty has called me toward the fishery, or where timber was being cut down; and this is nearly as much the case in summer as in winter. It is very rarely that any thing occurs to interfere with these stated hours, so as to make any one of them vary even as much as a few minutes, excepting of course the change of seasons, which interferes with the times, but not with the punctuality. To-day, at noon, the thermometer in the sun, and sheltered, but in the open air,

was 84°, i. e. 8° above summer heat: still the snow on the surface of the ground appears to melt but little. At five o'clock A.M., on the 18th instant, the thermometer hanging in the same place indicated 65° of frost, a difference of 117° in this short time. In as little time hence it may be again as cold.

Easter Sunday.

April 16, 1854—A very happy day: forty-one communicants: about thirty absent from various causes, distance, the season, making it uncertain if the ice would not break up in some of the rivers, so as not to admit of their return to the spring hunting-grounds, &c.

A general holiday.

April 17: Easter Monday—Offered

the Indians the following prizes—A pair of trowsers for the best shot with ball: won by Jacob Bird, the chief. A shirt for the best with shots: won by John Bear. A print dress for the Indian woman, being a wife, whom a majority of all the other women should vote to be the most exemplary in that relation. The result in this case gave no satisfaction, as it was asserted, and generally believed, that the winner got it through the undue partiality of her numerous relatives. The fourth prize was a small shawl for the one of seven young Indian females who should prepare for cooking a certain number of frozen fish in the shortest time and best manner. This was won by Jacob Bird's eldest daughter, but the second girl deserved, and had a reward, of less value.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. E. Sargent and Mrs. Sargent embarked at Southampton, on the 20th of February, for Madras—The Rev. W. C. Dudley left Auckland, in consequence of ill-health, on the 28th of October, and arrived in London on the 5th of March.

Wesleyan Miss. Soc.—The Rev. W. O. Simpson embarked for Madras December 29th; and the Rev. Messrs. Hutton, Smith, and Preston, embarked February 3d, 1855, for Canton.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. C. Bomwetch arrived at Calcutta on the 12th of January—Mr. and Mrs. Scamell arrived at Madras on the 19th of December.

London Miss. Soc.—The Rev. James Pater-son, of the Calcutta Mission, died on the 10th of December.

NEW ZEALAND.

Church Miss. Soc.—Mr. H. Ireland has arrived at Auckland.

WEST INDIES.

Wesleyan Miss. Soc.—The Rev. Henry Pimm arrived at Barbadoes, December 6; and the Rev. John Greathead at Demerara, December 8. We regret to have to record the decease of the Rev. Timothy Curtis, Missionary in Jamaica, December 23, 1854.

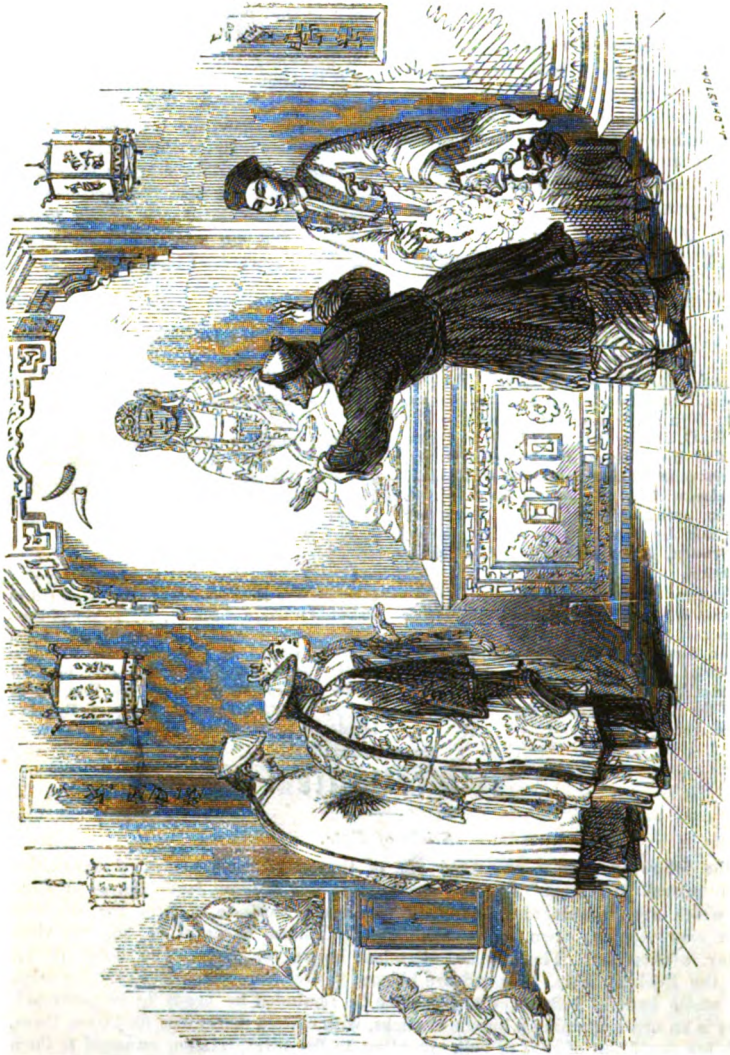
NORTH-WEST AMERICA.

Church Miss. Soc.—On Sunday, December the 24th, the Rev. W. Stagg was admitted to Priests' Orders, and Mr. W. W. Kirkby to Deacons' Orders, at Red River, by the Bishop of Rupert's Land. In December last the Rev. C. Hillyer was united in marriage to Miss Maria Cockran, daughter of the Ven. Arch-deacon Cockran, by the Bishop of Rupert's Land.

Miscellanies.

Sticks of Fate.

On the following page is presented one of those numerous scenes of superstition which prevail in China. In the engraving is one of those Joss Houses or Temples which are so numerous in China; temples of fortune or fate, the doors of which, ever standing open, invite the passing Chinese to enter in and try what destiny awaits him. There is an attendant bonze, or priest, who holds in his hand the Book of Fate. Around are hideous figures, representatives of evil spirits, from whose baneful influences the devotee is reminded he needs to be protected. There is an urn containing a bundle of sticks, with certain marks inscribed upon them, which are significant of good or evil, according to the interpretation annexed to them in the book. The devotee, having paid his fee, takes up the urn, and continues to shake it until a pair of sticks falls out. These the priest proceeds to compare with the notices in his book, and pronounces accordingly. Should the answer prove unfavourable, the Chinese, if he can afford it, will pay another fee, and throw again, in the hope of a more successful issue. Should he obtain an encouraging answer, his countenance brightens, and he hastens to express his gratitude by throwing into the fire, which burns near, pieces of paper covered with tinfoil.



THROWING THE KEEN-PIE, OR STICKS OF FATE.

Missionary Register.

MAY, 1855.

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

(Continued from p. 188 of the Number for April, and concluded.)

India within the Ganges.

(Continued.)

GERMAN MISSIONARY SOCIETIES.

BASLE MISSIONARY SOCIETY.

Mangalore: a town on the coast of Canara—1834—C. L. Greiner, B. Deggeller, W. Hoch, G. Weigle, S. Cullen, H. A. Kaundinya: 3 *European As.*; 3 *Nat. Cat.*; 5 *Christian*, 4 *Heathen Nat. Schoolmasters*. Communicants, 197; Candidates, 11. Scholars: in the Seminary, 12: Boarders: Boys 40, Girls 65; Day Scholars; Boys 25, Girls 15; English Scholars 82; Vernacular Schools, Boys 142—Printing, 12,000 copies—Pp. 209, 210.

The congregation is steadily increasing in numbers. On the 15th of January 1854 Br. Greiner had the happiness of baptizing 60 persons, adults and children. The new-comers are partly residents in Mangalore, partly people from neighbouring villages frequently visited by the Missionaries and Catechists.

The Boys' Parochial and Orphan School, under the superintendence of Br. Deggeller, is likewise in a satisfactory state: beside the usual school lessons, they are employed in weaving mats, and in manufacturing twine and rope; they are also taught to fold and stitch books, and to cultivate the garden. Br. Deggeller has devoted some of his time to bazar-preaching, and has made some preaching tours in the neighbourhood of Mangalore and along the Ghants, on which he was accompanied by a number of the boys under his charge. Thirty-three of our Christians are now occupied in the weaving

May 1855.

establishment, under the superintendence of Br. Haller, which is, of all our workshops, by far the most successful. [*Report.*]

Moolky—1843—with 3 Out-Station: A. Bührer, F. Lehmann: 3 *Nat. Cat.*; 1 *Nat. Schoolmaster*. Communicants, 85; Candidates, 43. Scholars: Boys 22, Girls 12; Vernacular, Boys 9—P. 210.

Belief in the word of life spreads more and more in the neighbourhood of this Station. Especially at Uchila, Gudde, Beilur, and Kaliánapur, great progress is visible. These places have therefore been frequently visited; and also the festivals, which took place in the vicinity, have been made use of to proclaim the word of truth. Entire families in this neighbourhood have renounced idolatry, and, what is peculiarly hopeful, in several instances the converts have been permitted to continue to reside under the same roof with their heathen relatives. A late visitation of the cholera has been instrumental in directing the attention of many toward Christianity, chiefly because some of our Christians attended upon sick heathen who had been forsaken by their own people, and even slept in their houses. One woman, who has only lately joined the Church, especially distinguished herself by her self-devoted and courageous love toward her heathen neighbours. On the 26th of February 1854, 20 adults were baptized at Gudde; and the prayer-room at that Out-Station is already becoming too small to hold the growing congregation. [*Report.*]

German Missionary Societies—

Honore—1852—J. J. Ammann:
1 *Nat. Cat.*; 1 *Nat. Schoolmaster.*
Communicants, 15. Catechumens,
7. Scholars, Vernacular, 35—P.
210.

Br. Ammann was absent from his Station for four months. The state of Mrs. Ammann's health rendered a change to the hills indispensable, and Br. Ammann's own much debilitated frame required a similar change. During his absence, the Catechist has faithfully done his work among both Christians and Heathen; while Br. Ammann found many opportunities for preaching the Word of God on the hills, where he frequently accompanied the brethren on their Missionary Tours. While at Honore, Br. Ammann has regularly preached in the bazar twice a-week. His auditory has mostly consisted of strangers, for the inhabitants of Honore and the surrounding villages shew much aversion and indifference.

The Tamil Congregation shews a hopeful zeal and earnestness. Some of the members are diligent in their endeavours to attract inquirers. Their children are collected in a School, which a Christian Lady carries on with long-tryed devotedness. Some Heathen, among them also a Brahmin, have professed a desire to become Christians; but Br. Ammann is not yet quite clear about the motives of the latter. [Report.

At Mysore the people grew angry, because the Missionary declined to enter into useless disputes, and confined himself to the statement of Gospel Truth. At Periapatam the announcement that we are all sinners, and worthy of the curse, was peculiarly unwelcome, because the multitude thought that words of such evil omen would deprive them of the blessing to be derived from the feast they were then celebrating. Nevertheless the majority of hearers everywhere were attentive. [Missionaries.

Dharwar: in the Southern Maharratta Country—1837—G. Weigle, H. Albrecht, C. Mærike, O. Kaufmann, F. Kittel: 1 *Nat. Cat.*; 1 *Christian*, 3 *Nat. Schoolmasters.* Communicants, 11: Candidates, 11. Scholars: Day-School, 15 Girls; Vernacular, Boys, 101, Girls, 12—P. 210.

The brethren have been grievously disappointed by the misconduct of several inquirers who at first gave them fair hopes. One family has been baptized. The father of the family had long been desirous of joining our Church, but had been prevented by his wife, who was a very violent and ill-disposed person. This woman was bitten by a mad dog in the beginning of the year, and the fear of death, as well as a sense of the kindness which she experienced at the hands of some of our Christians, produced a marked change in her conduct, and inclined her to ask for admission into the Church. After a course of instruction suited to the very limited capacities of this pair, they were baptized, together with their children, on the 22d of January last. Their conduct has hitherto been consistent and satisfactory. [Report.

A Native Reading and Debating Society was established here by an enterprising and intelligent young man from Punah. Although this Institution has no direct Christian Tendency, yet the Missionaries have watched its rise and progress with attention, and have thought it right to encourage it by permitting the use of one of their Schoolrooms for the debating meeting. The debates have frequently turned upon those points which must be uppermost in the mind of every real friend of India, such as the degraded state of the female sex, the pernicious effects of caste, the uselessness of charms, &c. The Library and Reading-room is also, for the present, established in a side room of one of our school-buildings. In connection with this Society, our native friends have established a High-Caste Girls' School, which is well attended, and where the progress of the pupils was shewn, at a late examination, to be very satisfactory. [Missionaries.

Hoobly—1839—J. Müller: 1 *Nat. Cat.*; 1 *Christian*, 3 *Heathen Schoolmasters.* Communicants, 14: Candidates, 5: 1 Seminarist. Scholars: Boys 3, Girls 2; Vernacular, Boys 87, Girls 15—Pp. 210, 211.

The past year has been marked by trials and defections rather than by a joyful progress of the kingdom of God. Yet we are thankful to report that also, during this year, a family of six persons

has been baptized; and there are five Catechumens awaiting baptism. Toward the end of 1853, and in the beginning of 1854, Br. Müller and his wife have been seriously ill of fever, which disease has been very prevalent. [Report.]

Bettigherry—1841—G. Würth: 1 *Nat. Cat.*; 1 *Christian*, 3 *Heathen Schoolmasters*. Communicants 12: Candidates 4: 2 Seminarists. Scholars: Day 9; Vernacular, Boys 66, Girls 12—P. 211.

Two young men, Paul and Solomon, are being prepared for the office of Catechist. Their progress is pleasing, and, as far as we can judge, they are in a very proper frame of mind. There are no great successes to report; yet six souls have been baptized, and four others are in course of instruction. There is less opposition than formerly against the preaching of the Word. The leaven seems gradually to penetrate the lump. The Schools have recovered from the panic occasioned by the first conversions, and are now in a thriving condition. [Report.]

Malasamudra—1841—J. Leonberger: 1 *Nat. Cat.*; 1 *Heathen Schoolmaster*. Communicants 7. Scholars: Vernacular, Boys 18—P. 211.

The farming operations at this Station will have to undergo a great change, because the Commissariat at Belgaum has ceased to purchase the sugar, which used to be manufactured at this Station, and there will consequently be no market for so large a quantity as has hitherto been produced. However, even if a regular sale could have been secured, the manufacture must have ceased after a year or two, from want of fuel. [Report.]

In August and September Br. Leonberger made a Missionary Tour, accompanied by the Catechist Pupils from Bettigherry. He preached in twenty-eight villages and towns. At Mulsgoonda three young weavers stayed with the Missionary till after midnight, eager to hear the Word of God. At Lakshmeshwara, as well as at Ranabednur, several hopeful inquirers were met with. The late conversions at Bettigherry and Guleda Gudda have made a great impression. Some seem to be really concerned about the salvation of their souls.

Four adults were baptized on the 10th of April. Among them was an old man of the Jain Caste, who received the name of Peter. This man had long been searching after truth, and had been directed to the Mission House by one who was himself a sad backslider. [Missionaries.]

Guleda Gudda—1851—G. Kies: 1 *Nat. Cat.*; 1 *Heathen Schoolmaster*. Communicants 19: Catechumens 4. Scholars: Day, Boys 3; Girls 4. Vernacular, Boys 50—Pp. 211, 212.

Mrs. Kies arrived at the Station in June. Her influence on the females, and especially on the children whom she has collected into a small School, is very beneficial. The Missionary has been much occupied with building, which is a peculiarly difficult operation in this remote quarter. Six simple but solid houses for the Native Christians, and one larger house for the weaving looms, have been completed. Also the Mission House, with its out-houses, will be completed before the setting in of the monsoon. The collecting of the Christians in the Mission Compound—formerly they lived here and there in the midst of the heathen village—has been a salutary and even necessary measure. [Report.]

Cannanore and Chirucal—1841—with 4 Out-Station—S. Heibich, H. Gundert, E. A. Diez: 11 *Nat. Cat.*; 2 *Christian*, 3 *Heathen Schoolmasters*. Communicants 143; Candidates 34. Scholars: 1 Student: Boarders; 56 Girls; Day, 100 Boys; Vernacular, 100—P. 212.

During the year the native congregation has decreased in number, and some even of those who are still members of the congregation have grieved the hearts of the Missionaries by frequent backslidings. We have, however, to rejoice over souls quickened and sanctified by the truth. Among the European Congregation the Lord has wrought many wonders of His mercy. Some of the Native Christians at Anjercandy have fallen away, and are now troubling the rest of the congregation. In Palghat a house has been purchased, to serve as a chapel for the native congregation. The Out-Station Taliparambu has been strengthened by some families of Native Chris-

German Missionary Societies—

tians, settled there for weaving. Two young Candidates for Baptism are the first fruits of that Station. [Report.]

Tellicherry—1839—C. Irion, F. Müller: 3 *Nat. Cat.*; 2 *Christian*, 3 *Heathen Native Schoolmasters*. Communicants, 58: 1 Catechumen. Scholars: Boarders, 38 Boys; Vernacular, 150 Boys. Printing, 472,000 pages—P. 212.

We had the privilege of baptizing 28 Heathen on the 11th August and 25th December. The congregation has been augmented by 52 souls. Five youths, who are apprenticed to various trades, were admitted to church-membership. The workshops have gone on prosperously. A District Orphan House has been established according to the wish of our Home Committee. It numbers 38 orphan boys, half of whom were sent by the Cannanore Brethren. The pupils are divided into two classes, taught by the Christian Schoolmasters, Thaddai and Elieser, and have made satisfactory progress. Some of the boys give a promise of future fitness for employment as Catechists. [Report.]

Chombala—1849—C. Müller: 3 *Nat. Cat.*; 1 *Christian Schoolmaster*. Communicants, 45. Scholars: Boys, 20; Girls, 10—P. 213.

The first three months of the year were to us a time of many struggles and trials; but the Lord has been pleased to follow it up with some signal mercies, whereof we are glad. Two remarkable instances have occurred of accepting the Gospel amidst the greatest opposition and threatenings. [Report.]

Calicut—1842—J. M. Fritz, J. J. Huber: Miss Keger; 5 *Nat. Cat.*; 2 *Christian*, 8 *Heathen Nat. Schoolmasters*. Communicants, 90; Candidates, 35. Scholars: Boarders, 39 Girls; Day, 5 Girls, English, 30; Vernacular, 210 Boys—P. 213.

The English School has suffered in consequence of a change of Teachers, which became necessary on account of the misconduct of the former master.

Thirty adults have been baptized in the course of the year. Among them was a man 78 years of age, who greatly lamented the weakness of his memory. He gave, however, good evidence of his faith, was baptized, and died in peace a few weeks afterward. At Codacal a goodly number of people from the Tier Caste (corresponding to the Shánars of the Tinnevely District), as well as a family of Panickers, have been brought to a knowledge of the truth.

We have for some time felt the want of church accommodation for our increasing congregation. Encouraged by the subscriptions of many friends and a liberal grant from Government, we are now about to lay the foundation of a Chapel, which we hope will be finished in the course of this year. [Report.]

The increase of our Codacal Congregation has rendered it desirable to have a piece of ground on which the converts may earn their livelihood. Through the kindness of the Collector we have been enabled to obtain a very suitable spot, which was in former days the hunting-ground of the Vettatte Raja. By cultivating this ancient forest a good many industrious men will be able to support themselves. [Missionaries.]

Nilgherry Hills: Kaity—1846—J. M. Bühler, F. Metz, C. Mærike: 2 *Nat. Cat.*; 2 *Christian Schoolmasters*. Communicants, 8: Candidates, 8. Scholars: Boys, 6—P. 213. Mr. C Mærike has gone to Dharwar.

The congregation at Kaity consists, as yet, principally of Tamulians, and the brethren greatly long for the establishment of an indigenous Church: yet they hope that also their labour among the Tamulians will not be without fruit. The Hill Tribes, especially the Badagas, have during last year been visited by a very fatal epidemic, probably typhus fever. This scourge carried off at least 500 persons, and afforded new opportunities for reaching the hearts of these poor people. [Report.]

Suicide is very common among the Badagas. Br Metz has succeeded in rescuing five Badaga Women who had poisoned themselves with opium, by the speedy administration of suitable antidotes. [Missionaries.]

GOSNER'S MISSIONARY SOCIETY.

Muzufferpore—Brandin, Rebsch, Sternberg, Ott. *Chupra*—Bau-
mann, Ziemann, Dr. Ribbentropp.
7 Boys' Schools, 300 Boys; 1
Girls' School, 40 Girls. *Arrah*:
Buzar: Ziemann Van Gerpen.
Gnadenberg—Stoelke, Wernike,
Treuthler. *Darjeeling*—Niebel.
Bethesda (Ranshee), Schatz, Fr.
Batsch, Sieck, Oskar, Lohr, Ferd.
Bohn, Charles Stamm. This Sta-
tion is 3000 feet above the level of
the sea.

Gowindpore—1821—Brandt,
Chr. Behrends, Conrad, Herzog.

Lohardugga—1851—H. Batsch,
H. Gerntz, R. Gerntz. Baptized,
116. Of 50 children in the Schools
12 are baptized—P. 213.

Hazaribagh—1853—A new
Station, about 90 miles north of
Ranshee, chief place of the pro-
vince of Ramgar. H. Batsch.

LUTHERAN MISSIONARY SOCIETY AT
LEIPZIG.

STATIONS: *Tranquebar*: Cordes,
Appelt, *Miss.*; the latter also for
Tirumenganam.

AMERICAN BOARD OF MISSIONS.

Bombay: 1812: made a distinct
Mission, 1842—Robert W. Hume,
Samuel B. Fairbank, George
Bowen: 1 *Nat. As.* Communi-
cants, 25. Schools: Boys 3;
Girls 3; in the Boarding School
25 Girls.—*Malcolm Peth*: Mary
L. Graves—*Sattara*, 120 miles
from Bombay: Wm. Wood, 2
Nat. As. Schools, 3: Boys 100;
Girls 50—*Kolapoor*: 44,000 in-
hab., capital of a State containing
more than 500,000: Royal G.
Wilder; 1 *Nat. As.* Schools 5:
Boys 205; Girls 20. Rev. Eben-
ezer Burgess is in America—
Printing, 10,838,734 pages—P.
214.

We believe that no Mission of the
Board occupies at this moment a more
important position. Superstition is giv-

Mayaveram: Ochs. *Poreiar*
Wolff.

*Trichinopoly, Tanjore, and Pu-
ducotta*: Schwarz.

Madras: Kremmer.

At Tirumenganam 47 Pariah
Christians were received from the
English Episcopal Church into the
Lutheran. At the time of the
latest information there were in the
Mission 6 European Missionaries,
2 Native Candidates for the Minis-
try, 2 Deacons, 21 Nat. Catechists,
36 Schoolmasters, 30 Readers and
Assistants. Schools, 30; Scholars,
890. In the Theological Institu-
tion at Tranquebar 12 Pupils.
Communicants received during the
year, 68 from the Heathen, and
from other Christian Communions
371. Total, 1426 Communicants
in 105 different places connected
with the Society's Mission at Tran-
quebar—P. 213, 214.

NILGHERRIES.

Ootacamund: Bernhard Smith,
with *Nat. As.* No information
has reached us since our last Sur-
vey respecting this Mission—P.
214.

ing way; the spirit of change is going
forth with resistless power; there is a
wide-spread conviction that the Gospel is
of divine origin, and that it is destined
ere long to prevail. There is a shaking
among the dry bones of this valley of
vision, and we are called on, as we never
were before, to go forth proclaiming the
Word of the Lord. This is no time to
withdraw the hand, or slacken effort.
Every thing calls us to prosecute the
work with redoubled vigour. [*Missionaries.*]

Ahmednugger: 175 miles E of
Bombay: 2000 feet above the level
of the sea: inhab. 50,000: with
English Cantonments of about
1000 soldiers: 1831: Henry Bal-
lantine, Allen Hazen, Wm. P.
Barker: Cynthia Farrar; 2 *Nat.*
Preachers, 5 Nat. As.—Communi-
cants, 123. According to the
Report last received there were in

American Board of Missions—

the Seminary 40; in other Boarding Schools 54 Pupils; and in the Free Schools, at all the Stations, 727—*Seroor*; Lemuel Bissell: 2 *Nat. As.*; 14 Boarders. Communicants, 17—*Bhingar*: 2 *Nat. As.* There are 3 Out-Stations—P. 214.

We cannot speak of much progress during the past year, yet we can speak of the routine of Missionary Labour here and at all our Out-Stations, which in itself is no slight matter. We can mention a few indications of God's favour, and can speak of preparations for the more extensive diffusion of the Gospel of Christ.

[*Missionaries.*

The attention of the brethren has been mostly bestowed on native labourers and their families, with those who have placed themselves under Christian Instruction; and these labours, it is said, give promise of much fruit. Such persons mainly compose the congregations on the Sabbath. The Missionaries have found it difficult to approach the Heathen, but they are constantly looking for means and occasion of access in circumstances which will lead them to listen to the message of salvation.

[*Board.*

MADURA—*Madura East*: in the Carnatic, 75 miles from the coast, and 120 miles W of Jaffna: a stronghold of idolatry: many Romanists: prevalent language, Tamul—1834—John Rendall, Charles S. Shelton, M.D. 6 *Nat. As.*—*Madura West*. Clarendon F. Muzzy: 8 *Nat. As.*—*Dindigul West*: George W. Millan; 12 *Nat. As.*—*Dindigul East*: Edward Webb: 8 *Nat. As.*—*Periacoolum*: Joseph T. Noyes: 9 *Nat. As.*—*Sivagunga*: John E. Chandler: 6 *Nat. As.*—*Teropooanum*: Charles Little: 1 *Nat. As.*—*Tirumungalum*: James Herrick: 11 *Nat. As.*—*Pusumalie*: Wm. Tracey—*Mandahasalie*: Horace S. Taylor: 1 *Nat. Preacher*; 14 *Nat. As.* Communicants, 443—

In the Seminary, 33—Schools: In the English School, 128; Industrial, 19. In 60 common Day Schools 1064 Scholars—Mr. and Mrs. Ford are in America—Pp. 214, 215.

A growing interest in the doctrines of the Gospel shows itself in increased attention to Christianity among the Heathen, and in addition to the number of members in the congregations. It shows itself in the reformation of morals; in the greater heed that is given to divine things; in larger contributions to benevolent objects; in labours for friends, and the heathen generally; and in the spirit of prayer, which appears to have been very generally increased. [*Missionaries.*

MADRAS—*Royapooram*: northern Suburb of Madras: Isaac N. Hurd: 1 *Nat. As.*—*Chintadrepettah*: Miron Winslow: 1 *Nat. As.*—*Black Town*: John Scudder, M.D., Henry M. Scudder. Mr. Phineas R. Hunt is in America. Communicants, 45—In the English High School 200 pupils, and in 12 Free Schools, 320 Boys, 145 Girls—Printing, 27,813,246 pages—P. 215.

The Missionary Labours of the year have been much as heretofore. Four places for stated preaching are reported. Dr. Scudder devotes himself entirely to preaching and distributing Books and Tracts at his room near the large market, on a thoroughfare for the people from all parts of the country. There are pupils of all castes in the Schools, and they intermingle promiscuously. English residents attend the examinations of the Schools, and afford them pecuniary aid.

[*Report.*

Arcot: Henry M. Scudder—*Arnee*: Joseph Scudder—*Chittoor*: Wm. W. Scudder—P. 215.

The Missionaries have resolved not to encumber themselves with educational establishments intended for heathen children and youths, and to have no educational institutions except those which spring out of the necessities of such communities as may be proselyted to the Christian Faith.

[*Board.*

[AMERICAN PRESBYTERIAN BOARD.

Allahabad: on the Ganges, 475 miles NW of Calcutta: inhab. 70,000—1836—and *Futtehpore*—1852—Joseph Warren, Joseph Owen, John E. Freeman, R. M. Munnis, Lawrence G. Hay, Horatio W. Shaw: 1 *Nat. Preacher*; 1 *Nat. Cat.*; 17 *Nat. As.*—Communicants 49—In the Orphan School 26 Boys, 25 Girls; in the Bazar Schools 234 Boys, 60 Girls; in the Mission College 150 Pupils—Printing, 4,610,100 pages—P. 215.

Furruckabad: about 750 miles NW of Calcutta: 80,000 to 120,000 inhab.—1842—*Futteghur*, on the Ganges, may be considered the Port of Furruckabad—1839—W. H. M'Auley, John W. Walsh, Julius F. Ullman, A. H. Seeley: 1 *Nat. Miss.* and 6 *Nat. As.*—Communicants, 96—In the Orphan School 34; Day Schools, 605 Scholars—*Mynpoorie*, a city 40 miles SW of Furruckabad: 12,000 inhab.—1 *Nat. Cat.*; 1 *Nat. As.*—Scholars, 60—*Agra*: 1846: J. Wilson—Communicants 45—Scholars 96.—Pp. 215, 216.

Loodianah; 1120 miles N W

of Calcutta: inhab. 70,000—1834—L. Janvier, C. W. Forman, J. Porter, A. Rudolph: 2 *Nat. Cat.*—Communicants 19—In the Orphan Boarding School 18 Girls; in other Schools, 231 Scholars—Printing, 5,626,000 pages—*Saharunpoor*, near the Jumna—1836—inhab. 35,000: J. R. Campbell, J. Caldwell, J. S. Woodside: 2 *Cat.*; 1 *Nat. As.*—Communicants 21. The Missionaries at this Station are ecclesiastically connected with the Reformed Presbyterian Church—In the Orphan School 9 Boys; in other Schools 125—*Sabathoo*, 120 miles NE of Loodianah: 12,000 inhab.—1836—1 *Nat. As.*—Communicants 7—*Jalandar*, 30 miles N W of Loodianah, 60,000 inhab.—1847—1 *Nat. Miss.*; 1 *Nat. Cat.*; 1 *As.*—Communicants 7—Scholars 167 Boys—*Ambala*, central between Loodianah, Saharunpoor, and Sabathoo: 35,000 inhab.—1848—J. M. Jamieson, John H. Morrison; 1 *Nat. As.*—Communicants 13: Scholars 90—*Lahore*: John Newton, Charles W. Forman—Scholars 239.—P. 216.

AMERICAN BAPTIST MISSIONS.

Nellore: 160 miles N of Madras—1840—L. Jewitt: 1 *Nat. As.* In the Boarding School 20 Pupils; in the Day School 50. Mr. and Mrs. S. S. Day are in the United States, in consequence of Mr. Day's ill health.—P. 216.

The services on the Sabbath and the daily morning worship in the Chapel have been attended to as usual. In these services singing is interspersed, a feature for

which the Mission is indebted to the pupils of the Boarding School, and was regarded by the deputation as very desirable.

Mr. Jewitt has attended 4 native festivals, at which large assemblies of people listened with great attention.

There have been 2879 portions of Scripture and 4570 Tracts distributed in the year.

The Board has been very anxious to reinforce the Mission, but has not been able. [Board.

FREE-WILL BAPTISTS.

Ballasore, in Orissa: O. R. Bachelor, R. Cowley: Miss Crawford; 2 *Nat. As.*—*Jellasore*: J.

Phillips: 2 *Nat. As.*—Communicants 26; Scholars, Boarders 67—P. 216.

Ceylon.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

B F Bible Society—After repeated and lengthened conferences, the principles of a translation have been agreed upon, and the Committee have received and complied with a request from the *Colombo* Auxiliary to assist them in printing 3000 copies of the Old and New Testament in 4to., 5000 in 12mo, 3000 Pentateuch and Joshua, 3000 Psalms and Proverbs. To complete this work 350*l.* annually will be required for three consecutive years, 1100 reams of paper, and a proportionate quantity of millboards and binding materials, all which the Committee have engaged to provide. The *Colombo* Auxiliary has forwarded the following Resolution—

That the Parent Society be requested to grant from the Jubilee Fund such a sum as will enable this Auxiliary to publish 5000 copies of the Testament, and 3000 copies of the entire Bible in Singhalese, with the view of carrying out the suggestion of Dr. Duff in the Singhalese Districts of this island—that is, in addition to the grant already solicited for general purposes.

Active measures were taken for the celebration of the Society's Jubilee, and the result has been a remittance of 100*l.* to the Jubilee Fund as a first instalment. The Jubilee of the Society was celebrated at *Jaffna*, as elsewhere. The Mission Schools and families in this part of the island appearing to be well supplied with the Scriptures, the Committee of the *Jaffna* Auxiliary have contented themselves with applying to the Jubilee Fund for 600 English Bibles with marginal references. The number of copies printed and distributed by the Auxiliary from the beginning cannot be less than 40,000—Pp. 216, 217.

The *Christian-Knowledge So-*

ciety—The hands of the Bishop of *Colombo* have been strengthened by 70*l.* in aid of the erection of Churches in his diocese, and 10*l.* toward the supply of School books and other Publications in the Singhalese Language. His accounts of the Singhalese Schools, of the first efforts of the *Colombo* College Press in Singhalese Printing, and of the admission of a native student into the Church by baptism, possess much interest—P. 217.

Eastern-Female Education Society—*Kandy*—Miss Houliston writes in reference to her School: "The present number is 51: on the whole, the past year was most encouraging, and I labour in cheerful hope that the work is steadily advancing from year to year." The Sabbath School is in a high state of efficiency, the present number being 120.

Colombo—The large Day School conducted by Mrs. Palm requiring a teacher during her absence in England, Miss Crisp made application for this situation to the School Commission, was accepted, and is at present usefully employed in conducting it. *Jaffna*—For the assistance of the Orphan and Day Schools, containing 74 Girls, under the superintendence of Mrs. Griffiths, of the Wesleyan Mission, a case of work, worth 60*l.*, has been appropriated—P. 217.

Religious-Tract Society—A grant of 3*l.* has been sent, at half-price, to the Baptist Sunday School.

On the application of Frederick Layard, Esq., one of the District Judges in Ceylon, a grant of 5*l.* in Books, at half-price, has been voted for distribution in the several Government Schools in the island. In seven years the income of the Singhalese Religious-Tract Society

has increased from 25*l.* to 750*l.* The number of Tracts, Periodicals, and Books printed during the year amounts to 191,620. The issues have been 136,723: the total, in seven years, being 868,962. The publications of the Society are sold to the Heathen by three Colporteurs, who have realized in the year 60*l.* for such sales. The efforts of the Institution are evidently producing powerful impressions on the people, so much so as to create the fears of the priests. The Committee have voted 250

reams of paper, and 12 reams of coloured for wrappers, 14,000 English Tracts, and a variety of woodcuts for the native works, of the value of 22*l.* 18*s.*, on very reduced terms—To the *Jaffna Religious-Tract Society* has been forwarded 100 reams of paper, and 10*l.* in English Tracts. The Rev. Robert Pargiter, Church Missionary at *Chundicully*, has received a 6*l.* library, at half-price, for his Seminary, which contains a considerable number of young people, the descendants of the Dutch—P. 217.

STATIONS, LABOURS, AND NOTITIA OF MISSIONARY SOCIETIES.

BAPTIST MISSIONARY SOCIETY.

Colombo: with 8 Out-Stations and 75 Villages—1812—James Allen, C. Carter—*Kandy*: 1841: with 2 Out-Stations: J. Davis; 1 *Nat. As.*—*Matale* and *Alwella*, with 11 Villages: Thomas Garnier, *As.* There are 9 *Nat. Preachers*; 10 European and 485 Native Communicants; 35 Day and 1 Sunday School; 36 Paid Teachers; 1100 Day and 20 Sunday Scholars—Pp. 217, 218.

Nothing of a very exciting nature has marked the labours of the Missionary Agents during the past year. There has been advance in some directions. A few have been introduced to the fellowship of the Pettah Church. Several of its members are seeking the extension of Christ's kingdom in the various localities. Considerable effort was also made to raise subscriptions toward the support of a pastor, in the hope the Committee would assist to send them one. In the Native Churches a few changes have taken place. Only one has been added to its members, though there are many Candidates, and many have been importunate for admission. [Committee.

I now spend four days a week with my teacher, and hope I am rapidly advancing. Three days a week I go out for the purpose of visiting the jungle Stations,

and taking the various opportunities which occur for Tract Distribution and conversation with the people. On Sunday I generally preach at two Stations, and, after each service, have a long conversation with the people. The more I talk the more manifest it becomes that even the members of our Churches are only very partially enlightened, and need much more instruction concerning the kingdom of God.

Some of the Schools are not what we could wish them to be, but the greater part of them are doing considerable good, and will, we hope, in the course of time, make a mighty inroad in the kingdom of Satan. But how slow the work! May it be pushed on by the mighty agency of the Holy Spirit! Many of the Teachers of our Schools are not qualified for their work. They possess little knowledge. Of others I can speak more favourably. They now attend me once a month, and their respective pastors once a week for instruction. By these means we hope to improve them. The Native Preachers also come to me once a month for the same purpose. We commence by prayer, read a chapter in Singhalèse, make remarks, and ask questions upon it, then hear and criticise each of their sermons, prepared upon a subject previously chosen. I instruct them also in arithmetic and singing. [Rev. C. Carter

CHURCH MISSIONARY SOCIETY.

The affairs of this Mission having caused the Committee much anxious deliberation—*May* 1855.

tion, it was determined to depute their Secretary, the Rev. W. Knight, to visit

Church Missionary Society—

and personally inspect each Station, and to consult with the Missionaries on the spot upon the best plans for strengthening and encouraging the work of evangelization. Mr. Knight cordially undertook this Mission, and arrived in Ceylon at the close of the year. [Report.

Cotta: 6 miles S E of Colombo : inhab. 4500—1852—George Pettitt, *Sec. of the Mission*, Christopher C. Fenn, *Principal*, and H. J. Barton *Tutor of Institution*, Isaiah Wood, Edward Thomas Higgins : Cornelius Senanayaka, *Nat. Miss.*; Edward Robert Clarke, *As.*; 9 *Nat. Cat.*; 29 *Nat. As.*; 2 *Nat. Readers*; 10 *Nat. Fem. As.* Communicants, 144—Baptized in the year: Adults, 58; Children, 126—Schools, 45: Boys, 946; Girls, 588; Youths and Adults, 86—Pp. 218, 219, 328; and see, at pp. 104, 105 of our present Volume, Notice of the New Church at Colombo, *Cotta Institution*; and the Schools. The Rev. A. D. Gordon and Family arrived in London June 13.

Mr. Wood, in his annual report, laments the general apathy which prevails, but records some few instances which shew that the Spirit of God is not withdrawn from the ministrations of the Word. One rigid Buddhist made a public renunciation of his false creed in the Church of Etul Cotta. Another intelligent native was arrested in a career of sin, and became an anxious inquirer after truth, and immediately began to visit his neighbours, to inform them of what he knew of Christianity, and to urge them to go and hear the Word of God. Shortly afterward he was laid upon a death-bed, and, when asked concerning his hope of salvation, replied, "I trust in the merits of the Son of God, who offered Himself as a sin-offering for sinners."

A still more striking case of conversion and faithfulness to the last was manifested in Cornelius Corrie, a noted supporter of Buddhism, and a man of much property, who, being visited by the native minister of the station during a long illness, gradually, though after much discussion, yielded to the arguments in favour of Christianity. For six or eight years he

was consistent in his Christian Profession. The Word of God became very precious to him: his eyesight being very defective, he had portions of Scripture written out in a very large character, which were his constant study. He evinced the most earnest desire for the conversion of his countrymen, and was a man fervent in prayer. One of the last notices which occur respecting him in the journals of the Missionary is—"I found him much altered for the worse. His mind appears in a happy state. His faith is steady and firm, and he expresses a longing desire to depart and go to heaven. To all who go to him he makes but one request, that is, to pray with him and for him."

Cotta Institution.—The Rev. C. C. Fenn having acquired the Singhalese Language, and having visited the principal educational establishments in the Presidencies of Calcutta and Madras, returned to Ceylon in April 1853, and undertook the charge of the *Cotta Institution*. The Institution was first opened in the year 1828. The original idea was beautiful in theory. At each Missionary Station the most promising boys in the primary Schools were to be selected and taken into Boarding Schools, and carefully trained under the eye of the Missionary. From these Boarding Schools the most promising pupils were to be transferred to the *Cotta Institution*, to receive a special training as Schoolmasters, Catechists, or Native Clergymen. In twenty-five years, 116 of such selected students had been received into the Institution, of whom only 60 had completed their study, and only 48 had entered upon the work of the Society: of these not more than 22 remained in its service, and only three had been judged suitable for holy orders. It was thus manifest that the attempt to train up youths to become spiritual teachers is an Utopian scheme; that the Institution had been mainly a nursery for the supply of clerks in the civil service or mercantile establishments. Similar results have been experienced in other Missions, and indicate that the selection of suitable Missionary Agents must be made at a more advanced age, from among the adult Christians who have given proof of the stability of their religion and of their zeal for the conversion of souls: such established Christians may be specially instructed and trained for the work of the Mission. In proportion as general education advances among

the Native Christians, we may hope for a better supply of well-educated agents.

On these principles the plan of the Cotta Institution has been divested of that specific theological training which had heretofore distinguished it. The admission is more general; the English Language will be regarded as the classical language, instead of Latin and Greek; and the first object will be to fit the students, who may wish to join the Society's work, for English or vernacular Schoolmasters, and thus to advance the general education of the native society.

[*Report.*]

Kandy: 80 miles E N E of Colombo — 1818 — Wm. Oakley: Cornelius Jayesinha, *Nat. Miss.*; 3 *Nat. Cat.*; 11 *Nat. As.*; 4 *Fem. Nat. As.* Communicants, 42—Baptized during the year, 12 Children—Schools, 11; Boys, 142; Girls, 101; Youths and Adults, 46.—Pp. 219, 368, 488; and see, at p. 105 of our present Volume, Notice of the Station. Mr. Higgins has been compelled, by ill health, to visit the Cape of Good Hope, and Mrs. Higgins died on the 7th of June.

It is with feelings of gratitude to Almighty God that I would record the partial accomplishment of our wishes and hopes with reference to three important points connected with this station.

1. The appointment of an European, to superintend and carry forward the work of preaching the Gospel in the Ratmewela District. 2. The appointment of an European Missionary to itinerate in some of the Kandian Provinces. 3. The erection of a Mission Church on the Mission Premises, Kandy. The Rev. E. T. Higgins has been appointed to itinerate in some of the Kandian Districts, beginning with Hariapatte.

On reviewing the work of the past year, and comparing the present state of this Station with what it was about eighteen years since, we see causes for humiliation as well as causes for rejoicing. But little has been attempted compared with what ought to have been done. Yet the success which has attended our feeble efforts has perhaps been as great as we could have ventured to anticipate.

[*Rev. W. Oakley.*]

Baddagame: a village 12 or 13 miles from Galle—1819—George Parsons: Abraham Goonesekera, *Nat. Miss.*; 3 *Nat. Cat.*; 9 *Nat. As.*; 1 *Fem. Nat. As.* Communicants, 30. Baptized in the year: 2 Adults; 5 Children—Schools, 12: Boys, 329; Girls, 54; Youths and Adults, 16—P. 219; and see, at pp. 105, 106 of our present Volume, Report of the Station, Seminary, and Out-Stations.

Nellore: near Jaffna: inhab. 5000 or 6000—1818—James O'Neill: 3 *Nat. Cat.*; 1 *Nat. Reader*; 13 *Nat. As.*; 1 *Nat. Fem. As.*—*Chundicully*, a suburb of Jaffna: 1847: Robert Pargiter, Joseph Sorrell: 3 *Nat. Cat.*; 11 *Nat. As.*—*Copay*—1842—Robert Bren: 1 *Nat. Cat.*; 1 *Nat. Reader*; 13 *Nat. As.* In the Jaffna District: Communicants, 163. Baptized: Adults, 17; Children, 13. Schools, 36: Boys, 959; Girls, 658; Youths and Adults, 42—Pp. 219, 220: and see, at p. 107 of our present Volume, Notices of Services, Congregations, Baptisms, and Labours to extend the Mission.

Our own experience in this district presents little variation from that of other Societies. Since 1817 we have maintained two, and lately three Missionaries. The results in the way of direct conversions have been but few; though there have been several hopeful deaths, and Christian Knowledge has been widely diffused. There is a mass of Heathen better acquainted with our creed and its evidences than many villagers in England. It is the heart-work that is wanting. The energy of the blessed Spirit of God, and nothing else, will make the wilderness rejoice and blossom. This must be called for by diligent prayer; and, when given, Jaffna Christians would at once step into a higher rank than native converts, in many instances, are occupying elsewhere. I ask your intercessions for our brethren here. The success of a Mission, which brings it into prominence, and thus calls forth the prayers of Christians on its behalf, almost of itself supplies the energy

Church Missionary Society—

for its prosecution. Those who are bearing the burden and heat of the day in an unproductive field suffer under a double trial. The delay of the promise makes their bands hang down; and the unvarying reports which they are forced to present withdraw them from the notice and sympathy of the friends of Missions at the very time when they need them most. If we pray for a prosperous Mission, our prayers should be tenfold for those whose eyes fail with watching for the morning.

[Rev. W. Knight.]

*Summary of the Mission.**(As given in the Report for the Fifty-fifth Year.)*

Stations, 6—Missionaries: European, 10: Native, 2—European Catechist, 1—European Teachers, 2—Native Catechists and Teachers, 92—Native Schoolmistresses, 20—Communicants, 379—Attendants at Public Worship, 3971—Seminaries, 4: Schools, 100: Boys, 2376; Girls, 1391; Youths and Adults, 140: Total, 3907.

GOSPEL-PROPAGATION SOCIETY.

Colombo and environs: John David, Christian Dewasagayam, C. Alwis—*Milagraya*: J. Thurstan—*Putlam*: S. Nicholas—*Kandy*: E. Labrooy—*Matura*: S. D. J. Ondaatje—*Newra Ellia*: G. J. Schröder—*Manaar*: R. Edwards—*Pantura*: F. De Mel—P. 220.

In 1853 a sum of 327*l.* was raised by the Diocesan Committee to meet the Society's grant of 1000*l.*; and the joint amount was applied to the entire or partial maintenance of 10 Clergymen and 56 Catechists and Teachers. There were 533 Communicants; and the Schools contained 1407 boys and 420 girls: in the year, 58 adults and 396 infants were baptized. The Industrial School at Colpetty, *Milagraya*, under the Rev. J. Thurstan, appears to be eminently suc-

cessful, and a second attempt has been made at Kandy.

St. Thomas's College, Colombo, has suffered during the past year by the protracted interval between the departure of the late Warden, the Rev. Cyril Wood, and the arrival of his successor, the Rev. J. Baly. The Bishop, assisted for a time by Mr. A. Dias, of Bishop's College, Calcutta, maintained the course of College Lectures. The average daily attendance of pupils is at present 12. The College is not exclusively a theological institution.

The Collegiate School, conducted by the Rev. J. Bamforth, with five assistants, is preparatory to the College. There are 107 boys in the School.

Connected with the College is a Native Orphan Asylum, supported by voluntary contributions. Twenty Singhalese and Tamil Orphan Boys are here clothed, fed, and educated gratuitously. [Report

WESLEYAN MISSIONARY SOCIETY.

SINGHALESE DIVISION.

Colombo: Daniel J. Gogerly, Chairman of the District: Andrew Kessen, LL. D., *Prin. of Normal Institution*: David de Silva, Dan. H. Pereira, John A. Poulter, *Nat. Miss.*—*Negombo* and *Rillegalle*: D. D. Pereira, *Nat. Miss.*; 2 *Cat.*—*Kandy* and *Kornegalle*, under the care of the Superint.—*Seedua*: Joseph Fernando, *Nat. Miss.*; 1 *As.*; 3 *Cat.*—*Galkisse* and *Angulamy*: C. Wijesingha, *Nat. Miss.*; 1 *As.*—*Morotto*: P. G. de Zylva, *Nat. Miss.*; 1 *As.*—*Pantura*: C. W. de Hoedt, *Nat. Miss.*—*Calatura*: John R. Parys, *Nat. Miss.*; 1 *Cat.*—*Galle*, *Amblamgodde*, and

Belligam: Joseph Rippon: 2 *As.*; 1 *Cat.*—*Matura*: W. A. Lalmon, *Nat. Miss.*—*Dondra* and *Goddapitiya*: Paul Rodrigo, *Nat. As.*; 1 *As.* Communicants, 1456—Schools, 61: Scholars: Male, 1707; Female, 574—Pp. 220, 221.

The Mission in South Ceylon, during the year, has had to contend with many opposing influences: nevertheless the result of the year's labour is encouraging. From *Pantura* the Missionary writes, "The demand for the *Pragnyapti* (Tracts on Buddhism) and the Testament is very great. We have distributed many of each during the year, beside one thousand Tracts on various subjects. One cheering feature of the work is the zeal manifested by our young converts to bring

others to a saving acquaintance with the Gospel. They go from house to house, speaking of a Saviour able and willing to save, and stating their own experience of His abounding love. [Report.

Furnished with a large supply of Singhaiese Tracts for distribution by the way, and some copies of the English, Portuguese, and Singhaiese Scriptures, to be left for sale at the different Stations, we left Galle early on the Wednesday Morning, and travelled eighteen miles to our nearest Circuit, Belligam. Our method of distributing Tracts as we travel is to drop one before each passenger we meet or pass, and to throw out a few near each *bontique*, where there is almost invariably an assemblage of idlers. The Tracts are eagerly gathered up, and if we happen to return along the same road in the evening we often see the people silently perusing them, or reading them aloud to those around. On one occasion I distributed 800 in this manner during a single journey by mail coach between Galle and Colombo, a distance of 72 miles, and only three of them remained on the ground till the coach was out of sight.

[Rev. Joseph Rippon.

TAMUL DIVISION.

Batticaloa, on the coast N of *Matura*: John Kilner: Simon

AMERICAN BOARD OF MISSIONS.

STATIONS and LABOURERS—*Tilipally*: 1816: 5 Out-Stations: Benj. C. Meigs: 5 *Nat. As.*—*Batticotta*, and 5 Out-Stations: Wm. W. Howland, Eurotas P. Hastings, Samuel F. Green, M.D.; 1 *Nat. Preacher*; 10 *Nat. As.*—1 Seminary—*Oodooville*: Levi Spalding: Eliza Agnew, *Teacher*; 1 *Nat. Preacher*; 6 *Nat. As.*—*Panditeripo*: 1820; John C. Smith: 4 *Nat. As.*—*Manepy*: 1821: Daniel Poor: Thomas S. Burnell, *Printer*; 6 *Nat. As.*—*Varany*: inhab. 40,000: 1 *Nat. As.*—*Chavagacherry*: 1833: Marshall D. Sanders: 4 *Nat. As.*—*Oodoopty*: Nathan L. Lord: 1 Out-Station: 3 *Nat. As.* Communicants, 395. Tamul and English Free Schools, 83: Teachers, 83 Pupils, 2825 Males, 1203

Gasperson, Nat. Miss.—*Trincomalee*: John H. Walton—*Point Pedro* and *Catarvelli*: Richard Watson, *Nat. Miss.*—*Jaffna*: 50,000 inhab.: *Wannarponne* and *Puttoor*: Rich. D. Griffith, *Gen. Superint.*; Wm. Barber: John S. Philips, *Nat. Miss.* Communicants, 205—Schools, 27: Scholars: Male 1173, Female 244—Pp. 221, 222.

In the Educational Institution at *Jaffa* great pains are taken to teach the Doctrines and Evidences of Christianity. Mr. Barber is of opinion that the year has not passed by without visible improvement in the moral tone of the School, and encouraging signs of the striving of the Divine Spirit with his youthful charge he has experienced much comfort in meeting the most serious of them in class. The Girls' Schools afford much satisfaction.

In both districts of the island a larger agency is called for to secure the results of many years' previous labour, and to provide against those constantly-recurring contingencies to which all Missions are necessarily liable. One Native Singhaiese is proposed as a Probationer for the Ministry; but there is still great need to entreat the gracious help of "the Lord of the harvest" in this respect. [Report.

Females. In Boarding Schools and Seminaries there are 279 Pupils. Issues of the Press, 1,595,400 pages—P. 222. The Dispensary has treated 1173 cases, in 6 months, under the care of Dr. Green, with 1 Assistant and 3 Medical Pupils. Mr. and Mrs. Mills are in America.

No striking change has taken place either in the character or prospects of the Mission. One Chapel has been finished and two were in progress at the close of the year. Quarterly examinations of the Native Teachers have been held; and a select class of twelve of them has been formed, which meet once in two weeks at *Batticotta* for instruction in systematic theology. The usual labours in preaching in the Churches, bungalows, and from house to house, has been continued. There seems to be evidence that the Gospel is making progress among the

American Board of Missions—

people; and that there is a growing conviction of its truth.

[Report.

SUMMARY: Stations, 8; Out-
Stations, 5 — Missionaries, 9 —
Physician, 1—Printer, 1—10 Fe-
male Assistant Missionaries — 2

Native Preachers—30 Native As-
sistants. Beside these there are 66
Christian Teachers in the Schools,
and 5 Medical Assistants. A large
proportion of the expense of 9 En-
glish Schools is met by the Govern-
ment's grant of 200*l.* annually.

Indian Archipelago.

B F Bible Soc.—At Borneo the Rev. A. Hardeland, Agent of the Netherlands Bible Society, has distributed 1500 copies of the Testament. A new Edition of 3000 or 4000 should be printed—Pp. 222, 223.

Christian-Knowl. Soc.—It is stated in the Report—

The wants of the Borneo Mission have again been brought before the Society by the Rev. F. J. McDougall, who requested means for printing portions of the Common-Prayer Book in Malay, "a language used by some eighteen or twenty millions of our fellow-creatures still in the darkness of heathenism or the bondage of Islam." Mr. McDougall also applied for aid toward the erection of two Chapel Schools, and for a grant for general objects. The Board has granted 50*l.* for printing portions of the Liturgy; 25*l.* toward a School at Linga; 25*l.* toward a School at Lundu; 10*l.* for Books and Maps; and 50*l.* for general purposes.

Gospel-Prop. Soc.—Borneo: The Report says—

The accounts from this Mission are encouraging. In Sarawak, an additional Day School has been opened for Chinese Children, and four fresh boys have been to the Training Institution, to be brought up as Assistants in the Mission. Several adults have also been baptized. The Rev. W. Chambers, stationed among the Balow Dyaks at Linga, has announced the prospect of some success to his labours; and in the last accounts, Mr. Fox had been sent from Sarawak to assist him in catechizing some of the head men of that powerful tribe, who are Candidates for Baptism. Also the labours of the Rev. W. H. Gomes, at Lundu, seem to

offer promise of good fruit: the progress of his School has been most satisfactory, but he urgently appeals for more help. The staff of the Mission is happily about to be increased. The Rev. J. Grayling, Mr. D. Owen, and two ladies, Miss Brown and Miss Williams, will accompany Dr. and Mrs. McDougall on their return to Sarawak. A Special Fund has been opened, to send out and maintain ladies who will go forth to labour among these Dyak women, who at present are the Missionary's greatest obstacle, as from their habits he cannot get at them, and they do all they can to keep their husbands to their evil customs.

Religious-Tract Soc.—Singapore: The Committee have recommended the Rev. B. P. Keasbury to form a Corresponding Committee, and have assured him of future help, when the needful arrangements are made for the efficient working of a local Society—Java: The Rev. G. Bruckner, an aged Missionary, has reported several beneficial results from the Society's former grants—Batavia: The Rev. H. Du Puy has acknowledged the receipt of the last grant—P. 223.

Rhenish Miss. Soc.—BORNEO—*Banjarmassing*: Barnstein, Hofmeister. Their work is chiefly among the Malays and Chinese. They have a School, which counted 70 children of the Chinese—*Palinghau*: Hardeland, Rott. School: 354 Dyak Children. Baptized from the beginning 29. Communicants, 7—*Bethabara*: Van Hofen.

School: 170 children. Liberated Dyak Slaves settled on the Station, 51. Natives baptized from the beginning, 50. Communicants, 22—*Taway*: Beyer. Scholars, 83. Liberated Dyaks, 31, beside 18 in the Missionary's own house. Communicants, 5—*Maratovo*: Denninger. Communicants, 10—Pp. 223, 224.

Gosner's Miss. Soc.—**JAVA**—*Makassar*: Augustus Mühlnicke, Adolf Mühlnicke, Zeese. Adolf Mühlnicke has taken up his station on the small island of Billiton, a few days' journey of Batavia, to labour among the native workmen of the mines, for whom he has established a school. Augustus Mühlnicke has undertaken to instruct the Malay Children in Batavia, having in the circumjacent country a large field of operation.

Netherlands Miss. Soc.—**AMBONINA**: Luyke, Roskott. In Mr. Roskott's Seminary there were 18 Pupils under instruction to become Schoolmasters. Beside these he had taken 25 youths into his house, out of whom he chooses the best to take the places of those who leave the Seminary for their respective situations—**TIMOR**: Heymiring, stationed at *Koopang*—*Babow*: Schot—**CELEBES**: *Menahasse of Menado*—*Tondano*: Riedel, Nooy. Baptized: Adults, 61; Children, 324. Members, 108.

Langowang: Schwarz. Baptized: Adults 463, Children 428. The members of the Church belonging to this Station were at the end of 1852, at Langowang, 140; at Tompasso, 48; at Kavang-Kovang, 66; at Rembokken, 218;

at Kakas, 290.—*Tomohon*: Wilken. Baptized: Adults 122, Children 85. Members 42.—*Menado*: Line-mann. Baptized: Adults 95, Children 69. Members 14.—*Kema*: Hartig. Baptized: Adults 168, Children 124. Members 44.—*Tanavangko*: Bossert. Baptized: Adults 8, Children 6. Members 5.—*Koomelembooy*: Ulfers. Baptized: Adults 53, Children 32. Members 63.—*Sonder*: Graafland. Baptized: Adults 3, Children 8. Members 2.—*Amoorang*: Van Cappellen. Baptized: Adults 135, Children 125. Members 26. Fifty-two villages, containing about 2700 households, belong to his district. Eleven of those villages have been chosen as preaching-places, to which the Christians from the neighbouring villages resort for Divine Worship. Total: Adults 1108, Children 1201, Members 444.—**JAVA**. *Depok*: Van Cattenburgh.—*Modjo Varno*: Jellesma.—*Samarang*: Hoezoo. Mr. Van der Velde has taken up his abode in *Soorabaya*, to administer to the neighbouring Churches of *Wyoong* and *Sidokaree*, as well as to that in *Soorabaya*. The Church at *Wyoong* consisted, at the end of 1853, of 23 Adults and 21 Children; at *Sidokaree* were 75 Adults and 63 Children.—Eight other Churches, beside a considerable number of Christians dispersed over the country, containing 755 Adult persons, and 352 Children, are chiefly under the care of Mr. Jessesma. Of these numbers, 334 Adults and 114 Children were baptized in 1853—P. 224.

Australasia.

Australia.

BRITISH AND FOREIGN BIBLE SOCIETY.

The *Sydney* Auxiliary has remitted 1140*l.* 19*s.* 6*d.*, and ordered 8404 Bibles and Testaments. The *South-Australian* has remitted 890*l.*, of which 500*l.* is for the Jubilee Fund. The *Victoria* Auxiliary has remitted 1650*l.*, of which 1000*l.* is for the Jubilee Fund, and 650*l.* for 3691 copies: the Auxiliary, in twelve years, has distributed 13,000 copies. The *Geelong* Auxiliary has remitted 125*l.* as a free contribution, and 110*l.* for Scriptures, of which 320 copies have been sent. The *Portland-Bay* Society has remitted 40*l.* for Scriptures. The *Van-Diemen's Land* has remitted 578*l.*, and 102*l.* for the Jubilee Fund, and ordered 2165 copies. The *Cornwall* Auxiliary has remitted 227*l.*, and ordered 220 copies—P. 225.

CHRISTIAN-KNOWLEDGE SOCIETY.

The Society has encouraged the Church in the Colonies with a grant of 2000*l.* toward the foundation of a Bishopric in Perth, Western Australia. In addition to efforts in behalf of Sidney, Adelaide, Tasmania, and Melbourne, the fifth Australian diocese, Newcastle, has again lately benefited by the Society's assistance, the sum of 500*l.* having been granted toward the fulfilment of the Bishop of Newcastle's earnest and persevering designs in behalf of education in the colony. A grant of 50*l.* has been made for a Church in Hobart Town. The Board has voted 1000*l.* toward the Cathedral of Adelaide; the amount to be paid thus, according to the terms of the Bishop's Letter: 500*l.* in 1854, when 1000*l.* shall have been expended on the building, and 500*l.* in 1855, when a second sum of

1000*l.* shall have been expended—P. 225.

GOSPEL-PROPAGATION SOCIETY.

The Rev. Frederic Barker, of St. Mary's, Edgehill, Liverpool, has been appointed to the bishopric of Sydney, and Metropolitan of Australasia. More than 7000*l.* has been subscribed toward the establishment of St. Paul's College in connection with the University—P. 225.

RELIGIOUS-TRACT SOCIETY.

The Society has sent to Australia for sale Books and Tracts, value 2847*l.*, and have made grants value 338*l.*—P. 225.

WESLEYAN MISSIONARY SOCIETY.

York: Swan River: established at Perth 1840, removed to York, 1852: John Smithies: Wm. Lowe, *As. Miss.*: Communicants, 60. Schools, 2; Boys, 79; Girls, 71—Pp. 225, 226.

The Society has numerous Labourers, Stations, Schools, and several thousand Communicants and Scholars connected with them in the Australian Colonies; but with the exception of the Station at Perth, and now exchanged for York, it does little if any thing among the Natives. The promotion of the Gospel among native heathen being the subject of our Volumes, particular notice of the Society's labours among the Colonists does not come within our plan.

UNITED BROTHERN.

Lake Boga: 1849: in the Colony of Victoria—Andrew F. C. Täger, Paul Hansen, Frederic W. Spieseke, *As.*—P. 226.

At a meeting of the Melbourne Diocesan Board of Missions, held in September last, under the presidency of

the Lieutenant-Governor, a sum of one hundred guineas was generously voted in aid of the Mission of the Brethren's Church to the Aborigines of Australia. Our Brethren at Lake Boga continue to be subjected to not a few trials of faith and constancy, arising in part from the habits and circumstances of the natives, and in part from the encroaching and even hostile spirit of many of the settlers. Occurrences of a cheering nature have, however, not been wanting. Whether they will be able to maintain the post they at present occupy, appears somewhat doubtful. [Edi. of Period. Accts.

GOSSNER'S MISSIONARY SOCIETY.

Zion Hill, at Moreton Bay : Niquet, Rode, Hausmann, Hartenstein, Schmidt, Wagner, Aug. Richter, Albrecht, W. Gerike, Ch. Gerler, T. Hermann, Franz, Zillmann, Doge—P. 226.

New Zealand.

The *B F Bible Soc.*—The Auxiliary Society at *Auckland* has remitted 50*l.*, and has ordered 820 Bibles and Testaments. The Auxiliary at *Wellington* has remitted 59*l.* 17*s.*, of which 12*l.* is the amount of contributions raised for the Jubilee Fund. It has ordered a supply of 175 Bibles and Testaments—An Auxiliary Society has been formed at *Nelson*, which has forwarded a remittance of 36*l.*, together with an order for 203 Bibles and Testaments. A Donation of 200*l.* has been received from Ralph Turner, Esq., of Nelson—P. 226.

CHRISTIAN KNOWLEDGE SOCIETY.

The sum of 100*l.* has been received for Prayer Books in the Maori Language, sold to the Native New Zealanders. Books have been granted; and also a grant has been made of 50*l.* to each of two Churches in process of being built.

CHURCH MISSIONARY SOCIETY.

STATIONS and LABOURERS—The Stations are taken in their order
May 1855.

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.

NORTHERN DISTRICT—*Kaitaia* : 1834 : Joseph Matthews : W. G. Puckey, *Cat.*—*Waimate* : 1831 : and *Paihia* : Robert Burrows, W. C. Dudley—*Kaikohu* : Richard Davis : 2 *European Teachers*; *Nat. As.*, 30—Communicants, 756—Baptized in the year : Adults, 17; Children, 87—Schools, 68; Scholars, 2689. Mr. and Mrs. Burrows have come to England. There were 10 Churches built with boards, and between 30 and 40 native-built rush Chapels, a few years since. No recent returns have been made.

MIDDLE DISTRICT—*Bishop's Auckland* : George A. Kissling : Robert Vidal, *Sec. of Mission*, John Telford—*Waikato* : Robert Maunsell : Carl Sylvius Volkner, James Stack, *Cat.*; *Kaitotehe* : 1843 : Benj. Yate Ashwell—*Otago* : 1843 : John Morgan—*Hauraki* : Thomas Lanfear—*Tauranga* : 1835 : Archd. Alfred N. Brown, Christopher P. Davis—*Rotorua* : Thomas Chapman, Seymour M. Spencer—*Opiritiki* : John Alex. Wilson : 1 *European Teacher*—*Ahikereru* : James

Church Missionary Society—

Preece, *Cat.*: 1 *European Teacher*: 53 *Nat. As.* — Communicants, 1466 — Baptized in the year: Adults, 434; Children, 451 — Last returns give Schools, 93; Scholars, 4149. There are nearly 100 native-built Chapels, and about 10,000 attendants at Public Worship.

EASTERN DISTRICT—*Hicks' Bay*: *Poverty Bay or Turanga*: Archd. W. Williams, W. Leonard Williams — *East Cape*: Charles Baker: Rota Waitos, *Nat. Miss.*—*Uawa*: Vacant—*Wairoa*: James Hamlin — *Heretaunga*: Samuel Williams: 1 *European*, 142 *Nat. As.* This District contains 5 Stations, viz. Turanga, in Poverty Bay, at which Archdeacon Williams resides—*Uawa*, 36 miles north of Turanga, where Mr. C. Baker commenced a new Station—*Heretaunga*, East Cape, and *Wairoa*—Communicants, 2818—Baptized in the year: Adults, 79; Children, 370—Schools, 87: Pupils, 5357.

WESTERN DISTRICT—*Entry Island*: *Wanganui*: Richard Taylor. *Taupo*: T. S. Grace—*Pipiriki*: John Telford, *Printer*—*Kapiti*: Archd. Octavius Hadfield—*Otaki*: Arthur Stock: 215 *Nat. As.*—Mr. and Mrs. Booth left New Zealand on the 22d of Sept., and arrived in England on the 19th of March—Communicants, 1756—Baptized in the year: Adults, 117; Children, 101—Schools, 18; Scholars, 2080—Pp. 227, 228.

At a Special Meeting of the Committee the following Minute was adopted:—

Sir George Grey stated that he had visited nearly every station of the Society, and could speak with confidence of the great and good work accomplished by it in New Zealand; that he believed that out of the native population, estimated by himself at nearly 100,000, there were not more than 1000 who did not make a profession of Christianity; that though he had heard doubts expressed about the

Christian Character of individuals, yet no one doubted the effect of Christianity upon the mass of the people, which had been evidenced in their social improvement, their friendly intercourse with Europeans, and their attendance upon divine worship; that there was in many places a readiness on the part of the Natives to contribute one-tenth of the produce of their labour for the support of their Christian Teachers, and to make liberal grants of land for the endowment of the Schools; that some of the Native Teachers were, and many, by means of the Schools, might be, qualified for acting as Native Pastors, if admitted to Holy Orders, and might be trusted, in such a position, to carry on the good work among their countrymen, and even to go out as Native Missionaries to other islands of the Pacific; that the great want in the Native Church at present was a consolidation of the work, and its establishment upon a basis of self-support; that it was impossible for a single Bishop to accomplish such a work, from the extent and geographical isolation of the different parts of the diocese; that he understood it was the opinion of the Bishop that there should be four bishoprics in the Northern Island, in which opinion he concurred; that the most suitable persons to be appointed to the new sees were those he understood to have been recommended by the Bishop, namely, three of the elder Missionaries of the Society, who had commenced the work, and brought it to its present state; that the appointment of these gentlemen would, he believed, give satisfaction; that he believed nothing could induce the Missionaries to desert the Natives; that they would rather give up their salaries and throw themselves upon native resources; that they possessed the full confidence of the Natives, and were thoroughly acquainted with their character: but that, if the Society were now wholly to withdraw from New Zealand, the work would, he believed, fall to pieces, and the Mission do an injury to Christianity; whereas, if the work should be consolidated and perfected, as he hoped, the conversion of New Zealand would become one of the most encouraging facts in the modern history of Christianity, and a pattern of the way in which it might be established in all other heathen countries.

GOSPEL-PROPAGATION SOCIETY.

The Report states—

St. John's College, towards maintaining which a considerable portion of the Society's grant to New Zealand was applied, is for the present suspended, the climate of New Zealand having been found by experience injurious to the health of the Melanesian scholars. Toward the close of last year, the Bishop found it necessary to remove the boys to their native islands out of the cold and damp winds of New Zealand.

The Bishop is now in England. Before leaving Auckland, he published a Pastoral Letter, setting forth the following reasons for undertaking the voyage home:—1. The necessity of obtaining the consent of the heads of the State and of the Church in England to some form of Church Constitution adapted to our circumstances and our wants. 2. The necessity of removing, if possible, the difficulties which still prevent the subdivision of the Diocese of New Zealand. 3. The absolute necessity of obtaining additional Clergymen and Schoolmasters to carry out the plan of operations which the present state of the country requires. 4. The necessity of organizing some regular means of support for our Northern Missions, and of providing for the future conduct of the work. 5. Collection of funds.

RELIGIOUS-TRACT SOCIETY.

The sum of 74*l.* has been received from New Zealand, 11,900 Tracts have been supplied, a Library, value 4*l.*, has been granted at half-price, and a grant, value 7*l.* 10*s.*, has been made—P. 228.

WESLEYAN MISSIONARY SOCIETY.

STATIONS and LABOURERS—*Auckland*: Walter Lawry, *General Superintendent* of the Society's Missions in New Zealand, and Visitor of those in the Friendly Islands and Feejee; Joseph H. Fletcher, in charge of the School for the education of the children of the Missionaries in New Zealand, the Friendly Islands, and Feejee; Alexander Reid, Master of the Native Training Institution—*Kaowhia*: John Whiteley—*Mangungu* and *Wan-*

garoa: John Hobbs—*Waima* and *Newark*: John Warren—*Wairoa* (*Kaipara*): James Buller—*Wain-garua* and *Waipa*: James Wallis, George Buttle—*Aotea* (*Beecham-dale*) and *Manuhau*: Henry H. Lawry, Gideon Smales—*Taranaki, North* (*New Plymouth*): Henry H. Turton—*Taranaki, South* (*Waimate*): William Woon—*Waitotara*: George Stannard, *As.*—*Wanganui* and *Taupo*: William Kirk—*Wellington, Kapiti*, and *Cloudy Bay*: John Aldred, James Watkin—*Middle Island*: Nelson: Samuel Ironside—*Waikowaiti*, near Otago: Charles Creed—*Gratuitous Sunday-School Teachers*, 424; *Local Preachers*, 322—*Communicants*, 4093—*Scholars*, 5846—P. 228, 229.

The state of the native population, though affording, on the whole, a most remarkable exhibition of the beneficial results of Missionary Labour, is, in many places, such as to cause the Missionaries much anxiety. The Circuit Reports this year present few features calling for special remarks or lengthened quotation.

[Report.

I am happy to give you encouraging information relative to the religious state of our people, and the general prospects of our cause. There is an evident and marked improvement. Our congregations are larger, the members attend the classes with greater regularity, and some of them are evidently growing in grace. We have also had a considerable accession to the Church from among the Heathen.

[Mr. Warren.

GOSNERS MISSIONARY SOCIETY.

NEW ZEALAND—*Chatham Island*: Franc. Schirmeister, Dav. Müller, Oskar Beyer, Hein, Bauker, T. G. Engst—P. 229.

NORTH-GERMAN MISSIONARY SOCIETY AT BREMEN, FORMERLY IN HAMBURG.

NEW ZEALAND—*Ruapuki*: Wohlers, Abr. Honoré, M. Meier—*Warea*: Riemenschneider—*Waiana*: Völkner—P. 229.

Polynesia.

B F Bible Soc.—The Society has received 230*l.* in return for Bibles sent to Rarotonga; 72*l.* 9*s.* for Scriptures in Tahitian; and 274*l.* 12*s.* 2*d.* for Scriptures in the Samoan Language—P. 229.

CHRISTIAN-KNOWLEDGE SOCIETY.

Pitcairn's Island—The Rev. G. H. Nobbs reached his home on this Island May 15, 1853. He reports—Inhabitants, 172; Communicants, 75. A supply of Books has been forwarded—P. 229.

LONDON MISSIONARY SOCIETY.

Islands and Labourers.

Samoa, or Navigators': 1831: Charles Hardie, George Turner, *Superint. of the Mission Seminary*; George Pratt, Wm. Mills, Wm. Harbutt, George Drummond, Archibald, W. Murray, Thomas Powell, H. Nisbet, G. Stallworthy, C. W. E. Schmidt, J. P. Sunderland, Wm. Law: Samuel Ella, *Printer*: 108 *Nat. As.* Communicants, 1550—Pupils, 2856—*Hervey*: 1825: Charles Pitman, Aaron Buzacott, William Gill, George Gill, W. Wyatt Gill: 24 *Nat. As.* Communicants, 1151—Scholars, 1650—*Society*: 1820: Charles Barff, John Barff, George Platt, A. Chisholm, E. R. W. Krause: 5 *Nat. As.* Communicants, 705—Pupils, 796—*Austral*: 5 Islands: Wm. A. Lind: 9 *Nat. As.* Communicants, 231—*Georgian*: 1797: David Darling, John Davis, Wm. Howe: Joseph Johnston, *Normal-School Teacher*; 1 *Nat. As.* Communicants, 1600—Pupils, 1833—*Paumotu*: 3 Out-Station; 4 *Nat. As.*—*New Hebrides*: 1840: John Geddie: 3 *Nat. As.*—*Manua*: 3 Islands: visited by Mr. Powell. Communicants, 120. In the Western Polynesian Islands there are 19 *Nat.*

As. The number of Communicants and Pupils is taken from partial returns, there being none from several Stations—Pp. 229, 230.

The information received from this field of the Society's labours has been unusually limited, partly from the irregularity of postal communications, and partly from the unavoidable deviation, on the part of the "John Williams," from her pre-arranged course. From the communications, however, which have reached the Directors, they have been called to sympathise with their Missionary Brethren under various trials. In *Tahiti*, the arbitrary restrictions imposed by the French Authorities on the Ministers and members of the Mission Churches are continued in all their force. The Pastors are no longer chosen by the members of the Churches, but must receive their appointment from the secular chiefs of the several districts, sanctioned and confirmed by the French Governor; and the power which appoints can in like manner remove them at pleasure. It is some alleviation, however, to add, that although bribery and vice have wrought many evils in *Tahiti*, Popery has hitherto won no converts from among the Native Christians.

In the Society Islands of *Raiatea* and *Huahine* political division and conflicts have arisen in consequence of the dissatisfaction of the people with the oppressive measures of their old chiefs.

In the *Navigators'* Islands, also, the Missionaries, when they last wrote, were dreading the recurrence of war.

But, with these occasions for deep regret, the Polynesian Churches present many sources of Christian Encouragement, and strong claims for devout thanksgiving. [Report.

RELIGIOUS TRACT SOCIETY.

A grant of 48 reams of paper and 5000 French and English Tracts has been sent to *Tahiti*. The Rev. Charles Barff has remitted 6*l.* 16*s.*, the proceeds of the sales of Books printed by the Society for the district. The late

disturbed state of the island has much interfered with the sales—The Rev. Joseph Waterhouse, Wesleyan Missionary at Ovalan, Feejee, has applied for Tracts for foreigners resident in Feejee, and the crews of vessels visiting the port. A grant of 3540 Tracts and 2l. in Books, for a library, has been granted—P. 230.

WESLEYAN MISSIONARY SOCIETY.

FRIENDLY ISLANDS.

Tongatabu, 1822: Thos. Adams, Walter J. Davis, Richard Amos—*Habai*: Thomas West: 1 *Nat. As.*: *Vavou*, 1831: John Daniel, John Vercoe—*Niua-Tobutabu* and *Niua-Fo-ou*: 1 *Native As. Miss.*; and 2 other Islands under the care of Native Teachers—Teachers: Gratuitous, 724; Paid, 8: Local Preachers, 527—Communicants, 6834—Scholars, 7279—Pp. 230, 231.

Of the seven European Missionaries, three have been compelled to leave by failure of health—Messrs. Miller, M. Wilson, and Peter Turner. The evil effects of the late war have not been exhausted at its close, but have been painfully manifested in the impaired tone of the piety of many, the unsettledness of others, and the drifting away from the Church of those who had more of the form than the power of godliness. [*Report.*]

On the whole, we seem now to feel that ours is no longer a Mission to the Heathen. The Friendly Islands are now Christian Islands, at least in profession. Let none, however, suppose that the work is now done: on the contrary, it is only begun. It is true that all are now brought under the sound of the Gospel, but we are far from being sanguine enough to suppose that it has as yet had a saving influence upon multitudes of them. [*Mr. Daniel.*]

FEEJEE ISLANDS.

Lakemba, 1835: with 18 other Islands under the care of Native Teachers: Richard B. Lyth, John Polglase, Wm. Wilson: Samuel Waterhouse, *As.*—1 *Nat. As.*—*Bau*, 1839, and *Vewa*: James

Calvert, John Fordham: Joseph Waterhouse, *As.*; 2 *Nat. As.*—*Bua*: Wm. Moore, *As.*—*Nandy*: John Malvern: Samuel Waterhouse, *As.* There are 4 Stations under the care of Native Assistants. Teachers: Gratuitous, 368; Paid, 50: Local Preachers, 56—Communicants, 2707—Scholars, 3916—P. 231.

Mr. Samuel Waterhouse has reached the field of his choice, arriving safely at Nandy on the 1st of July. Messrs. W. Wilson and J. S. Fordham, with their wives, sailed in October, on their way to Feejee. These brethren will replace Mr. Williams, whose strength is no longer equal to the work of a Feejeean Circuit, and Mr. Watsford, whose domestic afflictions forbid a longer stay. Mr. Hazlewood has experienced so much personal and domestic affliction as to render his removal necessary also; and Mr. Calvert has found it necessary to apply for permission to remove to New South Wales in 1855. The last year has been marked by a most gratifying event, the completion at the Mission Press of an edition of 3000 copies of the entire Testament, the translation of which has undergone careful revision. [*Report.*]

AMERICAN BOARD OF MISSIONS.

SANDWICH ISLANDS.

The Board state—

—that what has so long been the Mission of the Board at the Sandwich Islands no longer exists as a distinct, organized Mission, responsible, as such, to the Board, and as such controlling the operations of its several members. The islands having become virtually christianized, the Mission is merged in the Christian Community there, and that Christian Community is now to take the leading position in sustaining its own religious institutions. To some extent, however, assistance must still be rendered by the Board to the Churches in supporting foreign Pastors, much upon the plan of our Home Missionary Societies, and also in building up and perfecting educational institutions. And as such a connection between the Board and the Islands must still exist, it will be obvious that a Report must be made, from year to year, of the state of the Churches and the progress of Christian Civilization among the Hawaiian People.

American Board of Missions—

Summary.

Foreign Pastors and Preachers, 23; Native Pastors, 2; Ministers supported on the Home Missionary Plan, and reckoned among the Missionaries of the Board, 13; Ministers supported wholly through the Board, 2; Ministers not supported through the Board, 8; Laymen supported wholly or in part through the Board, 2; Laymen not supported through the Board, 7; Females supported wholly or in part through the Board, 21; Females not supported through the Board, 16.

The number of Labourers sent from the beginning by the Board, Male and Female, is 145; being 43 Ministers, 7 Physicians, 20 Lay Assistants, and 76 Females. Of these, 26 Ministers, 3 Physicians, 8 other Laymen, and 41 Females, are now in the Islands.

MICRONESIA.

Ascension Island: 1852: Albert A. Sturgess, Luther H. Gulick: 1 *Nat. As.* — *Strong's Island:* Benjamin G. Snow: 1 *Nat. As.* — P. 232.

Spanish and Portuguese-American States.

THE Wesleyan Miss. Society has, at *Belize* and *Carib-town*, Honduras Bay, 1 Missionary, 5 Paid and 6 Unpaid Teachers; 2 *Cat.* Communicants, 442. Boys, 122; Girls, 121—P. 232.

The Mission to Honduras presents a pleasing aspect; and though the Committee have not yet been able to supply the vacancy occasioned by the lamented death of Mr. Mason, the indefatigable efforts of Mr. Haime have been rewarded with success in all departments.

[*Report.*]

Guiana and the West Indies.

Baptist Miss. Soc.—In the *Bakamas*, *Trinidad*, and *Hayti*, the Society has 6 Missionaries; 14 Native Preachers; 223 *As.* Communicants, 2786; Schools: Day, 11; Scholars, 581; Sunday Schools, 40; Scholars, 2454—P. 233.

B F Bible Soc.—From *Demerara* 314*l.* 16*s.* 10*d.* has been received for the Jubilee Fund, and 56*l.* 16*s.* 4*d.* for other purposes: 1824 copies have been sent—From *Berbice* 50*l.* has been received for the Jubilee Fund—From *Honduras* 20*l.* has been received, and 520 Bibles and Testaments have been forwarded; and from other places in the West Indies 703*l.* 3*s.* 7*d.* has been received, and 4558 copies of the Scriptures forwarded—P. 233.

Church Missionary Society—The Society's connection with

Jamaica is altogether closed. In *British Guiana* it has 1 Station, 1 Missionary, 1 European Female Teacher, 1 Country-born Teacher; and there are 72 Communicants, 2 Schools, 60 Scholars—P. 233.

Christian-Knowledge Soc.—A supply of Books has been granted to the Archdeacon of Middlesex, Jamaica; and 50*l.* toward the erection of a Church in Antigua—P. 233.

London Missionary Soc.—In *Demerara* there are 4 Missionaries, 1 Schoolmaster, 9 Native Teachers: Communicants, 1661: Day Scholars, 1260; Sabbath Scholars, 2283. In *Berbice* there are 9 Chapels or Stations, 7 Missionaries: Communicants, 1492: Scholars: Day, 1199, Sabbath, 2522. In *Jamaica* there are 13 Chapels or Stations, 8 Missio-

naries, 8 Assistant Teachers: Communicants, 1319: Scholars: Day, 1085, Sabbath, 1210—P. 233.

Religious - Tract Soc.—The Committee has voted 84,125 Tracts and Books to the West Indies, value 87l.—P. 233.

United Brethren—In the Danish West Indies there are 8 Stations, 25 Labourers, 10,252 Converts, of whom 3117 are Communicants. In Surinam there are 9 Stations, 54 Labourers, 18,972 Converts, of whom 2102 are Communicants. On the Mosquito Coast there is 1 Station and 6 Labourers, 20 Converts. In the British West Indies there are 30 Stations, 86 Missionaries, 30,741 Converts, of whom 11,780 are Communicants—P. 233.

United Scotch Presbyterian Mission—The *Jamaica* Mission consists of a Synod of 4 Presbyteries and 23 Congregations, with a membership of nearly 4102, an attendance of 8230, and an appendage of 44 Day Schools. The

returns from 18 Congregations shew that the accessions during the year in these Congregations have been 419, and that the removals by death or otherwise have been 258, leaving a clear gain of 404. The Mission is carried on by 17 Ordained Missionaries, 8 Catechists, and a large number of Teachers, white and coloured—The Academy at *Montego Bay* has been attended during the year by 15 Missionary Students—*Trinidad*—*Port of Spain and Arouca*—This Mission consists of 2 Congregations, Port of Spain and Arouca, members, 111—Pp. 233, 234.

Wesleyan Missionary Society—The Missionaries and Assistant Missionaries labour at 199 Chapels, and 179 other places: they are 76 in number, and are assisted by 126 Paid and 1549 Gratuitous Teachers. There are 46,991 Communicants and 17,989 Scholars—P. 234.

North-American Indians.

American Board of Missions—At 23 Stations and 4 Out-Stations there are 21 Missionaries, of whom 1 is a Physician, 6 Assistants, 4 Native Preachers, 21 Native Assistants, 37 Female Assistants, beside wives of Missionaries; and without them making a total of 92 Labourers. The Stations are among the *Oregon, Pawnee, Choctaw, Cherokee, Dahota, Seneca, Tuscarora, Sioux, Ojibwa, Stockbridge, New-York, and Abeniqui* Indians—P. 234.

American Presbyterian Board—At 8 Stations there are 10 Missionaries, 1 Licentiate, 52 Male and Female Assistants, chiefly wives of the Labourers; making a total of 63 Labourers. There are

about 400 Scholars in the Schools, who are of the *Choctaw, Creek, Chickasaws, Seminole, Iowa, Sac, Omahaw, Otoo, Chippewa, and Ottawa* Indians—P. 234.

American Episcopal Board—In the *Texas*, among the *Oneida* and *Ottawa* Indians the Board has 4 Stations, at which 4 Missionaries and 2 Assistants labour—P. 234.

American Baptist Board—At 10 Stations and 10 Out-Stations there are 7 Missionaries, 9 Native Assistants, 8 Female Assistants, chiefly wives of Missionaries. There are 1371 Members or Communicants; 4 Boarding and 2 Day Schools, and 210 Scholars. These are among *Ojibwa, Ottawa,*

American Baptist Board—

Taquohoe, Shawanoe, Delaware, and Cherokee Indians—P. 234.

Church Miss. Soc.—At 10 Stations connected with the Red-River Settlement there are 7 Missionaries, Ven. Archd. James Hunter, Charles Hillyer, Wm. Cockran, Robert Hunt, Abraham Cowley; Edward Arthur Watkins, John Horden, and Robert James, who is now in England for health: they are assisted by 2 Native Missionaries, 3 European and 1 Country-born, and 6 Native Assistants. Archdeacon Hunter is at present in England. Attendants at Public Worship, 1380: Communicants, 643: Schools, 22: Scholars: Boys, 264; Girls, 250; Sexes not mentioned, 163; Youths and Adults, 46: Total, 723—P. 234.

United Brethren—At *New*

Fairfield, among the Delaware Indians, Br. Jesse Vogler is labouring: there are 205 under instruction—At *Westfield*, Br. Ochler labours: there are 193 under instruction—Among the *Cherokees*, at *New Spring Place*, Br. Bischof; Wellfare, Warner, *As.*: 69 under instruction—At *Canaan*, Br. Miles Vogler, Br. Mack. There are 84 under instruction—In *Florida*, no Missionary at present. At these Stations there are 491 Indian Converts, of whom 107 are Communicants—P. 234.

Wesleyan Miss. Soc.—The Missions in the territories of the Hudson's-Bay Company have been transferred to the Canadian Conference, and consequently form no proceedings of the Wesleyan Society in England—P. 235.

Labrador.

UNITED BRETHREN.

Nain: 1771: C. Aug. Ribbach, Freytag, Vollprecht, Tappe: Communicants, 92: Baptized: Adults, 85; Children, 118: under instruction, 304—*Ohkak*: 1776: C. G. Albrecht, Erdman, Barsoe, Weitz: Communicants, 178: Baptized: Adults, 67; Children, 168: under instruction, 418—*Hopedale*: 1782:

Kretschmer, F. Kruth, Elsner, Horlacher: Communicants, 60: Baptized: Adults, 56; Children, 99: under instruction, 239—*Hebron*: 1830: Jonathan Mentzel, Casper Schött, Bubser, Kern: Communicants, 85: Baptized: Adults, 66; Children, 117: under instruction, 360—On the Arctic Expedition, Miertsching—P. 235.

Greenland.

UNITED BRETHREN.

New Herrnhut: 1733: C. A. Ullbricht, Kleinschmidt, Herbrich, Gerike: Communicants, 199: Baptized: Adults, 62; Children, 133: under instruction, 431—*Lichtenfels*: 1758: Brn. J. F. D. Tietzen, C. Kögel, Richter, Warmow: Communicants, 163: Baptized: Adults, 121; Children, 104: under instruc-

tion, 388—*Lichtenau*: 1774: Brn. Valentine Müller, J. Kögel, Asboe: Communicants, 267: Baptized: Adults, 130; Children, 263: under instruction, 748—*Fredericksthal*: 1824: Brn. J. G. M. Ihrer, Schneider, C. Uellner: Communicants, 236: Baptized: Adults, 68; Children, 166: under instruction, 525—P. 235.

In the last voyage but one the "Harmony" failed in her attempt to reach any of the four Stations except Hopedale, and the disappointment and distress of the captain and crew was extreme, as they could not tell what privations might in consequence be brought on the Missionaries. We are thankful to say that she has now returned in safety, and the cargo of oil brought by the "Harmony," being the produce of two years at the three northern Stations, is larger than for several years past; and it is hoped the proceeds of its sale may help the Society to repair the heavy loss experienced last year. Notwithstanding that loss, the Society was enabled to send out an ample supply of all really necessary or useful articles to our Mission Stations in Labrador; a subject of unfeigned thankfulness to the Lord, who, for more than four-score years, has sustained its feeble efforts and crowned with His blessing its imperfect services.

The reports which the Society has received from the several Stations embrace the occurrences of two years. This period has been one in which "good and evil from the hand of the Lord" have been largely intermingled, and the last year has been especially marked by circumstances of varied trial and distress. To the visitation of scarcity, produced by the failure of the attempt of the Esquimaux to obtain a sufficiency of ordinary provision for their families, and aggravated by the inability of the Missionaries to afford relief to any considerable extent, from their own nearly exhausted stores, was added that of disease, assuming the form of pestilence.

I WILL BE EXALTED AMONG THE HEATHEN, I WILL BE EXALTED IN THE EARTH.
THE LORD OF HOSTS IS WITH US.—*Ps.* xlvii. 10. 11.

Biography.

OBITUARY NOTICE OF THE REV. G. F. E. GERST,

MISSIONARY AT LAGOS IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S
WESTERN-AFRICA MISSION.

IN our last notice of this Station we announced that the Rev. G. F. E. Gerst had been associated with the Rev. C. A. Gollmer in the labours of the Mission. It is now our painful task to record his early removal by death. The suddenness of this afflictive dispensation added to its solemnity. The event is thus affectingly related by Mr. Gollmer—

Aug. 31, 1854—A day of tribulation. Mr. Gerst suddenly died early in the morning. The last few days Mr. Gerst complained of not being able to attend to his studies as usual, from headache. Last evening, about five o'clock, his countenance seemed to change, and assume a bluish tinge. Fearing a fit of ague, he went to bed, and, immediately after, a violent fit of ague came on, which, after an hour, gave way to high fever. The fever raged on, and threw his whole system out of order, and brought on delirium and apoplexy, under which he struggled till about eleven o'clock. His convulsions were so violent, that I and Messrs. Wright, Lawson, and William, who were with me, could scarcely keep him on the bed. He then became quiet, and apparently fell

May, 1855.]

asleep, from which we hoped he would wake up in better health; but about one o'clock in the morning another and more violent fit of apoplexy came on, which literally wrested life from him. He struggled till three minutes before three o'clock A.M., when unfeeling death triumphed, and our dear brother quietly breathed his last. Here we stand again at another death-bed; another messenger reminding us of our frailty, that we are dust, and should watch and pray. I need not say how much we feel this loss. It is a loss to our Mission; but the Lord is too wise to err and too good to do evil; and because we are very short-sighted, therefore we will say, "Thy name be praised." Many people came to express their sorrow, and still more followed the corpse

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in the evening, when we committed his remains to their earthly resting-place. This is the first Church-Missionary grave

in the Lagos Mission-field, and the third Missionary grave, there being a Wesleyan and a Baptist Missionary grave also.

Proceedings and Intelligence.

Western Africa.

CHURCH MISSIONARY SOCIETY.
LAGOS.

*Present Missionary Force—the
Tshadda Expedition.*

THE MISSION has been strengthened by the arrival of Edward Irving, Esq., M. D., of Her Majesty's navy, who, with the permission of the Board of Admiralty, has nobly devoted two years to the amelioration of the condition of the natives in connection with the Church Missionary Society's operations in its Yoruba stations. Dr. Irving's time has been spent partly at Lagos, but principally at Abbeokuta; and he has been enabled to render essential service by conducting the correspondence with Her Majesty's consul, the officers of the squadron, and the native chiefs, while he is, at the same time, prosecuting inquiries as to the natural resources of the country, and laying himself out to encourage and promote legitimate commerce.

The Rev. I. Smith and Mrs. Smith landed at Lagos Jan. 18, 1854, on their way to Abbeokuta. The Rev. H. Townsend, together with the Rev. C. A. Gollmer, when our last accounts came away, were engaged in preparing to visit England by the succeeding steamer. Mr. Gollmer's place will be supplied during his absence by the Rev. S. Crowther. Mr. Crowther has recently returned from a most successful expedition up the Tshadda. This expedition was undertaken by the African Steam Navigation Company, under the direction of the government. A free passage on board the steamer "Pleiad" was liberally offered to the So-

ciety in behalf of Mr. Crowther, and thankfully accepted. The exploring party penetrated 300 miles beyond the furthest point reached by former expeditions, and, thanks to the watchful care of a gracious God, returned to Fernando Po on the 7th of November last, after an absence of four months, without the loss of a single man by accident or disease. The reception Mr. Crowther met with was everywhere most encouraging; and the utmost willingness, and even anxiety, was evinced by the various tribes for the return of their countrymen from Sierra Leone, and the settlement among them of Christian teachers.*

*General Review to September 1854—
Subsequent visitation and death of the
Bishop of Sierra Leone.*

The period comprised in the extracts which we have now to present to our readers extends from Sept. 26, 1853, to Sept. 25, 1854—no later journals having yet reached this country. The year has been less chequered than its predecessor by war and bloodshed, yet it has not been one of peace. It will be seen from our extracts that "wars and rumours of wars" have still interfered with that smooth and placid tenor which might be expected to mark the course of the ambassador of the Prince of Peace. But Satan varies his mode of operation, though his malice and activity are the same under whatever guise he may appear. The proud philosophy of the Indian Brahmin; the sullen apathy of the Singhalese; the cruel

* Mr. Crowther's journal is in course of publication, and may be had, when ready, of Seeley, Jackson, and Halliday, Fleet Street.

persecution of Madagascar's queen; and the determined hostility of Kosoko, and the chiefs banded with him; are but so many manifestations of the same deadly hatred to the cause of God and man. In each and every form we recognise "the strong man armed" and aroused, and keeping his palace: it is throughout Satanic opposition to the progress of the gospel, and its Missionary standard-bearers. Blessed be God, there is a stronger than he. Kosoko has waylaid traders, but commerce has increased. Mr. Gollmer's personal safety has been threatened, and his character assailed; but the Lord has preserved him from the hand of the enemy, and sustained his Missionary reputation. Our Badagry station has been disturbed, and our catechists compelled to flee for their lives; but there have been an unwonted number of baptisms at Lagos, and large numbers of converts have sought and obtained the rite of confirmation; and thus the arm of the Lord has prevailed.

The visitation of the Bishop of Sierra Leone belongs to the quarter next succeeding that with which our extracts close. We are not yet in possession of more than a few hurried allusions to it; with the general statement, that, during the course of it, he admitted three persons to the office of priest, and two—natives—to that of deacon. The number confirmed in the entire Yoruba Mission was about 550. The lamented death of the bishop on Dec. 24, on his voyage back to Sierra Leone, does not belong to the details of the Yoruba Mission.

The ensuing extracts are from the journal of Mr. Gollmer.

*Interruption from warlike proceedings—
Failure of the expedition against
Kosoko.*

Oct. 9, 1853: *Lord's Day*—I kept the morning service, which was well attended. Many warriors have come down from Abbeokuta to assist in the war against Kosoko.

The consul and king wishing to muster them, they, by mistake, assembled in our compound this evening, which prevented our keeping the service; but when they had left I kept a prayer-meeting with all our people in the yard.

Oct. 10—This day was fixed upon by Captain Phillips, senior officer H.M.S. "Polyphemus," for the expedition against Kosoko at Epe, his present stronghold, and the large force of seven gun-boats, one rocket-boat, and gig, arrived this morning, and were joined by about 200 canoes, carrying upwards of 2500, mostly Abbeokuta warriors. May God in mercy look upon this poor afflicted country, overthrow the wicked, and give peace to the innocent and quiet; and may all, even this war, tend to the glory of God! I fear the king of Jebu has espoused Kosoko's cause, and will not now listen to our proposals of peace, unless Kosoko is out of the way.

Oct. 13—To the great disappointment of all parties engaged in the war against Epe, and those here, the expedition returned to day unsuccessful. Captain Phillips, after five hours' fighting, decided to return to his ships, because the native troops did not all at once land in a body.

The schoolmaster's house struck by lightning—Providential escape of the inmates.

Nov. 7—Engaged getting cowries ready for Abbeokuta. At eight o'clock p.m. held our weekly prayer-meeting as usual, during which a heavy tornado came on; and our people had scarcely returned from the prayer-meeting to their own houses, when a fearfully bright flash of lightning and a heavy peal of thunder burst upon us, and we feared our house, or one close by, must be struck. I immediately looked out at the back door, when I observed a column of fire issue from the top of the thatch roof of Mr. Pearse's, the schoolmaster's, house, not twenty yards from our house. I called as loud as I could, but the people below seemed all stunned: there was no reply; till, after a while, the people seeing the fire, young and old screamed most lamentably. Fortunately the heavy rain kept the fire under till some of my people were able to extinguish it, from which some superstitious strangers endeavoured to frighten them away.

Nov. 8—This morning examined the

house struck by lightning last night, and observed the miraculous deliverance of our people. Had the fluid not been carried off in various directions by the rafters of the roof, several persons must have been killed or injured; but so our faithful God and Father watches over His children: not a hair dare fall to the ground against His will. Had the house belonged to a native, the shango worshippers (god of thunder and lightning) would have come, destroyed the house, and carried all the property away, as made over to them by their god. Many people came to salute us on account of our danger. About ten o'clock A.M. I called together all our people on the premises, and held a prayer-meeting, humbling ourselves before God, and offering praises for His deliverance.

Violent proceedings of Kosoko.

Dec. 11, 1853: *Lord's Day*—The whole town was thrown into consternation by the afflictive information of Kosoko's people having attacked and captured upwards of 300 Abbeokuta people on the route to Otta, not far from Lagos. It was suspected Kosoko's canoes were lurking somewhere about the neighbourhood, and no one could tell what their aim was. The Egbas here went immediately in pursuit of the enemy, but could not overtake them. How painful it is to think how many a family is torn up by this sad disaster!

Dec. 18: *Lord's Day*—Much rumour of war. Kosoko's canoes have come again. The Egbas went by land, and the Lagos people by water, after the enemy, whom they met, and fought till noon. Six boats of Her Majesty's ships of war came to the Lagos people's assistance, but were too late, the enemy having fled on observing the consular barge. After the usual morning prayers, instead of a sermon, I and my native agents, with the whole congregation, humbled ourselves before God, and supplicated mercy at His throne for ourselves and the people gone out to war.

Retrospect of the year 1853.

Dec. 26—Taking a retrospective view of the year now closing—the storms which passed over us, the dangers we were delivered from, our strength made equal to our day, and the many the Lord added to His people in spite of all opposition—makes me exclaim, "Bless the Lord, O

my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits."

School treat.

On the 26th of December a treat was given to the school children, the account of which we take from Mr. White's journal.

Dec. 26—This day we made a shew of both our schools. The two schools met at the Rev. Mr. Gollmer's yard, and Mr. and Mrs. Gollmer devoted the whole morning to the distribution of clothes and other petty things to the children. After this the children marched to Her Britannic Majesty's consul's yard, with an English ensign flying before them, where, as soon as they arrived, they sang the national anthem, "God save Britannia's Queen." The consul was very much pleased at the success attending our schools in the increase of our number. He made the children a present of a bag of cowries. Thence they proceeded to King Dosumu's house, where, upon their arrival, they waited in the outmost apartment to be received by the king. A short time after, His Majesty made his appearance, and, having seated himself, I read to him the national hymn, which we had previously translated into Yoruba for the occasion, and then the children sang it. While repeating the hymn, the king and his attendants repeated "Amen" at the end of every line, which shews that they really understood the meaning. His Majesty then commanded water to be fetched in a large glass vessel, and the children drank of it. He also made them a present of a bag of cowries. The children returned to the Rev. Mr. Gollmer's, and were entertained by him, and, having had their cowries distributed among them, they were dismissed.

We resume our extracts from Mr. Gollmer's Journals.

Increase of trade consequent on the opening of the river.

Jan. 3, 1854—It is astonishing how much trade has increased between this and Abbeokuta since the free navigation of the Ogu: and even now, in spite of Kosoko's attacks, quantities of produce are brought down and merchandise carried up. Two years ago there was not a puncheon of palm-oil from Abbeokuta sold at Lagos.

The last flotilla brought upwards of 300 puncheons of palm-oil, in small pots and calabashes, from five to ten gallons, besides many other valuable commodities for the European market; also a vegetable seed, called beni seed, from which a fine sweet oil is extracted, ivory, gum, and spice, plenty of provisions, and also seven bales of clean cotton, sent by Mr. Crowther to England.

Journey to Abbeokuta—Perilous return.

Feb. 8, 1854—Accompanied by Dr. Irving, I, with Mrs. Gollmer and child, embarked in a small canoe for Abbeokuta this morning. We reached as far as Gaun the first day.

Feb. 11—Having been poled up the river the 8th, 9th, 10th, and for a few hours this morning, we soon reached Agbamaya, the landing-place, and hence we proceeded by land, when we, at twelve o'clock, arrived at Ake, and were kindly welcomed and lodged by our old friends Mr. and Mrs. Townsend.

Feb. 28—I received a letter from Mr. Morgan, at Otta, a few days since, stating that he heard Kosoko was way-laying me, and begging me not to take the river route. Other reports to the same effect reached us also from other quarters; but knowing that many reports are false, and committing ourselves to the gracious care and protection of our heavenly Father, we left our kind friends at Abbeokuta this morning, and proceeded to Agbamaya, whither Mr. Townsend kindly accompanied us: here we got into our small canoe, which soon floated us homeward.

The report about the danger in our way reached some of Mr. Crowther's converts who come to trade at Lagos, during which time they find shelter in a small house I built for them in a corner of our premises, and they felt called upon to accompany us past the place of danger. Accordingly nine of them armed themselves, and, in a canoe, hastily followed us, and, to our agreeable surprise, overtook us this evening as we pitched the tent. Soon after, a tornado came on, and some of them assisted in keeping the tent-pole erect, lest the wind should deprive us of our cloth house.

March 2—The river is considerably more shallow than when we came up: the water dried up much, so that it was with extra exertion, and assistance from our friends of peace, dressed in war ap-

parel, that we reached the big water Ossa this evening. Our friends accompanied us across the dangerous spots, where Kosoko's people generally attack, each with his gun in hand, ready for defence; but, God be praised! we passed in peace, and they returned in peace. We felt thankful as we entered our house at nine o'clock P.M.

March 3—Many people came to salute us, as having escaped danger. From Mr. Gerst I learnt that the reports were frequent and loud, and he consulted the consul what step to take to ensure our safety. However, the Lord is our refuge and shield.

Visit from a Jebu chief—The Missionaries invited to Ikorodu.

March 20—The chief Atamballa, from Ikorodu, Jebu country, was here last month, assisting King Dosumu, as is customary, to bury his father, Akitoye. Atamballa paid us several visits, and much encouraged us to visit him at Ikorodu, which was a most welcome invitation, having desired to do something for Jebu the last two years. The king and some other friends wished us to wait a little longer, as they feared Kosoko's people might injure us; but not having sufficient reason to apprehend any thing, and having commended and committed ourselves into the hands of our Father above, this morning Mr. Gerst and myself sailed in our boat down the big water Ossa. On observing our boat, some of the Lagos people took courage and followed after us, to purchase provisions at Ikorodu.

Their reception.

A fair wind brought us speedily to the Ikorodu wharf, from whence we proceeded through a forest for about two miles. When we reached the town, the friendly chief, Atamballa, met us by the gate, and took one by the right and the other by the left arm, and marched so with us up to his house, where we lodged. An immense crowd soon gathered around us, to gaze at the wonderful strangers, the "white men," of whom they had heard so much and often, viz. Portuguese; but now, for the first time, they see two white men in reality. Having been exposed here in the little open square for about an hour, till a little house was swept for our reception, we were glad when night dispersed the multitude, and we were permitted to retire

to our house. The chiefs sent one of their number to salute and welcome us to Ikorodu, which we returned, with a request to be permitted to see them all in the morning.

March 21, 1854—An assembly of the chiefs and elders, about fifteen in number, took place this morning, many other people being present, as is always the case. Atamballa introduced us, when we shook hands with all of them. Some, we perceived, received us gladly, whilst others seemed otherwise inclined. Before them I stated that we are messengers of peace, sent by the great God of heaven and earth; to explain which, I spoke of our fall from God through sin, and the redemption through Christ; and after that I asked, "Do you receive us with all your hearts to your town? As messengers of peace, allow us to make our errand known to all, without we or any of ours being molested. Will you give us a place to build a house, and afterwards send your children to school to be taught? And will you give us an answer now, or think about it?" The senior chief said they need no more to think about it: this was just what they desired. However, some one near him suggested to defer the reply till they had consulted together. Water and kola nuts were then brought, of which we and the assembled chiefs and others partook; and again shaking hands with all, and wishing them God's blessing, we retired home, followed by hundreds of people, old and young. Many people visited us at our house, where we could speak quietly to them.

March 22—Walked about the town, but the wondering multitude followed us everywhere, so that we were much disturbed. To address the assembly was almost impossible, from the noise they kept up. The houses are built of good clay, but not so large, neat, and comfortable as in the interior: few large squares, chiefly single houses, not walled in, as at Lagos. The town was once destroyed by the Egbas when it had no wall. At present Ikorodu is well fortified. The town numbers, perhaps, between 6000 and 8000 inhabitants. Here was the famous slave-mart for many years, which supplied Lagos with slaves from the interior; and the great wealth which some of the chiefs still possess was accumulated from this very source. Many of the inhabitants cherished a hope of the return of

the golden old time, but two years elapsed, and there is no prospect yet: so many now begin to turn their attention to lawful trade. These are friendly to Lagos and to us, and desire us to live among them; but the other party, hostile to us and to lawful trade, friends of Kosoko, still hope one day to have their turn. This evening we visited some of the friendly chiefs, who told us that to-morrow they would all meet again, and return us an answer. But from what they let fall, we observed that the opposite party throws obstacles in the way, and that we are going to be told that they will send messengers first to Ode, the king of Jebu, and Ofin, the chief of Rema, in which province Ikorodu is, lest they should be offended; but I could see through it: it was only to cover a little the opposition of Kosoko's party.

March 23—A tornado and continuous rain kept everybody in the house, and the chiefs and elders could not assemble; but the friendly chiefs called Atamballa, and deputed him to say what one of them hinted yesterday—as I observed just now—adding, that they assure us of their goodwill, desire us to dwell among them, and would soon let us know. In spite of the rain we went out and visited several of the chiefs, friendly and unfriendly. One of Kosoko's party would not receive my book, which I sent with a messenger to salute them after our arrival; but it seems a change has taken place in his mind. This evening he made a long speech, and allowed us to speak long with him: another of Kosoko's party would not see us.

Selection of a site for a Mission station.

March 24—Some of the opposite party met during the night, talking the matter over relative to our visit; and as they seemed to exercise an undue proportion of authority, the friendly chiefs sent to Atamballa to persuade us to stay a few days longer, that we might walk all over the town, and even select a spot for a house—they would shew the enemies who are the owners of the town. But considering it the better policy to give way, rather than add fuel to the fire, lest we, messengers of peace, are made, in the hand of Satan, the cause of strife, and having previously fixed upon this day to return, we could and would not yield. Several of the friendly chiefs then came once more to salute us, and to beg us not to stay long before we return. I then pointed out to them the piece of

land I fixed upon for a house and church, which they readily granted, and in acknowledgment of which we gave them twelve heads of cowries—*2l. 12s.*

Return to Lagos.

Atamballa and the second captain of war accompanied us down to the wharf, when again, as on our arrival, he saluted us with musketry. We left the wharf at eleven o'clock A.M., but wind and tide being against us, we did not reach home till just dusk.

March 25, 1854—Five Christian visitors arrived from Sierra Leone with the mail last Tuesday, whilst we were at Ikorodu. Many people came to see us, and much work awaited us at home.

With the help of God we have reached the end of another quarter: the Lord be merciful hereafter!

Visit to Otta.

March 28—Mr. Gerst and myself visited Otta in May last, when the people gave us a hearty reception, and promised to assist us in building our church and house, to send their children for instruction, and that they themselves would come to hear God's Word; but I am sorry to say they have not fulfilled their promises. The church and house were commenced, but left half finished; a few children were sent, but only to be taken away again; the Word was preached, but few only listened; and Mr. Morgan and his family lived in a very confined and uncomfortable little house. On account of this state of things I was long anxious to visit Otta again, but the many disturbances—war—prevented me until this day, when I, with Mr. Gerst, left, and, after eight hours' travelling, arrived at Otta at five o'clock P.M. Mr. Morgan had built a small out-house, intended for a kitchen, where he and his family live in one small room, and the teacher in another, at present: of the latter we took possession, as we preferred to be on the Mission-premises, near our people and our work. On our arrival we sent to salute the chiefs, and to request them to convene a meeting, as we wish to see them in the morning. "A guilty conscience needs no accuser:" it seems they were a little uneasy, as we came upon them unawares.

Excursions to complete the church and Mission house.

March 29—Mr. Morgan having great difficulty to get labourers to proceed

with the buildings, I brought fifteen men with me from Lagos for that purpose, and early this morning we set to work in good earnest to put up the roof, or the sticks for it, and had done a good deal toward it as evening came on.

Not having been called to attend the meeting during the day, after work I sent to a neighbouring chief to inquire the reason, who, finding that I was much grieved at their inattention, went to rouse the others, and about twenty-three of the principal men came to our place just before dark, apologizing, and promising to assemble the people to-morrow. But I said, "You are the heads of the town and country; you have the men, women, and children, and yours is the responsibility; and therefore I will now say what I wished to say before all. Here are Sagbua's and there Bashorun's messengers from Abbeokuta"—I brought them with me from Lagos, whither they were sent on an errand—"and there is the messenger of Dosumu, king of Lagos: these have come to be witnesses of what I have to state to you, and of what answer you return, for Abbeokuta and Lagos are concerned in our being here. When you had a serious dispute with Abbeokuta, and war threatened your destruction, you cried to the white man in Abbeokuta to intercede, which was done, and your danger was averted. You begged for a teacher, and Mr. Morgan was sent. You made fair promises ten months ago, and how have you acted? We know your danger. If we leave you, the Egbas will again fall upon you, and therefore, from pity and compassion, we remained among you; but you acted as if you desired us to go away. Can you not pity yourselves, your wives, your children?" &c. After having spoken for some time, the messengers, one after the other, also a Sierra-Leone man—an Otta—residing in the town, and another Otta man, a convert from Abbeokuta, addressed the assembly, and rebuked them for their backwardness. The chiefs and elders had nothing to say: one only rose to acknowledge that they are much in fault, and begged us to have patience. Hereupon I said, we did not wish to leave them; but as we could no longer believe what they say, we must have something more tangible than a promise. And I wound up by saying, that if, by to-morrow evening, we did not see some of their promises realized, at least in some degree—viz. by bringing us sticks, grass,

&c., for the buildings—we should remove from Otta, and leave them to themselves.

I must here observe, the cause of this backwardness appears to be Kosoko. Kosoko is related to the Ottas on the mother's side, and about five years ago Kosoko paid a handsome sum to the Egbas—who had vanquished and nearly annihilated them, viz. the Ottas—for permission for the few remaining Ottas to return to their towns and country; and for this great kindness the Ottas naturally feel attached to Kosoko, and do not wish to offend him. Kosoko is not a friend of ours, and does not wish us to dwell among his friends. This the Ottas know, and hence their backwardness. On the other hand, Kosoko's power is so much broken, that he cannot save them from the strong arm of the Egbas, their neighbours, of whom they are still much afraid; and it would seem the Ottas want a white man to live in their town—for such they ask now—to shelter them from the Egbas, more than any thing else; and assuredly the Ottas would have suffered again and again at the hand of the Egbas, but for our presence. The besieging army at Adu had determined evil against Otta, but with five dollars in cowries I begged them off last year.

March 30, 1854—To-day we were again engaged as yesterday, putting up part of the roof on the Mission house. The superstition Oro appeared in public, and many of the women fled into our premises, where they had to remain till evening. The Oro's business to-day was to fix the skeleton of a poor woman, executed for witchcraft a few days ago, against a tree near the market, and afterward to talk over our case. In the evening some of the chiefs came and brought a few bundles of grass, and they promised to make their people go on Saturday to fetch the thatch Mr. Morgan paid for at a distant village. I was glad to see the grass, and said, as they have given this proof I would stop till after to-morrow, if they will send their people for the thatch to-morrow instead of Saturday, that I may be convinced, before leaving for Lagos, that they are in earnest, and do not wish us to leave them, which was agreed to.

March 31—Early this morning the Sierra-Leone Otta man came for the hand-bell, to call the people to go for the grass, which was effectual; for soon after several hundred people went, passing by our house. I and my people were busy

completing the roof ready for the thatch, for which Mr. Morgan felt very thankful, as it might have proved a long job for him with his few labourers. The people who went for grass were too many, so some seventy were turned back, with the injunction to cut some sticks on their way home, which they brought this afternoon. In the evening some of the people arrived with the thatch, and I saw the commencement of the covering of the roof before I left.

The walls of the church I had covered with grass, lest the rain spoil them. Feeling much fatigued from my three days' exertion, I was unable to go out, and therefore sent to the chiefs to say farewell, and to remind them of their promise.

The Oro at Otta.

The following is from the journal of Mr. Gerst, in relation to the same visit.

March 30, 1854—The Oro was out. Some women, who had gone, early in the morning, to fetch water outside the town, were obliged to hide themselves in the Mission yard to save their lives, because the ceremony had begun already when they came back. Great noise in the town during the whole day. I went out in the evening when all was over. Several groups of females passed me, in great hurry, and with their faces covered, making for their houses under the protection of some male friend, who, by the repeated call, "Ago! ago!" gave warning when perceiving men in his route. I was soon surrounded by a number of men, who did their best to convince me that the Otta people were entirely innocent of the discouraging aspect the Missionary work wore in their town. It was all the fault of the white man, and a number of excuses were brought forth to establish the truth of the assertion. I was able to silence them, however, and to turn the tables upon them; but now they put it to the devil. "We are in the power of Satan," they said, "and he has made us do wrong; therefore you ought not to be angry with us." They seemed carefully prepared for the meeting, and I was puzzled for a moment at their dexterity in turning our own weapons against us; but told them, if they had got a powerful enemy within their walls, and a still more powerful friend outside to relieve them, they would certainly try to open the gates

at least to give admittance to their friend; and if they did not, it was evident they did not want to get rid of their enemy, and their friend could not do better than withdraw his help. They admitted the truth of what I said, but again put all the fault to us. A white man ought to have taken up his continual abode with them, they said: a black teacher was not enough. In answer, I demonstrated *ad oculos*, asking one of them to give me his little finger. When I had got hold of it I gradually seized the rest, and so on, till the whole man was in my power. Some of them smiled; and after a few explanatory words on my part, all of them began to laugh, and ran away, leaving me alone.

Return to Lagos.

We resume Mr. Gollmer's journal.

April 1, 1854—Mr. Gerst remained at Otta, but I returned to Lagos this morning, to attend to our duties at home. On my way I examined the timber for the church our sawyers are sawing, and I was glad to find they go on well. Two young men, candidates for baptism, whom I put to learn the trade, go on pretty well, and, with a little more perseverance, will gain their object, viz. be able to saw boards and timber by themselves.

Having rode on horseback for five hours, I asked my hammock-men to carry me a little, lest I should be over-fatigued, and unfit for my Sunday duties to-morrow. They took me, but before proceeding far, the rope near my head broke, and I fell to the ground. God's eye was upon me, and His unseen hand held me, so that, though a serious fall, I was not injured, but could ride home.

Second visit to Ikorodu.

May 2—Last Tuesday, when ready to start for Jebu, a man came to say that our messengers sent him to tell us to "wait a little." A few days after, our messengers, not meeting us at Ikorodu, returned to Lagos, with a pressing invitation from Akarigbo, at Ofin, to come to his town. Our messengers told us they sent the man mentioned above, but not to tell us to "wait a little," but that "the people wait for us." Deeming our way thus clear, Mr. Gerst and myself left this morning, and arrived at Ikorodu about four o'clock p.m. The two war-chiefs, Atamballa and Ogbeyin, and many of their people, came a mile and a-half to meet us by the way, and expressed their

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joy at again seeing us, which was seconded by a discharge of musketry and drums. Many people awaited our arrival at the gate, but a heavy shower dispersed the multitude, and effected a quiet entry for us. The chiefs immediately sent to salute us, which compliment we returned soon after by our own messengers. Profuse rain confined us to our abode, but we had a lengthened conversation with some of the principal men who came to see us.

May 3—Early this morning the chiefs sent messengers, with a present of a hog, to salute us, and to say they were glad to see us among them. After breakfast we sent our four native agents to the chiefs, to salute and to thank them for their kindness, and to inquire what time we may come to visit them. With the permission of the chief Atamballa, we employed some of our people to cut down part of the bush on the parcel of land granted us on our last visit. Whilst in the midst of the work, two of the chiefs came, and, in a somewhat angry tone, said to us and to Atamballa, who was standing by us on the spot of land, that they were deputed by the other chiefs to make us desist from our cutting the bush, inasmuch as they do not now wish us to build a house here. If we reside at Lagos, send now and then messengers, keep the trade road open, so that they can buy and sell, they will be satisfied; that we must go and see Akarigbo and the king, who have the ground; and that, in case we resist, they would call out the Aluku and Agomo—superstitions personified—to drive us and our friends from their town. Not wishing to give offence, well knowing that our object is not gained by such opposition, we immediately ordered our men to give up. We reasoned with the chiefs, and, among other things, I said the chiefs did not tell us, when they received the cowries we gave as an acknowledgment for the land last time, they could not give away the land—Akarigbo and the king have it, &c.; but said they can do as they please. As soon as we left the spot the attendants of the two chiefs tied something like charms or poison to sticks on four different places, to prevent us and others from coming near. Thus the devil is made to guard God's ground, i. e. the place where God's house is to be built. Finding that some one had biased the chiefs against us, we did not visit them as intended, but returned home. At our quarters we were told, that no sooner had Kosoko heard of our

intention to build a house at Ikorodu, than he sent some of his people to aid those friendly to him at Ikorodu to suppress British interests, and to prevent our getting a footing there.

Dangerous position.

Towards evening we took a walk as usual, as the chiefs had sent word in the morning we are no longer strangers, we can walk anywhere we please. However, wishing not to offend the friends of Kosoko by our presence, we abstained from going to that quarter, and took the road to Ode, many children following and gazing at us. But we were not above 200 yards from the gate, when about twelve men, armed with cutlasses, rushed up to us, brandishing their swords, and, in murderous attitude and with dreadful hallooing, attacked us, and demanded our return, with which we forthwith complied, without remonstrance or restraint. Nevertheless, one struck Mr. Gerst, and another seized him by the breast. He having proceeded a little before me, was consequently behind when we returned to town: I being somewhat behind in going, was foremost in returning. Our native agents, who were behind, sheltered Mr. Gerst, and received the many blows they dealt forth, until we reached inside the town, when other people came to prevent them; but for some distance all sorts of missiles—sticks, hard clay, shells, stones—were thrown at us: two struck me, and some Mr. Gerst; but, thank God, we were not injured. God watched over us and preserved us. Many missiles flew past our heads and persons, but God warded them off. Our attendant, the messenger of the chief Atamballa, was a little wounded: King Dosumu's messengers were beaten, and had missiles thrown at them, as all our native agents. On reaching our quarters we were told the secret of this opposition and ill-treatment is, that the chiefs and people at Ikorodu, and all over Jebu, are angry with the English for hanging Kosoko on their neck to trouble them; and they say, that as it appears the English are not able to conquer Kosoko, they must refuse the friendship of the English, and court that of Kosoko, as they fear his terrible revenge should he ever regain power, which they believe he yet will; and therefore the chiefs here have changed their minds, and thus the mob can ill-use us.

Bearing in mind what the chiefs stated in the morning, and considering what we experienced just now, we deemed it im-

prudent and unsafe to proceed to Ofin, in the interior, and therefore returned to Lagos the same night.

Rumours of an impending attack from Kosoko.

June 1 — There was a rumour that Kosoko was preparing for another attack upon Lagos, but the consul is unwilling to believe what the king states relative to Kosoko. However, it would seem the last few days disclosed something. Thirteen messengers, well armed, arrived from Epe—Kosoko—at the consul's, with a message: this was the first time they came armed. Their conduct in town, whilst here, and especially their purchasing a number of guns, somewhat opened the consul's eyes. He took the guns from them, and sent them away, with an order to Kosoko never to return.

Anxiety of the people of Igbessa to hear the gospel—Visit of Messrs. Gollmer and Gerst.

June 11, 1854: *Lord's Day*—Hamilton, the Sierra-Leone Igbessa man, is very anxious that his townspeople should hear God's word. Our messenger, whom we sent with him a few days ago, returned with Hamilton this morning, and they brought two elderly principal men of Igbessa, whom the chiefs sent to tell us that they will be glad to see and receive us.

On the next day the Missionaries proceeded to the town, arriving at midnight, after a twelve hours' pull up the river. Mr. Gollmer relates—

June 13—Many people came early this morning to salute us, but we felt no inclination to rise so early to see them. Towards evening the chiefs and elders assembled at Botemo's house to salute us. They expressed themselves very glad and thankful that we had come, and hoped we would help them under their great trouble, the Egbas, at the hands of whom they suffered so much in times past; so that their tribe—Ottas—was almost annihilated, and their towns destroyed. We explained the object of our coming to this country: that we are messengers of God, and bring them peace; and that we hope, by the help of God, to be able to do them good. They presented us with a sheep, and requested us to deliver into their hands the man or men we intend to leave with them, that they may know and take care of him. For the former we thanked them; and, as regards the latter, we begged

them to give us a little time to consider, and to see how they will do.

Visit to the chiefs.

June 14, 1854—To-day we visited the chiefs and principal men in the town, also the queen, all of whom received us gladly: one and all spoke of what seems to be uppermost with them—their fear of the Egbas; and one and all entreated us to deliver them from this powerful enemy. We sympathized with them, and endeavoured to encourage and to lead them to the Lord of peace, life, and joy.

The one Sacrifice proclaimed.

June 15—Early this morning I went out to look for a suitable piece of land, where we might build a house in the event of our taking the place up as a station. Not finding any, I returned. After breakfast Hamilton went with us to point out a place he considered suitable, being nearly in the middle of the town, grown over with bush. We visited several houses, and afterwards went outside the wall, and saw the two roads to Adu and Otta. The people have well fortified their town: there is a second wall, where they keep constant watch, and there is a stockade beyond it. On our return home we met a party in the midst of their superstitious rites. About twelve men and women sang the praises of their god, whilst a man—a priest, I suppose—brought a headless goat from a room close by, where the goat was sacrificed to their idol: the man waved the trunk of the goat about the worshippers, upon whom some of the blood was spilt. As soon as we came close to them I lifted up my hand towards heaven, and said, in Yoruba, "God requires no more sacrifice, as He Himself once sacrificed His Son, Jesus Christ our Lord, &c." The song was instantly discontinued, and all faces, half afraid, looked to me. The two priests quietly begged I would proceed on my way; but I said, "No; now is my time to speak, and to testify to the truth—to lead you in the right way. God sent us to you; and if we were to keep silent, God would be wrath with us." I addressed them for some time, shewing them that what they are here doing, sacrificing &c., proves that they desire to worship God, but know not how; and led them to Him who alone is the acceptable mediator between God and man, and who can forgive, purify, and save.

Mr. Gerst remains at Igbessa.

June 16—Hamilton, the Sierra-Leone

Igbessa man mentioned above, pressed the chiefs to give us ground for a house, and to send children to commence a school at once. Mr. Gerst resolved to remain for some time, to see what can be done; and as the chief's house was any thing but clean and comfortable, we hired a small house close by. Heavy rain confined us to the house, and prevented the elders from coming to us as they promised.

From a young Igbessa man I learnt, this rainy afternoon, that Kosoko fled to their town about fifteen years ago, when he, with a view to usurp the throne of Lagos, caused a civil war, but was driven out by Oluole, the king. Igbessa wanted Kosoko to stop with them, but he proceeded to Adu. At that time the Ottas and Egbas were intimate friends, and frequently joined one another in their war expeditions. King Oluole, of Lagos, engaged the Egbas to carry war to Adu, on account of Kosoko, with which they complied; and the Egbas called upon the Ottas to join them in their war, but the Ottas refused, because the war was against Kosoko, their friend and relative. The Egbas were wroth with the Ottas in consequence; and, as soon as Kosoko fled to Porto Novo and Whydah, and the Egbas returned from Adu, they came against the town, Otta, which they besieged for six months, and could not break it, it being well defended by all the Ottas from Igbessa and other towns. However, a short time after, the Egbas returned, besieged Otta for a time, and at last entered and destroyed the town, killed a great many people, and carried still more away as slaves. From the town Otta they proceeded to Igbessa, and this, and many other smaller towns, were utterly destroyed, and the people dispersed and carried into slavery; and to this day the Egbas seek to annoy them. And when they were encamped against Adu, about seven months ago, they had to pay much in the shape of provisions, so that now they have not a single cow or pig, and but few other creatures, in town. The greater number of the Ottas fled to Adu and Okeodan, where I met many, and suffered at the hand of some, in 1846. The Igbessa people have since returned to their town, and fortified it. The Ottas, as stated above, *i. e.* the inhabitants of the town Otta, returned later, and are, by stipulation, not permitted to build their fortifications any more; so that they are at the mercy of the Egbas, who can

walk into it at any time, night or day. However, it is hoped that these times of disturbance will now give way to the gospel time, and time of peace and quietness. Oh, if only the people were wise, and redeemed the time of grace! The Egbas have not troubled the Ottas for some years, though there are frequently private quarrels on account of the kola or gora-nut, which grows plentifully in the Otta bush, and is a valuable commodity, desired by each. The Ottas must stoop lest they give offence, and a private quarrel is turned into a national war, as is so frequently the case in this country. The severe lesson the Ottas learnt by refusing to join the Egbas fifteen years ago, compelled them last year to join the Egbas against Adu, though they had to fight against some of their own people there.

Some further incidents of this Missionary visit to Igbessa we give from Mr. Gerst's Journal.

June 17, 1854—Mr. Gollmer returned to Lagos: I remained, to begin our work at Igbessa. After Mr. Gollmer had left, I removed from the dark and unclean place of the first chief, to a more comfortable house.

June 18: Lord's Day—Hamilton went about in the town, telling people this day was the day of God: they ought not to do any work, but come to our lodgings to hear the Word of God. He wanted to see his country-people converted to Christianity in a day or two. A number of children and young people came, with whom we began Sunday-school. They were taught the Lord's Prayer and the A B D,† at an open place very near our house, and where we could be seen from one of the two principal streets of the town. After school, we, Hamilton included, addressed an assembly of about twenty adults, who had gathered in the mean time, from Matt. iii. 2. In the evening there were about forty hearers, whom we addressed from Dan. ix. 9, 10.

June 19-24—Hamilton used to go every morning to invite children to come to our school. Sometimes twenty, another time only half the number, would come. The new comers used to run away when my white face appeared amongst them. We kept on teaching them the Lord's Prayer and the alphabet, after which they

had a short lesson in Scripture history. Some of the children would run away in the midst of a lesson, under pretext that they were hungry; others even without making any excuse. Beside the children, from six to ten young people of both sexes would come, and even more, some of them very regularly. Some women in the neighbourhood learned the Lord's Prayer occasionally, whilst they were poking their heads out from their houses, curious to hear the new things we were teaching. May the news they learned be blessed from on high to create something new within them!

On Wednesday, the 21st, a messenger arrived from Lagos, who, amongst several necessaries, brought a large hand-bell, a great curiosity to most of the Igbessa people; and when Hamilton, the following morning, made his round, calling to school by means of the bell, a crowd of children followed him; but, to my great disappointment, many of them ran away when I made my appearance. On the whole, our school was well attended for a beginning.

In the evening I used to go out with my interpreter, and always found people ready to hear. Once, when I had finished explaining to a number of people at the market-place what I had come for to their town, an elderly man replied, "Your word is very good, but it is not fit for you to walk about and address anybody you find, as you do: you ought to speak to our chiefs and elders, and they may tell us again." The man thought I was too high a person to converse with common people. A man, whom Mr. Gollmer and I had met the week before sacrificing to Ifa, was very attentive when I, in repetition and explanation of what Mr. Gollmer had told him then, addressed him about the one Sacrifice that had been offered for us.

Two Seminaries of Satan—Demand for Rum.

There are two institutions in this town, where young people are kept and trained in the rites of their superstitions—seminaries of Satan. To one of them, at the west end of the town, I went once. I saw only females, who immediately, on perceiving me, arranged a dance, and began to sing; but, at my request, their master, the superintendent of the institution, stopped them. I then spoke to them, in the large open place before their several houses, about the parable of the prodigal son. The man replied very

† There is no C in the Yoruba alphabet.

friendly, that he was very glad to see me, as everybody in the town was, and ready to do all I wanted them to do. "We want peace," he continued, "to be happy with our wives and children, to enjoy the products of our farms, and to serve our gods." Such was the answer to our long speech about the prodigal son, in which we had certainly not told him we had come to help them to worship their idols. He then offered us some kola nuts, to convince us of the sincerity of his goodwill towards us, but my interpreter told him, "No; if we come to see a man in his house, and to talk to him as friends, we can eat kola with him; but if we come to preach the Word of God, we can't take any thing." "We want peace, but we do not want to see any Egba in our town," was the reply invariably made to all my addresses throughout the whole town. The Egbas had been very hard upon them hitherto.

Two other little occurrences may shew what expectations were partly entertained in connection with the white man's coming to their town. One morning an elderly man came to see our landlord. After a little talk to him, he asked, "Why don't you give me any rum?" "I have no rum," was the answer. "What!" the man replied, "the white man in your house, and no rum!" In spite of his doubts, however, so it was—the white man in the house, but no rum; and he was obliged to go without. On another morning a young man made his appearance. He was sent, he declared to our landlord, by the family and friends of the latter, and his message was to the following effect—"You have always been kind to us, and whenever you got rum, you used to share it with us; but since the white man has come to your house, you are a stranger to us: you eat and drink alone every thing you get from him." "I do not see any rum with this white man," our landlord replied. "I do not eat and drink with him; but this morning, when I was thirsty for rum, I took 240 cowries and bought rum, and that's what you smell. These people have their own way to do good: we must let them undisturbed. I have not received them into my house to eat and drink with them, but because I want to help to make the town good."

We now conclude our extracts from Mr. Gollmer's Journal.

Conciliatory message from Ikorodu.

June 20, 1854—Messengers from the chief Akarigbo, at Ofin, Jebu country, arrived: they were sent on purpose to us to beg us not to be angry about our maltreatment at Ikorodu. He was very sorry for it; but he begs us to give it to God, *i.e.* leave it to God, and that he, the chief, wants us, and we must come soon: he wants to see us; and if he sees us, then he can talk with us what to do to the people who treated us so badly: that he will send messengers to the wharf—Ikorodu—and see us safe to his place, Ofin, &c. We were glad to see these messengers; and we sent word to the chief that we are not angry, and leave all in the hands of God; that we do not wish him to punish, but simply to warn the people who maltreated us, as they did not know what they did; and that as soon as he, with the chief Atamballa—who was present, having come over to Lagos for some business—have made the path smooth, *i.e.* pacified those angry people, we are ready to come and see him at Ofin, and therefore wait till we hear again from him. May God open an effectual door into the large Jebu country, now covered with gross darkness!

Missionary meeting.

Aug. 3—We resolved, for some time past, to hold public Missionary Meetings; but fearing the rain would prevent many from attending, we waited till this day, when, after due notice, we had our first meeting, which was well attended; and we collected, at the meeting and afterwards, the sum of 31l. 14s. 10d., for which we are thankful.

Baptism of twenty-four adults.

Aug. 27 : *Lord's Day*—A blessed day, one long desired. This morning, after prayers, I had the privilege to admit twenty-four adults, and, in the afternoon, sixteen children and infants, into Christ's visible church. The adults are eleven men and thirteen women, ten of them, *viz.* three men and seven women, attending Mr. White's place of worship, and who were "brought nigh" through his labours more especially, I may say; and the other fourteen attending our church, and being the fruit of our labour. There were two couples, husband and wife, among the baptized. I might have baptized them sooner, but I would not press them too much as regards the rule to have but one wife, but let them be rooted

in grace and the knowledge of His Word, to have strength to renounce of themselves the devil and all his work, in which I was not made ashamed, for all have come out from the world, and walk as it becometh a Christian. I have bestowed much time and attention to prepare them for the sacred rite; and I was myself edified sometimes in class in hearing their humble confession, and their simple but decided faith in Christ as their only Saviour. May they be preserved from the evil one, and be found faithful at last; and may many be added to their number. I am glad to add, all of them know the Lord's Prayer, the Creed, and the Ten Commandments, several can read the Yoruba Testament, and most, if not all, the Primer. This we call the first-fruit of our Lagos Mission. We take courage, and go on to sow the seed of life, looking to the Lord for prosperity. Ten of the children baptized belong to our converts.

Kosoko disturbances.

Sept. 3, 1854: *Lord's Day*—The town much disturbed on account of Kosoko, who was expected to make an attack. We assembled in the house of God, and I preached from Psalm cxxi, "I will lift up mine eyes unto the hills, from whence cometh my help." In the afternoon we held a prayer-meeting, we, with the congregation, supplicating mercy at the throne of grace.

Progress of the new church.

Sept. 23—For some time past I was busy with my church, fearing interruption from war, and destruction from rain. Many were the obstacles I had to contend with; and had I not made a sacrifice, paying double and treble the usual prices, I should not have got the necessary material. But well may it be said, "money overcomes the world." But now I have hopes of success. To-day we completed the framework of the roof, and covered the lower parts with thatch, to keep the rains from spoiling the wall.

Sept. 24: *Lord's Day*—I kept both services in our church, which were, as usual, well attended. Beforetimes, Mr. Gerst frequently took an afternoon service, when I could go to Mr. White's place: at present, I send one of our agents, either Mr. Wright or Mr. Lawson, to take one of Mr. White's services.

In conclusion, I thank God for giving us health and strength to attend to our various duties. A large vial of afflic-

tion and tribulation was given us to drink during the quarter, in one way or other; but the Lord sustained us: His name be praised!

The baptisms referred to under date of Aug. 27 are thus alluded to by Mr. James White—

It was a very delightful scene. The church was pretty full. The candidates for baptism, dressed in white, were arranged in front, and the whole ceremony was full of solemnity. It was particularly cheering to me that ten of my own people, whom I have laboured to bring to Christ, are among the number. They, for a long time, have been met in class, with the other candidates of the station, by the Rev. Mr. Gollmer, from whom they have received a regular course of instruction. Beside, I have endeavoured to familiarize myself with, and have made my house open to, each and every one of them; so that I have had the opportunity of imparting to them the knowledge of the Saviour as much as I can, beside Sundays; and they have shewn, by their conversation, and attendance on the means of grace, that their entire dependence is on the Saviour; and they are convinced, that, if they would be saved, it must be by Christ, and Him only. I have been able, on many occasions, to test their sincerity, and I can confidently say that the Rev. Mr. Gollmer is not deceived in baptizing them. May God enable them all to go on to perfection, and may others, seeing this, "press forward to the mark of our high calling!"

In the afternoon Mr. Gerst performed the service. After reading the prayers, Mr. Gollmer admitted sixteen children and infants into the church of Christ by baptism. This being done, Mr. Gerst preached his last sermon, from the words of the apostle found in Rom. vi. 3.

We now present a few additional extracts from Mr. Gerst's journal.

Preaching the gospel in the town.

Oct. 2, 1853—I spoke to an assembly of about thirty heathen. Addressing myself first to two or three men, and asking one of them to call his neighbours, which he readily did, the above number of people gathered, to whom I explained the purpose of my visiting them, and their duty to listen to the words of the Missionaries. What I told them seemed to be entirely new things to most of them. They in-

vited me to come again, and tell them more about the Word of God, which I promised, fixing on every Sunday morning at about eleven o'clock, that they might know when to find me at the same place.

Since then I used to go there at the appointed time, and had generally from twenty to thirty hearers, and sometimes more, many passing the place and occasionally stopping to hear me. Mr. Lawson has since taken up the place, and still has about the same number of hearers there every Sunday. I afterward talked to some Mahomedans. "There are many ways, but all of them leading to the same God," they said. But when I replied that there was one God indeed, and the human heart the same everywhere, deadly sick of sin, and therefore in need of the same medicine everywhere, they would not acknowledge that they were in want of that medicine.

Oct. 5, 1853—I wanted to go to a certain place in town, but missed the road and got into a corner, where I found a party drumming and dancing. When I asked them whether they were inclined to hear a few earnest words, they quietly sat down and listened, most of them with much interest. Soon after, I met a party of Mahomedans on their way to their mosque, to attend evening prayers. They saluted me, and I, in return, asked them where they wanted to go, and then, what was generally the subject of their prayers. So we got into a discourse about the necessity of forgiveness of sins for every man, which they would not admit; but finding themselves frequently put to shame in the presence of a great number of heathen who had in the mean time gathered round us, and used to laugh at them when they could not answer me, they excused themselves that it was time for evening prayers, and they wanted to go. "Well, then, go," I said: "I will certainly not detain you. Pray for forgiveness of your sins, and for a new heart." In their perplexity they cried after me, when a short distance off, "We are all one." I could not be silent to this lie, as the Mahomedans frequently make use of it to deceive the heathen, and therefore emphatically said, "It is not true;" but they did not find proper to reply any thing, being too well aware that I had only given utterance to what everybody thought.

Journey to Abbeokuta for health—Dangerous state of the road.

I had been so frequently unwell since

September, that I thought better now to suspend my wanderings in town for some time, but did not get better, and therefore resolved, following the advice of the consul and some of the brethren, to go to Abbeokuta for a change of air. On the 6th of December I started—on account of Kosoko's blockading the river, I was obliged to go by land, partly on horseback, partly in a hammock—and reached Abbeokuta on the 8th. Mr. Maser had the kindness to receive me into his house. I heard afterward, that, a few days after my arrival at Abbeokuta, Kosoko had disturbed the road I had passed, taking prisoners a considerable party of Abbeokuta people on their way to Lagos. I had no fever at Abbeokuta till the week before Christmas-day, but felt, nevertheless, constantly very unwell.

Afflictive dispensations.

As mentioned in my last journal, I went to Abbeokuta, on account of ill health, in the beginning of December 1853. There I stayed two months with Mr. Maser, till the beginning of February 1854. Mr. Kefer joining us a few days after Christmas-day, we had the pleasure to be together again for a few weeks, after a separation of nine months, but under very different circumstances—all of us unwell, and, we could not help remarking to each other, pale-faced. We felt very thankful, however, to the Lord, who had been pleased to spare the lives of His three unworthy servants, whilst of the fourteen members of that Missionary party that had, in the same vessel, come out to Sierra Leone and to this country a year ago, three had been called away by death, and five obliged to return to England. Beside this, exchanging our experiences, we could not but praise God, who had in His mercy made use of our tribulations to bless us the more in the inward man.

Arrival of the Rev. I. Smith—Mr. Gerat's return to Lagos.

On the 28th of Jan. 1854 I had the pleasure to welcome the Rev. I. and Mrs. Smith on their arrival at Aké station. The following day—Lord's Day—I took the evening service in Aké church, Mr. Townsend having kindly invited me to do so. A few days after, on the 1st of February, I left for Lagos, thankful to God for my, as it seemed, returning health, and to the kind friends at Abbeokuta, who had made me feel that I

was with brethren, and therefore at home, though far away from my native country.

Discussion with Mahomedans.

I met one of our converts in a dispute with some Mahomedans, both parties on the point of getting hot. The subjects under discussion were fasting and the person of Christ, whom the Mahomedans wanted to represent as inferior to their prophet. About abstinence I expressed myself according to Matt. vi. 17, 18, and 1 Cor. ix. 27. No reply was made, except the short remark of one of the Mahomedans, "He takes all he has to say from his book," which I left unnoticed; but went on to the second question, who was greater, Christ or Mahommed? After they had readily consented that Mahommed could not forgive sins to his followers, nor could any man, but God alone, I told them what Christ had done to the sick of the palsy in Matt. ix, and left them.

The ensuing extracts are from the journals of Mr. White.

King Dosunú's visit to Admiral Bruce.
Nov. 9, 1853.—His Majesty King Dosunú having expressed, in a letter to the admiral, a desire of having an interview with him, I was asked to go along with him as interpreter. At half-past eight, therefore, we left, in the king's canoe, accompanied by a great number of other canoes, who attended him with drums, songs, and fire-arms. Before reaching the point, two boats, sent purposely by the admiral, met us, into which we were received. As soon as we got on board the "Penelope" twenty-one guns were commanded to be fired in honour of the king; and then a band

of musicians played. After a short interview, the admiral took the king, his chiefs that attended him, and the Egba chiefs who were also invited on board, round the ship, and pointed out every thing to them. It is a noble thing, and every thing in her was curiosity and amazement; and the people could not understand how such mechanism could be performed by human invention. After this, the admiral ordered some wine and biscuits to be set before the king and his chiefs, and then conversation took place among them, Mr. Consul Campbell, who had gone on board the day before, being present. The admiral said he was pleased with the king, from all the accounts the consul gave him respecting him, especially because he adheres to the treaty, and particularly that portion relative to human sacrifices; and that, as long as he continues faithful, he will always have England on his side. The king and his chiefs earnestly implored the admiral's aid against their bitterest enemy, Kosoko, begging him to send another expedition to dislodge him at Epe. The admiral said it is not his intention to send another expedition; but that, on account of the king's impotency, he would think of it, and know what is to be done. After this, the admiral advised that His Majesty may now embrace the opportunity of returning home while the sea was calm. The same boats took His Majesty and party to the point where a great many of the king's men had landed, waiting for his return, for whom, as soon as he approached, they fired their muskets. Here we entered into our canoe, and returned home.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—Mr. and Mrs. Booth left New Zealand on the 22d of September, in consequence of ill health, and arrived at Southampton on the 19th of March.—The Rev. N. Denton, and the Rev. C. F. Schlenker and Mrs. Schlenker, left Sierra Leone on the 2d of March, and arrived at Plymouth on the 28th.

Wesleyan Miss. Soc.—The Rev. Daniel and Mrs. Sanderson embarked for Madras, March 15.—The Rev. John and Mrs. Cope, and the Rev. W. Lelean, sailed for Hobart Town on the 23th of February.

Baptist Miss. Soc.—Messrs. Evans, Sampson, and Mackay, have been designated to the East, and it is understood that they sailed on the 19th of March, though not expressly stated so in the communication received.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—On Sunday, the 4th of March, at the Cathedral, Bombay, the Rev. A. Davidson was admitted to Priests' orders, and Mr. Modhu Sudun Seal, native catechist at Karachi, and Mr. Appaji Bapuji, native catechist at Bombay, were admitted to Deacons' orders, by the Bishop of Bombay.—The Rev. C. F. Schwarz and Mrs. Schwarz safely arrived at Bombay on the 23d of January.

London Miss. Soc.—Rev. J. M. Lechler, of the Salem Mission, East Indies, Mrs. Lechler and child, accompanied by the Rev. G. F. Kübler, by Miss Ridley, from the Ladies' Society, and by Messrs. Eppinger and Holzwar, artisans, all proceeding to the same field of labour, embarked for Madras, March 15.

Missionary Register.

JUNE, 1855.

Biography.

MEMOIR OF ERUN,

A CONVERTED HINDU IN CONNECTION WITH THE GENERAL BAPTIST MISSIONARY SOCIETY'S STATION AT BERHAMPORE.

FROM the Society's Report we lay before our Readers a notice of the first Hindu baptized at Berhampore.

Erun, an aged member of this Church, has recently finished his course in the peace and hope of the Gospel. He was the first Hindu baptized in connection with the Mission, being baptized by Mr. Bampton on December 25, 1827. His name signified the dawn, and his baptism was in fact the dawn of success in the gathering of Hindu converts into the Saviour's fold. On the occasion of his baptism Mr. Bampton observed: "The Lord has begun His work, and I hope He will go on with it. Let us persevere till death, praying and believing; and, the Lord's hand being with us, both earth and heaven will witness that our labour was not in vain." From what can be ascertained, it is believed that he was not less than threescore years and ten at the time of his putting on Christ by baptism. For years after his baptism no Missionary resided at Berhampore. He was a solitary Christian in the midst of heathens, cheered occasionally by the visit of a Christian friend, but with very few religious helps. Still he persevered in the good way, and from all that can be learned, he adhered faithfully to his Lord from the time of his conversion to that of his peaceful departure. Cowper's lines to a pious lady surrounded by Papists were for years eminently applicable to him—

"Thy lot is cast
Far from the flock and in a distant waste;
No shepherd's tents within thy view appear,
But the chief Shepherd is for ever near."

Thus he was near to Erun. Years ago he described himself as one of a flock of goats that the bears and tigers had seized, but he said the Good Shepherd rushed in among them and brought him out.

June, 1855.

His last hours were full of peace which cheered his dying chamber. He rejoiced in the hope of seeing his Lord, of meeting in heaven his revered instructor Bampton, and, as he believed, of meeting his own father there. It is believed that in all the information furnished respecting the Hindus, no case like that of his father can be found on record.

He lived, it is said, to be one hundred and five years of age, that he never told a lie, nor would he worship an idol, nor allow one to be kept in his house; and his dying advice to his son was to despise idols and speak the truth. His son had not closely followed this advice, as, when the Missionary met with him, he had idolatrous marks on his person, and carried an idol with him; but he renounced all, and followed Jesus. Mr. Wilkinson has furnished an interesting account of the closing scene of his life, and of the practical improvement drawn from his character in a funeral discourse. "Yesterday I preached two funeral sermons, one in Oriya, and the other in English, for our venerable friend and brother in Christ, Erun. 'He has been satisfied with long life, and has seen the salvation of God,' and 'has come to his grave in full age, like a shock of corn cometh in his season.' He died without any disease. He passed away from the gradual decay of nature. His end was peace, and something more than peace. He had been sitting up and talking with his family about his departure. During the last days of his life I had frequent interviews with him. He always appeared very happy, and spoke with delight beaming in his aged countenance of his desire to depart, and of his hope in the grace of Christ. He never forgot to

tell me that one of his ideas of heaven was, that he should see and be with Christ. This was often his theme when in health. He often spoke with joy of the pleasure he should have of seeing Bampton, and his own father; who would not worship idols, and who, when dying, told him not to do so, but to worship only the true God.'

"Our departed friend was very aged; the oldest and most venerable man in appearance I have ever seen. In this country we see more of the marks of age than in England, because so small a part of their bodies are covered with their garments. He has long been considered the oldest man in Berhampore. When I first saw him, now almost fifteen years since, I was much struck with his very venerable appearance.

"On asking him how old he was, he said fourscore and four, at the same time telling me his father was one hundred and eight when he died. This is a very unusual age for natives, as there are comparatively very few old people to be met with. Since the death of Erun, I have mentioned to the natives, when telling of the age, &c., of our departed friend, that God had probably permitted

him to be almost a hundred years old because the Brahmins had cursed him. A curse most frequently uttered by them is, 'Become short lived,' which they always bestow on those who deny their power, and despise their idols.

"Since the time of his baptism, in 1827, he has been a consistent Christian: his idolatrous neighbours all say 'he was a good man.' He had few shining qualities, but many very sterling ones. When preaching his funeral sermon, I mentioned several features of his character, in which he was worthy of our imitation. These I will mention. First, his unvarying Christian courage; second, his consistency of conduct; third, his love and delight in the Saviour; fourth, his attachment to the house and worship of God, and his earnest desire to see others brought to the knowledge of the truth; fifth, his faithfulness unto death. On these features of his character my long acquaintance with him furnished me with much to say. He began well, went on well, and has now ended well. Such was the feeling with which he was regarded, that all who knew him, among both Native Christians and Europeans, could not but say, 'May my end be like his!'"

Proceedings and Intelligence.

United Kingdom.

ANNIVERSARIES OF SOCIETIES.

CHURCH-OF-ENGLAND METROPOLITAN TRAINING INSTITUTION.

Meeting.

Wednesday, April 25, at 11½ P.M.; at the Institution, Highbury; Earl of Shaftesbury in the Chair: Col. 4l. 3s. 4d.

Movers and Seconders.

Rev. C. F. Child; and Rev. M. Thomas—J. J. Reynolds, Esq.; and Rev. J. C. Miller—Rev. J. J. Evans; and Rev. W. R. Fremantle.

Resolution.

—That as, in the opinion of this Meeting, nothing will so effectually tend to impart the blessings of a sound education to every child in the country as an adequate supply of well-trained, earnest, and pious teachers, it calls on all who desire to forward this object to give their hearty support to this College, as one of the institutions which is successfully engaged in the most important department of national education.

State of the Funds.

Receipts, 5841l. 2s. 2d.—Payments, 6213l. 11s. 11d.

Statement.

There have been seventy students in the College throughout the year, being as many as it will conveniently accommodate. Fifteen pupil teachers, approved by the Principal and Clerical Examiners, presented themselves in December as candidates for Queen's scholarships, of whom fourteen were successful. Five were placed in the first class, and nine in the second; and another Queen's scholar, examined elsewhere, was subsequently admitted. Seventeen Queen's scholars of the previous year have had their scholarships renewed, and remain a second year. During the last year twenty-eight students were appointed to schools, making altogether ninety-eight young men who have been trained in the College.

BAPTIST MISSIONARY SOCIETY.

SIXTY-THIRD ANNIVERSARY.

Sermons.

Wednesday, April 25, at vi½ p.m.; at Surrey Chapel; by the Rev. H. S. Brown; from John xiv. 12: Col. 25l. 16s. 10d.—On same day, at xi; at Bloomsbury Chapel; from Isaiah vi. 6, 7, 8: Col. 31l. 8s. 7d.

Meeting.

Thursday, April 26, at xi; in Exeter Hall; James Kershaw, Esq., M.P., in the Chair: Col. 74l. 7s. 9d.

Movers and Seconders.

Rev. J. C. Harrison; and Rev. — Wheeler—Rev. W. Arthur; and Rev. — Brock—Rev. — Buckley; and Rev. C. Vince.

Resolutions.

—This Meeting has heard with satisfaction, from the Report which has been read, of the progress of the Gospel in those districts of Bengal where the Missionaries of the Society are labouring, and regards the spiritual destitution of the greater portion of it as a reason for renewed exertion on the part of the Churches, to enable the Committee to send out additional labourers to occupy this important field, and carry to the perishing Heathen the bread of life which cometh down from heaven.

—This Meeting has heard with regret of the return of the honoured Missionaries who have been compelled, through failing health, to relinquish foreign service, and of the probable temporary return of others. It also records its deep sense of the loss which the Society has sustained in the death of one of its Treasurers, W. B. Gurney, Esq., who for upward of thirty years nobly devoted himself to its interests. This Meeting magnifies the grace of God in him; and while taught afresh by these facts to "cease from man," it desires to look up with renewed faith and dependence to Him who can fill all vacant posts, and who, in Himself, liveth and abideth for ever.

—That this Meeting, viewing the discouragements under which some of the brethren have laboured, and the successes which have crowned the exertions of others, is deeply impressed with a sense of the dependence of Missionary Institutions for their existence and success on the Great Head of the Church; and while devoutly acknowledging His goodness in preserving the lives of all the Missionaries during another year, would invite their fellow Christians of every name to unite with them in earnest supplications for an enlarged communication of the Holy Spirit on this and all kindred Societies.

State of the Funds.

Receipts, 20,050*l.* 14*s.* 1*d.* — Payments, about 22,000*l.*

CHURCH-OF-ENGLAND SCRIPTURE-READERS' ASSOCIATION.

ELEVENTH ANNIVERSARY.

Meeting.

Thursday, April 26, at ii p.m.; at the Hanover-Square Rooms; the Bishop of London in the Chair: Col. 23l. 8s. 4d.

Movers and Seconders.

Bishop of Melbourne; and Rev. Charles Baring—Hon. and Rev. J. T. Pelham; and Rev. Daniel Moore—Lord Robert Grosvenor, M.P.; and Rev. T. B. Redwar.

Resolution.

—That the Report now read, by the accumulated evidence of facts and experience which during a year of very peculiar trial it presents to us, convincingly testifies to the adaptation of the Association to the necessities and exigencies which called it into being; and therefore, that it claims from all who are anxious for the promulgation of Scripture Truth, and especially from those who love the Communion of the Church of England, renewed and earnest effort, whereby its operations may be more widely extended, and its pecuniary resources greatly enlarged.

State of the Funds.

Receipts, 892*£.* 8*s.* 3*d.*—Payments, 9447*l.* 19*s.* 8*d.*

Statement.

Number of grants, 121.

CHINESE EVANGELIZATION SOCIETY.

FIFTH ANNIVERSARY.

Meeting.

Thursday, April 26, at vi; at 15 Bedford Row; Capt. Fishbourne, R.N., in the Chair: Col. 13l. 18s. 3d.

Speakers.

Lieut. Col. Rowlandson — Richard Ball, Esq.

Topics.

The evils of the traffic in opium—the state of Protestant Missions in China.

State of the Funds.

Receipts, including balance from last year, 2106*l.* 4*s.* 10½*d.* — Payments, 2078*l.* 1*s.* 2*d.*

**CHURCH-OF-ENGLAND SUNDAY-SCHOOL
INSTITUTE.**

ANNIVERSARY.

Sermon.

Thursday, April 19, at vii; at St. Dunstan's, Fleet Street; by the Rev. J. B. Owen.

Meeting.

Thursday, April 26, at vii; in Exeter Hall; Marquis of Blandford in the Chair.

Speakers.

Rev. W. B. Mackenzie—Rev. Canon Champneys—and Rev. O'Connell Hussey.

**IRISH CHURCH MISSIONS TO ROMAN
CATHOLICS.**

SIXTH ANNIVERSARY.

Sermons.

Sunday, May 20, two Sermons were preached by the Rev. Robert Bickersteth, at St. Giles'-in-the-Fields; and a Sermon at All Saints', Gordon Square, on the 28th of May, by the Bishop of London.

Meeting.

Friday, April 27, at i p.m.; at the Hanover-Square Rooms; Lord Calthorpe in the Chair: Col. 42l. 19s. 1d.

Movers and Seconders.

Rev. Canon Bickersteth; and the Bishop of Cashel—Rev. J. C. Miller; and Rev. Edward Ellis: supported by the Bishop of Melbourne—Bishop of Kilmore; and Rev. T. R. Birks: supported by P. F. O'Malley.

Resolutions.

—That this Meeting thankfully acknowledges the goodness of God, not only in putting it into the hearts of His people to supply an increase of funds for carrying on the operations of the Society during the past year, but for the evidence afforded of His continued blessing on the various instrumentalities the Society has so successfully used for the spread of Divine Truth among the Romanists in Ireland, in contrast with Papal Superstition and error.

—That this Meeting urges upon the Christian Public the necessity of continued and self-denying efforts in the supply of pecuniary means at this period of general pressure and distress; and they would specially enjoin the importance of obtaining annual subscriptions to enable the Society to maintain its present advanced position in the Missionary Field in Ireland, and, if possible, to extend its operations to meet the existing and growing spirit of inquiry among the Romanists there; and

they would impress upon their friends the duty of making this cause the subject of special and frequent prayer at the throne of grace.

State of the Funds.

Receipts, 39,480l. 2s. — Payments, 36,463l. 15s. 11d.

Statement.

Ordained Missionaries, 54: Lay Agents and Scripture Readers, 271: School Teachers, 144. Beside these there are 399 Irish and English Teachers.

**BRITISH SOCIETY FOR THE PROPAGATION
OF THE GOSPEL AMONG THE JEWS.**

TWELFTH ANNIVERSARY.

Sermon.

Tuesday, April 17, at vii; at Bloomsbury Chapel; by the Rev. C. M. Birrell, from Lamentations i. 12: Col. 9l. 4s. 7d.

Meeting.

Friday, April 27, at vi; in Exeter Hall; the Rev. R. H. Herschell in the Chair: Col. 16l. 5s. 4d.

Movers and Seconders.

Rev. R. H. Herschell; and Rev. Luke Wiseman: supported by Captain Layard—Rev. Dr. Archer; and Rev. Dr. Hewlet—Rev. W. H. Rule; and Rev. Abraham Herschell.

Resolutions.

—That this Meeting expresses devout gratitude to the God of our mercies for His favour shewn to this Institution; and that every effort be made to induce the exercise of earnest and believing intercessions for the ancient people of God by Christians of every denomination.

—That, deeply regretting the necessity laid upon the Committee to reduce the agency of the Society at a time when the experience of the past, the urgency of the present, and the prospects of the future, in respect of Israel, claim the most vigorous exertion, we resolve, in dependence on Divine Guidance and assistance, to use our influence, and endeavour to restore and extend the efficiency of the Institution, and by every means to promote its usefulness among our brethren of the house of Israel at home and abroad.

State of the Funds.

Receipts, 4061l. 0s. 6d.—Payments, 4783l. 14s. 6d. Due to the Treasurer, 722l. 14s.

CHURCH-OF-ENGLAND YOUNG MEN'S
SOCIETY.

Sermon.

Sunday, May 6, at vi½ P.M.; at St. Bride's, Fleet Street; by the Rev. J. C. Miller: from 2 Kings x. 16: Col. 13l. 1s. 4d.

Meeting.

Friday, April 27, at vii P.M.; at St. Martin's Hall; Earl of Harrowby in the Chair: Col. 25l. 10s. 6d.

Movers and Seconders.

John M'Gregor, Esq.; and Mr. M'Cormick—Rev. J. M'Connell Hussey; and Mr. Edward Hough—Rev. George Greg; and Mr. Snape.

Resolutions.

—That every consideration now combines to make it the solemn duty of each member of this Society, and of every young man who knows and loves the Gospel of Christ, to become himself an active Missionary at home or abroad.

—That the increasing number and attraction of places of sinful amusement or resort, specially intended to allure young men in the metropolis and large towns of the kingdom, call for an extension of the Society's agency, and larger contributions to its funds from the Christian Public.

State of the Funds.

Receipts, 541l. The sum of 200l. has been distributed among the Church Missionary, Church Pastoral-Aid, Colonial Missionary and London Jews' Societies.

WESLEYAN MISSIONARY SOCIETY.
ANNIVERSARY.

Sermons.

Tuesday, April 24, at vii P.M.; at China-Terrace Chapel; by the Rev. David Hay: Col. 17l. 3s. 2d.—*Wednesday, April 25,* at vii P.M.; at City-Road Chapel; by the Rev. Daniel West; from Ezek. xxxvii. 1—10: Col. 15l.—*Thursday, April 26,* at xi; at the Centenary Hall; by the Rev. John Farrar: Col. 30l. 4s. 9d.—*Friday, April 27,* at xi; at Great Queen-Street Chapel; by the Rev. Dr. Harris: Col. 54l.

Meeting.

Monday, April 30, at xi; in Exeter Hall; Sir Andrew Oliphant, C.B., in the Chair: Col. 113l. 11s. 8d.

Movers and Seconders.

Rev. John Farrar; and Charles

Cowan, Esq., M.P.: supported by Rev. Gervase Smith—Lawrence Oliphant, Esq.; and Rev. W. Chalmers—supported by Rev. W. Gill—Rev. Dr. Spencer; and Rev. Dr. Hannah—Rev. W. Reilly; and Rev. Benjamin Field: supported by Rev. Dr. Bunting—Rev. David Hay; and Rev. Daniel West: supported by Rev. W. Davison—Mr. M'Arthur; and Rev. Frederic J. Johnson—Rev. Thomas Jackson; and Rev. W. Arthur.

Resolutions.

—That this Meeting considers that the success which continues to attend the Wesleyan and other Evangelical and Protestant Missionary Societies calls for gratitude to Almighty God, without whose sanction and blessing the wisest arrangements and the most zealous endeavours would be altogether vain.

—That this Meeting regards with thankfulness to God, whose are the silver and the gold, the report of the receipts from the various channels of income for the past year; and indulges the hope that the Society will receive such further support from its friends at home and abroad, as will speedily free it from the difficulty arising from past obligations, and place it in a position to go forward with renewed energy in its work of Christian Benevolence.

—That this Meeting devoutly recognises the importance of connecting prayer with all the efforts which are made for the extension of the Gospel, and especially recommends that prayer be offered to Almighty God, that the war in which this and other countries are involved may be signally overruled for the advancement of the kingdom of the Prince of Peace.

—The Meeting learns with much satisfaction that arrangements are in progress for the consolidation and extension of the work of God in the lower provinces of British North America, by which the Missions hitherto carried on by the Society in those provinces will be constituted a distinct and affiliated connection; and hereby expresses its sense of the importance of such a measure, and its hope that it may be prosperously accomplished. And having further learned that the Rev. Dr. Beecham is about, at the request of the Committee, to visit those provinces, in furtherance of this object, the Meeting expresses its most cordial wishes for his preservation in health and safety during his voyages and journeys, and for his success in the undertaking.

State of the Funds.

Receipts from all sources, 111,048*l.* 14*s.* 4*d.*—The Payments have equalled the Receipts, and the Society's debt of 19,501*l.* 11*s.* 10*d.* has been reduced by 3777*l.* 12*s.* 3*d.*, so that the present debt is 15,723*l.* 19*s.* 7*d.*

HOME AND COLONIAL SCHOOL SOCIETY.
NINETEENTH ANNIVERSARY.

Meeting.

Monday, April 30, at xi; at the Society's Institution, Gray's-Inn Road: John Bridges, Esq., in the Chair: Col. 12*l.* 8*s.* 8*d.*

Movers and Secondors.

Earl of Shaftesbury; and Rev. J. B. Owen: supported by the Dean of Hereford—Bishop of Melbourne; and Rev. T. R. Birks—Lord Radstock; and Rev. W. Gill.

Resolutions.

—That this Meeting feels it right distinctly to express their opinion, that a vigorous prosecution and liberal extension of the plan upon which Government has now acted for nine years appears to them to afford the most practical and satisfactory solution of the serious difficulties which at present embarrass the question of national education.

—That in the present state of the labouring classes in the agricultural and manufacturing districts of England, and adverting particularly to the early age at which their children leave School, this Meeting feels that the establishment of Infant Schools is of the very first importance: they would therefore express their sincere thanks to the Lord President and Committee of Council on Education for the Minute which, at the earnest request of the Committee of this Institution, they have recently passed, with a view to increase the number and improve the position of Infant-School Teachers.

—That this Meeting desires respectfully to record their grateful thanks to Her Most Gracious Majesty the Queen, and to His Royal Highness Prince Albert, for their renewed donations to this Society; and at the same time to express their earnest hope that Her Majesty's subjects will follow the example thus set before them, and continue to give it the liberal pecuniary support which the present demand for trained teachers so imperatively requires.

State of the Funds.

Receipts, 6939*l.* 11*s.* 5*d.*, including a balance from last year—Payments, 6935*l.* 0*s.* 7*d.*

Statement.

During the year 172 Teachers have been under training, and have received appointments; 58 have returned for further improvement; and 171 are now under training.

NAVAL AND MILITARY BIBLE SOCIETY.

SEVENTY-FIFTH ANNIVERSARY.

Meeting.

Monday, April 30, at xii; at Willis's Rooms; Marquis of Cholmondeley in the Chair.

Movers and Secondors.

Adm. Vernon Harcourt; and Col. Marsh Hughes: supported by Rev. J. C. Connolly—Rev. G. R. Gleig; and Harwood Harwood, Esq.—Rev. Harvey Vachell; and Rev. W. Dunford—Adm. Kelly; and General M'Innes.

State of the Funds.

Receipts, 2962*l.* 19*s.* 3*d.*—Payments, 2924*l.* 12*s.* 7*d.*

Issues.

To the Army 29,988 copies, and to the Navy 11,785 copies of the Scriptures have been issued, beside 18,350 copies to Merchant Seamen.

PROTESTANT-REFORMATION SOCIETY.

TWENTY-EIGHTH ANNIVERSARY.

Sermon.

Wednesday, May 2, at vii P.M.; at Bedford Chapel, Bloomsbury; by the Rev. W. F. Taylor; from James v. 19, 20: Col. 2*l.* 1*s.* 7*d.*

Meeting.

Monday, April 30, at ii; at the Hanover-Square Rooms; Lord Calthorpe in the Chair. Col. 20*l.* 14*s.* 7*d.*

Movers and Secondors.

Rev. W. F. Taylor; and Rev. J. B. Owen—Rev. Canon Bickersteth; and Rev. Dr. Carr—Rev. Dr. Cumming; and Rev. W. W. Clementson.

Resolutions.

—That the crisis in the providential history of the world at which we are arrived, and the prophetic aspects of the Romish Church indicating the nearness of her doom, lay upon all true Christians the solemn obligation of increasing their exertions to bring God's people out of Babylon, prior to her downfall, and the descent of the plagues threatened on all who remain in her, or partake of her sins.

—That the information of the progress and success of the Special Mission in Scotland is reason for encouragement and gratitude to

God; and encourages this Society to make yet greater efforts to secure communion and co-operation between the sister National Churches, under whose auspices in their respective provinces the work of this Society is carried on.

State of the Funds.

Receipts, 4243*l.* 5*s.* 1*d.* Payments, 4881*l.* 19*s.* 10*d.*

Statement.

The Society has 24 Missionary Stations, and nearly 30 Agents.

CHURCH MISSIONARY SOCIETY.
FIFTY-SIXTH ANNIVERSARY.

Sermon.

Monday, April 30, at vi½ p.m.; at St. Bride's, Fleet Street, by the Rev. W. B. Mackenzie; from Acts ix. 6: Col. 185*l.* 11*s.* 3*d.*, including 100*l.* from the Archbishop of Canterbury.

Morning Meeting.

Thursday, May 1, at x; in Exeter Hall: the E 1 of Chichester in the Chair: Col. 302*l.* 14*s.* 10*d.*, including 100*l.* from Vice-Adm. Hope.

Movers and Seconders.

Bishop of Meath; and John Fryer Thomas, Esq.—the Dean of Carlisle; and Rev. Francis Close—Archd. Hunter; and Rev. E. H. Bickersteth: supported by M'Leod Wylie, Esq.—Bishop of Melbourne; and Rev. J. C. Miller.

Resolutions.

—That the political aspect of the world, especially in respect of the war into which the allied powers have been forced for the maintenance of a righteous cause, as well as in respect of the civil war raging, in the far East, throughout the vast empire of China, calls upon the Church of Christ to work "while it is day," to seize opportunities as they arise, and to mingle amidst the convulsive elements of human affairs the knowledge and grace of the Saviour, for the establishment of His kingdom "in whose days the righteous shall flourish, and abundance of peace so long as the moon endureth."

—That the great impulse given by the late Government measures to education in India encourages the Society to strengthen and enlarge its educational institutions, with the special view of raising up a Native Ministry, and elevating the social condition of its native converts.

—That while this Meeting acknowledges, with gratitude to God, that, through the exertions of their friends during a year of great pecuniary pressure, a large amount of

benefactions has been raised, and that the contributions from Associations have suffered no serious diminution; yet, viewing the providential calls upon the Society, and its present financial position, they pledge themselves to renewed exertions for increasing the funds, under a sense of the paramount duty of bending their endeavours to raise the finances to the measure of its work, rather than to contract that work to the measure of its finances.

Evening Meeting.

Same day, at vi p.m., in Exeter Hall; the Marquis of Cholmondeley in the Chair: Col. 20*l.* 8*s.* 1*d.*

Movers and Seconders.

Lieut.-Col. Rowlandson; and Rev. R. Burrows: supported by Rev. Dr. Marsh—Rev. J. W. Weeks, now Bishop of Sierra Leone; and Rev. Samuel Hasell.

Resolutions.

—That this Meeting acknowledges, with unfeigned thankfulness to Almighty God, the marked progress which Missionary work has made during the last forty years, as evidenced in the establishment of Native Churches in various parts of the heathen world, and looks with fervent prayer and earnest hope to such a development of their resources as will place them in the high position of Missionary Churches, thus reinforcing us in the field of operation, and extending the preaching of the Gospel on a scale of increasing magnitude to the heathen world.

—That this Meeting rejoices with a holy joy in the remarkable state of preparedness in many idolatrous nations, and especially in India, China, and Western Africa, for the reception of revealed truth: and being alive to the conviction that the Gospel Standard cannot be planted without a struggle, they recognise the duty to respond manfully, under God's assistance, to the call thus made on British Christians to come over, and help them.

State of the Funds.

Receipts of the Year.

GENERAL FUND.

Contributions through Associations	£	s.	d.
.....	85,748	6	7
Paid direct to the Parent Society—			
Benefactions	8616	12	11
Annual Subscriptions	2172	15	6
Collections	328	3	9
Congregational Collections	485	10	2
Foreign Contributions	587	17	6
Legacies	5273	6	2
Interest on Capital Fund, &c.	1180	17	7

£104,393 10 2

SPECIAL FUNDS.		£	s.	d.
Fund for Disabled Missionaries, &c.	1922	13	2	
China-Mission Fund	.....	1026	19	5
Total	.....	£107,343	2	9

* Contributions raised and expended in the Missions.... 16,917 1 5

Payments of the Year.

GENERAL FUND.

Missions—		£	s.	d.
West Africa	679 7 0	7962	12	10
Yoruba	31 14 10	2586	14	11
East Africa	..	710	18	7
Greece	.....	330	15	0
Asia-Minor	6 7 9	605	14	1
Palestine	11 0 0	1671	13	1
Egypt	.....	757	8	3
Bombay	709 0 6	5230	2	3
Calcutta	12694 8 3	19341	4	4
Madras	1960 15 9	21888	18	4
Ceylon	354 13 6	7709	9	2
New-Zealand	3 14 6	12440	0	9
British-Guiana	..	322	19	6
N.-W.-America	465 19 4	5856	2	7
	* £16,917 1 5			

Students—

Institution:

Salaries, Maintenance, and all Educational Expenses (average number of Students, 27)..... 4172 5 3

General Expenses:

Travelling, Board and Lodging, and Education, of Students in the Basle Institution.... 1216 14 6

Publications—

C. M. Juvenile Instructor: loss on 877,000 printed in the year... 90 3 7

C. M. Gleaner: loss on the 139,250 printed in the year..... 153 5 1

Annual Report... 972 0 10

Abstract & Sermon, 115 4 0

C. M. Record... 705 18 7

C. M. Qrly. Paper, 304 15 3

Welsh Gleaner... 107 0 9

Rev. S. W. Koelle's

African translations..... 516 4 0

Miscellaneous.... 89 16 0

Missionary Register 69 6 0

Editorial Secretary's

Salary, one year, 300 0 0

3423 14 1

Deduct Profit on C.M.

Intelligencer..... 16 14 7

3406 19 6

Associations: Salaries of Associations, Secretaries, Travelling of Deputations, &c.	5278	10	6
Salaries of Secretaries, Accountant, Book-keeper, Clerks, and Collector's Ponnage.....	2271	5	11
House, Office, and Warehouse: Rent; Taxes; Repairs and Furniture; Warehouseman and Porter; Stationery, &c..	1122	6	0
Postage.....	211	17	5
Incidental Expenses.....	652	7	3
	105,747	0	0

SPECIAL FUNDS.

Allowances to Disabled Missionaries, Widows, and Maintenance and Education of Children.....	5906	14	0
China-Mission Fund.....	4602	16	8
Total.....	£116,256	10	7

* Contributions raised and expended in Missions, as above, 16,917 1 5

BRITISH AND FOREIGN BIBLE SOCIETY.
FIFTY-FIRST ANNIVERSARY.

Meeting.

Wednesday, May 2, at xi; in Exeter Hall; Earl of Shaftesbury in the Chair: Col. 99l. 8s. 6d.

Movers and Seconders.

Bishop of Meath; and Viscount Ebrington, M.P.: supported by M'Leod Wylie, Esq. and Bishop of Melbourne—Hon. and Rev. J. T. Pelham; and Rev. Norman M'Leod—Rev. John Farrar; and Rev. S. B. Bergne—Rev. J. C. Harrison; and Rev. W. Gill—T. Farmer, Esq., and Rev. J. H. Gurney.

Resolution.

—That this Meeting desires to rejoice in the multiplied proofs of prosperity and extended labour which have marked the operations of the British and Foreign Bible Society during the past year; and it cannot observe the highly satisfactory state of the finances—the number of copies issued, so far surpassing that of any previous period—the increased desire evinced in many parts of the world for the Holy Scriptures, and the enlarged facilities for their diffusion—without expressing its devout thankfulness to God, and its sense of dependence on His favour and help in the prosecution of the great work of the Society; while at the same time it would give utterance to the hope that the calamitous events now occurring in the world may speedily pass away, and be overruled by Divine Providence for opening to the free circulation of the Scriptures countries which have been wholly or partially closed against their admission.

State of the Funds.

Receipts, 124,478*l.* 9*s.* 6*d.*; of which 59,600*l.* 2*s.* 3*d.* was received for Bibles and Testaments—Payments, 149,040*l.* 13*s.* 9*d.* Liabilities, 96,627*l.* 19*s.* 3*d.*

Issues.

Issues in the year, 1,018,882 copies at home, and 431,994 copies from Depositories abroad: Total, 1,450,876 copies. From the commencement, 29,389,507.

COLONIAL CHURCH AND SCHOOL SOCIETY.
ANNIVERSARY.

Sermon.

Sunday, May 13, at xi; at Trinity Church, Little Queen Street; by the Bishop of Meath; from Matt. ix. 37, 38: Col. 12*l.* 14*s.* 1*d.*

Meeting.

Wednesday, May 2, at vi½ p.m.; at Freemasons' Hall; Marquis Cholmondeley in the Chair: Col. 29*l.* 0*s.* 5*d.*

Movers and Seconders.

Bishop of Meath; and Rev. C. F. Childe—A. H. Campbell, Esq.; and Bishop of Melbourne—Rev. J. C. Ryle; and Ven. Archd. Hunter: supported by Rev. Dr. Hellmuth.

Resolutions.

—That this Meeting acknowledges with thankfulness to Almighty God the prospect of extended usefulness presented by new openings in the Dioceses of Quebec, Toronto, Sydney, and Mauritius; and would urge on the friends of Evangelical Church Missions the need of enlarged support, and of increased liberality to sustain the progressive efforts of the Society under the peculiar pressure of the times.

—That this Meeting recognises the primary duty and main province of the Society to supply the public means of grace and of Christian Education to British Emigrants and Settlers throughout the colonial empire; and at the same time rejoices that the Society should likewise aid in providing faithful Chaplains for our sick and wounded soldiers in the East; and should continue its labours for the spiritual welfare of British Sailors in foreign ports, of British Travellers on the Continent, of our Roman-Catholic fellow subjects abroad, and of Fugitive Slaves in Canada.

Statement.

The Society employs 38 Clergymen; 98 Catechists and Schoolmasters; and 36 Female Teachers.

June, 1855.

LONDON CITY MISSION.
TWENTIETH ANNIVERSARY.

Meeting.

Thursday, May 3, at xi; in Exeter Hall; J. P. Plumptre, Esq., in the Chair: Col. 114*l.* 5*s.* 5*d.*

Movers and Seconders.

Rev. J. C. Miller; and Rev. Newman Hall—Rev. J. B. Owen; and Rev. John H. James—Rev. George J. Collinson; and Rev. B. W. Noel—Rev. G. Fiske, of Lyons; and J. G. Sheppard, Esq.

Resolution.

—That this Meeting, encouraged by the progress and success of the London City Mission during the past twenty years of its history, desires to recognise the importance of aiding its future course by increased exertions to cultivate the very extensive field of Missionary Enterprise in this immense metropolis yet unreached by its previous efforts.

State of the Funds.

Receipts, 30,706*l.* 18*s.* 6*d.*

Statement.

Number of Missionaries, 328; of visits paid by them, 152,950.

PRAYER-BOOK AND HOMILY SOCIETY.

FORTY-THIRD ANNIVERSARY.

Sermon.

Wednesday, May 2, at vii p.m.; at Eaton-Square Chapel; by the Rev. J. C. Miller; from Heb. ix. 1: Col. 15*l.* 2*s.* 2*d.*

Meeting.

Thursday, May 3, at ii; at Willis's Rooms; Marquis of Cholmondeley in the Chair.

Movers and Seconders.

Bishop of Melbourne; and Rev. W. T. Marsh: supported by Rev. Dr. Hellmuth—Rev. C. F. Childe; and Rev. R. Jeffers—Rev. W. Mungeam; and Rev. W. Vincent—Archd. Hunter; and Rev. E. Stallybrass.

Resolutions.

—That this Meeting desires to record its thankfulness to Almighty God, by whose providence the funds have been sustained during a period of unusual difficulty; and that it cordially approves of the attempt to form a "Working Capital Fund," by means of which it trusts that the Society, by God's blessing, may be preserved from again falling into pecuniary embarrassments.

—That the increase of the Society's labours among emigrants and seamen during the past year is a cause for much thankfulness; and

2 L

that this Meeting, greatly deploring the insufficiency of the Special Fund devoted to this object, would earnestly pray that the means of continuing these important and interesting labours may speedily be supplied.

—That this Meeting, strongly impressed with the importance of translations of the Book of Common Prayer as an aid to Missionary Operations, hears with deep interest of the progress which has been made in translating and printing it in the Irish, French, Russian, Finnish, Modern Greek, Armenian, Turkish, Chinese, and other languages.

State of the Funds

Receipts, 2655*l.* 6*s.* 2*d.* — Payments, 2665*l.* 17*s.* 4*d.*

Statement.

There have been issued during the year 19,419 Prayer Books, 17,657 Arranged Services, Books of Homilies, &c.; and 26,399 single Homilies and other Tracts.

SUNDAY-SCHOOL UNION. ANNIVERSARY.

Sermon.

Monday, May 2, at vii P.M.; at St. George's, Southwark; by the Rev. Wm. Cadman, from John ix. 4.

Meeting.

Thursday, May 3, at vi P.M.; in Exeter Hall; Frank Crossley, Esq., M.P., in the Chair.

Speakers.

Rev. S. Martin—Rev. J. C. Miller—E. Ball, Esq. M.P.—Rev. C. Vince—N. T. Langridge, Esq.; and Mr. Watson.

Topics.

The lives of faithful men, an example to the young.

The religious education of the young the best safeguard of society.

The Sunday School a necessary companion of the Day School.

The Christian Sabbath a blessing physically, morally, and spiritually.

The Teacher's Influence in the Homes of the Scholars.

State of the Funds.

Receipts for the Benevolent Fund, 357*l.* 11*s.* 1*d.* The Payments for grants exceed this sum and the profit of the Society's Trading Operations by the sum of 50*l.*

JEWS' SOCIETY.

FORTY-SEVENTH ANNIVERSARY.

Sermon.

Thursday, May 3, at xi; at Trinity

Church, Little Queen Street; by the Rev. W. Cadman; from Acts iii. 19—21: Col. 14*l.* 10*s.* 9*d.*—*Same Day,* at vi½; at Episcopal Jews' Chapel; by the Rev. W. R. Fremantle, from Matt. xxvii. 51: Col. 5*l.* 2*s.* 8*d.*

Meeting.

Friday, May 4, at xi; in Exeter Hall; Earl of Shaftesbury in the Chair: Col. 119*l.* 2*s.* 9*d.*

Movers and Seconders.

Bishop of Melbourne; and Rev. Canon Bickersteth: supported by the Bishop of Meath—Rev. Dr. McCaul; and Rev. F. C. Ewald—Rev. J. W. Reeve; and Rev. W. R. Fremantle.

Resolutions.

—That this Meeting would express its fervent thanks to Almighty God for the success vouchsafed during the past year; and that while they rejoice to hear that a favourable impression toward Christianity is evidently extending in the Jewish Mind throughout the sphere of the Society's labours, they would earnestly pray for the effectual outpouring upon the Jewish People of the Holy Spirit, by whose grace alone the many inquirers into the truth of our religion can become sincere and decided converts.

—That while this Meeting deeply sympathises with the Society's Missionaries on their expulsion from the kingdom of Poland, it acknowledges with thankfulness God's great goodness in having enabled them for so many years to walk worthy of their vocation, to conciliate general respect and goodwill, to diffuse the blessings of the Gospel far and wide among Jews and Gentiles, and at their departure from that country to leave behind the first-fruits and promise of a rich and blessed harvest yet to come.

State of the Funds.

Receipts, from all sources, 28,780*l.* 13*s.* 3*d.*, of which 2792*l.* 11*s.* 1*d.* is for special purposes.—Payments, 28,974*l.* 4*s.* 5*d.*

RELIGIOUS-TRACT SOCIETY.

FIFTY-SIXTH ANNIVERSARY.

Meeting.

Friday, May 4, at vi P.M.; in Exeter Hall; Earl of Shaftesbury in the Chair: Col. 40*l.* 6*s.* 7*d.*

Movers and Seconders.

Rev. Newman Hall; and Hon. Arthur Kennard, M.P.: supported by Rev. W. Gill—Rev. Dr. Baylee; and Thomas Baines, Esq., M.P.—Rev. F. Monod; and

Rev. J. B. Owen—Frederic Sandoz, Esq ;
and Rev. W. W. Robinson.

Resolutions.

—That this Meeting contemplates with unfeigned thankfulness the blessing with which it has pleased God to follow the various operations of the Religious-Tract Society; and regards with peculiar interest those new openings for extended usefulness which have been presented to it in China, India, and other parts of the world; and the large grants of its publications which have recently been made to the army and navy engaged in foreign service.

—That this Meeting recognises the hand of God in the momentous events which are now taking place in the world; and that it cannot but regard them as loudly calling on Christians to far more extensive efforts for the diffusion of "the truth as it is in Jesus;" to more self-denying liberality in the prosecution of their great work; to habitual watchfulness over the motives which influence their labours and their gifts; and to such entire dependence upon the Holy Spirit as shall lead to continual and fervent prayer for His promised help.

State of the Funds.

Receipts of the Year.	£	s.	d.
Coll. at 55th Annual Meeting...	51	1	9
Contributions from Auxiliaries ..	1984	5	0
Donations and Life Subscriptions,	2085	5	2
Annual Subscriptions	3568	18	11
Congregational Collections.....	115	0	5
Collecting Books	117	7	4
Ground Rents	46	12	5
Special Fund for China	253	2	11
Special Fund for Emigrants ...	79	15	6
Jubilee Fund	31	0	9
Legacies	6098	10	8
Donations for Stereotyping "Sun- day at Home"	262	1	6
Sale of Publications	59451	7	8
Total.....	£74,144	10	0

Payments of the Year.

Money Grants	1299	4	10
Special Fund for China.....	589	17	4
Jubilee Fund	723	11	7
Cost of Publications.....	59166	5	4
Sundry disbursements	8611	1	9
Total.....	£70,390	0	10

RAGGED-SCHOOL UNION.
ELEVENTH ANNIVERSARY.

Meeting.

Monday, May 7, at vi P.M.; in Exeter Hall; Earl of Shaftesbury in the Chair: Col. 80l.

Movers and Seconders.

Viscount Ebrington; and Rev. J. M. Hussey: supported by the Dean of Carlisle—Rev. H. S. Brown; and Rev. — Horton: supported by Rev. W. Curling—Joseph Payne, Esq.; and Rev. — Hall—Rev. Mr. Wilkinson; and Rev. Mr. Frost.

Resolutions.

—That this Meeting receives the gratifying intelligence contained in the Report with thankfulness to Almighty God, who has so signally blessed the efforts put forth to ameliorate the condition of the neglected and destitute children of the metropolis.

—That this Meeting deeply sympathises with the condition in which so many thousands of poor children have been found in London, and rejoices in the fact that so much has been done to remedy the evils under which they have been suffering: and while it believes the plans carried out under the auspices of the Ragged-School Union are peculiarly adapted to meet the necessities of the case, it is of opinion there is still a greater necessity for a large extension of those efforts, in order to overtake the evils for which Ragged Schools have been established. And in expressing these sentiments it recognises the importance of united fervent prayer that God may give the outpouring of His Holy Spirit that the Gospel of Jesus Christ may be disseminated and its blessings dispensed among the masses of the poor.

—That this Meeting recognises, with pleasure and gratitude, the increased support given to the numerous Institutions referred to in the Report, and their various operations; and it would also express its thankfulness to the office-bearers and teachers of the various local Schools, for the valuable aid rendered by their devoted and self-denying labours during the past year.

State of the Funds.

Receipts, 4585l.—Payments, 4232l. In 110 schools 17,826l. had been received, and 19,124l. expended.

Statement.

In 300 Schools there are 17,600 Scholars. The three brigades of Shoe-blacks have earned 1443l. 7s.

CHURCH PASTORAL-AID SOCIETY.
TWENTIETH ANNIVERSARY.

Sermon.

Monday, May 7, at vi½ P.M.; at St. Dunstan's, Fleet Street, by the Rev. J. C. Miller; from Mark xii. 37: Col. 20l. 15s.

Meeting.

Tuesday, May 8, at xi; in Exeter Hall; Earl of Shaftesbury in the Chair: Col. 68l. 10s. 8d.

Movers and Seconders.

Bishop of Winchester; and Marquis of Blandford: supported by Bishop of Melbourne—Rev. J. C. Miller; and Rev. Canon Champneys—Rev. Mr. Magee; and Rev. Mr. Barry—Rev. Mr. Wilkinson; and Rev. Mr. Jebb.

Resolutions.

—That this Meeting, while thankful to learn the extent to which the Church Pastoral-Aid Society has been instrumental in promoting the temporal and eternal well-being of multitudes in our country, deeply deplores the vast and affecting spiritual destitution existing in the metropolis, and in the densely peopled and agricultural districts of our land: they cannot, therefore, hear without deep concern that the Committee are unable to respond to the numerous and pressing applications for aid.

—That this Meeting, impressed with the conviction that the extension of the means of grace and pastoral visitation is now, more than ever, required to meet the spiritual exigencies of the country, feels that the present crisis is one which imposes solemn obligations on all who desire the well-being of England, to testify by liberal and enlarged support their sense of the exceeding value and importance of this Society, which, by developing the parochial system, is peculiarly adapted to meet the necessities of the times and of the population.

State of the Funds.

	£	s.	d.
Receipts of the Year.			
Annual Subscriptions received at the Office of the Society.	2415	14	0
Donations and Collections by Individuals.....	6208	13	7
Collections after Sermons and Meetings.....	1174	16	1
Railway Chaplains' Fund....	13	17	10
Legacies.....	2167	15	4
Annual Subscriptions, Donations, and Collections through Auxiliaries.....	24856	16	6
A Year's Long Annuities	1108	9	4
Interest on Exchequer Bills and on the balance in the banker's hands.....	227	4	4
Total.....	£38,173	7	0

Payments of the Year.

On account of Grants for Curates.....	25846	2	9
Lay-Assistants.....	7025	2	4

Fitting Rooms to be used for Divine Worship.....	25	0	0
Publications, Printing, &c., less for Publications sold.....	923	12	0
Salaries and Wages.....	2740	10	0
Deputation, &c., Expenses....	746	12	3
Advertisements, Newspapers, &c.	123	15	11
Office Rent, Coals, Candles, Stationery, and Sundries....	241	17	6
Postage and Carriage of Parcels	172	0	2
Collector's Poundage.....	49	15	0
Office Furniture.....	14	10	1
Balance overpaid on Becher Fund.....	47	14	0
Total.....	£37,956	12	0

BECHER FUND.

Balance on the 1st of April, 1855,	2994	10	1
Received Interest on Consols...	92	11	7
	3087	1	8
Paid Stipends of Curates and Lay-Assistants.....	140	5	7
Balance due to the Fund...	£2946	16	1

Statement.

The present grants are:—Additional Curates for populous parishes, 318; Chaplains for boatmen and mariners, 4; Incumbents, or Ministers, whose incomes are furnished, either in whole or in part, by the Society, 19; Lay-Assistants for parishes, 143; Lay-Assistants for railway labourers or mariners, 2. Total Clergymen, 341; total Lay-Assistants, 145: Total, 486.

The aid of the Society is now afforded to 376 Incumbents, in charge of an aggregate population which gives 7400 souls to each. The average income of these Incumbents is only 225*l.* per annum, and 201 of them are without parsonage houses.

Through the instrumentality of the Society, 626 additional public services on the Lord's Day, 302 on the week-day, 459 school-room and cottage lectures, and 414 Bible-classes have been instituted, and are now in operation.

*BRITISH AND FOREIGN SCHOOL SOCIETY.**FIFTIETH ANNIVERSARY.**Meeting.*

Tuesday, May 8, at xii: at the Borough-Road School; Duke of Argyle in the Chair: no Collection.

Movers and Seconders.

Rev. W. Cadman; and Rev. W. Arthur

—Rev. J. Alder; and Rev. W. Gill—Dean of Hereford; and Robert Slaney, Esq.—Samuel Gurney, Esq.; and John Corderoy, Esq.

Resolution.

—That this Meeting, deeply impressed with the conviction that the amount of popular ignorance still prevailing in this country is lamentably great, would earnestly entreat the friends of education to renew and extend their efforts for the Scriptural Instruction of the people.

State of the Funds.

Receipts, 17,358*l.* 16*s.* 5*d.* — Payments, 15,691*l.* 19*s.* 1*d.*

UNITED BRETHREN.

ANNIVERSARY SERMON.

Tuesday, May 8, at vii p.m.; at St. John's, Bedford Row, by the Rev. W. Cadman.

LONDON MISSIONARY SOCIETY.

SIXTY-FIRST ANNIVERSARY.

Sermons.

*Monday, May 7, at vii p.m.; at the Weigh House Chapel, by the Rev. J. B. Brown, from Matt. iv. 8, 9; John xviii. 36; Revelation xi. 15. Col. 13*l.* 13*s.* 3*d.* — *Wednesday, May 9, at xi; at Surrey Chapel, by the Rev. Dr. Raffles, from Matt. xxiv. 14. Col. 12*l.* 13*s.* 11*d.* — *Same Day, at vi p.m.; at Tabernacle, by the Rev. Dr. Macfarlane, from Revelation v. 12: Col. 533*l.* 13*s.* 9*d.****

Morning Meeting.

*Thursday, May 10, at x; in Exeter Hall; Earl of Shaftesbury in the Chair. Col. 415*l.* 10*s.* 8*d.**

Movers and Seconders.

Rev. R. Allon; and W. E. Baxter, Esq., M.P.: supported by Macleod Wylie, Esq.—Rev. W. Landells; and Rev. Wm. Arthur—Rev. Wm. Clarkson; and Rev. Dr. Macfarlane—Thomas Barnes, Esq., M.P.; and Francis Crosley, Esq., M.P.

Resolutions.

—That this Meeting records its humble and adoring sense of the Divine Mercy, which has crowned the varied labours of our Missionaries with abundant success; and in prayerful dependence upon God for the fulfilment of His Word, and the outpouring of His Spirit, this Meeting hereby renews its pledge of devotion to the interests of the Society, and the cause of Christian Missions.

—That while the Meeting is gratified to

learn that the ordinary income of the Society has been sustained by the liberality of its friends during the past year—a year of great commercial depression—it is, nevertheless, painfully affected to know that its entire resources have, for several successive years, proved inadequate to its expenditure, and that during the last two years a debt has accumulated to the amount of 13,000*l.*; the Meeting hereby assures the Directors of its willingness zealously to co-operate with them for the removal of this burden, and earnestly hopes that the system of District Agency which they are about to commence may, by promoting the organization of Missionary Associations, permanently augment the Society's annual resources, and thus enable the Directors, not only to maintain, but greatly extend its Missionary Labours.

Evening Meeting.

*Same Day, at vi; at Finsbury Chapel; Sir James Anderson, M.P., in the Chair: Col. 171*l.* 0*s.* 10*d.**

Movers and Seconders.

Rev. Dr. Archer; and Rev. J. Sugden—Rev. R. Dale; and Rev. J. T. Brighton—Rev. J. Macfarlane; and Rev. W. G. Barrett—J. Haycroft, Esq.; and Rev. Dr. Fletcher.

Resolutions.

That this Meeting is gratified to learn from the Report of the past year, that the devoted Missionaries of the Society, in addition to the faithful discharge of their great primary duty of preaching the Gospel to the heathen, are laboriously prosecuting other important branches of Missionary Labour, more particularly in the Christian Education of the young, the translation of the Holy Scriptures, and the preparation of a native ministry.

—That this Meeting greatly rejoices at the evidence of benevolence, zeal, and liberality in the Mission Churches, and in their progressive advancement in the principles of Christian Obligation and self-support.

—That this Meeting, representing more particularly the juvenile members of the Society, hereby renews its expression of ardent attachment to the cause of Missions, and pledges itself, in dependence on God's blessing, to augmented exertions for the needful increase of its annual income.

State of the Funds.

Receipts, 59,665*l.* 10*s.* 5*d.* — Payments, 64,678*l.* 13*s.* 9*d.*, leaving a debt of 12,912*l.* 17*s.* 5*d.*, the deficiency of the year being 5408*l.* 3*s.* 5*d.*

SAILORS HOME AND ASYLUM.

Thursday, May 10, at 1½; at the Asylum, Well Street; Vice-Adm. Bowles, c. b., in the Chair.

Movers and Seconders.

Rear-Adm. Earl Waldegrave; and Lord Henry Cholmondeley, M.P.—Rear-Adm. Harcourt; and Hon. Capt. F. Maude, R.N.—Montague Gore, Esq.; and Capt. R. F. Gambier, R.N.—Col. Hughes; and Capt. W. E. Farrer, H.C.S.

Resolutions.

—That this Meeting desires to express its gratitude to Almighty God for the blessings which He has vouchsafed to these Institutions during the past year, and prays for a continuance of His favour and protection.

—That this Meeting gratefully acknowledges the kind support and assistance rendered to these Institutions by their friends in all parts of the country; and they would particularly tender their thanks to those ladies who have with so much kindness and liberality forwarded useful articles of clothing for the use of the inmates of the Destitute Sailors' Asylum.

State of the Funds.

Receipts, 8565*l.* 12*s.* — Payments, 8017*l.* 3*s.* 8*d.*

Statement.

The first twelvemonth after the Home was opened, the number of seamen admitted was only 528; in the last year the number was 6869, of whom 1721 had been boarded in the Home before. The total number of inmates, from the opening of the Institution down to the present time, is 73,715.

The money transactions last year between the Committee and the lodgers amounted to 77,845*l.*, of which sum 33,934*l.* was remitted to their wives and families, 1281*l.* invested in the savings' bank, and 42,630*l.* drawn on their own account.

OPERATIVE JEWISH CONVERTS' INSTITUTION.

TWENTIETH ANNIVERSARY.

Sermon.

Thursday, May 10, at vi½ P.M.; at the Episcopal Jews' Chapel, Bethnal Green, by Archd. Wigram, from Isaiah xlv. 8; Col. 12*l.* 5*s.*

Meeting.

Friday, May 11, at vi½ P.M.; at Freemasons' Hall; Earl Morton in the Chair: Col. 8*l.* 5*s.* 2*d.*

Movers and Seconders.

Hon. Wm. Ashley, and Rev. F. C. Ewald—Rev. C. J. Goodhart, and Rev. John Scott: supported by Rev. W.

Cadman—Rev. A. M'Caul, D.D.; and Rev. W. Ayerst—Joseph Payne, Esq.; and Rev. J. W. Reynolds—Rev. John Bullen; and Rev. J. B. M'Caul.

Resolutions.

—That this Meeting desires to recognise the Divine Blessing in the operations of this Society during a period of twenty-four years; and while heartily concurring in the determination of the Committee not to allow its disbursements permanently to exceed its income, they equally approve of their hesitation to reduce its expenditure by diminishing the number of inmates; earnestly believing that He, whose is the silver and the gold, will ere long reward their prayerful exertions, by raising up friends who will supply means adequate to meet the growing requirements of the Institution.

—That the many evidences of the increasing usefulness of the Operative Jewish Converts' Institution, are viewed by this Meeting, not only as motives to greater exertion, but as circumstances which should excite their gratitude to the God of Israel, and stimulate Christians to more fervent prayers for the promised outpouring of His Holy Spirit on His ancient people.

State of the Funds.

Receipts, 1425*l.* 4*s.* 6*d.*—Payments, 1511*l.* 3*s.* 7*d.*

BRITISH AND FOREIGN SAILORS' SOCIETY.
ANNIVERSARY.

Sermon.

Tuesday, May 8, at vi½ P.M.; at Albion Chapel, Moorfields; by the Rev. Dr. Hamilton; from Acts xxvii. 9: Col. 14*l.* 7*s.* 3*d.*

Meeting.

Tuesday, May 15, at x A.M., after a breakfast at the London Tavern; Earl Ducie in the Chair: Col. 74*l.* 12*s.* 9*d.*

Movers and Seconders.

Rev. Dr. Archer; and Rev. G. Smith: supported by W. Janson, Esq.—Rev. C. B. Gribble; and Rev. S. Thodey: supported by John Rogers, Esq.—Rev. J. Burnet; and Rev. Dr. Hewlett: supported by Rev. M. J. Mayers—Rev. S. Fletcher; and Captain J. Norris, R.N.

Resolutions.

—That the privations and perils of the sailor's life, the national importance of the sailor's toils, and the extended influence of the sailor's character, together form an irresistible argument in favour of the objects and operations of the British and Foreign Sailors' Society.

—That this Meeting, conceiving it to be of

the utmost importance to elevate the taste and cultivate the intellect of the sailor, as well as to instruct him in the truths of the Gospel, heartily rejoices in the progress made toward the erection of the Sailors' Institute, and resolves to extend to that undertaking its warmest sympathy and most cordial support.

CHURCH MISSIONARY SOCIETY.

THE following are extracts from the Report read at the Meeting on Tuesday, May 1.

The Committee present their Annual Report, on this occasion, under very different circumstances from those which have characterized the Anniversaries of this Society since its year of Jubilee. Hitherto, your Committee has been able to report both an advancing income and a surplus income; and they have made their appeal for men. On the present occasion, your Committee have to report a large increase of men, but a deficient income—a debt, instead of a balance in hand; and an apprehension of considerable difficulty in meeting the demands of the coming year. The financial statement, given below, shews that the total Income received in the United Kingdom is 107,343*l.*, whereas the Expenditure has been 116,256*l.*; leaving an excess of expenditure over the income of 8913*l.* Thus, deducting a balance of 3292*l.*, in hand at the beginning of last year, this year commences with a debt of 5621*l.*

Income.

General Fund—Associations,	£	s.	d.
Benefactions, Legacies, &c.	104,393	10	2

Special Funds—

Disabled Mis-			
sionaries, &c.	1922	13	2
China Mission,	1026	19	5

2949 12 7

Total received in the United Kingdom..... £107,343 2 9

Expenditure.

On account of the General Expenses of the Society at home and abroad, exclusive of Special and Local Funds, but including China.....	110,349	16	8
On account of Disabled Missionaries, &c.....	5906	14	0
Gross Expenditure..	£116,256	10	8

Local Funds—Raised and expended in the Missions ... £16,917 1 5

It is a most gratifying fact, that so

State of the Funds.

Receipts, 3120*l.* 17*s.* 4*d.*—Payments, 3085*l.* 15*s.* 4*d.*—Liabilities, 333*l.* 5*s.* 3*d.* The sum of 1510*l.* has been promised or paid toward the erection of a building for reading rooms and lectures.

large a sum as 16,917*l.* should have been raised on the spot by the exertions of our friends, especially in North India, who witness the work. If this sum be added, as in former years, to the amount raised in Great Britain and Ireland, it would present a grand total of 124,260*l.*—the largest amount ever received. But as the sums raised abroad are all expended in the Missions, the debt upon the Society remains the same. This debt of 5621*l.* is a loan from the Capital Fund, which the Committee are pledged to repay: and the experience of the last year, in which the whole capital was employed in meeting the inequalities of the year, has shewn the indispensable necessity of keeping up that Fund to its full amount.

The Committee are not ashamed thus to avow before their supporters their financial embarrassment. When the Society had a large balance in hand, in 1852, it was distinctly declared, at that Anniversary, that the balance would not be hoarded, but laid out in the extension of the Missions: and the Society at large confirmed this determination. As labourers therefore presented themselves in greater numbers, they were sent into the field. In 1852, the Society had 109 stations—now it has 121. The number of clergymen was then 162—now it is 189. The establishments have been increased in proportion. So the expenditure has risen: but the income has not kept pace with it. Home expenditure has been retrenched to the utmost. The increase of expenditure is wholly abroad; and this, not in expensive buildings, or optional outlays, but in food and raiment for additional Missionaries.

General Summary of the Missions.

Stations	121
European Missionaries	160
Native and East-Indian Missionaries,	29
European Catechists and other Lay-	
men	39
European Female Teachers	11
East-Indian and Country-born	
Teachers	13
Native Teachers.....	1700
Communicants.....	17,889

(Full returns not yet received.)

Conclusion.

Having thus reviewed the work of the Society abroad, the Committee revert to the question, which its financial position has raised, How is this work to be carried on?

The strictest economy has been practised. The expense of each Mission has been restricted to the lowest amount. The heart of many a toiling Missionary has been made sad by the retrenchments already required. Many schools are to be given up. Warning has been given to some of the native teachers. Yet the estimated expenditure for the current year, after every reduction, amounts to 111,600*l.* for the support of our present number of stations and Missionaries; and when to this is added the replacement of 5621*l.* of capital borrowed, it follows that the Society needs in the present year a sum of 10,000*l.* above last year's income. It is the solemn conviction of your Committee, that retrenchment cannot be carried further without impairing the efficiency of the Missions; and that no further saving can be made without either giving up stations, or diminishing the number of labourers.

This, therefore, is the question of the day. Is the work to be contracted to the measure of our finances? Or shall the finances be raised to the measure of the work?

It is not possible to contemplate the giving up of stations. Shall we desert any native flock to be again scattered among the Heathen? Must we withdraw from the stations most recently occupied—Peshawur—Jubbulpur—Ibadan—Ijaye—Jerusalem—Sychar—Nazareth—the Nepowewin—York Fort? These are all too full of promise, and of interest. Must we sacrifice those stations which bear least fruit? How can we desert any standard which men of God before us have lived and died to erect, in the face of the enemy? Should it be told, that the Church Missionary Society had given up any station already established as a witness for Christ among the Heathen, because there were not funds enough to support it—it would strike dismay into the hearts of thousands of God's faithful servants, throughout the whole Protestant Church, and would raise a shout of triumph in the camp of the enemy. But if stations must not be relinquished, neither must they be left insufficiently manned. A feeble post in an enemy's country leads to disaster and reproach.

The Committee cannot therefore contemplate giving up either stations or labourers.

There are yet higher grounds on which the Committee would place the question. They go back to first principles. The work of Missions is the command of God. In the extension of Missions, the Divine Saviour sees of the travail of His soul, and is satisfied. We advance, because we have assuredly gathered that the Lord has called us to each spot. We send out Missionaries, because, having prayed that the Lord of the harvest would thrust forth men into His harvest, we believe that these are the men. The removal of a candlestick is an act of Divine judgment. These first principles decide the whole question. Your Committee go forward. They will exercise, indeed, all economy and all prudence. They have put a check upon extension till the funds improve. But they will plead with all earnestness, as they do this day, with those who know the love of Christ, to devise liberal things for His Name's sake—in virtue of the great crisis at which we have arrived in the history of the Church and of the world, and in conformity with the glorious opportunities which God has opened before us. They look up to Him who is the Giver of all good, to give effect to their appeal; and they take their stand upon His word—When “the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that *they go forward.*”

Extension of Operations, and Consequent Need of enlarged Pecuniary Support.

The Church Missionary Society having, during the last two years, been enabled to extend its labours in consequence of the accession of a large number of Missionaries, especially of English Clergymen and of native ministers, and having been led, by urgent and providential calls, to establish several new stations in important positions (as at Lagos, Ibadan, and Ijaye, in the Yoruba country—at Jubbulpur, Santipur, and Peshawur, in North India—at Kununkullam, in Cochin, South India—at Taupo, in New Zealand—at the Nepowewin and York Fort, in Rupert's Land)—the Committee now appeal to their friends for fresh exertions to increase its funds for sustaining its enlarged expenditure. *The income of the year ending March 31, 1855, was 8913*l.* below the expenditure.*

The Committee have been encouraged by a letter from the Archbishop of Canterbury, who sent a donation of 100*l.* to the Anniversary Collection, with the accompanying note—

“I was very much concerned to find, by your recent statement, that the funds of the Church Missionary Society had felt the difficulties of the times. We cannot be surprised: but it is a reason for fresh efforts, when such efforts can be made; and I enclose a cheque for 100*l.*, which, if it does nothing more, will at least shew that the Church Missionary Society has not lost its place in the affections of its absent friend,

“J. B. CANTUAR.”

A liberal contributor has also accompanied another donation of 100*l.* with the following suggestion—

“I am much grieved to find, from your Report read at the Church Missionary Meeting, that the Society is deficient in funds; but at the same time very thankful to hear that men are ready for the work. God's people have been praying for more labourers. Now they are sent they must be employed. Money must be raised. The archbishop has set a noble example. I enclose a cheque for 100*l.* towards the deficiency. If you can (without using my name) make it do more good by receiving and using it as a challenge to others, I shall be most happy. This, with the archbishop's and eight more such contributions, would make 1000*l.* Nay, I will gladly promise to begin another and another thousand in the same way—100*l.* to each 900*l.* thus raised. I hope you will soon call on me for another contribution. I mean each contributor of 100*l.* to be understood to be making an extra effort, independent of their usual subscriptions.”

One sentence must be added, from the Report of the Committee—“This, therefore, is the question of the day. Is the work to be contracted to the measure of our finances? Or shall the finances be raised to the measure of the work?”

Contributions will be thankfully received at the Society's House, Salisbury Square, Fleet Street; and at Messrs. WILLIAMS, DEACON, and Co's., Birchin Lane.

June 1855.

Western Africa.

CHURCH MISSIONARY SOCIETY.
LAGOS.

Funeral obsequies of King Akitoye.

Feb. 20, 1854—This morning, before day-break, King Dosumu laid out the pretended corpse of his father, who died six months ago. It was a pile of cloth, shaped so as to represent the body, and then covered all over with a beautiful crimson velvet. His sword was lying by, and his crown placed on the body. That side of the wall near which the body lay was covered with velvet of green, blue, and purple, from top to bottom, lapped one over the other, leaving out just a foot of each to view. Upon this pictures were fastened, and huge looking-glasses, and the cuckoo clock, were hung up. Before the corpse were set white square bottles, filled with rum, from which they served spectators and strangers. Cowries were strewn on the floor, and people sat on them. The king's relatives took their seats next to the corpse. On the right and left were the drummers, fifers, singers and songstresses, &c., and the spectators and strangers stood in front. The corpse lay there for three days, after which it was conveyed away during the night; but the feasting and rejoicing continued for several days afterwards, and the followers of the various deities came by turns to rejoice with the king. Having performed all the usual ceremonies, with the exception of human sacrifice, King Dosumu put off mourning for his father, by shaving his head, and arraying himself in a beautiful attire. All his subjects followed the example, shaving themselves and changing their clothes. There was, however, this difference—the king and every free man shaved partially, whilst all slaves shaved the whole of their head. Henceforth, poor Akitoye, now numbered among the dead, is deified, and the young king and every idolater offer prayers to him.

Opening of a boarding-school— Friendship of Dosumu.

March 13—To-day I received seven boys as boarders into my house: the two princes of the late king are also promised. Long ago, many parents have requested me to take their children entirely under my care and instruction; but, having no means to provide for their maintenance, I could not do so. Of late, Mr.

2 M

Gollmer has recommended me to take a few, on the supposition that Miss Barber, of Brighton, would undertake to pay for them. The death of the late king does not bar the way to court against me. I find the same degree of friendship and regard in the young king that I experienced in his late father. He admits me into his presence with pleasure, no doubt sensible of my services to his late father and himself. To-day I visited him, and discoursed with him on the subject of religion. I related to him the wonderful history of the creation, the fall, and the plan of redemption. They all seem to him a strange doctrine, and difficult either to deny or assent to.

March 15, 1854—To-day, also, I visited king Dosumu, and he related to me a strange occurrence, which to him seemed very astonishing, and gave him some uneasiness. "One of my wives," said the king, "was confined four days ago, and, according to our usage, we consulted our gods upon the choice of the idol the infant is to serve; and we obtained for an answer that the child is a God-child, and a book-child, and does not wish to serve any idol." As he had shewn some signs of unbelief in all that I related to him the other day, though he did not openly avow it, I was thankful to be furnished with this answer of their god, which I made use of in my argument to shew the young king that the religion of Christ is the only true religion. I told him that this omen is purposely intended by God to convince him that Christ is the only true Saviour, and that it becomes him to listen to this "still, small voice" of Providence, who is inviting him to the acceptance of this kind and gracious Saviour. At last, His Majesty replied, "I am in a difficult position: it is not so easy to change the custom of a country; but a change might gradually be brought about."

Interview with Dosumu.

April 3—I visited King Dosumu, and conversed with him on the subject of religion. As I have often met him offering his meat and drink-offering to his deceased father, I took this opportunity of shewing the king, from the inability of a man in sleep to save himself or his fellow if in danger, the impotency of a dead man or his spirit, in another world, to assist, empower, or save us in this. The king cannot persuade himself to believe

these things: however, not willing to contradict me, he admitted it. I shewed him, moreover, that man is composed of a body and soul; and that the body, being tangible and perishable, feeds on tangible and perishable things; but the soul, being a spirit, and immortal, feeds on the living and spiritual bread God gives it. Further, that when the soul is separated from the body, the body becomes the same dust of which it was made, and therefore does not require any more of this earthly food; but the soul, which is immortal, and requires spiritual food, returns to God. "Oh!" says the king, "all we do is for the sake of custom." May God, in whose hands the hearts of kings are, cause the heart of this king to receive the truths of His most holy word!

Visit to a sick convert.

April 19—I visited Jongonno, one of our sick converts, who has been suffering from a protracted illness. I asked him what was the state of his mind; and he told me, that although many of his friends think that he is being punished by his Ifa, and his other idols, for forsaking them, and although they have advised him to resume the worship of them, yet he would rather prefer death to this. I asked him whether he was praying. "Yes," said he, "I beg God always to have mercy on me for Jesus' sake, that, dying or living, I may be His."

Visit to a war chief.

May 23—I visited Shoenu, one of the war chiefs. Meeting a good number of people sitting around him, I commenced talking to him about religion, first exposing the folly and vanity of idol-worship, and then unfolding the truths revealed in holy writ respecting the creation of man in a state of innocence and happiness—their fall from that state, brought about by the prejudice of man's immortal enemy, Satan—Christ's commiseration towards mankind—His love and condescension, which led to His assumption of human nature—His full, atoning, and satisfactory sacrifice, and His readiness to receive every returning sinner. In the course of the conversation two other war chiefs, named Oshodi and Kakawa, came there to see him, and listened with great attention. They made no objections to what had been said, and I therefore left them, and recommended to them to accept of this gracious Saviour.

Mr. Davis and the idol.

June 5, 1854 — This afternoon Mr. Davis, the African master of a merchant brig, came to see us. Mrs. White, being informed some time ago, by one of our boarders, that there is an idol which they call Osoyin, which can talk, and being anxious to discover the trick, went, with some of our female converts and boarders, to see the talking Osoyin. At their request the priest asked it several questions, which, to appearance, were answered by the Osoyin in a small, clear, and distinct tone of voice, but not resembling the human voice, though, in reality, it was the priest speaking under disguise; and it was done so dexterously and imperceptibly, that it is no wonder the ignorant world is so much imposed on by it. Mr. Davis, hearing of this story from Mrs. White, was anxious to go and see likewise; but being at the time much engaged writing, Mrs. White agreed to go with him, taking along with them some of our female converts and boarders.

As they entered the house, many men and women of the neighbourhood were curiously drawn to be spectators. Mr. Davis told the priest that he would like to hear the Osoyin talk. The man then brought a pair of small wooden images, and having chewed some of the *ata're*, a kind of pepper, he forcibly threw it out upon them, and then began complimenting them. A small voice was heard, returning the compliments. The priest asked several questions, which were all answered, and so distinctly, that all the spectators could hear it. Mr. Davis asked the man to place the idol at some distance from himself, but he said it would not talk unless it be in his hands. "Then let me take it," said Mr. Davis. "No," replied the priest, "it will not talk in your hands." Mr. Davis, suspecting it was the man and not the Osoyin talking, put several questions to it, and soon perceived that it was the priest himself whispering the answer.

The man then broke off to say that the Osoyin in his hands was not a complete one, and that the true talking Osoyin was in the house of one of his neighbours, and immediately sent for it. It is a wooden image, ornamented with a bunch of soft fine straw fastened to the middle of it, and let fall downwards in a bushy form, which also serves to conceal the whole secret of it, which is, leather contrived underneath the image to answer the purpose of a

small pair of bellows. As soon as it was brought it began to utter sounds intelligible to none but the priest, who pretends to interpret them to the people. Mr. Davis took it from the priest, and, pressing it, it did the same. He therefore carefully examined it from top to bottom. Finding a hole at the top of it, through which air was let in, he stopped it, and then worked the bellows, but it made a confused windy noise. He then unstopped it, and it emitted sound. The man now became highly enraged for thus exposing him before the public, and told Mr. Davis, that if it had not been for the respect he has towards Englishmen he would kill him by poison, or any other means. Mrs. White tried to calm him, and then candidly shewed him that the God of heaven is the only true God, whom we all ought to worship, and that it is very sinful to impose upon his weak countrymen; and that she hopes he will, from this time, come to church to serve God. The man listened attentively, and then confessed, before the assembly, that there is nothing in the Osoyin worth depending on, and that God is greater than all things: that as he is about to remove to that part of the town where the Sierra-Leone people settle themselves, because his wife is a Sierra-Leone woman, he would give away his Osoyin, and try to attend church, with his wife, when he is settled there. Mr. Davis asked him to sell him the Osoyin, but he refused. One of our converts, who went with them, came back wondering at this discovery of fraud, especially as she had given much money before to the Osoyin to give her a child, but in vain; and is so convinced, that she begins to thank God for shewing her the right way. May God have mercy on the priest!

Visit to a chief.

July 17—To-day I visited Talabi, one of the white-cap chiefs. As he has often promised me children, but never accomplished the fulfilment of that promise, I took this opportunity of shewing him how very necessary it is for them to get their children educated. I pointed him to the late King Akitoye, who, when requested by the Rev. Mr. Gollmer to give him one of his children to educate, gave him one of his slaves. "Now, tell me, does not that slave look much more respectable, like an Englishman?" "Yes," he said; "and it would have been a double advantage to him had he given Mr. Goll-

mer his own son, who is now the present king." "Then," I added, "by others' folly learn to correct thy own." "Oh," he said, "when I have settled with my people, you can have children." "Why do you not come to hear God's word yourself?" "Because," says he, "the king, our master, does not come." "But he does not prevent you," I replied. "No; but it is our custom to do whatever the king does. If he goes to church, we go; if he takes up any thing, we join him." "Remember," I said, "that the king and yourself have a King above, to whom both he and you will be accountable. While you are endeavouring to please your earthly monarch, you should not forget the duties of the King of kings and Lord of lords, who is our Creator, Preserver, and Redeemer."

Mewu, the exiled chief of Badagry, seeks refuge at Lagos.

Aug. 10, 1854.—Last night unfortunate Mewu arrived here safely, having gloriously won the day in the attack made upon him at Badagry by Possu and Wawu; but being weakened by the desertion of the greater part of his people, who apprehended a still more formidable attack, he quitted Badagry, and went to Ajido. Hither he was pursued by his enemies, but he still displayed his bravery by routing them in two successive battles. Nevertheless, fearing his people would famish, as he would be besieged by the enemy, he thought it prudent to proceed to Lagos.

Visit to Ataku.

Aug. 20: *Lord's-day*—I called on Ataku, one of the war captains, and met him sitting with some of his friends, and then began to talk to them about God. One of them said he would be glad to come to church, and he would not care to throw away his idols; but to send away his wives, and be a monogamist, he is not able. I then tried to shew him the inconveniences, miseries, and discontent arising from polygamy, which he admitted. "But still," said he, "with all the inconveniences attending this state, I would prefer it to having one wife." I told him, that although God made one man and one woman, whose children we all are, which affords a sufficient proof that it is an ordinance of God's appointment; and although we are commanded to pluck out our "right eye," and cut off our "right hand," lest

they prove a stumbling-block to us, if we would enter into life; yet I do not press this too strongly on him. "My request is, only come and hear God's word, and when you have heard it you will know what to do." "Oh!" he said, "I know your policy: first to get me to come, and then, when I have come, to get me to do the other: so I better not come at all." Here is a man who is afraid to come and hear God's word for fear of being converted. We daily meet with instances of this kind. Thus Isaiah's prophecy has been, and is still being, fulfilled—"Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." May God open such eyes to see the worth of the soul above every thing else!

Flight of the native catechists from Badagry.

Mr. White, under date of August 10, has alluded to the escape of Mewu to Lagos. The particulars of his expulsion from Badagry will close our notice of the Lagos Mission. We take it from a letter from our catechists, Messrs. Wright and Coker, to Mr. Gollmer, dated August 8, 1854.

On the 3d inst., about nine o'clock in the morning, reports came that Mowo, a little village belonging to Mewu on the road to Abbeokuta, is destroyed; and as we were in doubt about it, another report came, which informed us that Mowo is truly destroyed by the enemy. Not long after, we were told that another village, by the name of Aradagun, is taken. The unfortunate men who were sent to protect the village Mowo returned in the evening, and expressed their sad state with feelingness of mind. All expected a heavy troop of war on the next day, by land and also from the river. In the evening, men were sent by Mewu to watch several spots where they expected the war to come from; and it is a pitiful thing to hear, that towards eight o'clock in the evening these watchmen quitted the place, returned home, and took all their family, and began secretly

to run to Ajido. Mewu did not know any thing about it. He was told of it, and did not believe till he found it out to be true. During all the time we were without the gate, watching, with many others. At once we saw a young man come, who informed us that he saw a good many of the people running or passing towards Ajido. Immediately after, we saw many come in the yard for their wives: however, we kept on watching, as we had not heard any thing of importance. Again we saw another man, who came purposely to inform us that there is nobody in the town: we better consider now what to do. On hearing this, all the men and women in our yard escaped for their lives. They did all they could in that gloomy night, and with trouble they reached Ajido. As we were consulting each other what to do, some one came, who said that Mewu was going. As we could not believe, we sent a man to see if such report is fact. The messenger returned in haste, saying he saw Mewu on horseback, with all his family, going away from the town. In short, all in town went away; so we were left alone in the yard with six men, thinking and imagining what will become of us in the morning.

As soon as the day broke we read and offered prayer. After this we went down the river and hoisted up a white flag, as was the custom among the people of Badagry, and the enemy, to shout and make noise to each other now and then. The enemy, seeing that somebody is in the town, all landed, by degrees, and at the same time with fear: perhaps the people are deceiving them, in order to come against them suddenly. As soon as they landed they set the houses on fire, and plundered the remaining things they could find in town. It happened that one of the Sierra-Leone men went in own in search of things: unfortunately he was caught by one of them. On hearing of it, we went to them, and tried all our best to get him from them. We went to Wawu, and told him about it. He said, we Sierra-Leone men were firing at him, and that we are not good. One of his men said they know nobody but only three men among all the Sierra-Leone people at Badagry, and not only that, but the consul has made us a present to them—that is, to do what they please with us. We told them that the consul did not tell them so, and if they refuse to give the man up they may do as they please with him. After the space of

half an hour they sent him to us. About half-past ten this very day, I (Coker) started for Ajido. Before I could reach there I heard of war coming behind us I did not believe it at first, because I passed by the same way and saw nobody. Before I could reach the town I saw many persons coming after me, so we all ran together into the town. Immediately Ajido was attacked. They fought, but did not stop long, when Mewu drove them as far as Kobita. After the war I tried to get a canoe for Lagos, but none could be found, so I was obliged to sleep there that evening. The next morning, on the 4th inst., I got no canoe, so I was obliged to pass by land to Okobo: it was on my way. I heard tremendous guns firing, of which Mr. Wright gave the following remarks—"As soon as you had left for Ajido, Possu and Wawu visited me, and, after salutation, Wawu said he wondered to see why he, Mr. Wright, and his white man, does not wish to see that he return back to his fatherland.

In conclusion, Mewu afterwards left Ajido, from want of food, for Okobo, with his people, and left for Lagos on the 10th inst. He, with all his subjects, are now at Lagos, and so Wawu and Possu are now at Badagry.

ABBEOKUTA.

General View, September 25, 1854.

We have before us the reports and journals of our Missionaries from this our head-quarters in Yoruba for the twelve months ending Sept. 25, 1854, and it is our duty to present to our readers, in the first instance, the general impression we have received from a careful perusal of these documents. We shall then place before them such extracts from the correspondence as are comprehensive of the most important and interesting facts.

The disturbed state of affairs upon the coast has produced its corresponding effect on the chiefs and people of Abbeokuta, and kept them in feverish excitement; and this appears to be pretty much the condition of the country generally. There are feuds and animosities—the slave-trading party under Ko-

soko endeavouring to recover its former ascendancy, and more especially to get possession of the sea-ports, Lagos and Badagry, where communications may be reopened with the foreign dealer; the Egbas, under the strong conviction that the revival of Kosoko's power on the coast would be in the highest degree prejudicial to their interests, determined, at whatever cost, not to suffer it; the wars carried on by Ibadan, the kidnaping parties, and occasional loss of life; all serve to shew how far the Yoruba country is as yet removed from that tranquillity which we should desire to see prevalent. To this is to be superadded the growing distrust on the part of the Abbeokuta chiefs as to the bearing of English policy on the coast, and the apprehensions, from time to time renewed, of another invasion from Dahomey. Thus the industrial efforts of the people are continually interfered with, and the development of the resources of this fine country, rich in productive capabilities, and in an unlimited amount of free labour, is painfully impeded.

In the midst of all this, the only element which can ever give peace to the land has taken root, and is gradually acquiring strength and consolidation. "The tree of life," whose "leaves are for the healing of the nations," has been planted in the midst of the land, and although in infancy, yet, according to the measure of its growth, it is strong and vigorous. There is nothing of undue rapidity in that growth. Its sensible extension has been consistent with the preservation of internal vigour. There have been no artificial influences calculated to give it an exotic development. It has been just that steady advance which we might expect as the result of conviction caused by the lively action of gospel truth on

the conscience. The national authorities protect, but do not identify themselves with the Missionaries in their labours, none of the chiefs having as yet shewn any disposition to submit themselves to the Gospel, Ogubonna excepted. National outbreaks of persecution are therefore precluded, but domestic persecution exists to a considerable extent; and in rejecting their idols, and publicly professing their faith in Christ, the native converts have much to suffer. No doubt, in this early stage of our work, such a state of things is overruled for good—the genuineness of those who adjoin themselves to the church is thus tested, and we have stronger grounds of confidence in their sincerity.

The stations within the *enceinte* of Abbeokuta are, Ake, Igbein, Ikija, and Owu, and at a short distance is the village station of Oshielle. The Missionaries who have been in charge of these posts are, the Rev. H. Townsend, the Rev. S. Crowther, who was absent from Abbeokuta on the Tshadda expedition during the summer and autumn, the Rev. I. Smith, and the Rev. J. A. Maser, assisted by the native catechists, Mr. Thomas King and Mr. T. B. Macaulay.

The following are the statistics of the church at Ake and Oshielle at the date of June 25, 1854: they are the latest which we can find in the despatches before us, the reports for the September quarter of 1854 not having reached us.

<i>Ake</i> —Attendance on public worship:	
Morning	320
Afternoon	330
Sunday-school, average	160
Day-school, on the list	77
Communicants	159
Candidates	139
<i>Oshielle</i> —Attend. on public worship, 90	
Communicants	15
Candidates	18
Sunday-school Scholars	46
Day-school	12

On March 5th we find Mr. Crowther administering the Lord's supper at Igbein to 132 communicants, inclusive of those belonging to Owu; and on Sept. 28th Mr. Smith reports 53 communicants at Ikija, out of a congregational attendance of 146, the candidates for baptism and the Lord's supper being at that time 64. In the details of the journals our readers will find many evidences of real piety, and encouraging proofs that the Spirit of God is preparing from amongst this people "many sons unto glory."

We cannot doubt that the Gospel of Christ, faithfully preached by the Missionaries and catechists, and confirmed, not indeed by signs and wonders, but by so many living witnesses to its transforming power raised up from amongst the people themselves, is producing its effects on the popular mind, and more especially with reference to the national idolatry; and that the silly and yet sanguinary system, whose rites would be ridiculous but for their cruelty and oppressiveness, which has so long prevailed, is losing influence. Yet will it not give way without a struggle, and we must be prepared to meet, in the intelligence conveyed to us, occasional breakings forth of old, and, as we had hoped, extinct evils. Thus, in the journals of the Rev. I. Smith we shall find mention made of a human sacrifice offered by the heads of Ikereku, notwithstanding his remonstrances and unceasing efforts to prevent it.

It is with great satisfaction we observe that new points of labour are being taken up throughout the country. Besides the already-occupied points of Ijaye, Ibadan, and Otta, between Lagos and Abeokuta, we find that native visitors have been placed at Biolunpellu, N. by E. of Abeokuta, and at Ishagga, a day's jour-

ney to the S. W. Further on, in the same direction, is another desirable locality, Ilaro, but the occupation of it was prevented by the want of an agent of sufficient standing. It is desirable that Christian evangelists should bespread as widely and rapidly as possible over the face of the country, and that every available position should be speedily occupied. The more generally diffused Christian teaching is over the land, the greater is the hope of tranquillity being permanently restored to this afflicted country, and the energies and interest of the natives directed into more healthful channels. If opportunities be not improved as they present themselves, they may soon be blocked up.

We have only to add that a political change of considerable importance has taken place at Abeokuta, Sagbua, the head chief, having been made alake, or king. The reasons for this, and the ceremonial of his coronation, will be found detailed in the journals.

Our first extracts are from the journals of the Rev. H. Townsend.

Baptisms.

Nov. 27, 1853—I baptized twenty-one adults at Ikija, and two children. The adults have been long under instruction, and were recommended to me for baptism by Mr. King some months since.

Dec. 4—I baptized nineteen adults at Ake: these, with those at Ikija baptized last Sunday, I, or A. Wilhelm, have met in class on Monday mornings, to give special instruction preparatory to baptism.

School feast.

Dec. 27—To-day we made a little feast for the children of our day-school: eighty sat down in companies under the shade of the wild fig-trees in our compound, and partook of the food prepared for them. After an hour spent in play, they each one received a small present, which the liberality of our kind friends in England enabled us to give them, and they departed highly delighted.

Ogubonna's dinner.

Jan. 2, 1854—The chief Ogubonna had long since made us promise to accept an invitation to dinner at his house, to celebrate the new year. Some days ago he called upon me, and wished me to invite all the white people, and the agents of the Society and the Wesleyans. However, I told him it was not for me to do so, but himself; and he resolved upon sending written invitations, to be carried round by his principal servant. This afternoon we went. Thirteen sat down to dinner. Ogubonna sat at the head of the table, supported on the left by the two chiefs, Bashorun and Sagbua; and I on his right to do the carving for him, with Mrs. Townsend next to me. Mr. Crowther did the duties at the other end of the table. We, the white faces, were rather more numerous than Abbeokuta can usually furnish, as our friends, Gerst from Lagos, and Kefer from Ibadan, being on a visit to Mr. Maser, kindly attended. The guests who could not aspire to the honour of a seat at the table were more than thirteen times thirteen, friends and retainers of the chiefs. Every thing at the table was done as much after the white people's fashion as possible; and, as he had hired our cook for the occasion, we had no difficulty in doing justice to what was set before us. The table groaned—it was not a very strong one—under the weight of the crockeryware set on it, of all sorts and sizes, the useless with the useful, to make a display. It all passed off well. The chiefs were delighted, but, above all, Ogubonna himself, who, after giving his brother chiefs as much as they would eat of animal food, gave them, as a special treat, sugar, and also pickles, which he served out to them on the palms of their hands. Mr. Crowther asked a blessing and returned thanks to God in Yoruba. I accepted this invitation, and we all attended, in order to maintain a kind and friendly intercourse with the chiefs, and the attempts made to do after our model will, I think, tend to advance civilized life.

An Egba believer.

Jan. 10—I visited Okke, one of our converts, whom I baptized some time since. She had been long ill, arising out of the bad treatment of her husband. He permitted her house to fall to decay, and she had frequently to sleep on damp ground in consequence, from which she

took cold, and consumption followed. She had been visited by Mr. Maser and A. Wilhelm, and her temporal necessities were administered to, but she grew worse, and desired a change of residence. Accommodation was offered her in her father's house, which she refused because of their idolatry, but accepted the invitation of some of the members of the church to come to their compound. I found her very ill, with several friends around her. I spoke of death, of its being the lot of all, and therefore to be expected by all, Christians and heathen; but the great and all-important question was, how we should die, that is, in God or not. I said that those who believed in God and trusted in Him in this life, would die in Him and be with Him for ever; but those who did not would follow their master the devil to his place. Okke exclaimed, "I trust in Him firmly." And again, "He"—*i.e.* Christ—"whom I did not know"—in heathenism—"is very precious to my soul." She uttered these words with a firm and clear voice, and I felt rejoiced to hear this testimony from her lips, a poor, persecuted, dying negress, her sickness the result of persecution for Christ's sake, sustained and comforted by an inward joy that the world knows nothing of.

Jan. 12—Okke died yesterday, and this afternoon we committed her body to the ground, in a sure and certain hope of her resurrection to eternal life: a large number of persons attended.

I would here remark that her brother is very favourable to Christianity, and is probably a secret believer: he begged us to bury her after a Christian manner. Her mother is a worshipper of Orishako, and a bitter foe to the truth. Some of the church people visited her to sympathize with her in her loss; but she uttered most horrid curses against her deceased daughter, stating that, as she forsook orishas to obtain eternal life, now may eternal death and punishment be her portion. How different the spirit of the daughter dying in Christ, and the mother living in heathenism!

The young men of Abbeokuta.

Jan. 17—This evening I walked through a part of Ikeai market, and, passing before a palm-wine shed, was saluted by the vendor, and invited to take a seat, which I did. I engaged in a long talk with several persons there, who felt

nclined to justify idolatry. When I left, a young man followed me, and said, "Those old men will not believe what you say," but that he, for his own part, did, and was only waiting for a more convenient season to make a public profession. He observed, that a very large number of young men of his age and standing were fully convinced of the truth of Christianity, and would sooner or later manifest that they were. He further observed, that he had been to the Ado war, and had returned in safety, notwithstanding that he made no Ifa before going: this he regarded as a practical proof that Ifa had no power.

Visit to Oro.

Feb. 15, 1854—The Oro superstition having been practised for several nights past, to the great annoyance of our guest, Dr. Irving, it was proposed we should pay them a visit, that the doctor might satisfy a desire of seeing what they did. They received us very kindly, without suspicion, and allowed me to tell them that the Oro system was inconsistent with truth, and displeasing to God. They ceased their noise for a minute or two to hear my remarks.

Comfort in sickness.

April 9—I visited, after the afternoon service, a man, a candidate for baptism. I found him very ill, but in a comfortable state of mind, desiring, above all things, to be found meet in Christ to enter the kingdom of heaven. He had been troubled by some member of his family, who wished him to have recourse to Ifa again; but, through mercy, he was enabled to resist: he was, before joining our church, a priest of that superstition.

Interview with Sagbua.

July 29—I visited Sagbua, with a view to speak seriously and solemnly respecting his duties and responsibility when made king; and especially with a view to dissuade him from taking up some of the old customs and privileges of royalty. I begged him to consider that it was only by God that kings could reign; and that, as he was privileged to hear and know this beyond what his predecessor had done, he must shape his course accordingly, in order to obtain the divine blessing. He promised to endeavour to do so, also that myself or agent should have the same freedom of access to him as before.

Sagbua made alake.

July 30—Sagbua was made alake by June 1855.

the obonis of Ake. The word "alake" is contracted from "olú Ake," which, I presume, means literally the owner or possessor of Ake. In the same way the words "Oluwa," with which Mr. Crowther translates the word "Lord," "Oludumare—Almighty," and "Olorun—God," are formed. "Olu" is probably formed from the word "ni" or "li," "to have." I have not been able to discover whether the word "obba," with which Mr. Crowther translates the word "king," is a higher title than that of olu, but some chiefs are called obba to whom the title olu is inapplicable. The words "obba" and "babba"—the latter means "father"—are not far removed, probably the one derived from the other.

Journey to Ilaro.

Aug. 16—Dr. Irving and myself left, to take a little journey to the southwest as far as Ilaro. Mr. Maser accompanied us to Ishagga, our first day's journey. We came to Ibarra, a town in our route. The obonis were all assembled in their oboni house, making a new chief in the room of one lately deceased. They received us well, and made us a small present. We arrived at Ishagga in the evening, and were well received by the chief.

Aug. 17—Dr. Irving and myself passed on to Ilaro. Mr. Maser returned to Abbeokuta. We passed through a town just being rebuilt, called Ibeshi, visited by the Landers on their journey. I am glad to see the people returning to their old towns: it is a sign of returning peace and prosperity. We arrived at Ilaro soon after five o'clock. We went at once to the king's house, and, after a short delay, he appeared, and gave us a hearty welcome. He is a fine man, rather young for a chief: his title is Olu Ilaro. The Landers make mention of this town with some commendation: it was destroyed by the Egbas because it assisted the Ijebus in the grand attack made on Abbeokuta, but in which they were so signally defeated, that my informant, not an Egba, said he did not think there were so many people in the world as he saw dead bodies after the fight. The battle fought with the Dahomians on the second day commenced near where they fought the Ijebus at the Owiwi river.

Aug. 18—The king came to visit us. He expressed great pleasure, and wished a white man to reside there, which he thought would make the town safe and strong. The people commenced rebuild-

ing their town about three years ago, with the consent of the Egbas.

Aug. 19, 1854—Returned to Ishagga.

Aug. 20—I kept morning service at our lodgings. Afterwards walked about, and spoke with as many as I could on a religious subject: they seemed teachable.

Aug. 21—Having obtained a residence for the visitor, William Doherty, whom it was intended to station here, we left for Abbeokuta. At Ibarra we called on the new chief: he received us kindly. I made him a small present, as a return for their's when we passed.

Contribution from a convert to repairs of the church at Ake.

Sept. 13—Priscilla, one of my communicants, brought a hen and chicken as a contribution towards the repair of the church. The fowl she had taken alive from a sacrifice. Living creatures are often given to their gods, tied up in the place where the sacrifice is made, and a stranger may take them: she obtained the fowl thus, and kept it until it had a family, intending to rear up the chickens for the work of God; but a bush-cat having stolen one or two, she thought she would bring them at once, the hen and her chicken together. Priscilla was formerly a devil-worshipper, but now she is devoted, I believe, sincerely to God.

The journal of Mr. Crowther, to which we next refer, is only for the quarter ending March 25, 1854.

Translations.

March 12—I am thankful to be able to complete a translation of the book of Psalms for the press, which I have handed to Mr. Townsend. I am now reading and revising Watis's Second and Historical Catechisms, translated by Mr. Thomas King. These, with a revised copy of the First Catechism, will, I hope, accompany this. The reception of the First Catechism, which is committed to memory by nearly all, old and young, and which has been an invaluable channel of imparting sound scriptural instruction to the people, leads me also to hope that the following two will prove a rich addition to our stock in this line.

Erection of a bridge.

March 31—The construction of a wooden bridge, about forty-two feet long, over the Shokeri stream, which runs through the south and west suburbs of Abbeokuta,

has engaged a share of my attention. This rivulet has been a great annoyance to the inhabitants these many years: there being no bridge of any kind, they waded it at all times; and when it rains heavily it swells so high, and runs so rapidly, that persons who attempted to cross it had been swept away, and some drowned.

When returning from Sierra Leone in 1859, heavy rains fell the day we entered Abbeokuta. A young woman, who went, among the rest, to meet us on the way, in attempting to cross, on her return, was drifted many yards from her track, and had it not been for active swimmers, who were crossing to us at the time, who immediately went to her assistance, she would have been carried away. These circumstances, together with our new station in Owu being so near, to afford facility in going over the stream to invite the people to attend the means of grace, and to cut off every pretext of excuse on account of the stream preventing them and their children from going to church and school, induced me to construct the bridge in this part of the town, with a new and spacious road 528 yards in length and 8 yards wide, which certainly presents a pleasing mark of improvement, comfort, and civilization. Hundreds, yea, every passenger, saluted us with "May God bless you!" which good wishes are due to the Society of Friends, because by them, through R. Foster, Esq., Tottenham Green, and W. Foster, Esq., Earliham Road, Norwich, I was furnished with the means, transmitted by our kind and warm-hearted friend, Miss Gurney, of North-Repps Cottage. At the completion of the bridge and road I went to inform the chief Lara of it, as he had aided me in obtaining a suitable locality. Mr. King accompanied me. I told him we had done all in our power to facilitate his people's coming to attend the means of grace—a resident-house built, with a church close by, and every obstacle removed from the way of the people on the other side of the stream: he must now do his part. He shook me by the hand, and said that he was told of the great work we had done, and now it remains with him to tell his people to send their children to school, which he promised to do the next day. I hope he will be faithful to his word.

Mr. Smith, accompanied by Mrs. Smith, reached Abbeokuta on Ja-

nuary 28th. We have the details of his proceedings until the end of March, when, we regret to say, he was attacked by severe illness, and disabled from all exertion until the beginning of July. His journal then recommences, and is carried on to the end of September.

Voyage from Lagos—Increase of trade among the natives.

Jan. 25, 1854—Having made all ready and arranged with the people yesterday, we left Lagos by canoe at eight o'clock this morning for Abbeokuta. All our things preceded us in Abbeokuta canoes returning from the Lagos market. It was really a pretty sight when all left their moorings at Ido, and made a fair start for the Ogun. There were at least 300 canoes, and yet there appeared more than twice as many left behind. This will give some idea as to the amount of trade already carried on between Abbeokuta and Lagos; sufficient, I think, to prove that the Egbas are in earnest, and mean what they say on the subject. It also augurs well for the future. On entering the river we found it literally blocked up with canoes, and had some difficulty to make our way through. The stoppage was caused by the thick bush which overhung the river, leaving only a narrow space for ingress and egress, and which caused no small noise and confusion till passed; but no one said nay to the white man's canoe getting a-head of the rest, so we got out of the confusion, and glided on toward the north. Having stopped at a village for refreshment about the middle of the day, we then came on till quite dark, in order to reach a certain point where to rest for the night. It was a sand-bank at the side of the river, which, in the rainy season, would be covered with water. We pitched our tent, and, on the whole, rested comfortably, notwithstanding the numerous flies and mosquitoes which paid their respects to us there.

Congregation at Ake church.

Jan. 29—We both felt truly thankful for a day of rest. We attended the services at Ake church, which is as crowded as ever. Two years ago it was found necessary to lengthen it twenty feet, but it is still too small, so that a much larger building is greatly needed to accommodate the many who come Sabbath after Sabbath

to listen to the glad tidings of salvation by Jesus Christ.

First Lord's-day at Ikija.

Feb. 5: *Lord's-day*—I went to Ikija this morning, and received a very hearty welcome from all. When the school closed, the whole present, about 100, came into the house to see and salute me, and inquire after our welfare. I had the satisfaction of preaching for the first time in my new church, which I had built before leaving for England, but had not opened it. It has been used for nearly two years, though it remains unfinished internally.

New Station at Owu.

Feb. 22 — Paid a visit to Owu, our fourth station in Abbeokuta. Both the church and dwelling-house are very conspicuous for a considerable distance around, being situated on the top of the hill, and in a densely-populated part of the town. The church has been built with money contributed by friends at Tamworth, and is hence designated "Tamworth Church." It is a substantial building, 30 feet by 25 feet, and does Mr. King great credit; and through other contributions, put into my hands last year by friends at home for that purpose, I was enabled, on my arrival here, to present him with a suitable bell for that church and station. May it please God to bless our efforts, so that it may prove the birth-place of many souls!

Reasons for making Sagbua alake.

July 29—Had a visit from Ogubonna this morning. From him I learned some particulars respecting the great matter of the day, viz the making of Sagbua alake. It appears that the civil rulers have fallen back and acted upon their former mode of government, and have chosen one of their number to be king, with the title of alake, without informing, much less consulting, the war-chiefs on the subject, which, as may be imagined, is rather a sore point, especially as they are thereby deprived of many of their privileges hitherto enjoyed, and also of their power. At the same time some change seemed absolutely necessary for the safety and welfare of this place and people, as was shewn a short time since by some of the latter, when they were found to be in communication both with Kosoko and the king of Dahomey, whose messengers were obliged to be kept close to screen them from the violence

of the people, and then got secretly out of the place, &c. According to custom, their oracle, Ifa, has been consulted, and the response was given in favour of Sagnbus, which, being confirmed by the ogboni, the senior chief is to be proclaimed and crowned king of the Egbas. May it please God to overrule and make all work together for our good and His glory!

Coronation ceremony.

Aug. 11, 1854—To-day being the close of the coronation ceremony at Ake, we went to pay our respects to the alake in due form. Some thousands assembled in the large open square before the council-house to do homage to their king, who was seated in a chair, somewhat elevated on a platform for the occasion, under a canopy of scarlet silk velvet. On each side of him were arranged a multitude of different-sized drums, which they ceased not to beat; and opposite the king, but some yards distant, was placed a group of persons bearing emblems of royalty, &c. All being arranged, the representatives of all the townships in Abbeokuta presented themselves—the priesthood, the craftsmen, the war-chiefs, &c. Each separate party prostrated and danced before the king, and then retired. We Europeans, with a few of our native teachers, also formed a little company, and presented ourselves. We neither prostrated nor danced, but the king gave us a warm reception, and, moreover, called Mr. Townsend to his presence to shake hands and to speak with him before all. While this was going on the drumming was incessant, volleys of musketry were fired, and the brass field-piece gave out twenty-one rounds. I have never before witnessed such an imposing scene in Africa. The greatest order prevailed throughout the day, and all returned home as quietly as they came, though the crowd at Ake was immense.

Human sacrifice.

Aug. 29—I got to know this morning that the heads of Ikereku intend to offer a human sacrifice to Obbalufon. The reason assigned is this—many of their old people have been lately removed by death, and they have been told by their oracle, Ifa, or the priests of the above, that “Obbalufon requires a human being to be offered, that death may be driven out of the place,” &c. Alas! these poor creatures are yet so blind as not to perceive that such takes place from natural causes.

And, strange to say, many younger persons may be cut down, and comparatively little notice would be taken of it. The following may serve to shew that the voluntary system is not called into exercise by these people on such occasions, which is still a fruitful source of trouble to those of our Christian people who dwell among their heathen relatives, or in the compound of one who is an idolater. Yesterday the gong was beaten throughout Ikereku, to give notice that the ogbonis required money to purchase and make a sacrifice to drive away death from their town, and that each master of a house or compound must bring one head of cowries within twelve days. It was not said that they wished to sacrifice a human being; but, as Obbalufon required an offering, the thinking part of the people supposed such would be the case, and, somehow or other, it leaked out, and was told to me this morning as a fact. It was further stated, that the ogboni had some misgivings as to the view the alake and the oibos—white men—would take of the matter. After consulting with Mr. Townsend on the subject, I sent direct to the four principal men to tell them what I had heard, and to ask if it were true, and that I thought it right to inform them first, to ascertain the truth or falsehood of the report before carrying the matter elsewhere, &c. The apina alone would give me an answer. He acknowledged the whole, and promised to consult with the other members on the subject, and tell me the result. I could, however, get no further information, and felt obliged to lay the case before the alake to stay further proceedings, and, if possible, to prevent the sacrifice of a human victim. The alake kindly interposed his authority, and told the heads of Ikereku not to carry their project into effect, it being contrary to the treaty they had made with the English, and was otherwise not good. The king stated to Mr. Townsend and myself, during one of our visits to him, that, before Captain Forbes concluded the treaty with them—January 1852—four towns in Abbeokuta, which he named, were in the habit of making such sacrifices, but that he had hoped all had learned a better way and given up the practice. I am happy to add that no human sacrifice has been made, and trust that none such will be in future. This is not the first time I have felt it my duty to oppose the authorities of Ikereku on the same subject, and am

glad to find that there is in the town an increasing feeling in the public mind against such practices.

In a postscript, bearing date August 8th, Mr. Smith conveys the intelligence that, notwithstanding all his efforts, the human sacrifice was actually offered.

Acceptableness of Vernacular Books.

Sept. 28, 1854— I must add, before closing my journal, that the arrival of the translations of the Book of Genesis and the Gospel according to St. Matthew, have been welcomed by our people with much delight; and my people have purchased from me fifty copies of the former, and forty-four of the latter, in about two months, at the rate of eight strings of cowries each, which make in the aggregate upwards of fifteen heads. It is encouraging to know that these translations are not only read carefully in our Sabbath-schools, but at home, and in the farms, and elsewhere, by our people; and it is no uncommon thing, when on a journey, to see one of our books produced, and the owner poring over its pages when resting awhile under the shade of some wide-spreading tree or on the river's bank.

We now refer to Mr. Maser's journals.

Domestic Persecution.

April 17—A young woman, who for some time did join our congregation, and who was, since several Sundays, by chaining, prevented to come to church, fled today to our yard for protection. The purpose of the persecution was to make her consent to a sacrifice, that she might be married. The matter was brought before Sagbua, who heard both parties. Moses Lujadubi, her father's brother, who is one of our communicants, and the woman herself, spoke apparently modest and firm: and I was told afterwards that the narration of the latter about her sufferings created sensation even among the chiefs. The persecuting party, her relatives, spoke violently; and Sagbua decided this time not in our favour, and ordered that the girl ought to be delivered to her family, and that she could not come to church. Lastly, he admonished also the family, who are Ake people, not to be too violent in their proceedings against the girl, as many of the Christian people, who did not serve the orishas, had children, and lived happy.

May 8—Yesterday, when Betsy Reku-olla, one of our communicants, went home, her heathenish husband, who had forbidden her to come to church, because she was childless, did flog her in the public street.

Mysterious Death.

May 16—This morning was reported, that one of our church people, from the town of Ijemo, was killed during the night for the sake of Christianity. I went immediately, with Mr. Crowther, to the place where he was found murdered: this is on the hill between Ijemo and Itoko, which is covered with bush, just near the road between these two towns. To this place he was carried from another place, which is about thirty yards distant towards the bush. From that place to this were traces of blood. All that was rumoured about this mysterious death was, that he was killed for "book's sake;" that he was come home yesterday evening; that he, whilst preparing his soup, was called out by unknown men; and that he had been asked whether he would not serve the idol O-ho, whose name he bore, and that he answered, "No, rather die." From this distressing and bloodstained place we proceeded to his house, where he was lying, with two deep wounds in his head, and the black traces of a strangling rope round his neck. We could not see his wife, as she was summoned by the assembly of the ogbonis, and there was nobody who could give us any information. There were only the Christians, who went in perplexity to the house and mourned. Sagbua, to whom we next went to report this mysterious thing, said he had as yet no information from the chiefs of Ijemo, but it could not be for "book's sake;" but that he could not have been killed by robbers was proved by the fact, that the dead body had been purposely moved from a secret to an open place. This Sagbua acknowledged himself. The other day Sagbua could not give us any further information, but directed us to go to the Ijemo chiefs, who were confounded by Mr. Crowther's address, but said he was killed by robbers. Our converts refused to bury the dead body, when we were, against the custom of the people, called upon by the family and the ogbonis to bury it. To have no part in the burial of a killed person is a sign of innocency in the matter, and the unburied person a continual accusation against the murderers. Shomiki had been a candidate for baptism since the time of Mr Müller, but had

not been admitted because he lived still in polygamy. It is said he gave much offence by the *public* contempt of the idols which he sometimes manifested. But by his intention to live in a new house, which he erected on a place of the Mission premises, we have a proof that he intended to make himself quite free from heathenism.

The following extract from Mr. Maser's journal casts some light on this event—

July 15, 1854—Coming out of the house of one of our communicants, I met a balogun, who, in an ensuing conversation, said, "The Christians are big people; but they should be tolerated unless they reveal the national secrets, for which their heads must be knocked in"—alluding to the case lately mentioned.

Journey to Biolorunpellu and Awaye.

Sept. 12—Mr. Townsend having advised me to go to Biolorunpellu, to ask a dwelling-place from the chief Bioku for our visitor, J. Macaulay, I started to-day, and reached, towards evening, Iberekodo, where I was kindly received by the chief into his house. I stopped the next day in his town, conversed with him, spoke to the people, and visited a neighbouring village. The chief and people are much depressed by the constant danger from kidnapping expeditions undertaken by the Egbas, Ibadan, Ijaye, and even Ilorin people.

On the 14th I proceeded towards Biolorunpellu, whose neighbouring mountains soon appeared arising suddenly out of the plain. After having surmounted these I reached, about four o'clock P.M., the town of Bioku. The old chief said he had long been looking out for us. He gave me a place to lodge in, and sent provisions for me and my people. As the town is so densely populated, it was not easy to get a house for our friend, especially as the chief was prevented by a sore foot to look out himself. There are several villages close by this town, built on mountains as places of refuge before the slave-hunters. The people seemed to take fresh hope at our appearance for a coming period of peace, and we were gladly received on these high rocks.

Sept. 19—I took a trip to Awaye, six hours to the north-west from Biolorunpellu, at the foot of the rock Adu, which rises like a pyramid out of the plain. The chief of

the populous and pleasantly situated town Awaye received us very kindly, and repeated his entreaties to send a teacher to his town. The people seemed to be open for instruction. The day following I received, against my expectation, permission from Lashemeji, the chief, to visit the neighbouring rock Adu. It was partly difficult to ascend, so that I was obliged to take off my boots. The whole surface of the rock is about two miles in length, and ascending from north-west to south-east, and divided into three parts by deep ravines, which are partly filled with earth and covered with luxuriant plants and trees. On the division towards the north-west there is a village, which I had to pass on the way to the king's house, which I found in a lonely situation at the end of the first part of the rock. The king, who bears the title of aladu, may be a hundred years old: he is dumb for age. He would not shake hands with me, being a king, as he said. He is also a high priest of Ifa, and, as such, an influential counsellor to the king of Yoruba and the surrounding chiefs. He treated me very hospitably, against all my expectation, as I saw almost nothing around me but barren granite. The people have their arms down in the plain, and carry their provisions up on secret roads. With some hesitation the aladu gave permission that I should go on the middle division of the rock, which rose, near his house, thirty feet higher. On its top is another village, where "the roots of Ifa" are said to begin. I enjoyed a most extensive view on this part. Below was nothing but a solitary grass-field, interspersed with trees along the beds of rivers. Mountains of more than a day's journey distance terminated the horizon. I was not permitted to ascend the third and highest division of the rock. I saw a palm-tree there, and a grove behind it, which was said to be sacred, and in which had been the celebrated palm-tree with sixteen branches, from whose nuts kings and chiefs had received their Ifadies, but which was blown down by a storm three years ago. When I retired the people accompanied us, and I spoke to them on this high and solitary altar of God and His Son Jesus Christ. It was evening when we reached Awaye again. After tea-time I went to the market-place there, which, according to old usage, was then visited, and therefore illuminated by the lights of the market-women.

On the 21st of September I returned o

Biolorunpelli, where we at last found a suitable dwelling-place for our Christian visitor, J. Macaulay. On the 22d I took leave of the old chief Bioku, intending to return to Abbeokuta over Ijaye. I travelled for some hours in the cool of the evening, and reached Ijaye the next day in good time, after having passed through a luxurious grass-field, and crossed the river Ogun in a calabash. On the 27th of Sept. I started for Abbeokuta, where I, with the help of God, safely arrived the following evening.

North-West America.

CHURCH MISSIONARY SOCIETY.

ENGLISH RIVER.

Intense cold.

IN reading the following facts, the evidences of winter's power in Rupert's Land, it must be remembered that Mr. Hunt and his family, from the temporary character of the buildings in which they were resident, were particularly exposed to it. When the permanent dwellings have been finished, the penetrative action of the cold will be much diminished. It will be seen that, at the date of the extracts, a Missionary residence was being erected, and timber being brought together for a church. We trust that before the commencement of this present severe winter the former of these, at least, had attained its completion.

Jan. 12, 1854—The cold very intense: my spirit thermometer registers 70° of frost; but to day there could not have been less than 80°, as not only the tube but the top of the bulb of the instrument was empty.

Jan. 19—The intense cold continues, and penetrates everywhere, above and below the ground. We are obliged to confine the dear children to the bed-room, the only part of the house we can keep at a temperature that they can support, without roasting their faces before the fire, while their backs freeze. Even in the bed-room where ourselves and our two

dear children slept, the thermometer indicated 29° of frost at half-past five A.M., the time of our rising. In the room where we breakfasted, with a good fire, the temperature on the table was 25° of frost; and at dinner, in the same room, the water froze in our glasses so quickly that we broke the ice again and again in order to drink. If the plates are not taken hot from the fire, any thing put upon them in a semi-fluid state quickly congeals, e.g. mustard. The knives and forks, also, must be put to the fire before they can be used with comfort. With iron stoves and plenty of piping traversing the rooms, this state of things might be improved; but what we saw of them at Red River brought us to the conclusion that this mode of heating the atmosphere was unwholesome. Perhaps we may be able to get the house in a more finished state before another winter. This building was not intended for our own permanent habitation, but I have determined that it shall suffice, after being a little improved, when the proper roof is put on, by adding a room in which to receive our Indian callers, and a kitchen and such like offices; but when this will be done, other work and other circumstances than our own convenience will determine. We have learned to be content with small things in these matters. As yet we have not one chair in the house: we sit upon empty boxes, covered with some of the red flannel our dear friends sent us.

Jan. 20—Still colder to-day: in the breakfast-room the thermometer indicated 47° of frost, under circumstances similar to those mentioned above. In the open air, at noon, sheltered from the north, the spirit sank into the bulb.

Jan. 22—The young calf frozen in the cowhouse. Few Indians have visited us lately. They do not move about much in this very cold weather, but take advantage of a milder day to hunt and visit their traps. We are often anxious and fearful for some of them. In the article of tents, our dear people are worse off than the heathen Indians of the Kisiskache-wun, because the latter can procure more leather, and their plain country admits of their using horses as beasts of burden, to the great relief of their poor women. Our Indians' tents, chiefly composed of large sheets of birch bark, are circular in shape, very small at top, which only leaves an opening for the smoke. With a good fire constantly burning on the ground in the

centre, the sides of the tent furthest from the door of these dwellings are warmer than our parlour, except close to the fire.

Jan. 24, 1854—Bitterly cold; still, neither morning nor evening daily public worship, nor school, nor other work, is intermitted. We fear that our potatoes, including those intended for seed, are frozen: they are all packed in straw, and covered with leather and an oil-cloth, in the warmest part of the cellar under the kitchen, where the only stove we have in the house is kept heated almost all night as well as all day. The potatoes at the top and sides of the heap are as hard as stones, and rattle like them when moved. At the Fort they have lost a good many. We pray that enough for seed may be spared from our own stock, as our hopes of better living next year partly depend upon our raising a large quantity of these roots.

HUDSON'S BAY STATIONS.

Hudson's Bay, so called after the name of its discoverer in 1610, is about 900 miles long by 600 at its greatest breadth, with a surrounding coast of about 3000 miles, of a rocky, rugged character. For a few months in the year it is open to a navigation encompassed with many dangers, arising from shoals, rocks, and drifting icebergs; but the reluctant entrance which the severity of the climate concedes for a brief period soon terminates, and the Bay is closed for the rest of the year by fields of ice. James' Bay, in the south-east, 240 miles deep, and Port Nelson, on the western coast, are the most useful of its inlets. Into Port Nelson two rivers discharge themselves, Nelson and Hayes rivers, a belt of swamps and willows lying between them, known by the name of the Point of Marsh.

YORK FACTORY.

Its occupation by the Society.

On the bank of Hayes river, the most southern, stands York Factory, the principal dépôt of the northern department of the Hudson's-Bay Company, whence all

the supplies for trade are issued, and all the returns collected and shipped for England. The summer is short, the three seasons of spring, summer, and autumn, being contracted within the four months, June, July, August, September, winter appropriating the remaining two-thirds. The heat during the summer is extreme, and flies and mosquitoes prevail in millions. After the Indian summer, in September, the winter rapidly sets in, and from October until the next April the thermometer seldom rises to the freezing-point. In the depth of the winter it falls from 30 to 40, nay even to 49 degrees below zero of Fahrenheit. From the calmness of the air, however, the cold is not so unbearable as might be supposed. The average cold is about 15 or 16 degrees below zero.

At this dépôt the permanent establishment is large; besides which, brigades of boats engaged in the transport of goods to and from the interior are constantly arriving during the summer months. To the Indians in that direction it is the grand rendezvous: they come hither to trade, bringing the furs they have gathered, with which to obtain the supplies for themselves and their families which are now necessary to their existence—capotes, blankets, caps, files, knives, flints, &c., with powder and shot. It is therefore a post affording great opportunities of usefulness, but one requiring the presence of a discreet and experienced Missionary. Such a Missionary has, through the good providence of God, commenced his labours at this post, and the following letter from the Rev. W. Mason informs us of his arrival, and initiatory proceedings.

York Factory, Sept. 12, 1854.

REV. AND DEAR SIR—You will rejoice to hear that this station is now occu-

ped, and that as early as possible a church, Mission-house, and school are to be erected. The Missionary, as opportunities occur, will visit Severn and Churchill, and thus encircle the entire Bay with the gospel net. Churchill is the furthest northerly establishment possessed by the Company in this Bay, and Severn the only establishment they have between this and Albany. The Esquimaux annually visit Churchill, and at present there is an excellent interpreter left there this fall by Dr. Rae, who accompanied him in his Arctic expedition, which circumstance makes me anxious to visit the place as early as possible, that I may communicate some knowledge of the blessed gospel to these wandering sons of the north. No minister has ever yet visited Severn. In 1848 I met with some Indians from that quarter, who had come with the returns from the Company's establishment to this place. They earnestly solicited me to baptize them; but not having time enough to know their characters, or even to examine and ascertain the extent of their knowledge, I thought it best to defer the matter until some future period, when some spiritual provision could be made for them. I shall never forget, however, their last interview with me, when they knew they must return to their dark abode without the solemn rite being administered unto them. I said to them, "Why, you cannot read; you have never been taught." "Yes, we can read;" and one of them, pulling out of his breast a small parcel, in which he had carefully wrapped between two pieces of clean bark his small library, consisting of hymn-book, Prayer book, and St. John's Gospel, all in the syllabic characters, opened one of them, and to my great astonishment read fluently. I asked him how he had learned to read. He replied, "We teach each other." With tears in his eyes he embarked, saying, "We may never see a minister again."

Under such circumstances I cannot but look upon my appointment to this Station as providential. I thank God and take courage, feeling more desirous than ever to spend and be spent in this good cause.

The good Bishop of Rupert's Land having made you acquainted with my present position, my admittance to the holy office of Deacon on the 29th of June, and to the higher office of Priest on the 25th of July—seasons of refreshing coming from the presence of the Lord, and events in my personal history

June, 1855.

devotly to be remembered even until death—it only remains for me to state, that on Thursday, the 10th of August Archdeacon Hunter and myself took our farewell of the kind-hearted and worthy bishop, and Mr. and Mrs. Cowley, at the Indian Settlement, after the bishop had commended us and this new Mission station to the care of Almighty God. All were in tears. Mr. and Mrs. Cowley were committing their first-born son to the care of the ex-judge of Red River Settlement, Mr. Thom, who, having resided fifteen years as recorder, was now leaving for England, and who had kindly promised them his protection. I could sincerely sympathize with them, having parted with my own family only the day before.

By the blessing of the God of Missions we were brought in safety to this establishment, on Saturday, the 26th of August. Every evening—excepting when the weather would not permit—we had prayers with the crews during the whole voyage, and divine service on the morning of each Sabbath; and I am glad to say that a goodly number attended, and paid great attention. Two Wesleyan ministers had arrived here a few hours before us, Mr. Ryerson and Mr. Brooking; the former on his way to England, having performed the object of his mission, viz. an inspection of the Missions; the latter gentleman returns to take charge of Oxford-Lake Mission. I am glad to say that a truly Christian feeling exists between us, which is very desirable, for there remaineth much land to be possessed: there is room for all, and work for all. In a heathen country, where we have to contend with dark paganism on one hand, and idolatry on the other, we need all the strength that unity can give.

The Mission field in these territories is very extensive, covering an area of 3,000,000 square miles, equal in extent to the whole of continental Europe: but there is much that is encouraging to the Missionary: the inhabitants are not only willing to receive, but earnestly calling for, the gospel. Difficulties exist, but none are of such a nature as may not ultimately be overcome. May the whole land be speedily visited by the light of life, and the widely-scattered inhabitants hear the joyful sound. There exists a fine opening for Missionary labour in the Kiisakahewun, near Edmonton House, say Deer's Lake. Twelve letters I received from Indians, written in the syllabic characters, all ex-

pressing earnest desires for Protestant Missionaries. Our hearts were cheered as we welcomed Mr. George from the "Prince of Wales" to Rupert's Land; and we hope that, in the providence of God, he may be appointed to the Kisikahchewun, and rendered a great blessing to immortal souls in that extensive field of labour.

We had also the pleasure, on the 31st of August, of welcoming Dr. Rae from his last Arctic expedition. He brings the sad intelligence that Captain Franklin and party have perished from starvation. He has purchased from the Esquimaux some property which evidently must have belonged to some of the officers of the missing expedition, such as silver spoons, knives and forks, &c. Forty of the crew, which the doctor thinks must have been the last of a party, were seen by the Esquimaux, in 1850, hauling a boat on the ice towards the mouth of the Great Fish River, or Back's River: they were afterwards found dead, with their bodies much mutilated. The place where the party is supposed to have perished is in latitude 69°, between Cape Walker and Victoria Land. Excuse this digression, which I thought might interest you.

This establishment having no spare winter-house for a family, I have been under the necessity of leaving Mrs. Mason and the children at the Red-River Settlement until next year, when I hope a house will be ready. The gentleman in charge has promised that as soon as the ship sails the men shall commence to lay the foundation of the Mission-house, the timber, logs, and boards being all prepared. This secular work being thus taken off my hands, I shall have more time to devote to translations and the more important spiritual duties of my vocation. But we need not only a Mission-house: a church should be built also, that the rites and ordinances of our holy religion may be regularly and uninterruptedly performed. For the present the Company's large mess-room is used every Sabbath for divine service, and during the time the inland freight-boats remained with us our congregations were large.

Aug. 27: Lord's day—This was our first Sabbath. Archdeacon Hunter read prayers in the morning, and the Rev. R. Brooking preached. In the afternoon the archdeacon read prayers and preached in Indian to a large and attentive congregation. Some afterwards applied for bap-

tism, but I deferred administering the rite for a time.

Aug. 28—The ship arrived, and the yacht was sent for the mail-bags. When it returned, we heard with pleasure the arrival of another Missionary, Mr. George.

Sept. 3: Lord's day—Another sacred day of rest, and apparently welcomed by the Indians, especially those who had had previous interviews with me, and were this day to be admitted into the outward and visible church of Christ. I could not refuse them this privilege, as it was their last day with us, and I shall not see them again until next spring. Often had they solicited at the hands of passing Missionaries, and solicited in vain. Their minds are now at rest. May they adorn the doctrine of God our Saviour in all things!

This morning I read prayers, and the Rev. John Ryerson preached. In the afternoon the archdeacon read prayers, and I preached in Indian, afterwards baptizing seven of the Indians connected with this station.

During this week all the inland freight-boats leave for the Red-River Settlement, and one laden with Mission goods, manned by Christians of the Cumberland Church Mission Station. This was an interesting sight, and shewed that the work was enlarging and progressing. Twenty years ago few would ever have dreamt of seeing a Mission boat come down to York for Mission property. Many of the Indians leave for the fall goose-hunt.

Sept. 10: Lord's day—The archdeacon read prayers, and preached from 2 Cor. v. 20, 21. In the afternoon I read prayers, and preached in Indian from Mark vi. 12. Next Sunday I shall be alone, as the passengers are to go on board some day this week.

The Syllabic Characters.

Before I conclude, it will perhaps be advisable for me to say a few words regarding the printing of books in the syllabic characters, having studied the system for some years past. I do think that for grammatical and philological purposes the Roman characters are decidedly the best. I have been confirmed in this opinion since reading the "Church Missionary Intelligencer" for March 1853.

The roots of the Cree words are closed, and not open syllables, and many words require double consonants to pronounce them correctly. In writing or printing with the

syllabic characters, you are often obliged to rob one syllable of a consonant, and join it to the following vowel, to which it does not belong. And it is utterly impossible to spell proper names by them. My translation of the New Testament is interlined with Roman letters, to assist me in making out what the characters were intended to express. Whatever difficulty there may be in some of the languages of this immense country, there exists none in expressing clearly and correctly every sound of the Cree by means of the Roman characters.

When I put Archdeacon Hunter's translation of St. Matthew's Gospel into the hands of the young men who had been taught English at the Mission school, they read it at once both correctly and fluently, and in a week any of the school-children could read it.

The Rev. Thomas Hurlburt, whose extensive knowledge of Indian deserves notice, regrets that the syllabic system was ever adopted, and thinks the characters are very defective and inefficient, and should be permitted to fall into disuse. I cannot go so far as this, for the sake of those Indians who have not the opportunity of being taught at the Mission stations. Many adults, in different parts of the country, have acquired a knowledge of the syllabic characters themselves, and can both read and write in them; yet my conviction is, that they will ultimately give place to the Roman character. I should therefore recommend the immediate adoption of the archdeacon's improved orthography, and the printing of his valuable manuscripts. Could he remain in England to complete the translation of the entire New Testament, as well as the Prayer-book, it would be conferring the greatest of blessings upon our Missions.

With respect to the symbolical system, Schoolcraft's opinion is, that no other American language with which he is acquainted, except the Cherokee, can be written by such a simple scheme. It cannot be applied to any dialect of the Algonquin.

Notwithstanding the modification of my opinion, founded upon a more minute study of the grammatical structure of the Cree language, I still think that elementary books, and portions of God's holy word, should be circulated amongst our converted Indians in the syllabic character, until the Roman character becomes general. The daily occupation of hunting

prevents the Indians enjoying those advantages which the civilized man does at home; and in many places in these territories there is no fall-fishing, and agricultural pursuits are impossible. Most of the provisions which support this establishment are imported from home or elsewhere. These facts will at once shew that the more simple the characters for communicating truth, the better for Indians placed under such circumstances.

MOOSE FACTORY.

Character of the work here.

The position of Moose Factory we have on former occasions described as situated at the southern extremity of James' Bay, 700 miles distant from Montreal, in Lower Canada. It is the Company's principal dépôt on the southern shores of Hudson's Bay; and therefore, like York Factory, central to much usefulness. Connected with this post are numerous stations, whither the Missionary pays periodical visits, such as Albany to the north-west; Rupert's House westward; Brunswick House, on the Moose River, in a south-westward direction; Kenoogoomissee more remote, in a southerly direction; and Abbittbe to the south by the east. All these are places, where, at certain periods of the year, the Indians assemble for trade purposes, and where the want of permanent efforts must be in some degree compensated for by occasional visits at the opportune moment by Missionaries from the nearest occupied stations. The duties connected with a large central station like Moose Factory are in themselves sufficiently onerous; and when to these is added the necessity of long journeys, sometimes at inclement seasons of the year, to visit scattered Indians at some remote point, who otherwise would have no opportunity at all, we can at once perceive that Missionary labours in Rupert's Land require earnest zeal, a strong mind,

a cheerful disposition, and a robust constitution. If, however, the Missionary has arduous, and sometimes perilous voyages, he is not without cheering influences: all, to a spiritual mind, is not drear and desolate. To one who loves souls, and who desires the advancement of his Master's glory, nothing can be more affecting, more deeply interesting, than the anxiety of these poor wanderers of the plain and forest for instruction. True, they see the Missionary but for a few days, and that after a long interval; but they are hungry for the bread which he breaks to them, and eagerly do they feed upon the word of life. Earnestly do they address themselves to master the syllabic characters, that they may be able to read for themselves the word of God; and, when the teacher is gone, have still left with them portions of that blessed book, out of which the Holy Spirit teaches those who, deprived of other means, use this the more earnestly. They receive only crumbs; but they hunger more earnestly for them than many do in this country for their abundance of supply, and extract more nourishment from the little than many of languid faith among ourselves do from much. No one can read the Rev. J. Horden's visit to Rupert's House, which will be found in the extracts from his journal, without being moved by the anxiety of these long-neglected tribes.

The lithographic press for the syllabic characters, which was sent out to Mr. Horden, has proved to be most valuable, facilitating, by its action, the furnishing of portions of Scripture and other useful books to the Indians, instead of the slow process of manuscript, to which our Missionary had before been necessarily confined. The Indians were much astonished at its rapid multiplication of copies, and duly appre-

ciate the boon which has been bestowed on them.

On the whole, there is, in the work at this station, great encouragement. We thank God for the holy diligence and wise consistency with which our Missionary has been enabled to go forward on His way, and the indications, by no means few, which encourage us in the assurance that the Spirit of the living God is moving over the hearts and consciences of these poor people.

Report for the year ending Aug. 1854.

The following is Mr. Horden's report, to which we shall add such extracts from his journal as our limited space permits—

Another year of mercy having rolled by, the pleasant task of reporting on the spiritual condition of the district under my charge devolves upon me. I say pleasant, as nothing can be more so than to speak of the manifestations of the goodwill and bounteous love of our Heavenly Father, who, if He ever gave me cause to rejoice and to feel happy in the situation His providence has allotted me, has done so during the past year, in inclining the hearts of the people to receive with gladness the engrafted word, in assisting me to provide spiritual food for them, and in continuing both my family and myself in good health.

But to descend to particulars.

First, of congregations at Moose, and the ministrations they receive.

As I reported last year, my congregations are of two kinds; the first composed of those who understand English, who are the servants of the Hudson's-Bay Company, and their families. As some of these men are from the Lewis Islands, and others from Norway, they do not understand English: some of the rest are from the Orkney Isles. The attendance is not large: the women, however, who are all natives, are very constant, and most of them are communicants. I hold two services during the week, one on Sunday, during the forenoon; the other on Tuesday afternoon.

Indian services and congregations.

The Indian services are held on Sundays, at seven o'clock A. M., and half-past

three P.M., when, during the summer months, our little church is completely filled; so much so, that frequently standing-room cannot be obtained. If, last year, I felt happy in reporting on the manner in which the services were conducted, how much more so now, when, in looking through the church, I see almost all, with the exception of the old and very young, with their Prayer-books in their hands, looking after every sentence, that they may by no means lose the part being read; when I hear many of them read in an audible tone of voice every alternate verse of the *Te Deum*, and other hymns, and taking their parts in every other portion, according to the directions of the rubric; when I find many of them making good progress in scriptural knowledge; and when I see their manner of living when without the walls of the sanctuary, evidencing a growth in grace. Some, as may be expected, yet remain in an unsatisfactory state, similar to that of the unprofitable servant, who hid his Lord's talent in the earth; but I trust that at no distant time their energies will be aroused, and that they will see the necessity of fleeing from the wrath to come.

Sacramental occasions.

Our sacramental seasons, of which we have about five in the course of twelve months, are times of great refreshment.

Prior to our gathering around the table of the Lord, we always have a few meetings, for the purpose of mutual converse, when they unbend their minds with freedom, speak of their experience and conflicts, their expressions and manner betokening great humility, and likewise desire advice as to how to act under their different circumstances; and at the celebration of the supper of the Lord their behaviour is that of those receiving a great blessing from the hands of a holy King. Besides Sundays, I meet the Indians nearly every evening.

Schools—Enlargement of the Church.

Respecting schools I can say but little. During last winter I met the children for instruction, but have been quite unable to do so this summer, the former part of it having been occupied in a journey to Rupert's House; and since my return, together with my boys, I have been nearly all my time occupied in the erection of a schoolroom, which, when completed, will be a very comfortable one for a day-school.

I am happy to report satisfactorily respecting our church. Feeling, as I have before mentioned to the Committee, the great inconvenience of assembling in so small a building, I laid the case before Sir G. Simpson, with the request that he would kindly have it enlarged and altered, so as to give it the appearance of a place of worship connected with the Church of England. I received a most kind and satisfactory reply, acceding in every respect to my request: consequently our church will be considerably enlarged, without any expense to the Society. I shall endeavour to interest some kind friend on our behalf to obtain a bell for it, and hope that the Committee, who have always been very indulgent, will grant me one small request, which is, that they will cause four wooden tablets to be made, on which are to be printed the Lord's Prayer, the Creed, and the Ten Commandments, in plain letters. The wood should be well seasoned, as our dry winters and hot stoves cause wood which is not well seasoned to contract very considerably. If these could be sent out next ship time, the Committee would be conferring a great boon on the settlement. I would not make the request if it could be done here, but we have no one capable of performing it.

Visit to Rupert's House.

I had intended to be absent from Moose for a considerable period this summer, but have as yet been prevented from taking more than one journey, which was made to Rupert's House. This, by the mercy of God, I am enabled to consider the most successful I have yet made, and which has convinced me more fully than ever that the syllabic system is that best calculated for the instruction in reading of the poor roving natives of this country: for although this summer was the first time I ever saw the most of them, yet, before I left, three-fourths of the Indians could read their books intelligently.

I had intended to go to Kenogoumisse directly on my return from Rupert's House, and, prior to taking my journey thither, had made every arrangement for that purpose, but was unavoidably prevented. I now hope to leave for the above-mentioned post in about a week hence; and, if winter does not overtake me too suddenly, I trust to visit likewise Flying Post and New Brunswick, to declare to those dark spots the message of the gospel,

to invite them to partake of its blessings, both for time and for eternity.

I have not visited Albany, but have seen a good number of the Indians connected with that post, who came here. Isaac Hardisty continues very faithful to the charge he undertook at the Bishop's desire.

Printing press.

I cannot bring this report to a close without expressing my deep-felt gratitude to the Committee for their kind consideration in sending me, by the last ship, the printing-press and types. With the Lord's help I was enabled to use it, so that 1600 books, in three dialects, issued therefrom last winter—Prayer-book, and Watts's Catechism, in the Cree, as spoken at Moose; Watts's Catechism in the dialect of Big River; and a small portion of the Prayer-book, with some hymns, in the Saulteaux. For these and every other mercy may the Lord be praised!

Visit to Rupert's House.

On June 6, 1854, Mr. Horden left Moose for Rupert's House. Our limited space precludes the possibility of giving his journey in detail; but the following passage will sufficiently evidence the character of Missionary travelling.

June 9, 1854—We started at 7 A.M. Before us, as far as the eye could reach, lay an immense field of broken ice, but which, in most places, was firmly packed together. We entertained hopes of going through it, and thereby avoiding that most disagreeable portage, "Cabbages Willows." We consequently paddled about in all directions, north, south, and east, wherever we saw open water. About noon, however, we perceived that we could go no further; and having arrived at the entrance of the swampy portage, we put ashore, and in about half an hour, commenced our tramp. A little before sunset we arrived at a spot which was tolerably dry, but, in fact, we had had no reason to complain, never sinking above our knees in mud and water. We intended to remain here for the night; but considering that it would be better to pass the worst of our journey to-night, I spoke to my companions to that effect. They coinciding in my views, we again set off, marching in single file. I had not walked an hour before I was in a state of profuse perspiration, for the walking was horrible, sink-

ing at every step to the knees, and sometimes much deeper than that. About 10 P.M. three of us were left behind, the rest going forward to make a fire, and get things as comfortable as possible, by the time I arrived at the place where we were to put up for the night. Shortly after, coming to a spot where a goose-stand had been made, and which had been rendered dry by piles of willows being laid on it, we sat down for three-quarters of an hour. One of those with me was a servant of the Company, descended from a Canadian and an Indian woman. While sitting together, I spoke to him respecting God and His almighty power, pointing, as an illustration thereof, to the moon, which was now shining on us at its full; then of His love, exemplified in the gift of His only-begotten Son; assuring him that it was for him, as well as others, such divine mercy was exhibited. The poor young fellow appeared amazed, and peculiarly interested, drinking in every word with avidity. While sitting here—for we were in no hurry whatever—those who had gone ahead, fearing we had lost our way, fired several shots, to let us know where they were. We could only answer them by shouting, my gun being wet, I having used it to assist myself to rise when I had twice fallen, and by which I had become thoroughly soaked to the waist. We joined our companions at half-past 11 P.M., and found a fine fire blazing, which to me was a great comfort in my uncomfortable condition. After taking supper, and thanking God for His assistance, we retired to rest, to rise again at half-past 3 A.M.

Rupert's House was reached June the 12th. Mr. Horden thus describes his reception—

A tolerable number of Indians stood at the gate: on my approach, all came forward to bid me welcome. Soon after entering the house, all the ladies came in to pay their respects. The whole of them were very respectably clad. The men wore blue cloth coats, leggings fastened with neatly-made garters, well-made moccasins, kerchiefs around their necks, and round caps, all exceedingly clean. The women wore blue cloth gowns, caps worked with beads or coloured worsted, and some of them shewed silk neckerchiefs. In the afternoon, one of the men came into my room, and we had some conversation together. He said, most energeti-

cally, "I am very glad to see you. I arrived last spring on the very day you departed, and was extremely sorry that I should have arrived too late. I was very glad when I saw that you had left your book behind. I tried very hard to learn it. Miss Gladman taught me, and now I can nearly read it." He here alluded to a large sheet of paper, containing the syllabic characters on a large scale. "I used to conjure; but the winter before last, hearing that you were here, I put it away, and have not taken it since. I know that I have done very wickedly, but I really wish to leave it off, and to follow your instructions." I heard him read; and although last spring was the first time he had seen the syllabic characters, and he then remained at the House but one week, yet how delighted was I to find that he knew nearly the whole of them. Shortly after my arrival, the chief came, with a brigade of eight canoes. He is a fine old man, with a large family of healthy, intelligent-looking children. In the evening I met the whole of them, when they paid great attention, and manifested great anxiety to become acquainted with gospel truth. O Lord, make my visit to these people productive of good!

June 13, 1854—I met the Indians directly after breakfast. Having instructed them all for a time, I dismissed the women, as the whole were more than I could manage, now that I was going to form them into a reading class. I tried them on the syllabarium, and was delighted to find that not only the man I spoke to yesterday, but likewise many others, knew nearly the whole of the characters. How thankful, how grateful should I be, seeing as I do a great deal of work performed for me, that God has induced others to grant assistance in the good work; so that now, on first seeing those people, I am able to put books into their hands, which I trust they will be able to read well in the course of two or three days.

I instructed the women nearly the whole afternoon: these were not anything like so well acquainted with the characters as their husbands and brothers. After tea, I again met the whole of them, when our room was crowded. Great attention was manifested. Among other things, I said, "We are all sinners;" and at the expression, as if with common consent, nearly the whole of them exclaimed, "Yes, all, all!" Two or three times I was most agreeably interrupted by the parents call-

ing the attention of their children to such parts of my discourse as particularly applied to them. The old chief spoke, and said that it was his earnest desire that his children should be instructed, that they should know and do what was right; but as for himself, he was getting too old to learn much, yet he would try.

June 14—I met the Indians at half-past six A.M. At the close of the service, an old woman came up to me, and, taking my hand, while tears were in her eyes, exclaimed, "I am sorry, very sorry, that my two sons are not here to hear you." I told her that most probably they would hear me, as I hoped to remain long enough to see all the Indians belonging to Rupert's House. In the forenoon I met the men, gave a few more Watts's Catechisms to those who nearly knew the characters, and then made them sit apart to learn them. I could almost fancy myself in an English parish-school, for nearly twenty were sitting down, conning over their catechisms with great perseverance, while I was teaching the rest from the syllabarium. I afterwards heard them read the first page of their books. The sight was delightful, and was indeed a sufficient payment for much toil. Here was a large and most attentive class, the ages of those composing it varying from twelve to forty years, standing in good order, and conducting themselves as well as I could possibly desire.

June 15—I met the Indians, as yesterday. At the close of the forenoon service, a young man came to me and said, "What am I to do? I cannot read the book. I look at the large paper, and I look at the book you gave me, yet I cannot read it." Here the poor fellow burst into tears. I told him not to despair, but continue trying, looking up to God for His assistance, and that I had no doubt he would then succeed.

Mr. Horden remained with these anxious people until June 27th, when he took his departure.

June 27—Up and ready to start at four A.M. At that early hour I had scarcely expected to see any of the Indians, especially as I had bid them all farewell on the previous evening. I was, however, most agreeably disappointed, for I believe that every Indian at the place, from the grey-headed old man to the child in arms was on the bank of the river, to say "farewell" once more.

The number of them was large, but my departure is the signal for theirs also. Nearly the whole of them leave to-day, having already remained at the House longer than usual, for the purpose of receiving instruction. I leave them with the firm conviction that the blessing of the Lord has rested on my labours.

PORT GEORGE, JAMES' BAY.

General View.

The circumstances of this station are very different from those of Moose Factory: the opportunities for usefulness are comparatively few, and the difficulties arising from scarcity of provisions very great indeed. At Moose Factory there is a considerable number of persons, Company's servants and Indians, who have their home there, and present, on the whole, something of a permanent and settled material on which the Missionary may work; but at Fort George the state of things is the reverse of this. The Company's servants are few, and during the winter season but few Indians remain about the post. Our Missionary, the Rev. E. A. Watkins, in his journal for Lord's-day, Jan. 15, 1854, mentions how cheered he had been by having so many as eighteen individuals to form his congregation, the attendance of Indians on the previous Lord's-day consisting of four only; an occurrence by no means rare during the long winter, when these poor wanderers are scattered in search of furs and provisions.

In commencing this station hopes were entertained that considerable opportunities would be presented of doing good to the Esquimaux. These, we regret to

say, have not been realized. Mr. Watkins mentions, that during a residence of seventeen months he had not seen more than thirteen individuals of that race, inclusive of children. He had hoped to have been enabled, in the beginning of the year, to have proceeded northward to the post at Little Whale River, where a considerable number of Esquimaux are accustomed, at that season, to assemble. Such, however, was the dearth of provisions at Fort George, that the master of the post was unable to furnish him with the supplies that were necessary, and the journey was of necessity given up.

Peter, the Esquimaux Youth.

The Esquimaux youth Peter, mentioned in our last review, still resides with Mr. Watkins, and is continually under his instruction, in the hope that he may prove an instrument of good to his countrymen. We introduce a paragraph or two from Mr. Watkins's journal, having reference to the progress made by this youth.

Jan. 30, 1854—In the later part of the morning I instructed the Esquimaux Peter in English, reading the Bible which I had given him. When he has read a verse in English I read the same in Esquimaux, by which plan we are both assisted. He is much delighted, after having read a passage, which he understands very imperfectly, to see the same translated into his own language, and to find that the meaning, which I have explained to him, is now clearly expressed in his native tongue. The time, I trust, is not far distant when he will have acquired some readiness in reading, and will then be able to understand more of the precious truths of the sacred volume.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. S. Hasell left Calcutta on the 9th of March last; and arrived at Southampton on the 20th of April—The Rev. G. Pettitt and Mrs. Pettitt left

Ceylon on the 9th of January, and arrived at Gravesend on the 13th of May—The Rev. R. Taylor left Wanganui on the 4th of January last, arrived at Sydney on the 14th of that month, and at Gravesend on the 13th of May.

Missionary Register.

JULY, 1855.

Biography.

NOTICES OF NATIVE CONVERTS

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S MISSION IN WESTERN AFRICA.

MR. THOMAS KING, of Abbeokuta, has recorded in his Journal the following Notices of Converts who have died, it is believed, in the faith of Christ.

David Oguntolla

Oct. 22, 1853—David Oguntolla, one of the earliest and much persecuted converts of the Rev. S. Crowther's congregation, died on the 20th inst. Thus David Oguntolla fought this good fight of faith to the end, and has finished his course with joy. He was a very attached friend and brother to John B. Dasalu, and had paid great attention to the wife and mother of the latter since he has been in captivity.

Elizabeth Lutonbi

Oct. 27—Old Elizabeth Lutonbi, the aged mother of John Baptist Dasalu, and another monument of God's goodness, died to-day. Her grand-daughter gave us no little trouble about her funeral. Instructed by her father, who was one of the ogboni chiefs, and a bitter enemy to the good cause, she went round with cowries to bribe the ogboni, as soon as she knew that her grandmother's end was approaching, that they should not permit us to bury her. Though the dying mother had given a positive order to Olujobi, Dasalu's elder brother, and another of her daughters, who is also a member of the church, beside Mr. Barber, that none should deny her a Christian burial; yet, on the contrary, the young woman published about that her grandmother's last request was that her remains should not be permitted to be thrown into the bush, as they call it; that it was in hope of seeing her son return from captivity that led her to the white man's house; but now she has entirely changed her mind about it. To enter into a short detail of the troubles that this grand-daughter gave her would not be altogether needless. It is a prevalent opinion among the natives, that

July, 1855.

should the time of a sick individual be apprehended by all to be at hand, and should the brother or child, whose chief business it is to conduct or arrange all the affairs of the funeral, be absent, if an amulet be tied on the wrist of the dying individual it would detain the departure of such an one until the absent person return. In her eager desire of her mother's return from Otta, who is as base and superstitious as she, the grand-daughter readily applied to this ridiculous means of detention, by tying an amulet on her wrist. But old Elizabeth resisted the tempter in her grand-daughter, as the Saviour rebuked him in St. Peter, by saying, "Do you intend to hinder me from going to my Saviour and Redeemer, by thus standing against me in the way? You shall not stop me. I shall go when my Saviour's proper time comes." As soon as the grandchild went away, she told her converted daughter to take the amulet from off her hand. At another time, when the power of utterance failed her, the grand-daughter came, and began to adore and worship her head by making offerings, &c., and saying, "Dear mother, fail not to send me children without delay as soon as you are gone." It is generally believed that while the aged grandparents are still living, their grandchildren can never have children. Thus she imputes her barren condition to her grandmother's living too long. Such is their strong belief of the transmigration of souls, and the low degradation into which idolatry debases their minds, that at the very time when she most needed her grandchild's help she harassed her so much. A road for extorting cowries being thus opened, our going to Lissa and Ojja, the civil and war chiefs of Igbore, proved fruitless. The re-

latives of the deceased being collected together, I endeavoured to shew them the heavy guilt they would incur on themselves by changing the last request of their aged mother, and of performing their heathenish ceremonies on one that had been solemnly devoted to God by baptism. But instead of this having any effect on them, we were hissed at and ridiculed by the great assembly of the market-people who came upon us, the house being very near to Itoku market. Resolving to go one step further before we gave up the matter, we went to acquaint Sagbua and Bashorun of the case, as they are very particular in requesting to let them know whenever they are going to do any thing contrary to the law of the English. But ere their messengers reached there, the sound of the ogboni drums convinced us that all our endeavours ultimately proved a failure. Although the heathen by this means have chance to perform their idolatrous rites in full on the remains of old Elizabeth Lutonbi, yet we have not the least doubt that her soul is among the glorified saints above.

Isaiah Sonyaolu.

Feb. 25, 1854—The death of Isaiah Sonyaolu, one of our communicants of Obba, to-day, was very exciting as regards its suddenness. Informed on Thursday last of his illness after the service, I went down to see him at Shotiyo's house, one of his fellow-converts, where he was living about six months ago, as he has not rebuilt his house since the fire of last year. In order to rebuild the same, he went to the village of Obba on Tuesday last to collect materials, where he was mortally seized with pains, which thus terminated his existence. He did not appear, however, when I met him, as one labouring under heavy pains, but laid down quietly. But, poor fellow, he was then suffering severely. When I inquired what was the matter with him, he said, "I have pains all over my body." Those about him did not sleep all night on his account. After I stayed about an hour, conversing with him, I left, telling one of his companions to

call early in the morning for a note to Mr. Crowther, our medical adviser. The next evening I called to see him. After remaining a while, I left, promising to call the next morning. But how great was my surprise, when the first voice that I heard this morning apprised me of his death. But, God be praised! death has no sting for him, as it is evident by his last words. When his friends apprehended that he was getting low, at which they manifested much concern, he asked, "Why are you taken up with so much anxiety because I am going to die? I am not afraid, because I know where and to whom I am going." The last words heard from him were, "How true is the saying of the Scripture, that through much tribulations we shall enter into the kingdom of heaven!"—Acts xiv. 22—and then breathed his last. A few hours before his death he called for his mother, and gave her his last address against superstition, which surprised every one present. This he frequently did, with a wish to convert her, on which account he and the mother were never on good terms. Sonyaolu evidenced by his life and conversation the genuineness of his faith: very regular and punctual in his attending the means of grace, and quick in learning to read. He was even thought of, when it was once proposed that some young men should be selected and educated. By his exertion he read the English Primer through, and it was only a week before his death he and another of his companions came for Part 2 of the Union Spelling-book. Sonyaolu was once a great sinner, a notorious plunderer in the neighbourhood for stealing goats, sheep, &c., and selling-women shunned their square on his account, for fear of being plundered. But he was so changed by the power of the gospel, that he would restore a single cowry through mistake paid over to him. His remains, in the evening, were interred by the Rev. S. Crowther, "in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ."

MEMOIR OF A NATIVE SCHOOLMISTRESS,

IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY'S MISSION AT CRADOCK,
SOUTH AFRICA.

THE Rev. R. B. Taylor narrates the remarkable experience of a female member of his flock, which serves to shew, that in South

Africa, as elsewhere, the Gospel of Christ has approved itself the one effectual instrument for relieving the heavy-laden, and for imparting light, comfort, and hope to the helpless and forlorn.

Fillida, a devoted Schoolmistress from 1849 to within a few weeks of her death, which took place January 26, 1853, had been a slave on a farm about sixty miles north-west of Cradock, and brought up in heathen darkness. She commenced her duties as Schoolmistress when she could read only imperfectly; but, being docile and very diligent, she made steady advancement under the tuition of Mrs. Taylor, and after a few months was not only in many other respects greatly improved, but able to read well, and also to write a good plain hand. In October 1850 she became a member of the Church, and soon occupied the first place among the females for activity, diligence, knowledge, and every Christian Excellency. This was not the consequence of any natural forwardness of character or disposition, but of her great devotedness and unceasing efforts at self-improvement. Naturally, she was retiring and very timid; and this latter quality subjected her at times to much unkind treatment, in her capacity as teacher, from the parents of some of the children. She was pre-eminently a Bible reader. She read it because she thirsted for scriptural knowledge and loved it. Her inquiries of Mrs. Taylor, which were made almost daily, and her remarks on these occasions, were indicative of a mind intensely alive to the importance of divine truth, and delighted with every new discovery. No preacher had a more attentive and encouraging hearer. Her whole demeanour and attitude indicated the closest attention. She seemed to drink in every word; and I have often been surprised at the full and accurate report of sermons given me by my wife, as repeated by Fillida.

She had a good deal to put up with

from the parents of some of the children, and especially from one woman, who seems never so happy as when in mischief. It appeared as if envy was the great cause of her hostility to Fillida. She had at one time been a member of the Church, and prided herself as being "queen" of it, and appears to have been in fact a sort of female Diotrophes; but she had been excluded, and as Fillida excelled, the latter became the object of almost incessant persecution. Fillida was, of course, supported in all that pertained to the proper order and discipline of the school; but there were annoyances which, though painful and trying to her, did not admit of our interference, except indirectly. In general, she bore all with patience and Christian meekness.

But from all her sorrows, as well as her labours, she is now released. Her end was peace. A calm and intelligent confidence in the all-sufficiency of the Saviour sustained her in sickness, and at the hour of death enabled her to look with joyful hope to the heavenly mansions as her home. I was with her a few hours before her death. To an inquiry as to the ground of hope, she replied, "I trust only in the grace of the Lord Jesus, and I feel thankful that I was ever brought to this village and enabled to obtain the knowledge of His love. I have no fear;" and then added with emphasis, "I can trust in His Word."

Her illness was only of a few weeks' continuance. It appeared at first to be only a slight cold; but soon the lungs became affected, and a rapid consumption ensued. Her remains were followed to the grave by a large company, and all the school children, at their own earnest request, joined the procession.

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

UNITED KINGDOM.

Increase of Funds an Evidence of a stronger Attachment to the Bible.

It is no small encouragement to us to

have the testimony, which the increase of the finances of the Society gives, that God is deepening in the hearts of our people in England an attachment to His own holy Word. I trust it is some evidence

of the truth of the statement made by your Lordship respecting the security and destinies of our nation, that the welfare, if not the existence, of our empire depends upon the depth and the vitality of our religion and our attachment to the Word of God. I think that the increased support which has been given by Christians at large throughout the land to this Institution is one hopeful evidence in the present day that that important feature in the national character is developing itself increasingly. But along with this we have another cheering testimony of God's goodwill toward us. We have not only the increase of funds, but the fact, that those funds have been employed in giving circulation to a larger number of copies of the Scriptures than have been circulated in any previous year. And not only has the Society, with a larger and more liberal hand, diffused the Word of God, but there is upon the record of its operations in the past year this striking and encouraging fact—that just in proportion as you circulate the Word of God, you create and increase a desire, a thirst for that Word; that the circulation of the Scriptures awakens in the hearts of all among whom they are circulated, under the influence of God's Holy Spirit, a consciousness of their need of those Scriptures. As in all other works, it is the fruit that commends the seed, that creates the demand for it, that induces other minds to take it up and sow it. As in the natural world we find agriculturists eager to obtain that seed which they have seen in their neighbours' field producing the best fruit, so we find in the spiritual work which God is carrying out in the earth, that it is the result which He has granted as an increase to the sowing of His Word that has been the great means of attracting and awakening men's attention, of stirring up in their minds a desire for its possession, in order that they may be blessed with those benefits which they have seen enjoyed by others.

[Hon. and Rev. J. T. Peckham—at B F Bible Soc. An.

Increased Facilities in the Distribution of the Bible a token of God's favour.

Whether we look at the opening of men's minds, or at the opening of countries abroad; whether we look at the increased facilities afforded to us in the knowledge of their languages, in the readiness of access to them, or at the increased facilities at home for all the machinery required for the distribution; we

see everywhere the hand of God, sealing our work with His goodwill and His divine approbation. But I take it, if we have in all these matters encouraging tokens of God's goodwill toward our work in the past and the present, we have also, with equal clearness, intimations of what His will is concerning our work in the future. If all the past, stamped with the increase which His blessing has given to our work, bids us take courage, and assures us that He is with us of a truth, surely the increased facility for the distribution of His Word, and the enlarged openings for the exercise of the means placed at our disposal, give us a clear intimation of His will that we should go forward in our work. And whether we look abroad or whether we look at home, we are constrained to own that there never was a time, notwithstanding all that has been done, and all that is doing, in which there was so urgent a demand for every one, in whose heart God has implanted the light and knowledge of His truth, to be up and doing, and to make every effort for its circulation. We find in our land a vast increase—and we bless God for it—of knowledge of all kinds among all classes of our population. What do we see in this but an earnest and loud call for the Church at large, through every instrumentality that she can employ, to sanctify that increase of knowledge by the infusion of the Word of God among all classes of our land, and among all kinds of literature? It is only by that means that we can expect Him to put His own controlling hand upon the great master of evil, and hinder Him from perverting that which in itself is so great a blessing; but which, left to the corrupt heart of man, or the ingenuity of the wicked one, would become so great an instrument of evil.

[The Same—at the same.

The Bible the Antidote for Infidelity.

To meet the active machinations of the evil one in the spread of publications of an infidel and immoral tendency, adapted to all classes of minds in our own country, I know of no instrumentality but God's truth. I know of nothing that can dispel darkness but light. I know of nothing that can be an effectual instrument against the power of Satan but that which is God's own mighty instrument to pull down his strongholds, and bring into subjection to Himself every proud thought that exalteth itself against him. Therefore I see in all the

active efforts of evil, and in all the vast and blessed increase of knowledge in this land, and in other lands, a renewed and special call upon a Society like this to redouble its efforts, that it may be, in the hands of God the Holy Ghost, the instrument of lifting up a standard against the enemy that would pour in like a flood, and of sanctifying and purifying the increase of knowledge among us. We have most of us heard and read much of what God is doing in other lands, all testifying that He is performing a work that ought to be had in remembrance. It is impossible for any one to look on the results recorded even in one Annual Report of a Society like this, without acknowledging "the hand of the Lord hath done this." We see in it, that the Lord hath done whatsoever it pleased Him. But as I look upon this vast assembly met together, professedly attached to the Word of God, I cannot but think how mighty and how convincing would be the testimony, if we were able to collect it, which might be afforded by the individual experience of all those within these walls who have truly tasted that the Lord is gracious. Let us, then, from what our hearts tell us, and from what the records of the Society tell us again and again, utter to one another, and to God, in thankful acknowledgment, those emphatic words which have been read to us from His own Scriptures, "The Lord hath been mindful of us, and He will bless us."

[*The Same—at the same*

The whole Bible the Book we distribute.

We come here to testify our reverence, not for a book, but for the Book; our reverence for that Book which has God for its Author, salvation for its end, and truth without any mixture of error for its contents; our reverence for that Book which does not merely contain the revelation of God's will, but which is the revelation of God's will—that Book which has been inspired by God, preserved by God, and given to man by God, in order to enable him to know God and to know himself; and in the course of which, as it passes through the world, not merely spiritual benefits will follow, but temporal too—civilization, and freedom, and peace, and joy. Yes, it is the Bible that we circulate; not the Bible of those individuals who would cut off a large portion of it, to select a portion which they might call by a peculiar name; not the Bible of the Spiritualist, who would select for himself

certain portions of the Word of God, casting the rest away as worthless; not the Bible of him who would assert that the inspiration of the Scriptures differs only from the inspiration of a Shakspeare and a Newton in degree, and not in kind. No; we take the Bible of our ancestors—the Bible, every page of which is moistened with the blood of martyrs—the Bible which has been handed down to us from Prophets, Apostles, Confessors, and Martyrs; and we take this up and say, "This, and this only, is the Bible we would circulate." It is reverence to this Book that we came here to-day to offer. We are called, indeed, Bibliolaters, and other hard names; but if it be Bibliolatry to believe that the Bible is the Word of God—that it is God speaking to man—that it is God appealing to man's conscience and informing man's reason—that every part of that Book is inspired—that we receive it as such—that we have no place on which to put our foot, except we hold that every part, and portion, and sentence of the Book is inspired and is the Word of God—we will permit those who treat these subjects with indifference or scepticism to call us Bibliolaters. We confess we love the Bible; we regard the Bible as our only charter of salvation; and we will ever continue, by God's blessing, to cling to the Bible: and while we value human productions—while we value them the more because we believe that in many of them the very spirit of the Bible is concentrated, the essence of its sound doctrine contained—yet God forbid that we should, even for a moment, place on the same level with the Word of God even the very best of uninspired productions. May I not say, too, that we have come here to-day as ambassadors from different countries which are at war, as it were, with a common foe; that we have come here in order that we should devise measures to meet that common foe, to repel his progress, and to establish the victory and the triumph of the Lord of hosts?

[*Sp. of Mouth—at the same.*

The Bible Society a Storehouse of Good.

I feel, when I come here, as if I had entered a large granary—a granary such as Joseph built—for supplying the Church with food; for supplying seed to the sower and bread to the eater. I feel as if I had entered a great armoury, from which swords were sent off by thousands and millions in order to fight on the side of liberty and truth. I feel as if I had

reached some secret spring, bubbling up in the far-off hills, that had given birth to ten thousand rills to beautify and refresh the homes of men; to magnificent rivers that had swept through continents, and carried upon their expanded bosoms the prosperity and the riches of nations. I cannot tell my gratitude for being here. I remember well, as vividly as if it were yesterday, the time when first I heard of this Society. You know we have been far behindhand in some parts of Scotland—I speak especially of the Highlands—in the enjoyment of this great privilege, the Bible for the people. I remember, both in my father's parish and in my grandfather's parish—for I have a little bit of apostolical succession in me—I remember how very rare the Bible was. There was a large Bible, but there was no such thing as a small Bible for the Highlanders to read. I recollect a clergyman, many years ago, saying that he had been travelling through the wild districts of the Highlands, and he saw a cart with two or three horses attached to it, and he thought he had come upon a party of smugglers. He made inquiry, however, "and judge of my surprise," he said, "and my thankfulness, when I found it was the first cargo of Bibles from the British and Foreign Bible Society."

[*Rev. Norman M'Leod—at the same.*]

The Bible a Tried Book.

We attach a greater value to it than all other books under heaven, because it speaks to us of the living God; because it is a faithful record of what He hath actually said, actually done, actually commanded in His education of the human race, in redeeming them from the power of Satan and bringing them, through Jesus Christ, unto Himself. The Bible has been tried, and I am not aware that it has ever failed. It has been tried by savage nations; it has given to them a civilization that nothing else could give. It has been tried by civilized nations, and it has been found always in advance of the last stage of progress at which they have

arrived. It has been tried by philosophy, and has been found to be deeper than all our philosophies put together. It has been tried by the peer and by the beggar; it has been tried by yourself, My Lord, as a member of the House of Peers, and by the poor Ragged-School Child that you have taken from darkness and crime; and I am sure that you will confess that it has elevated you both. It has been tried by human consciences and human affections, and it has never failed to reach man in the depth of his being, and to lift him up and make him a child of God. It has been tried by prophecy, and the mounds of Nineveh, and the waste marshes of Babylon, and the lonely rocks of Tyre with the nets spread over them, and desolate Jerusalem with her wandering people, all declare and testify that this is the Word of God. Look at the men that have revered that Book. Look at the kings of old how they honoured it. Was there ever a period of great reformation or enlargement in the kingdom of Israel not connected with that Book? Look how Jehoshaphat acted. What did he do? He selected some princes, some members of the House of Peers, and with these he took some Levites and two priests, and went through the cities of Judah with the book of the law, and taught the people; and what was the consequence? The fear of the Lord came upon all the kingdoms and the lands round about Jerusalem. It was a great Peace Society: the very Philistines—the very Russians—brought presents. It was the best thing, too, that could be done for the commerce of the country. Look what a mighty reformation took place under Josiah, when the Word of the Lord was found—one of the noblest periods in the history of Israel! What says St. Paul of the Word of God? See how he implores the Colossians that it should dwell richly in them in all wisdom; and instead of wishing to banish it from schools, see how he rejoices that his young friend Timothy from childhood knew the Scriptures.

[*The Same—at the same.*]

BRITISH AND FOREIGN BIBLE SOCIETY.

FIFTY-FIRST REPORT.

Introductory Remarks.

YOUR Committee are permitted to render their account for the past year, under the impression of deep thankfulness for the mercies vouchsafed to them, and the con-

viction, that in their deliberations God has been with them of a truth. The unbroken unity that has characterized their counsels, and the success that has accompanied their operations, convey to them a cheering evidence of the gracious presence of Him who alone enables men to

co-operate in the exercise of that "charity which is the bond of perfectness."

We have lately been permitted to behold the world jubilant for the triumphs of the Bible. To an extent beyond our anticipations we have thus far realized the wish admirably expressed by a correspondent in France, who said, "May the Jubilee Year be to the Society as the wings of an eagle, that in a flight of ever-increasing elevation and rapidity it may surround the earth with the richest blessings." It will be seen that in almost every department God has granted us enlargement. "If the Lord were pleased to destroy us, He would not have shewed us all these things, nor would He at this time have told us such things as these."

A wide field of labour is yet open for the further prosecution of the work, and your Committee entertain an unflinching confidence that the Book with which alone they have to do contains eternal truth, destined in the hands of the Divine Spirit to subdue all opposing error, to triumph over all opposing power, and to spread its blessings and display its glories as widely as sin has marred and misery desolated our world. Many foes yet wage a deadly warfare against the circulation of the Word of God. But the weapon that we wield is too strong for them. That blade is of heavenly temper, and no man can turn its edge. It is of power to subdue the nations of the earth, and to slay the enmity of an apostate world. Our details this year exhibit some of its noblest triumphs.

Official Changes.

Seldom does a year pass away without leaving behind it some sad memorials of death. The best of men must die. The prophets, do they live for ever? Your Committee have now to record with deep grief the death of Dr. Vidal, Bishop of Sierra Leone, and a Vice-President of the Society. This excellent prelate, at the early age of thirty-five years, died suddenly, on a voyage back to Freetown, after visiting the Churches in the Yoruba District. He had already distinguished himself for his skill in acquiring a knowledge of the African Languages. His loss will be severely felt at Sierra Leone. He had gained an unusual degree of respect, confidence, and affection, and it is said that thousands of all classes attended his funeral.

From the list of Vice-Presidents there

has also been removed by death, during the year, the Right Hon. General Viscount Lorton.

Your Committee have further to lament the death of the Rev. William Jowett, of Clapham, one of the honorary Life Governors of the Society. This eminent servant of God long laboured in the countries of the Mediterranean. While there, he rendered important service to the Society by his successful negotiation for the procuring of the manuscript translation of the Scriptures in the Amharic Language. It is stated that Missionaries in the East even now meet with Bibles received from this devoted pioneer of the Gospel.

Nor can your Committee omit to offer their tribute of respect and affection for the memory of the late Chancellor Raikes, of Chester. His deep spirituality of mind, his practical wisdom, his untiring and self-denying labours in the cause of truth generally, as well as his long and valuable services in behalf of this Society, secure for his name an imperishable record among those righteous men who "shall be had in everlasting remembrance."

The Right Rev. Dr. Barker, Bishop of Sydney, and Metropolitan, has accepted the invitation of the Committee to become one of the Vice-Presidents of the Society.

State of the Funds.

	£	s.	d.
<i>Receipts of the Year.</i>			
Annual Subscriptions	2192	15	3
Donations	10009	7	10
Legacies	11841	0	8
Collections	199	15	7
Dividends, Interest on Exchequer Bills, &c.....	2916	4	5
Charity Funds	87	1	0
Free Contributions from Auxiliaries	37632	2	6
Total for General Purposes ...	64878	7	3
Bibles, Testaments, Reports, &c.,	58,721	17	8
Drawback on Paper	878	4	7
<i>Special Funds.</i>			
Jubilee Fund ..	3694	4	11
Chinese New Testa., 7860	1	3	
	11554	6	2
Total	£136,032	15	8
<i>Payments of the Year.</i>			
Printing Scriptures in London ..	74121	10	3
Ditto on the Continent, including Stipends to Agents ..	38703	4	9
Grants in Aid of Printing and Paper	7830	9	1

Freight, Carriage, Insurance, Shipping Charges	1213	11	5
Printing Reports, Extracts, &c.,	3351	10	5
Expenses of Depository, Insu- rance and Repairs.	1272	6	11
Salaries of Secretaries, Account- ant, and Assistants.	4260	5	0
Agents and Travelling Expenses,	2571	18	4
Postage, Stamps, Stationery,			
Taxes, Poundage, &c.	2020	6	11
	135,345	3	1
Jubilee Fund.	9333	9	9
Chinese Testaments, 4362	0	11	
	13695	10	8
Total	£149,040	13	9

It will be seen that the total receipts of the year, from all ordinary sources, have amounted to 124,478*l.* 9*s.* 6*d.*—less only by the sum of 1187*l.* 9*s.* 4*d.* than the unprecedented receipts of the previous year. But beside, the Jubilee Fund has received an addition of 3694*l.* 4*s.* 11*d.* in the course of the year, and the Chinese-Testament Fund of 7860*l.* 1*s.* 3*d.* These bring the entire receipts of the year to 136,032*l.* 15*s.* 8*d.*

This sum your Committee announce with thankful satisfaction, regarding it as an evidence of the growing affection and confidence of the Christian Public toward the Society, and yet more as an indication of the favour and blessing of God upon it, as well as of His merciful purpose to make use of it for the wider publication of the preciousness of His grace.

The sum applicable for General Purposes is 64,878*l.* 7*s.* 3*d.*, viz. an increase of 5221*l.* 18*s.* 7*d.* over those of last year.

The receipts for Bibles and Testaments have amounted to 59,600*l.* 2*s.* 3*d.*; being a decrease of 6409*l.* 7*s.* 11*d.*

The Jubilee Fund amounts to	£70,201	12	8
The Chinese-Testament Fund,	38,346	0	6
	£108,547	13	2

The Expenditure of the Society has amounted to 149,040*l.* 13*s.* 9*d.*, being an increase of 29,782*l.* 18*s.* 8*d.*

The Engagements of the Society amount to 96,627*l.* 19*s.* 3*d.*, including 50,000*l.* for Bibles and Testaments preparing in this country.

Issues.

The issues of the year have amounted to 1,450,876, being an increase of 83,348 copies over the issues of last year, and a larger number than has ever been issued in any one year of the Society's history.

The following is a recapitulation of issues from 1st April 1854 to 31st March 1855 :—

Issues of Bibles from London, 476,153	
Issues of integral parts of Old Test. from ditto.	27,798
	503,951
Issues of New Tests. from do. 510,380	
Issues of integral parts of New Test. from ditto.	4,551
	514,931
Issues of Bibles from Dépôts abroad	95,281
Issues of integral parts of Old Testament from ditto.	12,460
	107,741
Issues of New Tests. from do. 316,798	
Issues of integral parts of New Test. from ditto	7,455
	324,253
Total	1,450,876

The total issues now amount to 29,389,507 copies.

Library.

The Committee wish to invite the attention of their friends to the Library contained in the house in Earl Street. On account of its growing value and importance, they have engaged the assistance of a gentleman from the British Museum to re-arrange the whole of the volumes, of which there are about 5000. They would avail themselves of this opportunity to intimate that contributions of old or rare versions of the Scriptures, or other literary and critical Biblical Works adapted to the purposes of the Society, which may be kindly presented, will be very acceptable, and will, if received within a short period, be comprehended in the Catalogue which is now in course of preparation.

Domestic Agency.

With a view to make the supply of Scriptures among our home population as complete as possible, as well as to apply an adequate portion of the Jubilee Fund to its legitimate and appropriate object, the Committee invited the Domestic Agents to direct their special attention to the subject, and to suggest such measures as they might agree to recommend. They reported that they had confined their attention to two things :—

“ I. Whether the condition of our home population, in regard to the possession of the Holy Scriptures, is such as to require the adoption of extraordinary measures on the part of this Society.

"II. What are the measures best calculated to effect a still wider distribution of the Sacred Volume.

"In reference to the condition of the home population, as requiring the adoption of extraordinary measures, they submit the following observations:—

"For sixteen millions of readers we have about EIGHT MILLIONS OF BIBLES: it follows, therefore, that there is a destitution to the extent of eight millions of copies, and this leads to the practical question—What is the best mode of overtaking the acknowledged wants of the community?

The Agents have arrived at the conclusion, that, in reference to the supply of those individuals who may be accessible to the Agency of the Society, a good case is made out for the present employment of extraordinary measures.

"They recommend such efforts by several considerations, viz.—

"The extreme difficulty of bringing some districts of the country and some classes of the population within the influence of the present Auxiliary system:

"The peculiar dangers to which large masses of the community in crowded towns and cities, especially in the manufacturing districts, are exposed, arising from the insidious efforts of the agents of popery and infidelity, and among whom the greatest destitution prevails:

"And they still further recommend certain special measures, by the consideration, that at the present time the Committee may very legitimately employ an additional portion of the Jubilee Fund for the benefit of our own country."

The suggestions relating to the measures best adapted to effect a wider distribution of the Sacred Volume are embodied in the following extract from the Annual Condensed Report of the Agents. These suggestions have been adopted by the Committee, or are under consideration:—

"I. *Colportage*—After a careful consideration of the subject of Colportage, in all its bearings, the Agents are unanimous in recommending that the plan already pursued be continued, and extended according to circumstances; and that the following simple rules be observed in the making and employment of grants for colportage:—

"That all grants for colportage shall be made to parties directly responsible
July, 1855.

to the Parent Society; and as the Agents of the respective districts are in that position, these grants shall, except in special cases, be made to them: and further, that when applications for grants are received by the Committee from Societies or individuals, such applications shall be referred to the Agent of the District for which they are required.

"That the Agents respectively be empowered to employ such an additional number of Colporteurs as they may find necessary, subject, in each case, to the approval of the Committee.

"That the Agents shall visit the places where colportage is to be attempted, with a view to arrange, in conjunction with the Local Committees and Officers, should there be any, all the necessary details for carrying out the proposed measure.

"That the Agents, and all parties entrusted with grants, shall present to the Committee, once in each year, or oftener if required, a Report on the subject of colportage, and shall hold themselves responsible for the due appropriation of the sums placed at their disposal."

"The Agents would submit that Colporteurs be at liberty to devote a portion of their time, under the direction of the Agent of the district, to the assistance of Ladies' Bible Associations, in the canvass of such localities in towns and cities to which the ordinary Collectors can have no access, or to which it would be improper for them to go. And further, that the Colporteur, when qualified, be employed in preparing the way for the formation of Bible Associations, and obtaining the names of Subscribers to the Auxiliary Society, such names to be handed to the Secretary.

"The Agents also recommend that a list of the Colporteurs be transmitted to the Parent Society, and registered, in order that when one or more become disengaged, the several Agents may be able to procure the services of a well-qualified Colporteur when required.

"II. *Other Measures*—In addition to colportage, and in order to effect a still wider distribution of the Scriptures at home, the Agents recommend several other measures to the consideration of the Committee—

"1. That the grants to Sunday and other Schools be continued, with the following additional regulation, viz.—

That all application for School grants
2 Q

shall, in all cases, be endorsed by two Officers of the nearest Bible Society, or by the Agent of the district.

"2. Further, with a view to bring the Bible within the reach of all, the Agents recommend that measures be taken to give greater publicity to the Depositories of our Auxiliaries, Branches, and Associations, where this can be done without incurring much extra expense;—That the Committee of Local Societies in large cities and towns be encouraged to open Branch Depositories;—and that in parishes and hamlets where Bible Associations cannot be organized, an effort be made to establish small depositories in connection with the nearest Society, and under the superintendence of its officers. In cases where Local Societies are either unable or unwilling to incur the additional expense, should there be any, that the Agent be authorized to assist such efforts from the funds of the Parent Society.

"3. They would further recommend that more direct and special efforts be made to reach certain classes of our countrymen, which, though they have not been wholly overlooked, are not adequately embraced by the existing system, such as

"Common Sailors in smaller ports and harbours;

"Navvies employed on railways, canals, and waterworks;

"Railway Servants, &c., at large Stations.

"4. The Agents still further submit for consideration, whether a simultaneous and vigorous attempt might not be made to supply the Sitting and Sleeping Rooms, of Hotels and Boarding Houses, in the cities, towns, and watering-places, together with the waiting-rooms of Railway Stations and Police Stations, with copies of the Bible or of the New Testament with the Book of Psalms. The books to be furnished gratuitously, or at a reduced price, and the expense to be charged to the Jubilee Fund.

"In conclusion, the Agents state, that, in recommending the above measures, they regard them only as adjuncts to the regular system of the Society, and that they depend for Free Contributions for the general objects, and the steady distribution of the Sacred Volume, upon the faithful maintenance and vigorous extension of Auxiliaries, Branches, and Associations, throughout the length and breadth of the land."

Auxiliaries and Associations.

The number of New Societies established in the last year is 198; which, being added to those previously existing, makes the present number of Societies in England and Wales 3313; viz. Auxiliary Societies, 477; Branch Societies, 376; Bible Associations, 2460; total, 3313.

The number of Meetings attended during the past year by those officially connected with the Society is 871. Beside these, 93 clerical and other gentlemen have placed the Committee under obligation by their able services in attending 759 Meetings. The local Agents employed in several counties have by their attendances increased the total number of Meetings held to 2061, being 94 more than had previously been held in any one year, with the single exception of 1853, when about 400 Meetings were held in behalf of the Jubilee and Chinese Funds.

The Free Contributions of Societies in England and Wales in the last year exceeded those of 1853 by 1167*l.* 2*s.* 7*d.*; 1852 by 3161*l.* 19*s.* 9*d.*; and 1851 by 3606*l.* 19*s.* 9*d.*: thus exhibiting a proof of the steady increase of Free Contributions, at a period when the appeals in behalf of the two Special Funds might have justified the expectation of a material decrease, by the diversion of the public interest into these new channels.

The issues of Bibles and Testaments during the last year have exceeded those of 1853 by 45,232; 1852 by 76,176; and 1851 by 85,465: thus affording renewed evidence of the adaptation of the means employed to the end in view, and of the readiness of the people to profit by the moral machinery so long in operation for their supply.

Colportage.

The distribution of Scriptures by the Agency of colportage has been considerably enlarged during the past year, in pursuance of the Resolution adopted by the Committee in the Jubilee Year, respecting the appropriation of a portion of the Jubilee Fund. Further grants in money toward the employment of Colporteurs have been made to the amount of 1055*l.*

Emigrants.

The attention of the Committee has been further directed to the supply of Emigrants leaving British Ports. It has been thought that something on a more comprehensive and systematic plan may

be attempted for the benefit of a class having strong claims on our sympathy, and about to form the seeds and elements of rising communities in distant parts of the world. For this purpose the Committee has authorised the Auxiliary at Liverpool, where by far the largest number of Emigrants, British and Foreign, embark, to engage an Agent, who shall devote his time to the visitation of Emigrant Vessels, for selling the Scriptures at reduced prices, or making such gratuitous distribution as the circumstances of the case may require. Auxiliaries at other Ports also have been apprised of the anxious desire of the Committee to place at their disposal supplies of Scriptures in different languages, by means of which the wants of Emigrants shall be effectually met.

Poor-Law Unions.

The Committee have put themselves in correspondence with the Poor-Law Boards throughout the country, offering to supply all children leaving the Unions of England and Wales for apprenticeship or domestic service with a copy of the Bible. It appeared that in many Unions this very desirable practice already prevailed. In other instances, the suggestion of the Committee has been promptly adopted as the act of the Board, without drawing upon the funds of the Society for the expense that will be incurred. And in all cases where the Guardians have been ready to avail themselves of the offer of the Committee, a supply of Bibles has been placed at their disposal sufficient to meet the necessities of the present year, with the assurance that, if applied for, such grants will be periodically renewed as circumstances may require. It is matter of regret to the Committee that by so many Boards of Guardians no notice whatever has been taken of their proposal.

Grants to Institutions.

Your Committee have appropriated a further sum of 1500*l.* for the supply of Day and Sunday Schools. Grants to the amount of 12,918 copies have been made during the year. The total number of copies supplied from this Special Fund now amounts to 152,825, among 3090 Schools.

The Merchant-Seamen's Auxiliary Society has been supplied with 6516 Bibles and Testaments in various languages.

Theological and Literary Institutions

have received grants of Scriptures in Hebrew, Greek, Syriac, Latin, and other languages, to the amount of 150 copies.

Grants have been made to the London Society for Promoting Christianity among the Jews of 158 copies in the Hebrew, German, and the English Languages; to the British Society for the Propagation of the Gospel among the Jews, 298 copies in Hebrew, German, French, and Italian; to the London Reformatory Institution, 150 Bibles; to the Manchester City Mission, 1000 Testaments and Psalms, as loan stock; to the British and Foreign School Society, 250 Bibles.

Scotland.

Your Committee have corresponded with the friends of the Society in Scotland, with a view to extend the circulation of the Scriptures in the Gaelic Language. The Rev. Wm. Swan and the Rev. Dr. McLeod were requested to adopt such measures as they might deem best for the profitable distribution of a grant from the Jubilee Fund, consisting of 500 Bibles and 5000 (principally large) Testaments in Gaelic, set apart for the use of the Gaelic-speaking population of Scotland and elsewhere.

Grants have been made to a correspondent in Dundee of 72 Bibles and Testaments in various languages, for distribution among Foreign Seamen; to correspondents in Lerwick, &c., 815 Bibles and Testaments; to correspondents, by the Rev. W. Swan, 3237 copies of Scriptures in various languages.

Ireland.

The Hibernian Bible Society is this year celebrating its Jubilee.

The Society has made grants, from its commencement up to the 31st of December 1854, of books to the value of 70,593*l.* 15*s.* 2*d.* The total number of copies issued by the Society since its formation, up to the same date, is 2,360,814. Included in this total are 84,671 Bibles, Testaments, and Portions in the Irish Language, a version which comes before many thousands of our people with their strong prepossessions enlisted in its favour.

At the solicitation of their friends in Dublin, your Committee had much pleasure in requesting one of the Secretaries, the Rev. S. B. Bergne, to visit the Hibernian Bible Society, on occasion of the Meeting, at which they celebrated at once their Anniversary and their Jubilee,

to represent your Society; and, as an expression of sympathy and paternal regard, to offer in their name a contribution of 100 guineas to their Special Jubilee Fund.

To the Hibernian Bible Society an additional grant has been made from the Jubilee Fund of 2500 English Bibles and 4000 English Testaments.

To the Sunday School Society for Ireland a grant has been made of 14,500 English Bibles and 17,600 Testaments.

The Committee report, that on the 1st of January last they had on their list 2923 Schools, 220,811 scholars, and 20,113 gratuitous teachers. Of these scholars, at least 100,000 do not attend Week-day Schools: they consist of persons of all ages, and receive no other education than that which the Sunday School affords. The Bible or Testament they there obtain is thus, most probably, introduced into their families, and often becomes a blessing to many of them. A very large emigration takes place every year of Sunday-School Teachers, and scholars especially, to all parts of the world; and we have reason to know, through our correspondence, that they are often made the instruments of great spiritual benefit in the countries where they are permanently established.

The War.

God has permitted war to spread her dark wings over a large part of Europe. However disastrous the present page of our passing history may be—and none should deplore the cruel miseries of war more deeply than the friends and distributors of the Bible—there is one feature in it which has never before been presented to the contemplation of the world. Above all the conflicts that ever desolated mankind, the present one stands conspicuous for the active and generous effort that has been made by the Church of God for the religious instruction and consolation of those who have been engaged in it. Many individuals and many Societies have evinced an anxiety on this point that it is both laudable and delightful to contemplate. These efforts have been crowned with a most encouraging success. Your Committee can but record what they themselves have done in this important enterprise. Your Committee have the satisfaction to state that they have contributed largely to the spiritual wants of those engaged in this arduous contest.

They have forwarded, since the com-

mencement of the war—to the Naval and Military Bible Society, 53,000; to the Constantinople Dépôt, 34,552; Paris, 38,572; Malta, 5000; Genoa, 6080; Gibraltar, 1000; Smyrna, 450; Hibernian Bible Society, 6000; South-East Hants Auxillary, 140; to various individuals, 640; to H. Pownall, Esq., for Militia Recruits, 1900; for Prisoners of War, 4133; total, 151,467 copies.

By these channels they have furnished more than 150,000 copies of Scripture to our valiant Soldiers, Sailors, and Allies, to our enemies and the prisoners of war, in the English and Welsh, French and Italian, Turkish and Russian languages. May they prove the blessed medium to convey to every possessor that peace which no enemy can disturb, and which the Gospel only can bestow.

Conclusion.

Your Committee now bring the brief sketch of their proceedings to a close. Their course through the past year has been attended with much encouragement, for which they would express devoutest gratitude to God; and it has not been unattended with difficulties, which, for the work's sake, they have willingly encountered. In these eventful days they cannot anticipate for the future a cessation of these difficulties. Dark clouds overhang Europe's political horizon. Nation may yet rise up against nation, and kingdom against kingdom. The wild passions of men may disturb the peace of the world. Your Committee see in all this no ground for discouragement. They know the end. In all this turmoil among the nations, not one particle of divine truth will be destroyed. Of the Word contained in the Holy Book which they disseminate, no portion can pass away or fail of its fulfilment. A glorious victory awaits the truth of God—victory over all forms of error and delusion—victory in every land, till songs of triumph shall be heard from the uttermost parts of the earth. God is, even now, seen to be at work among the nations. The day-spring from on high has arisen in the hearts of many of their inhabitants. Millions of men have been crushed under a load of ignorance, delusion, and wretchedness, which has been accumulating from generation to generation. While immersed in the gross darkness that covered them, the entrance of God's Word has, in these late years,

given light to many. Multitudes of them are like men who have been brought under a cloudless sky, and have beheld, for the first time, the light of heaven. Thoughts of wonder captivate the mind, as they gaze upon those innumerable objects which are newly discovered to their view, and they long to be informed of those things of which they had never conceived before. So the light of truth has shed its bright rays into the benighted souls of thousands of Gentiles, carried away to their dumb idols, even as they were led: they have caught a glimpse of the wonders contained in the inspired Volume, and they long for a fuller revelation of that love, of which the utmost limit passes knowledge. And the truth that enlightens is a truth that saves. Multitudes of men, having come into possession of the Bible, have been attracted by the purity of its doctrines to strive after the divine holiness, and to aspire to a higher and more heavenly life. The display of saving grace, for the regeneration of the human family, is among the most fixed purposes which God has clearly revealed to us. The attainment of this end may be—as the battle of the warrior—with confused noise and garments rolled in blood; but, “to us a Child is born, to us a Son is given; the government is upon His shoulder, and of the increase of His government and peace there shall be no end. The zeal of the Lord of Hosts shall perform this.” And as He condescends to employ human instrumentality for the accomplishment of His noblest purposes, your Committee humbly aspire to the privilege of taking some part in it.

The Bible Society has been a wondrous blessing to the world. And God helping, and man not hindering, it shall not stay its progress until it has scattered the Scriptures of truth in every nation, and deposited a copy in every family. The work in which the Church of God ought to have engaged itself centuries ago is but yet at its commencement. And we may now take up the language of the Apostle, “There are many adversaries.” Popery, Mahomedanism, and pagan Idolatry, are the three great religious systems which the god of this world has set up to oppose the progress of the kingdom of the God of heaven. These together yet hold nine-tenths of the human family in dark and cruel bondage. They are making renewed strug-

gles to maintain their ascendancy; but their hope of triumph is vain. It is evident by many signs that they are, one and all of them, hastening into the land of forgetfulness. Their doom is sealed. Babylon the Great shall be with violence overthrown, as if a mighty angel dashed a huge millstone into the bottom of the sea; and the Church universal shall acknowledge her only Head—God over all, blessed for evermore. Mahomedanism shall utterly fail. The sensual pleasures of the Koran shall cease to be desired. Its long-deluded votaries shall taste the sweetness of the grace, and embrace the purity of the truth, revealed by the true Prophet of the Church. Idolatry shall cease. The idols he shall utterly abolish. Their worshippers, ashamed of their false gods, shall renounce their long-accustomed homage, and serve only the Lord Jesus Christ. He alone is King of kings and Lord of lords. He shall reign for ever and ever. And He will speak peace to the nations. The subduing power of His love will calm the stormy passions of the human soul, and bring about the fulfilment of that wondrous promise to His Church—“Violence shall no more be heard in thy land, wasting nor destruction within thy borders: thou shalt call thy walls Salvation, and thy gates Praise.”

LONDON MISSIONARY SOCIETY.

SIXTY-FIRST REPORT.

Introductory Remarks.

THE operations and interests of the London Missionary Society during the past year, which it devolves on its Directors this day to report, present but few features of novelty except such as are involved in progress. Our faithful labourers with increased diligence have prosecuted their daily duties; and although their obstructions and discouragements have been great, yet, sustained by God's arm and attended with His blessing, they have made fresh inroads on the wilderness; and, to reward their labours, instead of the thorn there has come up the fir-tree, and instead of the brier there has come up the myrtle-tree. In new fields of labour, where the soil for ages had been undisturbed, they have broken up the fallow-ground and broadcast the land with precious seed: showers of blessings have followed from above, and there has

sprung up, first the blade, then the ear, then the full corn in the ear. In older fields of toil, perseverance has been rewarded with proportionate increase of success; the first-fruits have been re-sown, and the produce has been, some thirty, some sixty, and some a hundred fold.

Nothing would so deeply grieve our beloved and honoured Missionaries—nothing so painfully awaken their fear of future failure—as eulogy for their efforts, and still more for their success: they feel, beyond all other men, that neither is he that planteth any thing, neither he that watereth, that it is God, and God alone, that giveth the increase. And with like feelings of humility and thankfulness it behoves the Directors and Friends of the Society this day, in reviewing its extended operations, with their blessed results, to ascribe to the Lord of the harvest the glory due unto His name.

Although the Directors have been favoured with many occasions for joy and thankfulness, they have nevertheless been subject to painful anxiety from the inadequacy of the Society's Income to meet its annual liabilities. The deficiency on the year amounts to 5408*l.* 3*s.* 5*d.*, which, added to the excess of expenditure on the year preceding, forms, at the present moment, a *bonâ fide* debt of 12,912*l.* 17*s.* 5*d.*; an oppressive burden, which it will require the united and generous exertions of the Directors and their constituents promptly to remove. But in making this announcement the Directors are relieved by the fact that the deficiency does not arise from any diminution in the ordinary Contributions of their friends, but chiefly from a large decrease in the amount of Legacies, a source of income always precarious, and which, for the present year, falls short of the average of the last fifteen years to the extent of 3950*l.* The Directors were indeed naturally apprehensive, that from the combined influence of increased taxation and diminished trade the ordinary Income of the Society, in common with those of kindred Institutions, would suffer decrease; but they have rejoiced to find, that deducting certain extraordinary remittances from Australia, included in the receipts of 1854, the ordinary Income of the present year exceeds that of the last by nearly 500*l.*

With peculiar pleasure also they report that the number and amount of Sacramental Offerings to the Widows' and

Orphans' Fund, and for the support of aged and disabled Missionaries, have been greater than on former occasions. These contributions, together with the dividends on funds invested for this special object, have amounted to 1923*l.* 11*s.* 3*d.*; and from these sources the Directors have afforded effectual relief to seven venerable men, who have spent their years and their strength for the salvation of the Heathen, and to the widows of twenty-four labourers who have been called to their rest; while upward of forty fatherless children have been provided with the means both of support and education.

The Directors gladly embrace the present occasion to express the pleasure and advantage they have derived from the quarterly attendance of their brethren, the representatives of country or district Auxiliaries; and they earnestly invite the counsels and co-operation of their fellow-Directors throughout the country at the Meetings of the Board, not only on these periodical occasions, but at all times when their presence in the metropolis may render it practicable.

Among the measures recently recommended by the Country Delegation as best calculated to increase the funds and promote the general interests of the Society, has been the appointment of District Secretaries, who should, in addition to other practicable measures, especially aid in the formation and efficient working of Missionary Associations.

Death of Labourers.

Since the last Anniversary two of the Society's most valuable and devoted Missionaries have been removed by death, both labouring in India, and both suddenly called from the scene of their labours. The Rev. C. C. Leitch, stationed at Neyoor, commenced his Missionary Career less than three years since. He was eminently qualified for his work by the knowledge of surgery and medicine, no less than by his entire consecration to the spiritual interests of the people; while he had, by his amiable disposition and Christian Devotedness, justly endeared himself to his fellow-labourers. On the 25th of August last, while bathing on the coast of Travancore, he was carried out to sea by a receding wave, and was seen no more.

The Rev. James Paterson, of Calcutta, entered on his labours in the year 1832.

By diligent and persevering study he had acquired an accurate and extensive knowledge of Bengalee, rarely equalled. During later years he was chiefly occupied in the translation and preparation of Christian Works in the vernacular; and at the time of his death he was engaged in adapting the Bengalee Scriptures to the use of the Mahomedan Population. These literary labours he prosecuted, with the concurrence of the Directors, under the auspices of the Bible Society and Religious-Tract Society of Calcutta; and the representatives of both these Institutions, by appropriate Resolutions, bore sorrowful testimony to the heavy loss they had sustained by his removal. Although he had for some time been in a feeble state of health, no immediate danger was apprehended, and in the month of December last he was induced, in company with his daughter, to take a voyage up the Ganges; but he had not left Calcutta many days before his strength suddenly failed, and he died on the river. His remains were brought back to the city, and interred amid the lamentations of his brother Missionaries and of many friends who knew his worth.

The Directors have rarely had to mourn the departure of honoured men, who gave, in their respective departments, larger promise of future usefulness; and while they bow submissively to the will of God, who has suddenly removed them from the field of toil, they pray that He may thrust forth other labourers like-minded and like-gifted into the vacant spheres where they are so urgently required.

During the year Mrs. Platt, of Raistea, and Mrs. Taylor, of Belgaum, both in advanced years, and Mrs. Anderson, of Dysalsdorp, in the midst of useful labour, have entered into the joy of their Lord.

Summary.

The number of Missionaries employed by the Society, and sustained by its funds, is 160. Of these there are connected with the Missions in Polynesia, 32; in South Africa and Mauritius, 40; in the West Indies, 19; in China, 15; and in India, 54.

State of the Funds.

Receipts of the Year.	£	s.	d.
Subscriptions and Donations in the United Kingdom.....	44353	11	0
Legacies.....	1920	14	9

Dividends on Stock.....	966	6	0
Contributions received at the Missionary Stations.....	12424	18	8
Total.....	£59665	10	5

Payments of the Year.

Missions—			
South Africa.....	7924	6	9
Mauritius and Madagascar..	849	16	2
China and India beyond the Ganges.....	5343	0	6
Northern India.....	9183	0	0
Southern India.....	15698	17	5
South Seas.....	5495	6	4
Demerara.....	2753	11	8
Berbice.....	3622	18	11
Jamaica.....	2425	8	6
Missionary Students.....	349	17	0
Missionary Families.....	5220	18	0
Publications.....	976	9	4
Salaries.....	1499	3	0
Travelling Agents.....	305	1	0
Travelling Expenses of Missionaries, Agents and Deputations, Taxes, Repairs, Postage, and Carriage, &c.....	2620	3	5
Interest.....	316	15	9
Annuities on Donations.....	94	0	0
Total.....	£64,678	13	9

Remarks on the Funds.

The amount of contributions includes the following sums for special purposes:—

For African Objects, 122l. 0s. 6d.; Chinese Mission: General, 822l. 7s. 3d.; Chinese Mission, Special, 1231l. 11s.; Education in India, 1613l. 12s. 6d.; Infirmary Missionaries, 104l. 16s. 4d.; Madagascar Mission, 252l. 4s. 3d.; Madras Institution, 142l. 6s. 6d.; Native Teachers, 1414l. 8s. 7d.; Salem Station, 338l. 7s. 9d.; South-Sea Missions, 347l. 5s. 7d.; South-Sea Ship, 16l. 8s. 11d.; West-India Missions, 14l. 0s. 6d.; Widows' and Orphans' and Aged Missionaries, 1923l. 11s. 3d.; total, 8343l. 0s. 11d.

Pastoral and Itinerant Labours.

The pastoral superintendence of the Churches gathered from among the Heathen devolves of necessity, during their early years, on the faithful men to whom, as the ministers of divine mercy, they owe their existence. Such converts partake of the ignorance and weakness of little children; and their fathers in Christ, being affectionately desirous of their salvation, watch over them amid dangers, counsel them amid perplexities, and nourish and sustain their strength with

the sincere milk of the Word and the living bread which came down from heaven.

But although such occupation of the Missionary's time and strength is for the present indispensable, it is the hope and aim of the Directors that such pastoral labours should not be prolonged beyond the period of strict necessity. They trust that the Great Head of the Church may sanction and give success to the measures employed to raise up Native Pastors for these infant Churches—men of the same thoughts, feelings and language as themselves, and whose social position will render it practicable on the part of their brethren to carry into practice the ordinance of the Lord, that they who preach the Gospel should live of the Gospel. By no other method can Christianity become, among converts from heathenism, self-sustained; and as this design is realized, our Missionaries will be free to labour to the utmost of their time and strength as Evangelists to the millions who are still the wretched and degraded victims of idolatry.

Translations of Scriptures.

Of the five versions in which the Missionaries first gave to the people the symbols of thought and the structure of language, one only is unfinished. The third edition of the Tahitian Bible is now preparing for the press. The printing of the second edition of the Rarotongan Bible, further revised by the Rev. Wm. Gill, is just finished. The Samoan Bible is now being printed at our Mission Press in the islands. The revision of the Malagasy Bible, by the Rev. D. Griffiths, is in progress. And the Sichuana Bible would, ere this, have been completed, had not Robert Moffat been compelled for a time to relax in his labours of translation.

In India the Rev. B. Rice, who had been associated with the agents of other Missionary Societies in the revision of the Testament in Canarese, had the happiness, before he embarked for England, to see that work finished; and the Rev. Messrs. Wardlaw and Hay are laboriously prosecuting the same object in Telugu.

In China, the Rev. Dr. Medhurst, with the Rev. Messrs. Stronach and Milne, completed the translation of the Bible into the Mandarin—the pure and standard language of the empire—two years since. Mr. Milne was compelled by failure of health to return home, but Dr. Medhurst and Mr. Stronach have since

been engaged in preparing a version in the Mandarin Colloquial. Our Mission Presses, both at Shanghai and Hong-Kong, are fully occupied in providing for the British and Foreign Bible Society a large proportion of the million of Testaments which the Christian Public of England are anxious to present to the Chinese People.

The value which the Native Christians attach to the Word of God in their own tongue is self-evident in the ample price at which they gladly procure it. From those islands of the South Pacific in which the Scriptures have been circulated by our brethren there have been already paid by the islanders to the British and Foreign Bible Society the sum of 28687, and further remittances have been recently advised.

Native Agents—Preparation of a Native Ministry.

The number of Native Agents employed by the Society, including Schoolmasters, Scripture Readers, Evangelists, and Pastors, amounts to about 600. In the appointment of these agents our Missionaries select the most suitable men in their congregations; but their qualifications are often limited and inadequate; and to meet this deficiency Training Institutions have been formed in India, China, and the islands of the South Pacific. The course of study extends to four and five years, and includes both mental and theological exercises. There are at present in these different seminaries about 100 students; and those who have already had the advantages they supply are found most efficient labourers in different branches of Missionary Service.

Schools and Educational Institutions.

Mission Schools consist of three classes—Vernacular Day Schools, in which the instruction is given, and the Christian Scriptures taught in the native language; Boarding or Home Schools, principally for girls, where the young female is early separated from the debasing associations of heathenism, and prepared, under the divine blessing, for the duties of a Christian Wife and mother; and Institutions on a more extended scale, in which the education is of a higher order, and in which the pupils are taught both in the native language and in English. Of the latter class the Society has several in different parts of India; but the two prin-

cipal are those at Madras and Calcutta—the former consisting of about 400, and the latter, with its branches, of more than 800 pupils. The Rev. George Hall, the Superintendent of the Institution at Madras, formed within the last three years, has transmitted a gratifying narrative of the first convert to Christianity from among his pupils.

The Rev. Joseph Mullens, the Senior Tutor in the Society's Educational Institution in Calcutta, has just reported the conversion and baptism of another Hindu youth of the highest caste.

Special Missions of Investigation.

Although the results of the Rev. Wm. Ellis's mission to Madagascar have not realized the sanguine hopes entertained of the immediate resumption of Missionary Labour, his investigations have more than confirmed the gratifying intelligence previously received of the state and prospects of Christianity in the island. The number of Native Christians it is impossible with any certainty to calculate, as they are still legally proscribed and their public assemblies prohibited, and their times and places for Divine Worship and Christian Fellowship it would be perilous to describe; but it will be satisfactory to this assembly to be reassured that, in defiance of fines and imprisonment, slavery and death, princes, warriors, and multitudes of the people adore and serve the Lord Jesus as their Saviour and King.

Mr. Ellis, after a second visit to Madagascar, having found his applications to proceed to the capital unavailing, returned to Mauritius in September last, and proceeded thence to the Cape of Good Hope, where, at the request of the Directors, he will be occupied a few months in visiting the several Missions of the Society.

During the last year the Rev. Robert Moffat has been induced to undertake a Mission, which he has long contemplated, to one of the most powerful and distinguished chiefs of Southern Africa, Moselekatsé. The chief has been distinguished by characteristics the most formidable and terrific, but he knows Moffat as the friend of his country, and has sent messages of peace to him, and invitations to come and talk with him face to face. It is not known that any other white man has been so invited, or whether any would have accepted such an invitation; but Moffat has gone undefended many

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hundred miles to the court of the barbarian prince, animated by the hope that he may shed some rays of heavenly light upon his dark mind.

The Rev. David Livingston, in the month of May last, safely reached St. Paul de Loanda, the Portuguese Settlement on the Western Coast, in south latitude 9°, and east longitude 13°. This port is more than 11° north of the Lake Ngami, the limit of his first journey; and almost the entire country, through which he accomplished a circuitous journey of upward of one thousand miles, was previously untrodden by any European Traveller. The Directors are at present unable to give the details of this arduous and successful undertaking, as the vessel which conveyed the journal of their devoted friend was unhappily lost.

The Senate of the University of Glasgow, in admiration of their former student, have recently conferred on Mr. Livingston the degree of M.D.; and the Royal Geographical Society of London are about to accord to him the highest honour they have at their disposal—the Queen's gold medal for the present year.

Increase of Missionaries for China.

At the last Annual Meeting the Directors stated their intention, at the earliest practicable period, to extend their operations in China by the appointment of ten additional Missionaries, for which generous contributions have been made, exceeding 12,000*l.*

They sincerely regret that their efforts to carry out this purpose have, to a great degree, been unsuccessful. They deemed it most desirable to secure for a service so important not less than four Ministers, whose character and habits had been tested by a few years' exercise of the pastorate at home; and with this view they made earnest application to several brethren suitably qualified to undertake this Mission, but in every instance the application was declined. The Directors are, however, gratified, that of their Missionary Students two, with hearts devoted to the service and well qualified to undertake it, have been appointed to China. They will embark for Shanghae within the present month.

Concluding Remarks.

In the yearly retrospect of the Society now presented, there is one point of pain

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ful contrast on which the Directors would fix the thoughtful attention of their friends—the disproportion between the claims of a suffering world, and the zeal and pity of the Church—between the loud calls of God's providence, and the tardy movements of His Servants—between the rich rewards bestowed by Him for past labour, and our want of gratitude and zeal for the wise improvement of these golden opportunities. During the last quarter of a century, in answer to our prayers, and by the influence of our exertions, God has removed obstructions which seemed to forbid hope and defy effort. He has opened wide and effectual doors to mighty regions, where entrance, for generations and ages, had been denied. He has attended our feeble and imperfect services with such proofs of His love and power, that our success awakens our astonishment no less than our joy. But the zeal and liberality of the Church have not in the interval increased, and her position in relation to the perishing heathen is stationary, if not receding: she has multiplied and strengthened her solemn responsibilities, and is slow to meet and reluctant to discharge them. There are HUNDREDS OF MILLIONS accessible to our efforts and appealing to our mercy, and they call in vain, and perish daily. Instead of sending forth more labourers to reap the fields already white unto the harvest, the Directors of the Society, unless its resources are increased, will be unable to sustain the men who are bearing the heat and burden of the day. They have made the painful announcement that the income for the last two years has fallen short of its expenditure by nearly 13,000*l.*, and that to this amount it is now oppressed with debt. They cannot believe that the friends of this Society will allow it to remain impeded by this burden, and marked by this dishonour; but they cherish the hope, the sanguine hope, that this statement of their embarrassment and danger will stimulate the zeal and generosity of all classes of their constituents. And let zeal and liberality be inspired by love to God and love to man, and let effort be sanctified by fervent and dependent prayer, and all difficulties will quickly vanish. "Every valley shall be exalted, every mountain and hill made low; 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."

Western Africa.

CHURCH MISSIONARY SOCIETY.
ABBEOKUTA.

Mr. Thomas King gives an account of the

Funeral rites of the last king of the Egbas.

Dec. 14, 1853—To complete the funeral rites of Alake, the last king of Egbas, who was murdered by them many years ago, the women were confined by Oro for two days. This was given out by a conjuror to the people, that murdering, as well as not performing the funeral ceremonies to their last king, brought upon them all the calamities they have been suffering these thirty years. About a fortnight ago, the people of old Ake went to the ruins of their ancient town for that purpose. Each township under Alake's jurisdiction brought a bag of cowries, a sheep, and a cloth, as contributions for the interment of their king, which they ought to have given if the ceremonies were performed at that time, had he died a natural death. His relics were disinterred, collected, and thrown into the coffin: then all their customs, too shocking to relate, were performed. As Oro is always the conclusion of the funeral of such a great personage, therefore Oro took possession for two days.

Festival of Oro.

Feb. 18, 1854—The annual festival of Oro by the Owu people commenced since the 14th instant. Hundreds of the men flocked into the grove, as the Babylonians of old into the temple of the great Bel, to consume the enormous provisions brought by the deluded women to propitiate and implore blessings from their deceased ancestors, while the latter stand waiting in the streets behind our church and compound, to receive the bowls, plates, and beer calabashes, after the consumption by the supposed apparition. During this time many of the women were employed with uplifted voices in praising their deceased parents, so as not to be disappointed of their request for children or wealth; for it is not only the males that are worshipped in this case, as the other Egbas, but also the females. On this occasion the provisions were very great, as every woman, however poor, must make it either for her father or mother: many made it for both or more. Delicate as this national superstition of the

people is to treat and attack in the audience of the women, I resolved not to let the people in anywise escape unattacked. With this resolution I entered into the grove to-day, to invade, as it were, the high place of Satan, having with me George Thomas, the schoolmaster. Our appearance, however, did not excite great surprise in their visages at the first, as most of them took us for mere spectators. Having sent to call all the different divisions to come together, a well-known babbalawo first came out to ascertain the design of my coming. I told him that there was no necessity for that, as the words that I have to tell them concern both old and young. All drumming, &c., being commanded to be quiet, and as many as could come together being made to advance nearer, I started a question as to how they would feel should they discover that other persons deceive them. They all concurrently replied that it would grieve them much. I inquired, then, if it was not the worst of follies to deceive themselves in this way then, not saying any thing of the women. After reading Acts xvii. 30, 31, I pointed their wickedness to them about the space of an hour. An elderly man then interrupted me by asking what is to be done. "Repentance and a turning to God," I said, "is the only alternative means of escape from eternal punishment." The babbalawo then pleaded the unseasonableness of the matter, the distant period of their existing superstitions, and the gradual steps that must be taken to reform and rectify them. To this I replied in return, and told them of the uncertainty of our lives, the fast approach of death, and how dangerous to procrastinate, as probably some of them may not be permitted to see or celebrate their next custom. After this we came away from them. May the Lord cause this scanty leaven that is thus cast into the lump in weakness to work! I returned satisfied of having done my duty.

YORUBA.

IBADAN.

In this large and densely-populated town, inferior only to Abbeokuta in importance, we have located a few, yet earnest, labourers—the Rev. D. Hinderer, the Rev. J. T. Kefer, assisted by the native catechist Mr. James Barber, and other native agents.

*Trials and hindrances.**Sickness of the Missionaries.*

In the prosecution of the work during the year ending September 1854 there have been the discouragements and difficulties which are inseparable from Missionary operations at every stage, and more especially in their commencement. The Missionaries have been severely tried by illness. Mr. Kefer had a severe attack of fever in December 1853; so much so, that his life was considered to be in great danger. It pleased God, however, to hear the prayers offered on his behalf, and bless the means used. A change to Abbeokuta was, however, requisite, where he remained two months before his strength was sufficiently restored to admit of his return. During his absence Mrs. Hinderer was brought low from severe indisposition, and, when sufficiently recovered, was also moved to Abbeokuta, where she remained a month. In September last Mr. Kefer was again visited with a dangerous attack of fever, and again there were the same sympathy and unwearied attendance which he had experienced before from Mr. and Mrs. Hinderer.

Erection of a dwelling-house and church.

In the earlier part of the year their time was far more occupied in secular matters than they could have wished, yet they were indispensable matters; such as the completion of a Missionary dwelling sufficiently weather-tight and comfortable as to afford the prospect of better health than they have hitherto enjoyed, and the erection of a church, under the roof of which the people who desired to be instructed might have the opportunity of assembling. We are happy to be able to state that these objects have been accomplished. In the beginning of May, after hard

manual labour for several weeks on the part of Messrs. Hinderer and Kefer, the dwelling-house was deemed so far finished as to be habitable, and Mrs. Hinderer set to work to make calico-doors and windows, in the absence of wooden ones. "Thus," writes Mr. Hinderer, "by such and the like contrivances we are at length enabled to inhabit a comfortable Europeanized dwelling near the bush of Ibadan, with a large town and a big work before us, and trusting in the 'help for ages past,' as 'our hope for years to come.' Yet the old house ought not to be forgotten neither. Strange impression, that the last farewell glance at it makes upon its former inmates, to see part of it breaking down, and the rest occupied by a horse! Still we look at it with the mingled reflection on past sorrows and joys. There it was where we all were brought low, even to the brink of eternity; and there also it was where a joyful noise and melody was first made in this place of pagan darkness unto the Lord Jehovah."

Mr. Kefer, on the same subject, adds, April 15—

It is really a great enjoyment for us to move now about on dry-floored ground, and to breathe fresh air, and to have such nice and lovely views from our very rooms; and especially to know ourselves sheltered under a roof which will protect us against the rain. All our people rejoiced with us.

We introduce these details in order that our readers may be better enabled to identify themselves with the actual circumstances of the Missionary's position, and sympathize with him in his labours and difficulties.

The church was also so far completed that service was held in it for the first time on Lord's-day, July 23. This indeed was a most welcome attainment, as the preach-

ing-shed, or temporary church, close by the old dwelling, had been broken down by one of the heavy tornadoes which occasionally visit them, and levelled with the ground, and the Missionaries were compelled to have service in their compound, which prevented many from attending.

War with Ilorin.

The great hindrance, however, has been the war in which the Ibadan people are engaged with Ilorin. The first mention of this war we find in the journal of Mr. James Barber, who thus speaks of the dreadful rites which introduced it—

Human sacrifice on going to war.

Feb. 26, 1854: *Lord's-day*—I kept this evening service, and before the service commenced there was a perfect silence in the town, for the people were going to offer that abominable sacrifice of a human being to their god of war, called Oranmiyan. Oh, when shall such abominable sacrifice be ceased in Ibadan? May the Lord grant that it may be soon ceased!

In another paragraph he refers to the cause of it.

The war.

March 19: *Lord's-day*—During this month the people of Ibadan are going out to make war with the people of Ilorin, at a little town which belongs to the people of Ibadan, which the Ilorin people intend to destroy: the town's name is Oton. The chiefs of Ibadan sent often to tell the Ilorin people to leave the town, but they would not: therefore they are going to try in order to deliver the place by force of war.

It appears, also, from Mr. Kefer's journal, that the Fulani, or Phula, the great scourges and devastators of the Niger and Tshadda districts, are amongst the enemies of the Ibadan people.

This war has in several ways interfered with the proceedings of the Missionaries. It has diminished the number of workmen, and thrown on the Missionaries, in the erection of the necessary buildings, a great

amount of manual labour. In certain districts of the town, where the head chiefs are absent on the war, it indisposes the people to hear the gospel message. Thus we find, in Mr. Hinderer's journal, the following passage—

July 30, 1854—Went with Mr. Barber to the chief's neighbourhood to preach, where we had hosts of attentive hearers. In the afternoon I went with Mr. Kefer to the northern part of the town, which is separated from our station by a chain of hills, and where we therefore intend to establish regular preaching on a Sunday. We commenced under some trees, as the erection of sheds is impracticable for the present, the head war-chief, whose district it is, being in the war. This lamentable war is a sad hindrance to our work, for often are we told, "We cannot join you now; we cannot serve God now; our masters are in the war, and we cannot do any thing without them." Even in the worst case, that of its being a mere pretext, it is an evil not without its immediate ill consequences for us; but I would fain hope it is with most not a mere excuse only. Some days ago one of our neighbours, a heathen, quite unprovoked on my part, told me my church was not very full now; 'but wait,' added he: 'when the war comes back, plenty people will join you, and serve God.' God grant it be so!

General progress of Missionary work.

Notwithstanding these hindrances, Missionary efforts have been persevered in, and results have been yielded which encourage the Missionaries to believe that they are only the drops of the coming shower. Mr. Hinderer's testimony on this point is cheering.

We have been much encouraged by a pretty good attendance on our Sunday services, and a few diligent Sunday scholars, as well as more earnest inquirers into the truth. Eight persons have lately put their names down as candidates for baptism, at which Satan seemed to be alarmed, and therefore began to persecute some of them. Some others are kept back by the same means; and of one, a Mahomedan, it may be said, "Yet not openly, from fear of the Jews."

June 25: *Lord's-day*—To-day we

celebrated the Lord's supper, for the first time in Ibadan, in a familiar circle in our sitting-room. Nine natives and three Europeans approached the Lord's table, and one was absent from illness. May we not rejoice and take courage by this, as the harbinger of better things than war and bloodshed for this place?

Again, in his journal for the quarter ending September 1854, after adverting to various perplexities, he thus concludes—

Nevertheless, I have spent a few happy hours, in the midst of sorrow and vexation, in the thought of an ever-present help and never-failing God, who "doeth all things well;" also in a brighter prospect for the future, to which our regular little Sunday congregation, under present adverse circumstances, must be an earnest. My candidates for baptism have also increased from eight to twelve, which, considering that the present war causes every thing to be at a standstill, is some encouragement too. So at least one more little bark in the great Missionary ocean has set her sails, and once more,

"Cheerful and blithe thy way pursue,
And, with the blessed land in view,
Singing to God, return."

Open-air preaching.

The great work of open-air preaching has been diligently prosecuted, and with increasing energy as the Missionaries became disembarassed of secular duties. Mr. Kefer, in his journal for July 4th, thus expresses his sense of the great importance of this department of labour—

As we were able to disengage ourselves a little more from secular work, we continued our lately-resumed town preaching as often as we can during the week, and on Sunday too, taking the services at home by turn. We consider it as one of the most important branches of our Missionary work in this great town, in order to acquaint the people in general with our intentions; and may it please God to gather a congregation by simply preaching the gospel and familiar conversation on the way of salvation through Christ, in opposition to their system of idolatry!

At a later date, September 29, we find Messrs. Hinderer and Ke-

fer engaged in the selection of suitable preaching-places throughout the town. "We fixed," writes Mr. Kefer, "on ten trees in the different districts, so that, by regular preaching, every quarter of the town will be visited with the gospel once a week."

The manner in which they are received by the people is, on the whole, encouraging. Opposition sometimes occurs, but it is seldom of a violent or obstinate kind, and soon gives way before the exercise of meekness and wisdom on the part of the Missionary. Often remarks are uttered, and admissions made, which shew that they feel the truthfulness of gospel teaching, as contrasted with their own unprofitable superstitions. We shall introduce some extracts from the journals, illustrative of the reception the Missionaries meet with. The following extracts are from Mr. Hinderer's journals—

July 13, 1854—Went out this afternoon with a special view of visiting some relatives of one of my servants. Not only my visit, but also my message of peace and happiness, was very welcome; but some proud Mahomedans soon derided the word of God, and I could only stop them at last by exposing their evil deeds and lies, and by forewarning them of the day of judgment, a knowledge of which most of our ignorant Mahomedans boast of.

Aug. 15—This morning I went into the middle town, where at present one does not get that ready ear as elsewhere, owing to most of the men in those quarters being in the war, and the women and slaves are afraid, in the absence of their masters, to listen to us. I had, however, quiet listeners in two large compounds, consisting chiefly of young people surrounding their masters, who are slave-traders.

Aug. 17—An instructive lesson. This morning I went through some streets of the Ijebu quarter, conversing with several groups of people about the "one thing needful." My hearers were always quiet, and approved of what I said; but with such a smile of ridicule did they accompany their answers, which is at once

painful and disheartening to observe. From the Ijebu quarter I went to one of the outskirts, inhabited by Yoruba farmers: the contrast was striking. Not only were they attentive listeners, but at one place, where they had a feast, they stopped their proceedings to hear, and the headman of the party, when I wanted to go, asked me to stop, and to go on speaking, for they all wanted to hear more. I went home with the thought not soon to go again to that unprofitable Ijebu ground, while that of the Yorubas seemed to be so much better prepared for the good seed. Having reached home, and before mentioning a single word, my wife asked me to listen to the following piece—

"Sow in the morn thy seed,
At eve hold not thy hand;
To doubt and fear give thou no heed,
Broadcast it round the land.
Beside all waters sow,
The highways, furrows, stock;
Drop it where thorns and thistles grow,
Scatter it on the rock.
The good, the fruitful ground,
Expect not here and there:
O'er hill and dale by plots 'tis found:
Go forth, then, everywhere,
Thou know'st not which may thrive,
The late or early sown:
Grace keeps the precious germ alive,
When and wherever sown.
And duly shall appear,
In verdure, beauty, strength,
The tender blade, the stalk, the ear,
And the full corn at length."

Mr. Kefer, in the following extracts, affords us further information—

Oct. 27, 1853—Went to Balogun's quarter, and spoke, for the first time, under the tree we had fixed upon. A nice and very attentive congregation surrounded me in no time. My subject was, Christ, who has received power over all flesh, to give eternal life: John xvii. 2. When I had almost finished, a man forced his way through the people, and, having reached the free place in the middle, he said, "I am sent to drive all the people away, and you," turning to me, "may preach this word in your own quarter: here we won't have it. But," added he, rather in an apologizing manner, "I have not to interfere with you." When asked who sent him, he gave no answer, and pushed some people away. But seeing he could not prevail on them, he left us. Some few encouraging words restored the greater part of the congregation to their former attention and quietness. On leaving, they begged me to come again soon. Nothing else followed.

May 28, 1854—As I had regained sufficient strength, and the most urging work of building was over, I could now pay more attention to the vast crowds of ignorant people in the town. I went, therefore, out in the evening; but, prevented by rain from going about freely, I visited some compounds. The master of the first one I called on said, when I had talked to his people, "This must be from God, that white man meets me now the second time in my piazza. After his first visit I was not able to make any country-fashion again, but now I am still more convinced of the truth exhibited in your words."

To the second compound I went at random, being stopped on my way by a shower. I told the master, an old man, the reason of my coming, and preached the gospel of our salvation in Christ to him and all the people in the yard. He listened well, and said at last, "This is certainly a good word: neither our fathers nor we have heard of such things before: we ought therefore be thankful for it. I did not know the reason of white men coming to this town; but, convinced of your friendship, and struck by your good words, from this day I can fight for you."

Aug. 6: *Lord's-day*—Went to our fixed place in Ijaye quarter, close to the hill, more than two miles' ride from our station, a very populated, but nevertheless, as we thought, quiet district. Mr. Barber and Mr. Puddicombe accompanied me there, and we commenced, according to our promise on Sunday last, something like a service. Mr. Barber read the confession and some prayers. When he had finished with the general thanksgiving, I asked whether they did understand it; but, as is generally the case, they could not at once comprehend what was going on. I commented, therefore, on the thanksgiving, enumerating the there mentioned distinguished graces and acts of God's goodness and loving-kindness—creation, preservation, &c. Mr. Barber concluded with a short address. The congregation was numerous, and the attention paid was quite satisfactory. Before we left we afforded opportunity to everybody for asking questions about any thing they wished to know in particular. Some men freely made use of this offer, and we could be only pleased with the subject of their inquiries.

Aug. 13: *Lord's-day*—Went to Ijaye quarter, and read, as usual, some pray-

ers; after which I addressed the people on Isa. xxxv. 8, 9, telling them of the new and safe road God has made in the redemption through Christ; and advising them to leave their old perilous road, that they may not become a prey of the enemies, and be lost for ever. Some defended their orishas with great eloquence, but were put to silence by others, to whom I explained the matter, and made them decide the question. I must also mention, that when I reached the place the priest of the house close to it wanted just to make sacrifice on the same spot, but, seeing us, he ran back to the compound, and threw the whole on the ground, where it was taken up by birds.

Aug. 27: *Lord's-day*—Went again to our fixed place near Ijaye gate. Mr. Barber had told me last Sunday that the people are anxious for their orishas since my talk with them the Sunday before; but he explained to them, and, as he said, settled the matter, and composed their minds. I intended, therefore, to dwell this time entirely on simple gospel truth, and selected for this purpose the two sentences in the Communion Service, 1 Tim. i. 15, John iii. 16, for my subject. It seemed they all were much pleased in hearing such words, and I could go on to the end of my discourse without considerable interruption. When I had finished, a young man began again to defend their orishas, stating that it is an institution of God for the Yoruba people, and that they and their fathers derived great blessings from this religious system. This new word seems truly to be good, and they will follow it and serve God, but they cannot part with their orishas. In my reply I entered fully, and proved that the one God cannot give different institutions to men, who are all of one blood, but that it is the invention of man, and the more clever now take advantage of the ignorant to get their money: it is also clear that the orishas could not protect their country; and to serve God and orisha together cannot be, just as a traveller cannot leave the bush which is in his way and prevents him from going on, but he must clear it away, or he will never reach his destination. At last he asked me to pray for them, that they may be able to follow God's word, and also that they may overcome the Mahomedans—Fulani at Ilorin. Another man said to me, "You must take courage, and not get tired if we

don't know at once how to follow your word: by and bye it will come." This he illustrated with two parables: "God made men," he said, "and beasts, and herbs, and grass. The latter is food for beasts: men may eat herbs, but meat they like best. This, however, was only the case when they had tasted first all herbs. If your religion is found better than ours, we prefer it, as we do meat. But now we are like babies: when it is born the father utters the name into the child's ear, though it does not understand the word. But the word is often repeated, and, as the child grows, it knows the name. Therefore go on: if we have not sense enough to comprehend it now, time will come that we *understand* what we at present only like, because it touches our hearts." Whilst we were thus going on, the priest of the neighbourhood approached the quiet congregation, calling out, as loud as he could—"Death comes! *Buku*"—his goddess—"will kill you! Make sacrifice! Fetch cowries and palm oil! Hail orisha!" The people were frightened, and many called out, "Hea! hea!"—hailing orisha—and some ran off. When the priest saw he did not succeed, he took mud, dust, wood, and stones, what he could get, and threw it over them, which caused many to fetch the sacrifice requested. Two priestesses also appeared, and posted themselves on the other side, under the same tree where I stood, praising orisha with their songs. The priest had meanwhile fetched his sacred cloak—a long wide garment of a reddish colour, almost covered with regular groups and rows of white cowries, and bordered with little bells below—and received the sacrifice on the same spot. This was, then, a remarkable contrast under one and the same tree. I went on talking to my still numerous people as calm and friendly as possible, encouraging those that seemed alarmed, by telling them of the power and love of God, and relating some stories, how our fathers got angry when they heard the first time of this fashion, but as soon as they understood a little they thanked the strangers most heartily for having persevered in teaching them. One of them they called even by another name—Benefactor—because he had done so much good to them. Whilst thus talking, the number of my listeners increased, and by degrees the bringing of sacrifices ceased, in spite of the continued singing of the priestesses,

and the repeated threatenings and hailings of the priest. All the people, except some children who wanted to rob the priest of some cowries, stood once more on my side of the tree, and listened so well, that my talk and stay was unusually prolonged. The priest gathered at last his cowries together, in vain looking out for some more. Before I left I wished all the people the light, blessing, and peace of God, which was, as usual, followed with their united "Amin."

Sept. 3, 1854: *Lord's-day* — Went again to Ijaye quarter, where I found our preaching-place nicely swept, and the little orisha-houses washed, and furnished with some pots of water. The people did not flock towards us as usual, but the priest in his cloak, and several priestesses, stood there ready for our reception. They gave hardly an answer to our salutation. When the people were assembled I began as usual, but the priest interfered, and said, "The chiefs have their sources they get money from to live; farmers find their food; the Mahommedans have their living by selling charms; my own portion, like all the babalawos, is to make country-fashion and sacrifices for the people, and from this I eat. Why do you come here and spoil my living with your preaching another fashion? I cannot allow this, else I see in a short time nobody would care for me, nor bring me money and food. I give you, therefore, the advice not to talk here any more. Beside this, you talk here to children, and to people who are fools, and cannot understand such words, so you had better keep at home." In my reply I could not help pitying him, before all the people, that he must fear his orishas would leave him, a priest, in such a helpless condition. They must have little power. I advised him, then, to serve the living and Almighty God, who will then surely provide for him in another way, and listen to His word, which is for the wise as well as for those who have little understanding; or else this people he despised, if they listen well, will find a great good, whilst he remains miserable. I invited him then to join us at once in prayer. When he heard this he could not suppress his anger any longer. He began to roar, but the people sent him away, and he did not make his appearance any more. After his departure we could proceed without much interruption, and finish in peace.

It is indeed very remarkable how closely the people will bear to be pressed on the subject of their superstitions. We again refer to Mr. Kefer's journals.

Oct. 135, 1854—Going to town I passed a woman whilst she was just placing a sacrifice into the fetish-house, murmuring some words to it. I began a talk with her, and was soon joined by the priest and the owner of the house, with many of his wives. I spoke of the true God, and how we have to serve Him. The priest then acknowledged that their doing is good for nothing. Upon this confession all the bystanders mocked at him, and reproved him for his deceiving people.

June 4: Whit-Sunday—Took the morning service, Mr. Hinderer going out. Read the history of the day, Acts ii., and preached on verses 37, 38. Immediately after service, the owner of a large compound, whom I visited during the week, came, with many of his people, and I had a long talk with them. I went out in the afternoon to visit some compounds. In the first one I argued against some idols, images roughly carved, which were put up in the piazza. I shewed, first, its foolishness, and tried then to explain that only reasonable service is required in the word of God. In the last compound I entered the master told me the mending of his house prevented him from coming to us. I talked then of the "house not made with hands, eternal in the heavens," prepared by our Saviour for all true believers. "These are sweet words," exclaimed he at last: "I wish to get one too."

July—Had some occasion to go to Ijaye gate, and stop there with the man who receives the duty. During our conversation I happened to drop some pieces of printed paper, which attracted the attention of the numerous listeners. I was asked whether they would be useful as charms; upon which I read a part of their contents, and explained that all the papers, &c., sold to them, as powerful charms, for high prices, are good for nothing, except that they fill the pockets of the seller, and make the deceived people poor. By this remark my hearers were struck, and some of them related instances which illustrated and verified my words. My friend, the agbowode, had been listening in silence, but now he took off his charm, shewed it to me, and began at once to undo the
July, 1855.]

whole. At last we found a rough paper with some Arabic writing. When seeing this, all the people laughed at his and their own folly. They seemed the more convinced when I began to write something on paper, and told them we could write and sell such things, but we cannot deceive people and displease God, who wants us to teach His word, which is true, and good for this life and eternity.

Aug. 7—In going to town I found almost before every house broken pots and calabashes heaped up. I asked what it meant, and received the answer, "They do it that nobody in the compound may die." I tried then to strew them the foolishness of such a custom, and smashed some of the pots, &c., to pieces, and preached there God the Almighty, who is our gracious Father through the mediation of Christ. A respectable-looking Mahomedan pretended to be my friend, and said to the people, "Just what we often told you. If you follow this fashion you will get 1000 wives in heaven, and every thing that is good." But far from being pleased with his co-operation, I opposed him very strongly, and stated the vast difference between us and them, especially the necessity of the mediation through Christ. Upon this he left the field to me alone.

At another place I had first a little fighting with a Shango priestess: after that, an Ifa priest joined my hearers, and listened till I had finished; and then he expressed his desire to become my boy, in order to be more instructed in this word. I advised him to come to church and Sunday-school. He seconded then also the words of another, who declared himself convinced in his heart of the truth in our words, since we do not take money &c., like the babalawos. The Ifa priest went even further, and confessed he knew well that his doings are good for nothing, but he asks sacrifices because he gets by these means the body of the pig, &c., to eat, as the head—or feathers, of fowls—only are given to orisha. An old man told me then at last, "The word is good, but too deep for us: we cannot understand it fully at once. You must do like your companions at Abbeokuta. They began about ten years ago quietly, and they have succeeded well; but you want to fill whole Ibadan at once, talking in all the streets every day. [We wish heartily we could do so.] You must have patience, and leave us time to think on the words."

We select from Mr. Hinderer's journals another instance.

Aug. 12, 1854—A young man, a mighty deceiver, came lately to this town, professing to raise the dead, and to cure all manner of diseases. I am told his relatives in Ijaye carried away their hundreds of heads of cowries already, which he got at this place. He is very high in his charges; and though he has never cured anybody as yet, still, having hosts of people employed in singing about his praises, his mighty and wonderful acts, he is able still to continue deceiving people in a place so large as this. He has lately courted our friendship, but we could not but seriously warn him against his evil course, and also caution people against him who asked our opinion. At last he spread a story, which was published all about, that he gave us "ike"—a kind of sickness in the neck—of which we all would soon die; also, that we are in the habit of going to him in the night to seek his advice. The story was so general, that we had, for several days, hosts of visitors in the yard to see if we were ill, or alive, or dead. The chief also sent his own sister, who, under the pretext of visiting my wife, was to see what was really the matter with us. All the while we were ignorant of the matter, till, yesterday morning, a neighbour of ours told us of it: therefore, to satisfy the people as to our welfare, we all, Mr. Kefer, Mrs. Hinderer, and myself, took a ride yesterday through the town, which had a wonderful effect. We do esteem it a great mercy that at this very time we all are as strong as ever we can expect to be in Africa, as it must work for the glory of our God and the shame of our enemies. This morning, in going to another part of the town, to visit a sick man, I was agreeably surprised on the road by a number of young men running after me, and joyfully calling out, "Ho, you are alive, white man: where is your ike?" I, together with them, enjoyed the joke; after which we had a conversation about Him who never deceives, and the necessity of coming to Him for the maladies of soul and body.

In this great work of open-air preaching it is with much satisfaction we find our Missionaries enabled to lay hold on passing events and present objects, and use them as illustrations of their

subject. Of this facility in illustration, so necessary in an open-air preacher, we select some instances. They are from Mr. Kefer's journals.

June 1, 1854—Paid a visit to the custom-house officer at Ijaye gate—more than an hour's ride from our house—but the bustle was too great for a quiet talk: he was much pleased to see me. On my return, in passing near Bologun, I stopped with some men who were gathered round an orisha house. Tired as I was, I wanted to sit down on a wall; but I had scarcely endeavoured to do so, when that whole side of the little orisha building tumbled down, and I could only by a quick jump on solid ground restore my balance, and thus escape the partly being buried under the tumbling mud pieces. This trifling circumstance furnished me amply with matter for our conversation, as it was such a striking emblem of their whole orisha system, which deceives all those who rely on it; whereas those who trust in God, the rock of our salvation, have a sure foundation in life and in death, and only those who flee to Christ our Saviour, and rely on Him, escape that awful downfall. They all seemed to be convinced of the truth, and nobody ventured to contradict: on the contrary, when I was presented with some kola-nuts, and I broke them before and with the people, they said, "As we now eat kolas with you, so we agree with your word; and this shall be a sign that we henceforth will not be deceived by orishas, but serve the only living God, and put our trust in Him."

July 9: Lord's-day—I visited a sick man, who had been in our employ for some time, and afterwards addressed the people in several streets of that district. Once I stopped before the workshop of a saddler. When I asked for the reason of his working so earnestly, he told me, "If I do not work I cannot get money, and have nothing to eat." The question, whether he can provide by his money for the time after death, he answered in the negative. I proceeded then in shewing the necessity of that, and the way how it is to be done, according to Isaiah lv. 7—to return to the Lord, who will have mercy.

In my last address I directed the attention of the people to a woman who was fanning some Guinea corn after it was beaten out, applying it to that great day

when God will separate His people from the bad ones, and advised them to seek the Lord whilst He will be found.

Aug. 2, 1854—On my road to town I plucked a very pretty-looking flower, which I shewed to my first congregation. But they tell me—'It is true the flower looks beautiful now, but it will die, because the root is cut, and nobody can prevent its fading and dying but God, who made it grow.' Such answers could be easily applied to our own state, who are separated from God, and must therefore die; and according to their own words I told them that only God can help us, and will do it, through Christ, who has brought us nigh again, and will create a new, everlasting life, and will at last transplant us into a better garden than this world. After having passed Balle's house, I stopped close to the grave where criminals are executed. I therefore asked the people whether any hope for life remains if a person is once carried there? They answered, "No; his head will surely be taken off." "But suppose," I continued, "a friend of the sentenced malefactor goes to the chief, and acknowledges his sentence as a just one, confesses the whole crime in all its blackness, and asks their pardon for his unhappy friend by offering himself willing and ready to pay whatever may be required, yea, even to die for him—could then the life of the offender be spared?" Without venturing to answer in the affirmative, they told me, "Such a thing cannot happen: no man can make such an offer." This answer prepared the way to tell them of the great and all-surpassing love of God toward us, who are just in such a condition. My hearers were quite astonished about these words: it seemed to me they delighted when such glad tidings touched their hearts.

*Desire for the Missionaries' removal
opposed by Ifa!*

It would be strange indeed if a work of this kind was permitted to go forward without some attempt at interruption. That efforts have been secretly made to get rid of the Missionaries, and influence the chiefs to send them away, appears from the following paragraph in Mr. Kefer's journal—

Oct. 26, 1853—Balle sent for our messenger, to let us know the result of their last meeting in our behalf. The whole town

had been greatly excited for several months past, and Balle was much troubled, and often requested to send his white men away. He tried, upon this, to compose the mind of the people, and perhaps his own too, by consulting Ifa. The answer was, "Balle, if you have ten hands, employ them all to keep and to protect white people in this town: they are come by the will of God for the good of the country." But some of the chiefs were not yet satisfied, and still reproached him for his not driving white people away. Balle said, "Do you not know that in such important matters we have not wisdom enough to judge, and that we ask Ifa? I received such an answer: now you must consult him too." So they did; and the answer was, "Take care of your white men. God has sent them for the good of you and your children: do not trouble them, but let them go on in their business. They make the town happy, and bring plenty of money." Upon this, all the chiefs agreed with Balle to support us with all their influence; and we were desired to shut our ears, and not to listen to any talk in the town.

The Ijebus.

In Mr. Barber's journal mention is made of the Ijebus, who lie S.E. of Abbeokuta, and westward of Owóro, or Egbe, which approaches the Niger.

Jan. 29, 1854—As some of the Ijebus who came to trade at Ibadan have visited our school this day, I seized on the opportunity which afforded itself then, and conversed with them on religious points, &c.; and when I asked them whether they think we could not be accepted at this time, should we go into their country, they said they trusted we should. I told them to wait for the service after the school was over, as I was about to go out. They said "Yea."

The condition of the Ijebus may be gathered from the following extract—

Sept. 27, 1853—This day I had a conversation with a young convert about the cruelty of the Ijebus and their king. The young man is an Egba born, who was a slave in Ijebu country for many years, and afterwards ran away back to his relatives at Abbeokuta. The young man told me of many cruel actions of the Ijebus, but the most shocking of all is the yearly human sacrifices which they use to offer in

various ways. Also he told me of a woman who has become a convert of late, that she was numbered among the king of Ijebu's wives, and was wonderfully delivered from the cruel action of the king of Ijebu. I called the said woman, and asked her. She stated all how she was wonderfully delivered, and affirmed all that the young man stated, and explained all better. This woman is an Egba born, who, during the destruction of the Egba country, went with her husband for a refuge under the king of Ijebu. The whole family of the husband, including herself, were an hundred and three persons, besides himself. One day the people of Ijebu went publicly to the man's house and shot him to death, and divided all his whole family and property without any just cause. This poor woman was among the king's share, and was made the king's wife. About the time of the yearly sacrifice to Obanta—a celebrated king of Ijebu whom they supposed to have fought well in a battle, and when he would be killed by the enemy he commanded the earth to open her mouth, and she did so: he went in, and the earth closed her mouth upon him—this poor woman was chosen with one of the king's servants. They put their feet in stocks, and chained their necks at the same time. Providentially, one night she found the chain got broken off, and she escaped to her relatives here. This poor woman told me that the king of Ijebu used to offer eight persons regularly every year. 1. Two persons to Obanta; next to that, two persons to the river Oshun, which runs near their town to the Lagan. Next to that, also, two persons used to be buried alive, placed perpendicularly in the holes they dug narrowly for the purpose. They leave only the head of the poor people over the ground, and their bodies under. The last and fourth, they used to worship the spring from whence they get their drinking-water with two persons. All these persons must be a woman and a man. The kings of Ijebu never used to die of themselves, but to be killed whenever the people think it proper; and whenever any one is killed twelve persons are to be buried alive, in the manner above-mentioned: the body of the king to be thrown away.

IJAYE.

Difficult position of our Missionary.
The Rev. A. Mann has perse-

vered in the work of this station throughout the year. His position is, in many respects, dissimilar to that of his brethren at Abbeokuta and Ibadan. The government of those towns is such as to admit of much freedom of opinion; and however converts from heathenism may have to endure the displeasure of their relatives and friends, yet they are not interfered with by the authorities. But at Ijaye a despot reigns, and the dread of Are's displeasure keeps numbers aloof, who, if free and unrestrained, would frequent the teaching of the white man. It is true, the chief has invited the Missionary to reside in his town, and has sanctioned his giving instruction to his people, but he is himself indisposed to receive it; and the general belief amongst the population is, that Are does not wish them to favour the white man's teaching more than he does himself: so much so, that he has assigned to Arolung, the superior chief of that portion of the town where the Missionary premises are situated, the office of denouncing inquirers to him. Such is the sternness of his rule, and so quickly does capital punishment, inflicted by his own hand, follow an accusation, before inquiry is instituted or the offence proved, that we cannot be surprised at the reign of terrorism which prevails. As, however, there are few evils out of which some good may not be extracted, the vicious and evil-disposed part of the community are so overawed, that, as Mr. Mann informs us, the high degree of criminality is not to be found in Ijaye which exists in other Mission fields.

Progress of the work—Obstacles.

Still, something has been done. The attendance of church services has increased: besides the families connected with the Society,

which amount, with masters and servants, to 16 persons, from 30 to 35 natives attend regularly; and occasionally a number of heathen strangers listen for the whole or part of the service, so that the congregation may amount to 50, and even 70 to 80. The communicants are 12 in number, and during the year there have been a few baptisms.

In the beginning of the last quarter of 1853 something had occurred which had displeased the chief: the little school was broken up, and one or two inquirers drew back. Of the rest of the people Mr. Mann was thus enabled to report—

Oct. 28, 1853 — I saw the small rest standing fast in the faith they had received, some under repeated floggings and ill treatment. Under these trials it was no small comfort to me to have an undecieving testimony that the Spirit of God has His work in them. When speaking on prayer, one told me, "I pray thrice a day to God: in the morning, when it is yet dark, I awake, and all is silent round me, then I cast myself upon God. In the noon and evening, when my husband is in the farm, I find time to pray God may keep me in His good way." Another I found necessary to exhort to confess Christ when the heathen women mock at her. I did not know how near the hour was in which she wanted strength from above to bear persecution, by severe beating and depriving her of a small support she got in the compound for fetching water.

Nov. 18—Persecution was now going on with some vigour against my best classwoman: as the stick of her husband could not turn her to the orishas, she was sent back to her parents, which is equal to a divorce.

Nov. 27—The few faithful people were again gathered for morning service: some had come by stealth, leaving their homes in a road opposite to that leading to the church. One was betrayed, tied, and severely flogged. In the evening I addressed two congregations under trees. The usual comfort which the hearers afford is, "When our father Are turns, we will turn also to your word. The husband of Gbade, the best classwoman, entered church dur-

ing service, armed with a rope to tie his wife should he find her here. No Ijaye man would venture upon a violation of our premises, were he not sure of being protected by Are, in the time of his anger.

Happily, after a little while the storm blew over, and open opposition on the part of the chief ceased, his displeasure having passed away.

Trials of Inquirers.

The following extracts from Mr. Mann's journals describe the difficulties which inquirers have to contend with—

May 25, 1854—Andrew Wilhelm, my assistant teacher, told me to-day that his friend, Erinle, a young weaver, and head of a company of the worshippers of Erinle—a river—was much troubled on account of his coming regularly to church. This young man has long paid frequent visits to Andrew Wilhelm, but the word had made no impression on his heart, till, in February, he commenced regular attendance: now he has given up Sunday work, and opposes steadfastly the urgent petitions of mother and friends. His rank entitles him to many honours, and a connection with Are Ago—Are's intimate friend, who goes before him to battle—is held in prospect, by a marriage with the sister of this chief. Soon a hard struggle engaged the mental and bodily powers of this young man. He abruptly left his loom, went out of town, and sat on a solitary rock, where, after a painful struggle for three to five hours, the battle was won as to his orisha honours. I feared the flesh would be finally a stronger champion which may overcome him, as the girl seems to have made impression on his heart. All the advantages of such a connection are not to be trifled with in a town where inferior people are but slaves.

May 26—Are Ago called for the young man, and told him that he must leave off altogether to pay visits to the compound. He represented to him all the honours he forfeits, the pecuniary advantages, the shame he would bring on the family, his *wanes*, and mother and sister, and refused to give him his sister. Are Ago tried to shake him by stating that Are had not given me a boy for the school; that the other white man, Mr. Bowen, the Anabaptist Missionary, had asked for boys, but was refused; that this thing must be left to

common poor people, &c.; just as John vii. 48, "Have any of the rulers believed on Him?" Beside all this, Ifa had been asked, and given a very unfavourable answer. I saw the young man, and observed that he had made up his mind for the loss of the Erinle honours, but the case with the girl troubled him hard. I directed him by the very words of Jesus, "Whosoever does not forsake father, mother, &c., is not worthy of me," &c.

April 9, 1854—Our morning congregation was better attended than usual. I was just preparing for going out as one of Are's baloguns came, and made my heart glad in spite of all the past and present difficulties. I had attended the man in a cough with asthma, and of course spoken to him several times. The cure being successful, he had attended to the word, and came now to give me his Ifa, as henceforth a useless thing for him, which he would no more worship. I was quite ashamed of my little faith, and praised the Lord who stores up comforts for the times when needed. He confessed openly he should go a step further in making a more open profession in regular attendance at the services, but the sure prospect of getting trouble by the hand of Are would not allow him now to do so; yet he made no secret of his faith amongst his people: he had called his wives, &c., together, and told them all the words I had spoken to him. His words were of a comforting nature. He knew that nothing but the fear of Are keeps many people away; so that, if this were not, we had a full church, and were obliged to build another. As for himself, Are would surely kill him and sell his children into slavery. He promised me not to work on Sundays, and to keep off any heathen practices. His Ifa are sixteen pieces of ivory of the shape of dice. I think the man to be upright, and must bear him as a Nicodemus. The system of Are's tyranny, with the usual assistance of spies and false witnesses, accounts for this fear.

June 19—The balogun came, and engaged me in an interesting conversation. His feelings were deeply moved by the family trouble: lightning had burnt his brother's house. Here he saw the cruelty of a heathen heart. Are asked sixty heads, about 8*l.*—a large sum here—for the permission of rebuilding the house, as a present from Shango, where we come and help. I told the man the heathen fill the

cup of misery to make it run over. He said, "I am very much ashamed before you: you do me good, and I have nothing to give you." Upon this I could well comfort him, and directed him to Jesus, before whom we all have reason to be ashamed. He now opened his heart more, and told me of his former life, which was a continued course of kidnapping, stealing, connected with many cruelties. He was a warrior, known from Ilorin to Porto Novo for his daring mind and regardlessness to age and prayers of the victims that fell under his hands. But now he knew what he did not know at that time, and hoped God may forgive him. There was a heart to be comforted only with a dying Saviour. He had scarcely left me before I had a very severe fever attack, with much delirium, which cast me down for three or four days.

June 24—Was out of danger, but extremely exhausted, and could do no service on the 25th.

June 29—The balogun had tried to see me, but, hearing of my bad state, left, and came to-day. He said, "When I go out all people that meet me ask, 'Where do you go?' so I cannot always say, 'To white man,' for that would make noise: therefore I take one day one road, the next day another."

The work is thus seen to proceed slowly. God gives me just so much that I do not fail in faith altogether; yea, He gives me more, and tells me, even by the mouth of the heathen, to continue in preaching with faith, patience, and perseverance.

Baptism of three adults.

The difficulties, however, to be endured give us more confidence in the sincerity and future stability of such as present themselves for baptism. There have been a few who have thus made public profession of their faith in Christ.

June—I had hitherto prepared three persons, chosen from a class of about ten, for baptism, and did not see any hindrance why they might not be received into the church, and be made partakers of the blessings of this ordinance. I had several times closely inquired into their knowledge, as well as disposition of heart. I found that their simple answers were satisfying: besides, two of them had suffered a good deal. One was a Sierra-Leone

man: of the two others, one a woman married to a heathen, the other an elderly Mahomedan woman, a native of Gambarini (Hausa), and for the word's sake cast away by her husband. How often the younger Ijaye woman was beaten I related in a former journal. Both women learned the Ten Commandments, &c., and shewed great zeal for learning to read the gospel.

June 4: *Pentecost*—I baptized them to-day, during morning service, with much rejoicing and thankfulness. The younger woman, Cybadè, received the name Maria, for she indeed was sitting at the feet of Jesus: the Mahomedan woman, Martha. I am led to rejoice in small things, but I look to one thing, that these small things have the seal of grace.

Thus his congregation is small, yet its aspect affords encouragement to our Missionary.

July 2—I beg to give you a short survey of the work and character of this station. Attendance at church has, during these three months, increased. Though at evening service I may only find three to six persons, beside those belonging to the Mission, at morning service we meet now, Sunday after Sunday, a little congregation, which not merely curiosity, or, so to say, the wind, has blown together, but which have been moved to come here at this hour by some interest in the word we preach. My three baptized candidates are walking in a good conversation before men, and, I believe, also before God. They are now under instruction for admittance to the Lord's table.

Itinerant preaching.

This important department of labour, by which the Missionary brings the gospel to the ears and consciences of those who would not of themselves come near him, continues to be prosecuted. The groups the preacher addresses are generally small in number, some thirty or forty persons, who frequently appear interested. Objections are occasionally raised, but are always immediately silenced, sometimes by the heathen bystanders. Thus the seed of the kingdom continues to be sown; and although for a season, under the pressure of circumstances,

it may remain hidden and seem to be lost, in due time it will yield fruit.

Review, September 1854.

Mr. Mann thus sums up, at the end of September last, the present aspect of the work—

We cannot speak yet of many awakened souls, or of much inquiry. Many hear the word, and allow themselves to be instructed as long as they are before our eyes; but there is not only no care for their souls' salvation, there is even not the least real understanding of a better state of body and soul than that to which their fathers have gone. Thus we must yet be satisfied with sowing the seed: the time of harvest will come; for it is our Lord who calls us to sow, and to gather in, according to His own pleasure.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

TELUGU MISSION.

THE Telugu country is a narrow strip of sea coast, varying in breadth from ten to eighty miles, extending for 600 miles in length between the Ghats and the Bay of Bengal. The population is large, and the large towns of Vizagapatam and Masulipatam contain, the one 50,000, the other 90,000. Well watered by such rivers as the Kistna and Godavery, as well as by numerous small streams, it is fertile, and capable of yielding abundant crops. Masulipatam was taken up as a station by the Church Missionary Society in 1841.

The Missionary force—Their operations.

The Missionaries, during the past year, have been diminished by the return home, in consequence of ill health, of the Rev. T. K. Nicholson, The Rev. Messrs. Noble, Sharkey, Darling, and English, have continued, in various departments, to labour for the salvation of souls. Of the vastness of the field of labour assigned to them some conception may be formed by the following extract from a letter of Mr. Sharkey's, dated Dec. 6, 1853—

The district of Masulipatam is divided into fifteen talooks, five of which, namely, Bunder, Pedanah, Goodwadah, Chullapilly, and Deevy, are in the vicinity of the town of Masulipatam, which may be regarded as their centre or capital. In like manner Beizwadah is the centre of five more talooks, and Ellore of the remaining five. Thus the entire district of Masulipatam admits of an easy division into three equal parts nearly. The town of Masulipatam and its five talooks contain a population of about 188,570 souls, and about 372 villages.

In a subsequent letter, dated Jan. 2, 1855, Mr. Sharkey enters again on this subject, and enumerates the instrumentalities which have been brought into operation by the Missionaries in order to the spiritual cultivation of this vast field.

You are probably aware that the Missionary circuit to which we have been licensed covers an area of 4510 square miles, with a population of upwards of 500,000 souls, and more than 1600 villages, beside three large towns, Masulipatam, Ellore, and Beizwadah, each of which forms the centre of a large district. Beizwadah is still unoccupied, though there is a beautiful little bungalow there on a hill, the property of our Society, ready to receive a Missionary. There is also a newly-built school-room, erected by the European residents of the place, and which they are prepared to make over to our Society. But neither Missionary nor schoolmaster is forthcoming, and both the buildings are a standing proof that favourable openings are not wanting for the extension of our Mission, and that, hitherto, right-minded agents have not been found willing to supply them.

Ellore is at last occupied by our friends Mr. and Mrs. English: they found the native youths so eager to learn English, that they have been compelled to establish a school, in which Mr. English, from want of European or East-Indian teachers, is obliged himself to teach, with the assistance of a heathen master. He has thirty pupils, and is only waiting for efficient help to raise the number to 500.

At Masulipatam there is a superior English school, under Mr. Noble, and, instead of a thousand lads, he has scarcely teachers enough to bring under Christian

instruction more than seventy. There are also at Masulipatam two female schools: one a day-school for caste girls, under Mrs. Darling, and the other a boarding-establishment for all castes, under my wife. Mrs. Darling, from want of an assistant teacher, has been obliged to reduce her number of girls from sixty to thirty, and she finds it difficult, even with the help of a heathen teacher, to do justice to her undertaking. Mrs. Sharkey has nearly sixty boarders in her school, and for several years had no one to assist her; but now six of her pupils are able to help her. If we had one or two ladies to co-operate with Mrs. Sharkey we might enlarge our school, and not refuse, as we constantly do, fresh applications for admission. We have also two congregations—one a Tamil, under Mr. Darling, and the other a Telugu, under myself. Then there is also the translation of the sacred Scriptures, and of our Liturgy, still incomplete, as well as the preparation of vernacular school-books for our schools, and religious tracts for distribution in the district. I have also a boarding-school for native orphan boys.

Mr. Sharkey then refers to the important department of village and street-preaching, in order that the gospel message may reach the ears of as many as possible of these tens of thousands, amongst whom the solemn work of transfer from time to eternity is going forward, and whose perishing condition summons us to go forth and make widely known unto them the only "name under heaven given among men, whereby we must be saved." Of the reception the Missionaries meet with, and the facilities which the country presents for itinerating, Mr. Sharkey thus speaks—

The message of salvation is everywhere listened to with patient and encouraging attention. The sacred Scriptures and religious tracts are received, and, in some cases, read with care. The Missionary is treated by all with civility, and even with kindness. The prejudices of caste and the worship of idols are evidently on the wane. The influence of mercenary priests, and the veneration for their sacred books, are by no means so strong as they were. History and science, as taught in Mr. Noble's school, are rapidly bringing

into discredit the absurd fables of the puranams, and the superstitious reckonings of astrologers. There is everywhere a remarkable freedom of thought, and as remarkable interchange of opinion regarding religious subjects. Female education, which appears to be the root and foundation of a thriving Mission, is not objected to so much as it was ten years ago; and even the second marriages of young widows is favourably received, and, by many, openly avowed and defended. Add to all this the expensive dams raised across the two magnificent rivers which bound our district, the Godavery and the Krishna, whose streams are already flowing, by means of numerous artificial channels, through no small portion of the Telugu country. Instead of a pony, rugged roads, and impassable marshes, a Missionary might now, with a small boat, and with comparatively little expense, and still less labour, visit and revisit many a village and town.

Mr. Sharkey is enabled to state that every street in Masulipatam has been visited, and the gospel preached in all the villages within seven miles. All the large towns have been visited, and the idolatrous festivals in different districts attended.

Visits to Beizwada, Ellore, &c.

The Rev. G. English has been chiefly occupied in acquiring greater facility in the language, and in speaking and preaching to the people in the town and district of Masulipatam. Details of his proceedings will be found in the following extracts from a letter dated Ellore, December 29, 1854—

During the last Christmas holidays, Booshunum, the first-fruits of Masulipatam, accompanied me upon an itinerating excursion into the district. It was a gratifying sight to see the respectful attention which old and young paid to his addresses, when he declared before them what great things God had done for his soul, and besought them to turn from vain idols to serve the living God.

In January I left home upon a visit to Beizwada, about fifty miles from Bunder. There are many thousands of coolies employed here in the Annicut works. We also visited the villages by the way, and
July, 1855.

made known the truth. We were generally kindly received; our tracts and books taken with eagerness. We found, in the midst of the darkness of Beizwada, a sprinkling of men well instructed in the saving knowledge of God, from the schools of several Mission Stations, holding government employment. They approved of the goodness of our message; spoke of the purity of the gospel, and the work of the Holy Ghost; they derided and despised the abominations of idolatry; but they are not saved. Thousands are in such a condition in India, only wanting the life of the Spirit of God to make them able ministers of His word. How much we need the prayers of the church, that God would speak the word, and great will be the company of the preachers!

At the end of February we returned from Beizwada. March 7th I went to Ellore, with dear Messrs. Noble and Sharkey. Our chief object for visiting this town was to see its adaptation for a Mission Station, and to examine the situation of a house kindly offered to the Society by Captain Taylor. Ellore is an important native town, containing about 25,000 inhabitants, situated upon the great north road from Madras to Calcutta, and in the very centre of the Masulipatam district. It is about forty-five miles N.E. of Bunder, and celebrated for the manufacture of carpets and shoes. The trade and population of the place is expected to increase, on account of a large channel which is about to connect the two great rivers, the Godavery and Kistna, passing through the town. A railway, also, is to be constructed from this place immediately.

We agreed that it would make a most desirable station for Missionary operations. Returning from Ellore, I joined Mr. Sharkey at Gudur, in tents, where we preached to the people to the end of the month. This town has often been visited, and it is truly painful to witness their indifference about the truth.

May 3—We left home for the delta of the Godavery. This part of the country near the sea is much cooler than Bunder, which enables us to itinerate during a portion of the hot season. The numerous tops of mango-trees afford a grateful shade for a tent. Many of these villages have been visited by two valuable Baptist Missionaries, Messrs. Bowden and Beer. The removal of the latter to his rest has obliged the former to devote himself more to the pastoral work; and now this im-

portant field is almost destitute of itinerating agency.

In a village of the Nuggerum taluk I was asked to stay some time among them, and teach them the truth, and establish schools. They almost promised to embrace Christianity if I would settle among them. The chief man of the village very kindly sent me several presents of fruits and cakes. I met with others who had read the tracts which I had given last year, and were in an interesting state of mind, seeking after more light and information. We returned early in June, that we might be at home during the monsoons.

Education.

We now proceed to review the educational departments of the Mission, and the various schools in operation; and we shall, in the first instance, refer to that most important branch, female education.

Mrs. Sharkey's Boarding-school.

Of the girls, fifty-seven in number, in the boarding-school under his wife's care, Mr. Sharkey thus speaks—

Of the girls, also, in our boarding-school we have a cheering account to give. Since the year 1847, when we commenced this Institution, we have baptized eighteen girls. We have reason to think that most of these girls have given their hearts to God, and six of them are capable of rendering Mrs. Sharkey efficient help in her school duties. I am happy to say that one of them will, if it please God, be married in a fortnight hence to a pious native clergyman of our church stationed at Ootacamund. The school is chiefly supported by private contributions, and we have every reason to bless God for the ample pecuniary aid afforded us by numerous kind friends in England, especially during the past year. Our chief difficulty now is the getting up suitable vernacular books for our school. Efforts, however, are now being made by Societies recently formed to meet this difficulty, and to second the educational measures of government.

Mrs. Darling's Day-school.

The girls' day-school, under the care of Mrs. Darling, contains thirty scholars. The particular character and objects of this school

are explained by Mr. Darling in the following extract from a letter dated Feb. 2, 1855—

There is now a department of our work which I must name, and recommend for your special remembrance at the throne of grace. It is one we consider of great importance, and which labours under peculiar difficulties—I mean, the girls' day-school at Masulipatam, attended to by my dear wife.

The children of the higher castes amongst the Hindus receive instruction in it; and as it is a new branch of work in our Mission, it has met with much opposition from those natives who disapprove of female education. It was only after persevering for some months, that we succeeded in persuading the parents of certain Sudra castes to send their girls openly to the school, as they feared exclusion from their people. The step was taken by several at one time, and was, I am glad to say, not attended with the consequence they dreaded. But those who come to us are only the poor: other castes of Sudras, the Brahmins, and, generally, the rich, still stand aloof and in our way.

Notwithstanding all this, the school has prospered. At one time last year my wife had sixty children under her care; but as she has for several months past been deprived of the help of an assistant, she was obliged some time since to reduce the number, and keep it so, to thirty, that she may, as far as she is able, superintend the work herself.

There is one interesting fact connected with the school, which ought, I think, to be noticed, and that is—four little girls, of various castes, were given up to my wife by their parents; in one case, when the mother was dying; and in the case of the others, because the friends were too poor to support them. We received them gladly, and, as they were young, we baptized them. These children, by living in our family, of course have broken caste; but still they go to the same school with the caste children, and mingle with them, without the least objection being raised. Indeed, it has never been made a matter of disapprobation by the relatives of any of the caste girls, which has been a source of great gratification to us.

We held our first public examination of the school in November last, when the

Bishop of Madras was on his visit to us. His lordship, most of the European residents of Masulipatam, both ladies and gentlemen, and our Missionary brethren, were present; and all, I am happy to say, were much pleased with what they saw and heard.

Mrs. English's school.

Mr. English affords us, in the letter above quoted, some interesting information respecting a girls'-school, commenced under the superintendence of Mrs. English.

We began the present year with a prosperous girls'-school. There were fifty names upon our books, and a large proportion were attending most regularly. The secret of success in obtaining so many girls to read was the dearness of provisions. The school was opened generally by myself, when at home, with prayer and reading the Scriptures, accompanied by a short exposition in Telugu. The parents usually brought their children to school, and many remained all the time. It was a delightful sight to see fifty daughters and mothers of India with attention listening to the words of eternal life. We encountered much difficulty in obtaining suitable teachers, and were thankful for the assistance of two East Indians, who could speak the language. These were assisted by two native munshís, who taught the children reading, arithmetic, and writing. The girls were instructed by Mrs. English and her Christian teachers in the Holy Scriptures and the Catechism, both of which they readily committed to memory. They were also taught in the usual branches of needlework, knitting, marking, &c.

The progress which the children made, and especially in comprehending the grand doctrines of salvation, was most encouraging. The mothers also became acquainted with much scriptural truth. Our school was appointed to undergo a severe sifting in June, which it did not recover.

On the evening of June 5th we found at our door, in company with one of the teachers, a young girl of the dancing-caste, about fifteen years of age. She was much agitated, and said that she wanted to be with us, to learn to know the true God, and to escape the pollutions of her people. She had been reading in our school about eight months. After pointing out to her the vast importance of the

step she was wishing to take, and the severe trials she must expect, and after taking counsel with our dear brother, Mr. Noble, we suffered her to remain with us. She was soon visited by her poor mother, who besought her with many tears to return home. She passed through this painful ordeal with much firmness, and her stedfastness, I am thankful to say, has been continued to her. About two days subsequently, another girl came to us. Thinking that she might be actuated simply by the force of example, we strongly recommended her to return and reconsider the matter. She entreated us not to send her back, as she would never be permitted again to come near. With much hesitation we permitted her also to stay. The decision of these two girls had a paralyzing effect upon the school. Most of the elder girls were immediately withdrawn: only a remnant of about twelve remained.

We were most thankful that those who were suffered to return no more had committed so large a portion of the New Testament to memory. Oh, that it may yet prove the salvation of some. We were taught to rejoice with trembling over these poor girls. The last who came—I suppose finding the restraints of a Christian family irksome—left us, without the least intimation of her intention, about six weeks afterwards. The departure of one, however, proved a fresh test of the sincerity of the other. We asked her whether she also would go away. She was much affected, and said that her mind was quite made up to remain with us, and that we were now her father and mother.

I rejoice to say that we have increasing hope of her, and her progress in the knowledge of the truth is very gratifying. I ought to have mentioned that my dear wife has in her school two Brahmíns reading, a widow mother and her little daughter, who have suffered great annoyances for attending our school. Upon one occasion they were alarmed at night, being disturbed from sleep by their relatives, and the little girl forcibly taken from her mother. She was soon after restored. When they went to draw water, they were driven from the well; the shopkeeper was not permitted to supply them with provisions, and their neighbours would not give them a light. In this state of things I was obliged to apply to the magistrate, who very kindly ren-

dered immediate help to this oppressed widow and her children. Having for some time sent an escort to protect them from further outrage, we finally prevailed upon the family to take up their abode in our compound, which they did in June last. From that time the widow and her three children have regularly joined our family-worship. There are two little boys, ten and twelve years of age, who, with their mother and sister, are making satisfactory progress in their studies, and in the knowledge of the Scriptures.

This young convert of the dancing caste has accompanied Mr. and Mrs. English to their new station at Ellore.

English school.

This institution is under the immediate care and superintendence of the Rev. R. T. Noble. In November last it contained 68 pupils, from twelve to twenty-three years of age, and divided into seven classes. Of these, 3 were Christians, 5 Mahomedans, and the rest Hindus, of different castes, 15 of them being Brahmins, 28 Sudras, &c. Of the first class, consisting of five students, one had been in the school upwards of nine years, two upwards of seven, and two upwards of six: some in the lower classes, only a few months. The studies in which the first class were engaged consisted of Scripture, English History, Indian History, English Grammar, General Geography, Keith on the Globes, Euclid, Algebra, Greek, Arithmetic, Singing, and Telugu.

Since the above period the numbers have undergone a temporary reduction in consequence of three pupils having embraced Christianity. The following brief notice of this occurs in a letter from Mr. Noble, dated April 1855—

On the 26th of March it pleased our Saviour to bring into His fold two more very interesting young Brahmins and one Mussulman, each seventeen years of age, and all in the second class of our school. Our school fell at once from eighty to

forty. But in 1852 it fell, for months, to three or four from 100. Within three weeks, this time, the most interesting young heathen Brahmins have returned. Oh, may Jesus grant His Spirit more in power!

North-West America.

CHURCH MISSIONARY SOCIETY.

FORT GEORGE, JAMES' BAY.

MR. WATKINS in his journal again mentions

The Indian, Peter Cox.

March 30, 1854—While visiting Peter Cox this morning at his tent, which he put up last night, after returning from hunting, I was looking at his few books in the syllabic character, and found that he had written something on the inside of the cover of one which I gave to him about twelve months ago. Upon examination, I found it to be a prayer, which he said he wrote several months before he was baptized, which took place last November. The literal translation is as follows—“Our Father, help us. God, teach us Thy word. Be favourable to us when we ask for any thing which is good. I am a great sinner in having done wrong. Jesus, hear us when we ask that we may live good lives. Make us to live a good life.” Considering that this was written by a poor heathen, who had received but very little instruction at that time in the truths of Christianity, I think it affords a delightful evidence of the working of God's Holy Spirit upon his heart, convincing of sin, and giving a hungering and thirsting after righteousness.

Our remaining extracts, which must be few, will have reference to that period of the year when, the long dreary winter having passed, the opportunities of doing good are more abundant, and the aspect of the station more encouraging.

Visit to Indians.

June 2—This morning three Indian women and three or four children arrived at the Fort, bringing geese which had been shot by a party of Indians who are now staying at a bay a few miles distant. Ascertaining from them that, including children, the number of persons encamped at the bay amounted to about forty, I thought

a very favourable opportunity was presented for the prosecution of Missionary work amongst them, and determined upon returning with the women in the afternoon. We commenced crossing our noble river at three o'clock, and in due time landed upon the opposite bank amidst immense blocks of ice, which still remain as evidences of the power of the winter's frost, although the river has opened more than a week since. At seven o'clock we reached the canoe which had been left by the Indians in the morning, after having had a very tedious walk of somewhat more than three hours. Finding the canoe too small to convey all the party across the bay, some of us waited behind till another could be forwarded for our accommodation. The time was not, however, unprofitably spent, as it afforded me the opportunity of speaking of the love of the Saviour to a poor inland Indian woman, who had come to the coast a few weeks earlier this season than usual. I found that she could remember the sweet text, "God so loved the world," &c., which she had learnt from me last summer. I "began at the same scripture," and preached unto her Jesus, as the only "name given under heaven whereby we must be saved." She remembered, also, the answer in Watts's Catechism—"I have too often sinned against God, and deserved His anger"—which seemed peculiarly appropriate, as calling for remarks on the universality of sin, and its fearful consequences. She was deeply attentive to me whilst speaking, as well as I could with the imperfect knowledge of the language which I at present possess. Having with me a few of the printed copies of Watts's Catechism, I gave her one, and read some parts, accompanying them with a few remarks. The canoe at length arriving from the opposite side of the bay, I was glad to take my seat, and accomplish the remaining part of the journey. We arrived amongst the Indians at about nine o'clock, and, having saluted some of them, I felt thankful to enter my own tent; and after partaking of supper, and joining in prayer with my Eakimo youth and some others who accompanied me, I was quite willing to prepare for rest.

June 3, 1854—After breakfast I went to one of the Indian tents, with the hope of imparting religious instruction to its inmates, amounting in all to twenty-two. Seating myself amongst them, I said that

my object in coming to pay the visit was to speak about God and His Son Jesus, being very anxious that they might be happy, both in the present world and in that which lies beyond the grave. Having mentioned my intention of remaining a few days to instruct them in reading and in religious truths, an old man, as spokesman of the company, expressed their pleasure at seeing me, and their wish to know more of what I could teach them. After a few more remarks, I commenced teaching the syllabic characters used for writing the Indian language, in which I drilled my class for a considerable time. Afterwards, I distributed amongst them a few copies of Watts's Catechism, which were printed by my brother Missionary at Moose, and gave them instruction in that excellent little manual, making remarks of a practical character as we proceeded. I afterwards copied down the names of a variety of articles in the tent, in order to assist me in acquiring the Cree; for although I am now able, with some hesitation and stammering, to speak a little on religious subjects, yet a great deal remains to be acquired before I shall be in possession of a full knowledge of the language. Having spent an hour and a half with my attentive congregation, I left them, wishing to visit their neighbours in the adjoining tent, whom I found to number nineteen individuals. With them I passed the same length of time in a similar manner. Having dined, I again went to the first tent which I visited in the morning, intending to divide the afternoon between the two parties; but very soon after I had commenced, those from the other tent began to join our number, so that I had a congregation of somewhat more than thirty individuals around me. Having drilled them in the syllabic characters till they appeared tired, I read and commented upon Psalm xxv.; after which we knelt down and sought the blessing of God on the efforts made for the spiritual benefit of these poor people. Remaining afterwards to copy down a number of words in Cree, I consumed about two hours and a half in the tent; after which I much enjoyed a walk, being cramped with sitting so long, Indian-like, upon the ground.

June 7—This morning, at a little before five o'clock, we commenced our return to the Fort. We reached Big River soon after eight o'clock; and having fired a few guns by way of announcing our arrival, we waited patiently till a tent could

be sent from the Fort for our accommodation, by the help of which I was permitted in due time to arrive at our little home, thankful for the opportunity of spending a few days in imparting religious instruction to the poor destitute Indians.

Death of Indians from starvation.

June 15, 1854—The class of Indians this afternoon numbered about twenty-five, the women and some of the youths having returned. After the English service this evening, I was informed that some inland Indians, who had arrived in the afternoon whilst I was instructing those who are already here, have brought the mournful intelligence of the death through starvation of nine of their companions, all of whom were living together in one tent! Those who related the sad news had visited the deserted tent, and found near to it the dead bodies of two women, which they wrapped up in the tenting, and buried in the snow, the ground being frozen too hard to allow of their digging graves. Being overcome by a superstitious fear, they could not look for the others who were missing, but there is no probability of their being still alive. Guns, kettles, snow-shoes, and the various articles of Indian necessity, were lying about, whilst rabbit-snare, which were seen near the tent, and a fish-hook left in the water under the ice, were proofs of the efforts made by the poor creatures to obtain food. There was a small quantity of gunpowder left, but the shot being all consumed, its place was supplied by small pebbles, which the starving family had been necessitated to use, in the hope of killing a few birds. This family, together with the others of whom we were informed a few days since, make the number of seventeen individuals belonging to this Fort who have died through starvation during the course of the past winter! The subsistence of the Indians in this part of the country is at all times very precarious; but at certain seasons of the year many of them are reduced to the most pitiable extremities. Even my own family, at such times, is so badly supplied with meat, that we frequently do not know for two days together what food we can eat, although we have an abundance of ammunition at command for procuring wild fowl, if any could be obtained. The Indians must necessarily be in a much worse condition, as they are too poor to purchase a large supply of powder and shot, and are of course entirely destitute of grain, of which, through

the goodness of God, I have always a stock on hand. Their resources, indeed, are so slight, that, with a very few exceptions, the whole produce of their year's hunt does not enable them to obtain more than one article of clothing for each member of their respective families: in many instances, indeed, they cannot even do this. Such being their destitute condition, we cannot feel sufficiently grateful to those Christian friends who have so kindly supplied us with warm and valuable garments for distribution amongst these distressed creatures.

Increase in the number attending Divine Service.

June 18: *Lord's-day*—My Indian service this morning was attended by about forty-five individuals, several having arrived last night. The schoolroom being unpleasantly small for such a number, we held service this afternoon in the Company's fur store, which has been kindly placed at my disposal, at considerable inconvenience to the postmaster. Though it presents an appearance very unlike a church, being half full of packing cases, furs, guns, kettles, blankets, and various articles for trade, yet it is now sanctified by the offering up of prayer and praise.

June 19—After having given an hour's instruction to the Esquimaux youth, the remainder of the morning was spent as usual at the tents of the Indians. Mrs. Watkins, who accompanied me, supplied all the women and girls with thimbles and a few needles and pins, which had been kindly presented by Christian friends in England. We selected a large number of those of each sex who were the most destitute of clothing, and had afterwards the pleasure of distributing to them many of the valuable garments which have been placed at our disposal by the liberality of Christians in our native land. The goods were received last October, but we have reserved a considerable part of them for the benefit of these inland Indians, who visit the Fort only at this season of the year. The pleasure which some of the miserable creatures manifested was very great; but we think it did not surpass that which we ourselves experienced in bestowing such suitable clothing on those who were all but entirely destitute of any protection from the inclemencies of our severe climate. We could not but regret that the friends who contributed, and, in many instances, made, these garments,

should be denied the gratification of themselves bestowing them on the poor Indians.

June 23, 1854—The morning, as usual, was occupied with the Indians, first going round to their tents, and afterwards giving special instruction to the few who are somewhat in advance of the others. In the afternoon the class numbered about eighty; and in the evening, as the men who had been employed in the Company's service were at liberty, there were more than 100 persons present.

June 25: *Lord's-day*—The services of to-day have been attended by about 150 Indians, so that our store has been quite filled.

Spiritual desires in an Indian and his wife.

June 28—After my usual instruction of the Indians this afternoon, I exhibited to my class a number of Scripture plates.

An inland Indian and his wife, who had tea in my kitchen this afternoon, afterwards very much interested me by their evident desire to obtain spiritual blessings in their souls. As they expect to leave the Fort to-morrow morning, I addressed to them a few words of parting counsel, when I was much delighted to see the earnestness which each of them manifested

on the subject of religion. They expressed their constant desire to know more of God, and to be with Him, but spoke of their sin as being very great, and as causing them to fear God would not love them. They also seemed much distressed because they could not remember any prayers; but I endeavoured to comfort their minds by the assurance that God knew their hearts, and would be pleased with their earnest wishes to love Him and obey His commandments. I said, too, that God would hear short prayers, mentioning several, such as, "God have mercy on me!" "Jesus, save me!" "Take away sin from my heart!" "Keep me from hell!" "Take me to heaven!" This seemed much to encourage them, and they said they would say such prayers every day. May the Lord carry on that work which I trust is begun in the heart of this interesting couple. I afterwards gave the man a slate and pencil, with a request that he would try to write in the syllabic characters, copying from Watts's Catechism, which I had previously given him. He seemed frightened to make an attempt at writing; but his wife, who is a woman of a remarkably active character, commenced with great ardour, and will, I have no doubt, soon be able to write with rapidity.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

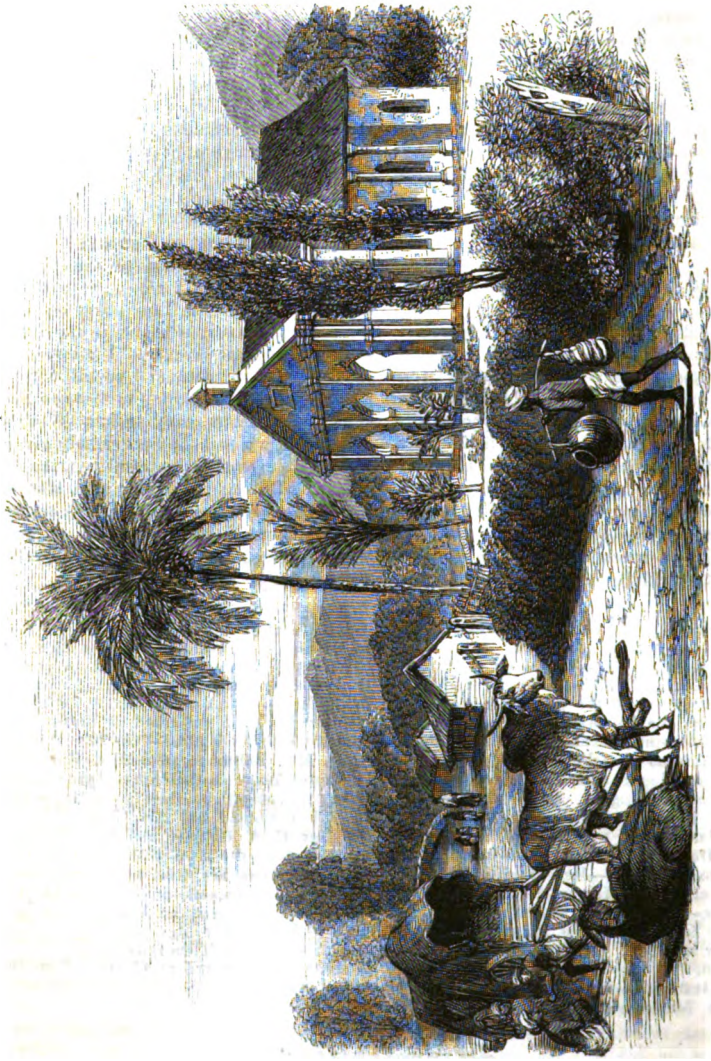
Church Miss. Soc.—On the 1st of June, at the Missionaries' Children's Home, Highbury, the Instructions of the Committee were delivered by the Honorary Clerical Secretary to the following Missionaries, students from the Institution at Islington, on occasion of their proceeding to their respective stations—Rev. James Vaughan, to Benares—Rev. Samuel Dyson, to Krishnagurh—Rev. William James Ball, B.A., late of Trinity College, Dublin, to the Punjab—Rev. Ashton Dibb, to Tinnevely—Rev. Harding Dixon, to Tinnevely—Rev. Henry Andrews, to Travancore—Rev. William Ronaldson, returning to New Zealand, and Mrs. Ronaldson—Archd. Hunter and Mrs. Hunter, returning to the Mission.

The Instructions having been acknowledged by the Missionaries, they were addressed

by the Rev. W. Vincent, and the Rt. Hon. the President; and were commended in prayer to the favour and protection of Almighty God, by the Rev. J. Deck—The Rev. A. Dibb and the Rev. H. Dixon embarked at Portsmouth, June the 16th, for Madras—The Rev. F. Bultmann, Mrs. Bultmann, and Mrs. Ehemann, left Sierra Leone on the 18th of April, and arrived at Plymouth on the 17th of May—The Rev. H. Townsend and Mrs. Townsend, and the Rev. C. A. Gollmer and Mrs. Gollmer, left Lagos on the 10th of March, and Archdeacon Graf and Mrs. Graf left Sierra Leone, by the same steamer, on the 22d of that month: they arrived at Liverpool on the 18th of May—The Rev. J. T. Tucker and Mrs. Tucker left Tinnevely on the 5th of January, and arrived at Gravesend on the 23d of May.

Miscellanies.

THE engraving represents one of those interesting yet unpretending places of Christian Worship, where a little congregation has been gathered together from the midst of heathen multitudes around. The scenery is rich and beautiful, as might be expected in Ceylon, the most lovely, perhaps, of all the lovely islands of the tropics. The chapel is that of Gatambe, near the large town of Kandy, situated in the interior. Ceylon is an oval, or rather pear-shaped, island, with the broadest end toward the south. The interior of the southern part is very mountainous, and in the heart of this mountain district the town of Kandy is situated.



CHURCH MISSIONARY CHAPEL AT GATANBE, CEYLON.

Missionary Register.

AUGUST, 1855.

Biography.

MEMOIR OF THE REV. WILLIAM ROBINSON,

CONNECTED WITH THE BAPTIST MISSIONARY SOCIETY'S STATION AT DACCA.

THE REV. J. ROBINSON, of Serampore, has written a Memoir of his father, the Rev. W. Robinson, who died on the 2d of September 1853, in which he says :

My father was born of poor but pious parents at Olney, in the county of Buckinghamshire. He manifested no great intellect as a lad: on the contrary, his mind appears to have been so dull that his father, despairing of being able to bring him up to his own trade, a lace-pattern maker, apprenticed him to a shoemaker. His master was a pious man; and he had the unspeakable privilege of sitting under the ministry of those two excellent men, the Rev. John Sutcliff and the Rev. John Newton. Under the ministry of the former, before he had reached his eighteenth year, my father was brought to feel the importance of divine things and his need of an all-sufficient Saviour. He was now led to read the Scriptures; to seek a Saviour who could save to the uttermost; and a hope upon which eternal concerns may safely rest. Such a Saviour he found; and to the day of his death the Scriptures became his delight. My father was baptized in the river Ouse, on the 14th of March 1802.

What first induced him to turn his attention to the ministry we cannot tell. On his first discovering this desire to his pastor, the Rev. John Sutcliff, he met with little encouragement; yet being a kind, though cautious man, he kept his eye upon him. At length, seeing that since his baptism he had made great improvement, and believing that his talents were calculated for a minister, he first took him, at the request of the Society, under his own tuition; and about the autumn of 1805 sent him to Bristol. Scarcely had he been there six months when he was requested to prepare to go to India, in the "Benjamin Franklin," its pious owner having offered to take two Missionaries to
August 1855.

Serampore free of expense to the Society. Accordingly, on Wednesday, the 12th of March 1806, Mr. Chater, afterwards a Missionary to Ceylon, and my father, were solemnly set apart to the ministry in the Baptist Chapel at Oxford, where Mr. Hinton was then pastor. Shortly after this my father married Miss Elizabeth Walker, of Olney. On the 12th of April they set sail for India, with the prayers and blessings of many.

The vessel arrived off Calcutta on the 23d of August 1806. The Governor of Serampore took him under his protection; and he was permitted to remain in India on condition that he did not take up his residence on British ground. At Serampore, therefore, my father remained, occasionally preaching at Calcutta, till December 1807, when he preached his first Bengalee sermon to a stated congregation; and in the following month he proceeded to join his friend Mr. Chamberlain at Cutwa. Here he continued for three months, labouring with no less diligence than his colleague; each of them standing for five or six hours at a time, day after day, preaching to the heathen, or walking together many miles to visit distant villages; living in a tent or spending the night beneath some shady tree; in season and out of season, morning, noon, and night, they were diligently engaged in the great work to which they had devoted themselves.

In March, a proposition was made to my father to undertake a mission, either to Bootan, Assam, Orissa, or Burmah. He chose Bootan. Here he felt, however, that his knowledge of Bengalee, in the study of which he had laboured for a year and a half, must be lost to him; the difficulties to be surmounted were nume-

rous; and he did not feel quite satisfied that it was the path of duty. Yet, as his elder brethren seemed to think so, he resolved to go. On arriving at the borders of Bootan, he found that the country was torn with intestine broils; and being told that owing to the jealousy of the ruler it would be dangerous for an Englishman to enter, he returned. In the following year he made another attempt. This second attempt appeared to promise more favourable results: he had an interview with the Kátmá, or chief man of the place, and obtained permission to build a house at Bárbarí, on the borders of Bootan. As there were many there that understood Bengalee, he was enabled to preach among them, and his congregations on a Sabbath Day in his house frequently amounted to between forty and fifty attentive hearers. Scarcely, however, had he built his house, when he was attacked with a malignant fever, which brought him to death's door: alone, without medical assistance or one Christian Friend near him, he was obliged to send to Dinagepore for help, which was readily afforded; and he returned to Bengal to recruit his health. In the following year, 1810, he made a third attempt, accompanied this time by his wife and children, one of whom he buried at Dinagepore on his way up. Scarcely had he made arrangements for beginning the study of the Bootan Language, when he had another attack of the same fever: he recovered; but while he was yet convalescent his wife and children fell dangerously ill of it, and he had but just time to bring them down to Dinagepore for medical aid when, in her case, it ended fatally. She died on the 29th July, and was buried at Dinagepore. He then came down to Serampore, where he left his children under the care of Mrs. Marshman; and taking with him a Mr. Cornish, then a probationer for Missionary Labour, for his companion, he returned. They had scarcely begun their labours when their house was one night entered by a gang of nearly a hundred robbers, armed with spears: my father nearly lost his life in making an attempt to defend himself: the servants were murdered: but by a Providence almost miraculous, he and Mr. and Mrs. Cornish escaped into a field, which was the only place, as it afterwards appeared, where they could have been secure. They were robbed of almost every thing they had. They were obliged

to return to Dinagepore to obtain a few necessary articles. Mr. Cornish was discouraged, and never went back to Bootan. My father, however, made another attempt, and this time went up higher than before; but he was told that permission would never be granted him to settle in Bootan, and the Mission there was given up.

On his return to Serampore, he found that the Government was as much opposed as ever to his residing within the Company's territories: but on its being represented to Lord Minto that he had expressed a wish to go to Java, his lordship said he did not like to interfere with affairs there, but would not prevent his going thither. Accordingly, having, in January 1812, married his second wife, Miss Margaret Gordon, he very shortly after embarked on board an unseaworthy vessel, which was obliged to put back. Nearly a year elapsed before he met with another opportunity of proceeding to his destination; but on the 2d March 1813, he embarked, and arrived at the scene of his future labours on the 1st May. This was not long after Java had been taken possession of by the English. In Batavia, the capital, there were five of his Majesty's regiments, and one of the East India Company's European regiments. In one of these, the 59th, there were some who had sat under the ministry of the Gospel in Bengal, and had joined the Lall Bazar Church in Calcutta. In Batavia there was no clergyman but the Dutch Minister, and my father, without any difficulty, obtained permission to preach to the men of the regiments stationed there. Of his labours among them the following account was given by an aged friend, who himself was one of the fruits of his ministry there:—"Your father laboured among them incessantly. He preached on the Sabbath in a long and wide upper-room in the barracks, which, being empty, the military authorities permitted him to use for a chapel; there he used to have from 1500 to 2000 hearers every Sabbath. Four or five hundred were brought under deep concern for their souls, some of whom afterwards joined the Baptist Church. When the 59th regiment was about to move from Batavia, the colonel one morning invited your father to his house, where, in the presence of all the officers of the regiment, he offered him his most cordial thanks for the good he had been the means of effecting among

the soldiers. He said they were formerly a turbulent, clamorous set, and given to drinking, but since they had sat under your father's ministry they had become sober, quiet, and peaceable."

My father wrote in a Letter to Dr. Marshman :—" Things have been going on well among the soldiers; our congregation continues to increase; and the number of persons seriously inclined has likewise much increased. Indeed, I have every encouragement in my work among the soldiers: almost every sermon seems to be blessed either to the edification of those who have already believed, or to the fastening of impressions on the minds of sinners. In such circumstances it is a pleasure to preach the Gospel, for I go to the place of worship fully expecting to do good to the souls of men, and, blessed be God, my expectations are not disappointed. Could you see how attentive these poor men are to the word of life, you would almost weep for joy at the sight: all seem to hear as for eternity."

But my father's principal object was to proclaim the everlasting Gospel to the natives of the island. To do this, however, he found three new languages must be learned—the Dutch, the Malay, and the Javanese. In the last of these he could not be proficient without removing into the interior; and this he was unwilling to do, because it would defeat another object, that of relieving the funds of the Society by doing something toward his own support; and this every Missionary, in the early days of the Mission, was expected to do.

My father arrived at Java on the 1st May; on the 26th he writes, "I now feel that I have a great deal of work on my hands: Learning two new languages, improving myself in others, preaching three times a week, receiving visits from the soldiers, and sometimes visiting the sick in the hospital, furnish me with so much employment that I have no leisure for any thing but my work. I think I am now in the very place for which Providence has designed me, and I earnestly wish that I may go to heaven from Java." A sentence afterwards rendered remarkable from the circumstance that it was the means of leading William Knibb, of Jamaica, to devote himself to the ministry.

While prosecuting the study of the Malay, my father found that the Malay Bible which had been printed in Holland was by no means intelligible to the people;

and he felt it therefore a duty, as soon as practicable to commence a new translation of the Testament. He was allowed the use of the Dutch Church, where the Malay Christians and Dutch Malays used to flock to hear the Word of God preached in their own tongue. In 1814 the Batavian Bible Society was formed through the exertions of the Governor, and my father was appointed translator.

In 1815 a fresh trial awaited him. Java was restored to the Dutch. The Dutch Governor at first professed to allow liberty of conscience among all classes, and my father was enabled, therefore, to continue his labours. Of those labours we have the following testimony of an anonymous writer, dated in June 1815: "Brother Robinson has suffered much from ill health, but God has been good and gracious in delivering him from his distresses and has restored him so far that he preaches six times in a week, once in English, and five times in Malay, in four different places, to the Dutch, the Portuguese, and the Malay Mussulmans. I assure you he labours very hard; more so than I have ever seen or heard of any other man. I think it is too much for one Missionary."

On the 3d of July, the same year, my father was told he must either resign the church or not say any thing to the native Christians on the subject of baptism; and, as he could not conscientiously comply with this requisition, he resigned the use of the church. In December he was informed that the Dutch Clergymen had presented a petition to the Governor against dissensions in the Church; in other words, against Baptists being permitted to labour there. In reply to this, my father said he was determined to preach wherever God might open a door, without regarding what man might say. At the same time he wrote to the Society at home requesting that a deputation might be sent to wait on the King of the Netherlands, with a petition entreating that the Baptists in Java might be permitted to prosecute their labours without molestation. Such a deputation was sent, but apparently with little effect. Having baptized a Dutchman on the 2d of August 1816, he received information that two petitions had been sent up to government, one from the native Christians and one from the council of the Dutch Church, requesting that he may be prevented from baptizing; and on the 22d he received an order from the President

of the magistrates prohibiting him from administering the ordinance upon pain of punishment. In the midst of all these troubles he continued his labours with unremitting zeal; and before the end of 1818 he had prepared for publication a number of tracts, the "Life of Bunyan," and a Malay hymn-book, containing 113 hymns, some of which were in imitation of those in common use, but a large majority were entirely original.

Of the fruits of his labours he says: "I have but a poor account to give. I cultivate a barren soil, which produces only here and there a half-grown shrub. Plants of luxurious growth are not to be found here." Yet many were brought to the knowledge of the Lord. In May 1816 the number in communion in Java was twenty-four. Several others, during his stay, were added to the Church; and among the rest a Chinese, whom he baptized on the 26th of September 1819. Many others, who never were baptized, were brought to a saving knowledge of the truth through his instrumentality; and many from Java will be his joy and his crown of rejoicing in the day of the Lord Jesus.

In 1821, in consideration of the numerous impediments under which he laboured in Java, Messrs. Burton and Evans, who had arrived in Bencoolen in the previous year, invited him to join them; and this proposition was seconded by Sir Stamford Raffles, the Governor of Fort Marlborough, in Sumatra. Accordingly, he left Java on the 26th of June 1821, and arrived at Bencoolen on the 3d of the following month.

Here he continued to labour among the Malays; and was enabled to carry through the press his Malay translation of the Gospels and Acts, and his Malayan Orthography, which cost him many years of hard labour. Here also, in 1822, he baptized a Malay woman. He had not been a year in Bencoolen before his second wife was removed by death, and he was again left alone with three motherless children, one of whom shortly after followed its mother to a world of bliss. In September 1824 he had another attack of fever, which confined him to his room for nearly two months; and on his recovery he found it impossible to apply closely to his studies, owing to an apoplectic affection of the head, which threatened insanity, and a sea voyage was considered necessary to his restoration.

With the advice of his colleagues, therefore, he left Bencoolen on the 10th of January, and arrived at Calcutta on the 25th of March 1825.

On the 16th of June he was ordained to the pastoral office over the Church meeting in the Lall Bazar Chapel. Here my father continued to labour with varied success, preaching in English and Bengalee, both in Calcutta and the neighbouring villages, till 1838. His labours were blessed; large additions were made to the Church, the clear increase amounting in some years to upwards of thirty. In 1832 my father joined the Serampore Mission, which, in 1827, had separated from the Parent Society. In 1837 and 1838 he was called to undergo some very severe trials. Some had gained admission into the Church who gave him much pain by their conduct. At the same time it was deemed advisable to transfer all the Stations hitherto supported from Serampore to the Society. This was accordingly done; the Society declined having any thing to do with Lall Bazar Chapel. It was necessary, therefore, that my father should remove from Calcutta; and while he was in this distressed, unsettled state, he was called to attend the death-bed of his fourth wife, who was suddenly carried off by cholera. The floods of tribulation seemed ready to overwhelm him; yet he felt, in the midst of all, that the Lord in whom he had trusted would never leave him. On the 11th of November 1838 he resigned the pastoral office at the Lall Bazar Chapel, and on the 29th of the following month left Calcutta for Dacca.

At Dacca he entered upon Missionary Duties with all the vigour of youth. He not only himself made long excursions to preach the Gospel, but also sent out native preachers into the neighbouring districts. No situation could surpass in importance that which he was now called to occupy. Dacca is a large city. It is the centre of a large district, inhabited by about 512,000 people; and is surrounded by extensive districts, containing a population of four millions and a-half, who are without the Gospel. My father felt the weighty responsibility of his position, and he determined to send the Gospel as far through those districts as his abilities and means would permit. In Dacca itself he preached every evening in the week, either in English or Bengalee, until declining age compelled

him to diminish his labours; yet, not very long before his death, he was able to go out twice in the week among the heathen. For many years my father's thoughts had been directed to the state of the saints after death: this was frequently the subject of his conversation in every Christian company, both European and native. The result was the publication of "The Invisible World."

A man's natural dispositions very often cast their shadows on the close of his earthly career. My father's, as I have before said, were despondency and melancholy; and these natural dispositions were materially increased by the apoplectic affections and other bodily complaints with which it pleased Divine Providence to visit him in the prime of life, and which accompanied him to the last. It will not be expected, therefore, that his death was triumphant; and you will not be surprised to hear that the valley of the shadow of death was dark to him. A few days before his demise he said to one of his daughters, "Missionaries generally have not such happy deaths as young converts, because they see more of their innate depravity." Death, however, was to him neither an unexpected nor an undesired event. In January he had the first symptoms of the complaint which proved fatal. In February, after recovering from a severe attack, he writes: "The thought of death caused some alarm; but when I could collect my thoughts a little, I began to hope that my trust was only in the great Saviour, and I could feel a desire to be with Him. Indeed, I have felt a little disappointed that I am thrown back again upon life. There are two reasons for which I wish to live: one is because it seems to be the Lord's will, and I desire to resign myself to His will; another is, because my family wish me to live." In answer to a reference to his various labours in his younger days, he said: "I cannot look back with complacency on the past. If I have done any thing that was pleasing to the Saviour I am glad I did it; but I see so much sin in all, that I am ashamed and sorry, and my only hope is, if I know my own heart, in atoning blood." In March he writes: "I have not much fear of death, nor do I feel any great wish to live much longer." On the 31st of July he preached his last sermon, from the words, "I will raise him up at the last day."

In his last Letter, dated the 20th of August, he said he had been comfortable, but he then suffered much from night delirium, which seriously affected his mind: from that time he continued to decline, and the disease to gain upon him very rapidly, till it approached the crisis on the 29th of August. On that day his mind was very low and depressed. In the evening, going out for a drive, his son-in-law related some encouraging incidents that had come under his observation in a Missionary tour from which he had just returned: he seemed then to revive, and cheerfully said, "I shall carry these tidings to Paradise." On the 30th he still continued to sink. In the course of the day one of his daughters sat by him reading. He asked her to read aloud: it was the 4th chapter of the Epistle to the Ephesians. He then proceeded to expound the whole chapter in so clear and lucid a manner as to surprise those that heard him. In the night he felt excessively faint, and said, "I am going off: Lord, now lettest Thou Thy servant depart in peace." But a few more trials awaited him. A little after delirium returned, and with it deep dejection of spirits. He could not realize the Saviour's presence in his soul, and his mind was bowed down. Again and again he cried out, "Oh, give me some consolations: I do not feel the Saviour near. Where is He?" This delirium and darkness continued all night; and, as might be expected, the following day found him very low. Yet, in the midst of all his darkness his hope remained unshaken. In the course of the day my brother read to him that beautiful hymn, "Begone Unbelief," &c., and on reading the lines:

"His love in times past
Forbids me to think,
He'll leave me at last
In trouble to sink."

my father burst out, saying, "Oh! no, no; He'll never do that." Then he cried again, "I do not feel the Saviour near! O Lord Jesus, help me!" In the evening he expressed a wish to go out for a drive: but he was soon obliged to return home. At night, at his request, the hymn was read to him, beginning with, "Thou only centre of my rest," and then he himself repeated the hymn commencing, "Afflicted Saint," &c.

After one o'clock on the morning of

the 2d of September, he said he felt more comfortable: but he could not speak much. On my brother-in-law asking whether the scene had brightened up, he replied, "Yes." After quoting some passages of Scripture, Mr. Bion said, "The Saviour will come, dear father, and take you to Paradise:" he said, "I hope so." Then, after lying still for some time, while Mr. Bion was rehearsing some

passages of Scripture for his encouragement, he said, "I have fought a —" and utterance failed. A little before five Mr. Bion said, "We hope to meet you again, dear father." He replied, "I hope so." He could say no more. At half-past nine, P.M., he quietly fell on sleep. "How blest the righteous when he dies!"

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

UNITED KINGDOM.

The Bible the foundation of Protestant Missions.

ALL Protestant Missionary Societies are founding their efforts on the circulated Word of God. Experience has taught us a very important lesson in this respect—that if we would have permanent, consistent, godly, influential Churches—the fathers telling the children the wonderful works done in their day, and in the old time before them, all our efforts must be founded on the basis of the Word of God circulated among the people. I am sure of one thing, that if the remarkable successes of Brainerd among the North-American Indians had been supplemented by the labours of this Society, we should have seen the fruits of those labours in much larger abundance in this day than we do. We do not want to establish Popery in the world; but I believe priests without Bibles would tend to the establishment of Popery. It is one of those remarkable coincidences which indicate the interposition and guidance of Providence, that this Society should have had its origin just at the time when Christian Missions on a large scale were established, and that the two have been acting on each other. There has been a reflex influence. So far as I can judge, this Society has been indebted in a great measure, for its success to Christian Missionaries. Have not they been the translators of the Bible into numerous versions? They have been, in connection with this Society, the means of bringing about a second Pentecost. It is true, there has been no visible descent of the Holy Spirit in tongues of fire resting upon the heads of the Missionaries, but in the

patient, and prayerful, and self-denying, and midnight toils of these devoted men, who have been poring over their lexicons and grammars, there has been the bringing about of a similar influence to that of Pentecost. There has been the triumph of Pentecost over the Babel confusion of languages in the world. As far as the translation of the Scriptures is concerned, my own impression is, that this Society has done two-thirds of its work. I think I am not wrong in saying that there are not more than 300 languages in the world. This Society has versions amounting, I think, to about 150 or 160. I am aware there is a book entitled "The Bible in every Land;" but I should very much like to see a map of the world in which those portions of the earth are coloured for which provision is made by this Society. I think it would appear by such a map that the Society has done very much to cover the earth with the knowledge of the glory of God as the waters cover the face of the great deep; and I think I am not wrong in saying—I may be pardoned if I am; it is my own deep conviction—that this Society, by its various versions and efforts, has placed the Church of Christ in modern times in a position for converting the world far more advantageous than that which was occupied by the early Church itself, with its gift of tongues and interpretation of tongues. [Rev. J. Ferrar—at B F Bible Soc. An.

In what consists the Beauty of the Authorized Version of the Scriptures?

I have always admired the Society's consistency in standing in the old paths. It has never deviated from its original constitution. I am not an enemy to change when change is for the better; but I am no believer

in mere reforms, whether in Church or State, politics or religion. I think the best advice that can be given is that contained in the old saying, "The only way to get a clean street is for everybody to go and sweep before his own door." I have known many people who would knock down the beautiful towers of Windsor castle to put a hovel on the site of their own construction. This Society, I rejoice to say, has always confined itself to the circulation of the Authorized Version of the Word of God. It has never tampered with, it has never tinkered the Authorized Version. If it had it would have lost many of its adherents, many of its warmest friends. I remember that Southey is reported to have said, when he was told that a gentleman sent his son to school with the injunction that he should not read the Authorized Version of the Scriptures, for fear of spoiling his taste, that he was quite as much a blockhead as he was an atheist. An eminent expositor of the Scriptures, belonging to the community to which I belong, had an impression that there was a kind of inspiration over the minds of the translators of the Scriptures. At any rate, he thought they were raised up by the providence of God to a knowledge of the English Language in anticipation, in advance of the times in which they lived. If I may be excused for differing from such an opinion, I think that is not the reason why we have in our Authorized Version so beautiful a translation. The beauty of it consists in its being a literal translation.

[The Same—at the same.

Issues of the Society.

It struck me, on hearing the Report, that for want, perhaps, of analyzing one idea, people are not sufficiently pressed with the importance of the operations of this Society. We heard that about one million and a half of Bibles had been circulated this year. Now people run away with an idea of a million, perhaps, without understanding it. They do not get the force of the number itself. It needs to be broken up into its units to understand it. We must begin with ten, then go on to a hundred, then to a thousand, ten thousand, a hundred thousand, fifteen hundred thousand copies of the Word of God circulated this year. I was making the calculation a short time ago, and I believe it is the fact, that during the last six or seven years this Society has been

issuing at the rate of six or seven copies of the Holy Scriptures every minute. There has been issuing, therefore, from Earl Street, a fountain of life—the river of the water of life constantly flowing.

[The Same—at the same.

Our Estimate of the Bible the Measure of our Desire to distribute it.

I rejoice to think that there are abundant grounds upon which we should give our allegiance to this great and good Society and our labour for the promotion of its objects. I feel that the more we love the Bible the more we feel its worth, the more we are satisfied as to its power, the more we are conscious of our own personal obligation to it, the more ready we shall be with heart and hand to assist in its promulgation. And it is impossible for any one, I think, to gather fully up into one view what he owes to this great and glorious Book, the Word of God, without an increased desire to aid in its circulation. In reference to how many of us may it be said that its pure and simple words in childhood were the very first that fixed themselves upon our memory, as they became the rules for the guidance of our earliest actions and our thoughts; that its truths have been the strongest elements in the earliest formation of our character; that in the practical duties of life it has been a light to our feet and a lamp to our path; that in our business or profession adherence to its principles has secured to us a peaceful conscience and an honourable name; that in days of darkness and sorrow, when all human comforters have failed, it has said, "Let not your hearts be troubled," and instantly their has been a calm; that in our family it has established order, happiness, and love, and has been emphatically the light of our dwelling; and that when death has entered our household, and laid his cold hand on any we loved, and there was nothing we dreaded so much as standing by the dreary grave, that dread has been taken from our spirits as the triumphant words have fallen on our ears: "I am the Resurrection and the Life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." It is impossible to exaggerate the debt which we owe to the Bible; and therefore it is impossible to enforce too strongly the duty of giving it universal circulation. And if argument were needed, one might derive an addi-

tional argument from the effect of the Bible on the religious life of our country. It is very interesting and instructive to observe, that in those great movements which now and then occur, and mark a new era in society—movements which entirely alter the complexion of the Church or the nation—the particular character of these movements, as well as their general effect, are so deeply impressed on the popular mind as to be faithfully retained in generations following. For instance, both England and France have had their revolutions. The revolution of 1688 has left its stamp upon us, and our love of liberty has been combined with deep reverence for constitutional government, for the throne, and for the law. The revolution of 1789 has also left its stamp upon our neighbours; and what that stamp is, so well known to all of us, it would be invidious, perhaps, just now to mention. In like manner we have had reformations in different countries; and it has been an unspeakable blessing to our country, that our reformation, instead of having been produced by any one master-mind, whose views became the adopted creed and his name the adopted designation of the reformed, was founded on the Word of God. After the labours of Wycliffe—and they did not fail in their effect years after his death—Tyndal, and afterwards Coverdale, issued from the press, the one the New Testament, and the other the whole Bible; and the people most gladly welcomed those Scriptures, studied them deeply, and were ready to unite with their Sovereign in throwing off the authority of the See of Rome; so that whatever the outward and secondary causes of reformation in England, we cannot doubt that the Bible was the first and real cause. And hence, in British Protestantism there has always been a marked deference to the Word of God. True it is, indeed, that there are some who, in their defence of rationalizing, laugh at what they call Bibliolatry; true it is, that there are some sections of the Christian World that regard with greater reverence than others the views of their founders or the standard of their Church; true it is, that there are great fragments of a vast ecclesiastical body that are anxious to put the traditions of the elders on the same footing with the Word of God; but, in the heart of the people, the Bible still holds its place, and they still cling with unabated love to the

old rule—"to the law and to the testimony;" and I say that this has been of unspeakable advantage to the religion of our country. Instead of being shifty and uncertain, a thing to be tampered or trifled with at man's caprice, referable to no recognised standard, it is felt to be derived from a divine source, and its great and broad principles are regarded as sacred and unchangeable. Instead of being a mere misty and dreamy speculation, it is clear and distinct in its truths, and manifests itself in works of faith and labours of love; instead of being a matter of mere penance to appease an anguished conscience, or a glaring ceremonial to adorn the festivals of a festival-loving people, it is a great spiritual reality, touching the deepest springs of our nature, and governing the whole man. I say that we ought to thank God every day that the religious life of England is the child of the Bible; and the Bible, in gratitude, we ought to be ready to offer wherever there is a hand to receive or a heart to welcome it. And I might still go on to observe its general effect on our country. The love of order, the respect for the law, the sacredness of domestic life, the cleanliness and industry, all the benefits which we enjoy, are more or less to be ascribed to the Bible. Some would attribute them, no doubt, to race; but we must be anxious not to ascribe to race what is due to the Bible. The Bible has become a national book. I had almost said, as this Institution is a thoroughly national Institution. On this platform peer and commoner, Churchman and Dissenter, Whig and Tory, meet hand to hand, and I believe, heart to heart, for the purpose of circulating this blessed Book. And then, if we could only follow the copies from the Depository, we should see that they ascend to the highest ranks and descend to the lowest. Thousands of copies are circulated among the children of our Day and Sabbath and Ragged Schools, and impregnate the mind in its first buddings with the principles of piety; thousands more are circulated by City Missionaries and Scripture Readers among those who are sunk in the lowest poverty and degradation. The Bible is constantly the first present which the Christian Father gives to his child; it is often the parting gift as the youth leaves his home to enter upon an untried world; it is placed by the fond hand of love in some corner of the trunk when the emi-

grant is saying farewell to his native shores; and the soldier, in the midst of his suffering and perilous campaign, finds this blessed volume his companion and his comforter there. It makes its way to all classes, and it leaves its blessings with all; and although there are some that despise and scorn it, they even reap its good, for it has leavened the whole of society, and they get the benefit of its influence, although they do not trace that influence to its right source. I believe, therefore, that although the Bible is not a native of Britain, it has struck its roots so deeply into our soil that there is nothing so thoroughly national as the Word of God, or which has produced so great a blessing upon our people. I believe that the rational and well-balanced liberty we enjoy, that the general spirit of contentment which prevails among the people, that the progress of the nation in knowledge and in wealth, and that the stability of our institutions at times when those of other kingdoms have been rocking to their base, are mainly to be ascribed to the influence of the Bible. And if those most effectually aid the country in which they live who teach the authority of law, and implant the principles of virtue—if they serve their country best, not who put down insubordination, but secure allegiance—not who give power to an administration, but who produce respect for it—not who punish crime, but who prevent it—then must I regard as the best patriots, not even those brave men—though God bless and preserve them—who are now fighting our battles, but those humble visitors of whom my Resolution speaks, who carry the Bible to every house.

[Rev. J. C. Harrison—at the same.

The Power of the Bible felt when its contents are known.

Although infidelity prevails to a very sad extent, and is very active, yet the very activity of that infidelity, the very fierceness of the assault, may be ascribed to the fact, that the infidel finds the Bible not a thing of weakness, but a thing of power; if the Bible be the Word of God, one of two things are inevitable—either he must obey its teachings, or he must be undone; and as he feels almost an equal aversion to both parts of this alternative, he bends all his strength to prove that the Bible is not true. But I believe that a great deal of the Socialism and of the

August 1855.

Atheism that prevails arises from utter ignorance of the Word of God. I believe a great deal arises from the fact, that the contents of the Bible are not known.

[The Same—at the same.

The Wants of the Metropolis.

Allusion has been made in the Report to the great spiritual wants that still exist. Now, I think we may always estimate a want by the supply which we find is created to meet it; and I would wish to call attention to one or two facts which may not be generally known, as to what the supply has been, that within a certain time has been provided for meeting the wants of the Church, and what is still the state of things in reference to the demands yet remaining to be supplied. Since the year 1801 up to the year 1831, 500 new churches were built; and from 1831 to 1851, 2029 new churches were built: from 1801 to the year 1831, 1,152,000*l.* was contributed for that purpose out of public, and 1,847,000*l.* from private funds; and from the year 1831 up to year 1851, 5,575,000*l.* was subscribed from private funds for the building of churches in this country. Then the point I would place before you is this, that if such has been the supply, how great—how awful to consider—must have been the demand that required that supply. But we must not stop here, we must consider whether this vast amount of money so subscribed to supply the necessities of the Church—whether it has had the desired effect? I have taken out a few figures having reference to the state of the metropolis, shewing what that state is, and what is the solemn duty incumbent upon us in consequence. In the year 1807 the population of five of our great metropolitan parishes was 153,197, of which number 138,188 were without church accommodation. In 1854 the population of those same five parishes was upwards of 400,000, and the want of church accommodation unsupplied was equal to more than 350,000 of that population. So that, in spite of all that has been done—in spite of the vast sums that have been subscribed and applied to the building of churches, and the liberal aid and the large contributions which have followed to supply ministers for the spiritual wants of the metropolis, there are immense numbers of persons still unsupplied with means, so far as the Church of England is concerned, of worshipping God.

[Marq. Blandford—at Ch. Past. Aid Soc. An.

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The Parochial System the Efficiency of the Church of England.

While the country remained unconverted, the Church might properly have been a Missionary Church; there might have been but little organization, and her ministers and messengers might have gone to all parts of the country to carry the truths of the Gospel to the people. The Church is now in a different position; we have now in the Established Church an organized Society—the parochial system is established and spread over the country: there is division of labour, districts

formed, churches placed, and ministers appointed there to minister to the spiritual wants of the people, to form schools, and promote, encourage, and foster all those charitable institutions which surround the Church. Every parish is, as it were, a little Church in itself; the whole organization of the ministry is there; and it is the number of these units making up the whole that makes the organization of our Church so complete, and effectually promotes so much the inculcation and preservation of the truth of Christ in this country. [The same—at the same.

RELIGIOUS-TRACT SOCIETY.

FIFTY-SIXTH REPORT.

Introductory Remarks.

It is with mingled emotions of sorrow and gratitude that the Committee of the Religious-Tract Society present their Fifty-sixth Annual Report. Mr. William Jones, by whom a considerable part of it had been prepared, has "entered into his rest." Before he could complete its pages his hand was arrested by death, and the Committee have to mourn the loss of one who, in long official relation to the Society, devoted to its interests the best years of his life. But, on the other hand, the evidences of a Divine Blessing on their labours call for thankfulness and praise. May renewed diligence result from whatever has been painful, and encouraging in their experience!

If it be a duty to observe the providence of God in the various events and agencies by which He is accomplishing in the world the purposes of His grace, the Committee feel that it is no less their obligation to mark His hand in the removal of those who have been distinguished for their piety and usefulness. They desire gratefully to acknowledge His goodness in the labour of their lives, humbly to bow to His will under the sorrow occasioned by their loss, and obediently to listen to the inspired exhortation: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." It is with no ordinary feelings of grief that the Committee record, in their Annual Report, the death of their invaluable and beloved Corresponding Secretary and Superintendent, Mr. William Jones. His declining health had long awakened the most painful apprehensions, and on the 5th of April, after a few weeks of extreme

weakness and severe suffering, borne with exemplary patience and Christian cheerfulness, he fell asleep in calm and simple reliance on that Saviour whom he had so faithfully served. The Committee endeavoured to express their high appreciation of his worth, in a Minute, which was unanimously adopted by them at their Meeting on Tuesday, April 10.

Since their last Anniversary the Committee have also sustained painful losses in the decease of the Rev. J. G. Pike, who taught thousands by his books, and whose name is preserved in the grateful recollection of many youthful hearts, given to God as the fruit of his "Persuasives to Early Piety;" of Mr. Mogridge, whose kind and wise instructions, often imparted under the title of "Old Humphrey," have received a cordial welcome from the aged and the young; and of William Brodie Gurney, Esq., who during the later years of his long and useful life rendered important services to the Society, by giving to the Committee the benefit of his sound Christian judgment on works submitted to his examination.

The Committee invite their friends to join with them in earnest prayer to God that He will be pleased to repair every breach He is making, and to grant that while His servants are one after another translated from earth to heaven, a double portion of the Spirit may abide on those who are called to continue their labours.

Issue of Publications.

The total issues of the Society's Publications in the year have been 28,292,194, being an increase of 915,619.

The total circulation of Tracts and Books, in about 112 languages and dialects, (including the issues of affiliated Societies in foreign lands) has been about 673,000,000.

Grants for Great Britain and Ireland.

The following are the particulars of the general grants—

City and Town Missions, inclusive of the London City Mission, District Visiting, Scripture Readers, Christian Instruction, Loan Tract, and Similar Institutions	1348092
Sabbath-day Circulation	41116
Soldiers, Sailors Rivermen, &c.	331928
British and Foreign Emigrants	437610
Prisoners and Convicts	6212
Patients in Hospitals	5900
Workhouses and Union Houses	5400
Pleasure Fairs	37266
Races	30033
Special occasions, such as Troops going to the East, Soldiers and Sailors in the Crimea and Baltic, Military and Naval Hospitals in Turkey, the French Army, &c.	208337
Agents connected with Home Missions	15150
Foreigners in England	10600
Miscellaneous—being about 520 grants	1198141
Ireland	409038
Scotland	152324
Wales	23700
Total	<u>4,255,847</u>

The value of these grants is 5108*l.* 10*s.* 8*d.*

Notices relative to Domestic Grants.

Libraries for Destitute Districts—These have been 310. The amount granted has been 944*l.* 10*s.* 7*d.*

Irish Church Missions—Sixty-five Libraries have been granted.

London City Mission—Thirty-five Libraries have been granted.

Libraries for Sunday and Day Schools—Libraries granted, 343; value, 579*l.* 0*s.* 5*d.*

Select School Libraries—Of these fourteen have been granted.

Libraries for Union Workhouses—Nine have been granted.

Books for Ministers at their Ordination—The Committee have received nine applications from Ministers and Missionaries of limited means for Books for their private Libraries. These selections have amounted to 64*l.* 15*s.* 10*d.* on payment of half.

Books for National and British Teachers—The applications have been ten, and the total value of the Books granted 20*l.* on payment of half.

Total number of Libraries—The Libraries granted during the year amount to 689. Their total value is 3296*l.* 6*s.* The portion gratuitously voted amounted to 1613*l.* 10*s.* 11*d.* The number of Libraries granted since 1832 for Great Britain and Ireland is as follows—

For Destitute Districts	3741
For Sunday and Day Schools	5066
Select School Libraries	617
For Union Poorhouses	250
Factory Libraries	60
For Lunatic Asylums	28
For National, British, and other School Teachers	266
Total	<u>10,028</u>

The reduced price gratuitously voted out of the funds of the Society has been 25,040*l.* 10*s.*

The War—The Committee have made grants of Tracts and Books to the army and navy in the East for the wounded in the hospitals, and for the prisoners who have fallen into our hands, and call the especial attention of their friends to the necessity of promptly and liberally renewing their contributions for the spiritual instruction and comfort of those who have so strong a claim on our sympathies. No Christian heart can be insensible to their privations, their sufferings, and their danger; and no work of mercy can be more in harmony with the mind of Christ than that which seeks to mitigate the calamities of war, and to make even the wrath of man subservient to the diffusion of the Gospel of peace.

Emigrants—Although the tide of emigration has considerably subsided during the year, many emigrants have left the British Shores, and have gratefully accepted the packets of Tracts and Children's Books presented to them. The packets have been 37,950 in number, containing 355,600 publications, and have cost 855*l.* 12*s.* 6*d.* In addition to these, miscellaneous grants have been made amounting to 81*l.* 7*s.* 4*d.*, making a total of 936*l.* 19*s.* 10*d.* To meet this expenditure only 79*l.* 15*s.* 6*d.* has been subscribed. The remainder has been paid out of the Society's general benevolent funds. The Committee again appeal for contributions, to enable them to continue their grants. "Who can tell what impressions may be made when the heart is softened by partings, and lonely in the vessel, or in the land of the stranger;

what winged seeds of fruitful and undying good may thus be wafted far among the backwoods of America, the sheep walks of Australia, and the world-wide settlements of our distant fellow-countrymen?"

Colportage—The Committee continue to feel the great importance of Colportage as admirably adapted to counteract the issues of the irreligious press, and to strengthen and guide the reading tastes and habits of the people. Experience has abundantly proved that it is not only necessary to provide a literature suited to the wants of the working classes in our manufacturing, mining, and rural districts, but an agency to carry it to their houses. The success of such an agency depends on the persons employed. If the Colporteur be appointed by way of charity, without regard to his fitness for the work; if he be not intelligent, self-denying, and courteous; and if he should enter on the service chiefly with a view to his temporal advantage, and not as a great Christian Enterprise, to be prosecuted in a spirit of self-renunciation and prayer, he will almost inevitably fail, and disappoint both himself and those who employ him. The Committee, therefore, press on the consideration of their friends, not only the desirableness of carrying into more general operation a scheme so practical and beneficial, but the absolute necessity of engaging thoroughly competent persons for an employment which must be regarded, not as an eleemosynary provision for the necessitous, nor as a trading speculation for the worldly, but as a noble labour, supplementary to that of the Teacher, the Missionary, and the Pastor, and for which peculiar qualifications of a high order are indispensable. In Scotland the system of colportage is about to be introduced on an extended scale.

A few grants of Books, of 10*l.* each, on the payment of half, have been made for Colporteurs, at the commencement of their undertaking.

Wales—The Rev. John Hughes, of Liverpool, has continued to the Society his valuable services in the Principality, and has completed his translation of the second part of the "Pilgrim's Progress" into Welsh. The Tracts gratuitously voted for Wales are 23,700, value 23*l.* 12*s.* 2*d.* The contributions received have amounted to 65*l.* 8*s.* 1*d.*

New Publications, amounting to two hundred and fifty Books, Tracts, and Ma-

gazines, have been issued during the year.

Notices of new Publications.

Educational Series—"The Bible Handbook," by the Rev. D. Angus, is designed as an introduction to the study of the sacred Scriptures, and will be found alike suited to home and foreign Missionaries, to young Ministers, to those who conduct Bible Classes, and to all who desire to read the Word of God intelligently and profitably. The first part embraces the authenticity and authority of Scripture, inspiration, the canon, and various versions, interpretations, the study of doctrines, promises, and examples, solution of difficulties, &c. In the second part each book of the Bible is separately considered, and helps supplied to an elucidation of its scope, design, and contents. The whole forms one of the most important aids ever offered to the pious student. As a work for Collegiate Schools it will be of considerable value.

Annotated Paragraph Bible—Part IV., containing the Prophetical Books, brings the work to the close of the Old Testament, which may now be had in one volume. It may be well to repeat that the distinguishing features of this edition of the Holy Bible are these:—The text is an accurate reprint of the Authorized Version; but it is divided, as in other books, into sections and paragraphs, according to the sense; and the poetical portions are arranged in parallelisms, according to the natural order of the original. There are also introductory prefaces to the several books, containing analyses of their contents, and exhibiting their general scope and design, and brief, yet comprehensive explanatory notes, presenting in a small compass the result of much careful study. To which is added also a new selection of marginal references, together with maps, tables, &c. This edition of the Holy Scriptures is well suited for private and family reading, as well as for the assistance of biblical students and teachers.

Anti-Infidel Publications—As scepticism unhappily prevails to a great extent among intelligent working men, it has been considered desirable to adopt the people's edition of the Evangelical Alliance Prize Essay, entitled, "Infidelity: its Aspects, Causes, and Agencies," by the Rev. T. Pearson, a work distinguished by great talent, and which well treats of the more recent phases of

speculative error. This 12mo volume, consisting of upwards of 330 pages, bound in cloth boards, may be had by subscribers for the small sum of one shilling and three half-pence. "The Coming Man; or, the True Deliverer," proposes, in a plain and popular manner, to prove that Jesus is a real historical person, and that He is the promised Deliverer. It is well suited to put into the hands of reflecting men, who may be exposed to the open or insidious attacks of infidel lecturers or of a corrupt press.

Biographical—"The Memoir of Old Humphrey" is a record of one who was not only worthily esteemed as the writer of more than 200 Books and Tracts, but as an example of cheerful and intelligent piety. The narrative is supplemented by many original papers in prose and verse. As a book for family reading, school libraries, or a reward, it will be equally valuable. The first edition of 5000 copies was exhausted within a month after the day of publication. "Biography of Eminent Christians" contains well written sketches of thirteen devoted servants of Christ.

A Book for the Aged—"Life's Evening" presents consolation and advice to those whose advanced age admonishes them that the night of death is at hand. The work is printed in large type.

Works for the Young—A second series of "Stories of School Boys" delineates different youthful characters, and teaches lessons suited to fortify against besetting temptations, and to encourage the young in a course of virtue and piety. "Learning to Converse" inculcates the formation of good habits in regard to the faculty of speech, and warns against sins of the tongue. "Irish Stories" delineates some of the peculiarities of the Hibernian character in a lively, graphic, and instructive manner. "Business and Pleasure" may tend to reconcile to the active duties of life those young people who fancy business to be a toil and hardship. It contains much instructive reading respecting the comforts furnished by human skill, and the pleasures arising from successful industry. "Stories for Village Lads" draws its morals from rural life in an entertaining way. "The Life of Gideon" illustrates the habits and customs of the age and land in which this judge of Israel lived.

Books for Young Children—"The Book of Sunday Pictures" is intended chiefly for

the afternoons and evenings of the Lord's Day, in the nursery, or for a mother with her little children. It will awaken pleasant thoughts and happy feelings, and aid in leading the young to look forward to the Sabbath, not as a season of dulness, but as the best day of the week. The beautiful coloured pictures will especially arrest the attention, and prepare them for the short accompanying narrative of facts. The "Little Library," second set, has been prepared to meet the demand created by the issue of more than 200,000 of the books forming the first set.

Embossed Picture Cards—These cards are printed in a superior manner, in oil colours and gold: they are suited for rewards in respectable schools and families.

Periodicals—"The Leisure Hour" and "Sunday at Home," have received special care, that they may meet the just expectations of the Society's friends, and answer the great end of counteracting the vicious publications of the age. They are cheap, attractive, interesting, instructive, and full of sound moral and religious teaching. While they have an increasingly large home circulation, it is wished to introduce them more largely into the colonies. Friends in Australia, especially, have stated that these works are welcomed by the settlers, and produce the most beneficial results. The facilities afforded by the book-post to our colonies may suggest the desirableness of forwarding these periodicals, and other works of a religious kind, to friends at a distance. The "Child's Companion" and "Tract Magazine," though brought into competition with numerous new serials, not only maintain their position, but have an enlarged and influential circulation.

Almanacks—In addition to the "Christian" and other almanacks hitherto published by the Society, a new one, entitled "The People's Almanack," has been added to the list, with a view to counteract many worthless works of the kind which are largely distributed through the land. It is cheap, pictorial, and popular in its contents.

Tracts—The preparation and issue of this class of works continue to receive the anxious attention of the Committee, both as it regards their contents and their general appearance in paper, typography, and pictorial illustration. Thirty-eight Tracts, including "Monthly Messen-

gers," have been issued during the year. While every opportunity is seized for presenting Divine Truth in forms suited to meet the tastes and wants of respectable families in other publications, the original and primary object of the Society is prominently kept in view. It is sought, by simplicity in style, fulness of gospel truth, and adaptation of topics, to meet all characters and classes—from the poor cottager, who is scarcely able to spell out the sense of a few lines, to the strong-minded mechanic who claims to think for himself, and whose judgment must be convinced before he will yield to the force of an appeal. Among these Tracts are two in very bold type, suited to the illiterate and the aged; one for the day of humiliation on the occasion of war with Russia; two for soldiers and sailors engaged in the conflict, together with a card of morning and evening prayers; a valuable Tract on the claims of the Sabbath; and another on the evidences of Christianity.

Irish—A set of "Prayers in Easy Words," in the Irish character, has been put into circulation, with much promise of usefulness. May it lead many to seek access to the Father, by the only Intercessor and Advocate, Christ Jesus!

Publications in Foreign Languages.

While providing largely to meet the spiritual necessities of the English-speaking millions, scattered through the four quarters of the world, the Committee are watchful for opportunities of sending printed truth, in various languages, to foreign countries, for the use of the natives. Eight Tracts have been issued in Russ, for the use of prisoners and others who may be brought under British influence by the events of war. Several small works in Portuguese—including a selection of "Family Prayers," and translations of some of Mr. Ryle's Tracts—have been printed, through the liberality of a gentleman who is deeply interested in the people who speak this language. The "Pilgrim's Progress," in Italian; James's "Anxious Inquirer," and other volumes, in French, have been added to the catalogue.

Though the demand for Books and Tracts in foreign tongues may be small, they are supplied to meet the openings which Divine Providence may present to the friends of truth. They provide simple and earnest expositions of pure Christian

Doctrine, such as have not existed before. Countries now barred by political and ecclesiastical power may hereafter present fields over which they may be widely spread, and the result be an abundant harvest, to the glory of God.

State of the Funds.

The year has closed more favourably than at its commencement the Committee ventured to anticipate. The war brought with it not only increased expenditure, but, to many, diminished means, and has been accompanied by new claims on public benevolence. Yet the Committee rejoice in being able to report an increase in the Society's income. They thank God, and take courage.

The contributions from Auxiliaries amount to 1984*l.* 5*s.*, being an increase of 275*l.* 16*s.* 6*d.* The general donations and life-subscriptions, 1753*l.* 6*s.* 11*d.*; being an increase of 366*l.* 8*s.* 5*d.* The annual subscriptions are 3568*l.* 18*s.* 11*d.*; being a decrease of 16*l.* 1*s.* 5*d.* The congregational collections have been 115*l.* 0*s.* 5*d.*; being a decrease of 69*l.* 1*s.* 3*d.* The collecting books have realised 117*l.* 7*s.* 4*d.*; being an increase of 48*l.* 16*s.* 6*d.* The legacies received amount to 6098*l.* 10*s.* 8*d.*

The following special contributions have been received—

For China, including Donations for	£	s.	d.
Colporteurs	253	2	11
Emigrants	79	15	6
The Army and Navy in the			
Crimea	331	18	3

The total benevolent income arising from subscriptions and donations, including contributions for special objects, is 8273*l.* 9*s.* 11*d.*; being 251*l.* 2*s.* less than the preceding year, arising chiefly from the diminished amount contributed to the Emigrants Fund. On the ordinary receipts, including donations for troops in the East, there has been an increase of 928*l.* 10*s.* 3*d.*

Gratuitous Issues.

The grants of money, paper, and publications to foreign countries, including the British Colonies and Eastern Dominions, together with grants to Great Britain and Ireland, amount to 11,674*l.* 11*s.* 7*d.*; including 378*l.* 8*s.* 3*d.* for troops in the East and prisoners of war. They have been—

	£	s.	d.
Foreign Money Grants	1299	4	10
Foreign Grants in Paper and Publications	3393	17	1
Domestic Grants	3881	3	7
Grants in Aid of Circulating Libraries	986	13	6
Grants for School Libraries	582	5	9
Ditto for Union-House Libraries	36	10	8
Ditto for Lunatic Asylums	8	2	0
Grants for Special Objects:			
China	589	17	4
Emigrants	896	17	10
Total	£11674	11	7

The total receipts from auxiliaries, donations, life, and annual subscriptions, have been 8301l. 9s. 5d. The grants, therefore, have exceeded these contributions by 3373l. 2s. 2d.

Appeals for Funds.

The Committee again plead for largely increased contributions. The times may seem unfavourable for such an appeal; but it is made from a persuasion that there are many individuals to whom it may with propriety be addressed, and numerous Auxiliaries, from which large annual donations may be expected. The pages of the Report record the grants which this Society has made to various Societies formed for the publication of religious Tracts and Books in heathen and other dark countries, to Missions, domestic and foreign, to congregations, schools, and philanthropic institutions; and how it has, in various ways, assisted or sustained the combined or the individual efforts of Christians of every section of the catholic Church to instruct the ignorant, and direct lost sinners to Christ as the only Saviour. The Committee respectfully remind their friends that while, happily, these efforts have been, through a succession of years, multiplying, and, by their multiplication and success, continually occasioning new and larger demands on the Society for its aid, there has been no proportionate increase of its funds. The Committee hope it is only necessary to make this statement, to secure, at least, a more equal balance of mutual obligation. But even this will not suffice. In China, the distribution of Tracts, through a circuit of one to two hundred miles round each of the five open ports to multitudes of eager applicants, and the probability of such a revision of existing treaties as will lead to the opening of the

whole empire to Christian Missionaries, "shew," says one of the oldest labourers in the field, "that your liberality will soon be called for on an increased scale." In India, the signs of change are becoming every year more visible, and the rapid march of social improvement is providing facilities for the wider diffusion of that Christian Literature which a spirit of inquiry among all classes has already demanded. In Europe, events are transpiring of the deepest interest, and of most solemn moment to the Church of Christ. And the Committee earnestly ask for means which shall enable them promptly to use every opening for the "free course" of the Gospel, and be more commensurate with the magnitude of the work before them.

Sales for the Year.

The total sales during the year amount to 67,101l. 12s. 8d., being an increase of 3700l. 17s. 7d. on the total of the preceding year. The amount received for sales has been 59,451l. 7s. 8d.; the gratuitous issues have been 9785l. 9s. 5d.; making a total of 69,236l. 17s. 1d.; being an increase of 1111l. 3s. 3d. The total receipts, including the balance in hand in 1854, amount to 86,200l. 10s. 10d.; being an increase of 2787l. 9s. 1d.

Conclusion.

In closing their Report, the Committee would express their gratitude to God for the blessing which has attended the Society's varied and extensive operations abroad and at home. It has been their desire that all should be begun, continued, and ended in Him; and to Him they would ascribe all the praise of whatever success has followed their labours. They enter on a new year relying on His grace and Spirit to uphold and direct them. It has been seen that abroad His Providence is leading the way to more vigorous efforts than have hitherto been made for the spread of pure gospel truth. At home, also, every thing calls on us to labour without ceasing for its propagation. The restless and subtle activity of its enemies, the progress of education, the enormous issues of cheap and pernicious periodicals, and the mournful prevalence of error in every form, should quicken the zeal of all who believe the Gospel to be "the power of God to salvation;" and enhance in their esteem the value of those publications in which that Gospel is proclaimed. "Christianity in its begin-

ning, its reformation, and all its revivals, has never failed, when most in earnest to bring souls to Jesus, to use the very means—so suitable from their brevity, point, and spirit—which it is the aim of this Society to employ. Success may not always, sometimes never, be seen among men; but at the last day there will be a good report found concerning them, when He, who of old scattered His glorious sentences of light and power from the ship on the lake, and among the lanes of the city, will gather in the result of all these, and efforts embodying the same truths, and breathing the same spirit; and it will be seen that no word has returned unto him void, but has accomplished that which He pleased, and prospered in the thing whereto He sent it."

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

BOMBAY.

General View.

It is still "the day of small things" in this Mission. Much and good seed has been sown, and as yet but little of it has appeared. Yet it is not lost. There is the promise in the natural procedure that there shall be "seed-time and harvest:" how much more in spiritual operations, where the seed sown is the "incorruptible seed" of God's word, may we not be assured that the joyous harvest-time shall come, when they who "go forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing their sheaves with them?" In the present aspect of the Mission, however, a brief notice of the different stations will suffice.

The Missionary Force.

The Rev. Edward Rogers has returned to England for the benefit of his health, but the Mission has been strengthened by the arrival of two new Missionaries, the Rev. Arthur Davidson and the Rev. Andrew Frost, accompanied by Mrs. Frost.

Money Institution.

Mr. Davidson having come out

for the express purpose of labouring in the Money Institution, on his arrival in November last entered on its superintendence. The report of the Institution has been furnished by the Rev. W. S. Price, under whose charge it continued until Mr. Davidson's arrival. The course of study pursued by the upper division embraced geometry, algebra, arithmetic, mechanics, geography, history, chemistry, Sanskrit, Marathi, and English grammar. Lessons in English composition, and lectures on the genuineness, authenticity, and inspiration of the holy Scriptures, were also given by Mr. Price. With reference to the important element of scriptural instruction Mr. Price thus reports—

The daily Scripture class has been continued as before. It is made up of the two classes of the upper division, with the monitors. We have read through the Gospel of St. Mark, and fourteen chapters of the Acts of the Apostles. My aim has been, on these occasions, to set before them the excellency of the Gospel, and to urge them to embrace it. I have found them uniformly attentive, and sometimes apparently affected by what was said, but beyond this, I regret to say, I can add nothing.

Money Institution Native Library.

A library, comprising already about 1000 volumes, has been opened for the benefit of the monitors and senior pupils. It is also accessible to native youths on payment of a small subscription. Donations of valuable books have been received, and pecuniary contributions to the amount of 700 rupees.

The Orphanage.

This department during the past year has been under the charge of Mr. and Mrs. Price. It contains 14 boys and 9 girls, whose conduct for the most part has been pleasing and satisfactory. One adult and five children have been baptized during the year.

The Native Congregation.

The following summary of intelligence respecting the congregation of native Christians at Bombay is extracted from the last report of the Bombay Corresponding Committee—

In April last the Rev. James Bunter was removed from Malligaum to the pastoral charge of the native congregation at the Presidency, under the supervision of the Rev. J. S. S. Robertson. This arrangement has brought the native congregation under strict inspection and discipline, which, if it has been the means of detecting unworthy professors, has, we trust, at the same time tended to purify the Church, and raise the standard of practical Christianity in the eyes of both converts and heathen. Mr. Bunter does not confine his labours to the native congregation, but endeavours to bring the Gospel before the heathen population. He has commenced a systematic visitation of the native houses, for the purpose of distributing Christian tracts, and holding conversation with the residents.

It behoves us to record the bounty of a Christian friend, who fitted up a room for the public worship of the native congregation, and also presented to it a silver sacramental service, ordered out expressly from England.

Vernacular Schools

The vernacular schools of the Church Missionary Society are 9 in number, containing 617 boys and 18 girls. Instruction in Christian truth is given in the Marathí and Guzeratí languages. Besides these, Mrs. Jerrom's school numbers an average attendance of 32 boys and 17 girls, together with 6 orphan or destitute children, who receive support as well as instruction in the school: 3 of them are liberated African boys.

Miss White's schools, inclusive of 164 boys and 210 girls, of various religious creeds—Christians, Mahommedans, Parsis, Hindus, &c.—preserve their encouraging aspect. Information respecting them will be found in the following

August 1855.

extract from the report of the Bombay Corresponding Committee—

Miss White, the superintendant of our female vernacular schools, has furnished an interesting account of her labours during the past year. She has been cheered, not only by the general attention and good conduct of the children, but by other tokens of the divine blessing of a very encouraging character. Among these was the baptism of a young woman, who, until about two years ago, had been a pupil in her Girgaum school for three years. Her mother then wished to give her in marriage, but the girl was opposed to it, and wished to become a Christian. However, during a short absence of Miss White for change of air, the girl was married; but shortly afterwards was driven away from home by the ill-treatment of her husband, who made her afraid for her life. She took refuge with Miss White, with whom she remained whilst she was prepared for baptism. On the 20th of January she was baptized by the Rev. G. Candy, by the name of Elizabeth. She and her husband subsequently became reconciled, and are now living quietly together. The husband is, however, shunned by his caste people for living with a Christian wife. The young woman hopes in time to gain over her husband.

Another incident, which was a source of much comfort to Miss White, was the happy death on her premises of a native convert named Peter, a native of Malabar, and a goldsmith by trade, who had been baptized by the late Rev. Thomas Jerrom. From his baptism he maintained a consistent Christian walk, manifesting great delight in reading the word of God. His habit was to spend a good part of the night in this occupation; and a short time prior to his decease he left the Jamsetjee Jeejeebhoy Hospital, where he was a patient, because the rules of the establishment interfered with his habits. His Bible was, both literally and figuratively, his dying pillow. It was one of his last sayings, "I am a great sinner, but the blood of Christ has washed away my sins."

The attendance at Miss White's Sunday-afternoon Scripture-reading meeting averages from 20 to 30. A number of Brahmins are among the attendants. Miss White gives two pleasing incidents connected with this meeting. She says—"One Sabbath a learned Shastrí maintained that God was in every thing; upon

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which nine Brahmins stood up and said, 'We have all along been believing and teaching lies.' One man, who was in the habit of attending regularly, died lately. He assured Miss White, who went to see him in his illness, that he looked only to Christ for salvation; and he would neither himself make the usual idolatrous offering for his recovery, nor suffer his relatives to do so."

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NASIK.

The Rev. C. C. Mengé, assisted by native catechists, remained in sole charge of this station until joined by Mr. Price, with Mrs. Price, from Bombay. It is expected that the station will be further strengthened by the arrival of Mr. and Mrs. Frost.

General View.

The native congregation numbers 30 individuals, of whom 14 are communicants. The following is an extract from Mr. Mengé's report—

I have great satisfaction in stating, that, with the exception of two individuals who were suspended from Christian privileges for some time, all the members of the native church have conducted themselves in a manner more worthy their profession as Christians. Moreover, the peaceful joy which animated those in their last moments who were called to their eternal rest, is, I think, a sufficient proof that they knew in whom they believed. I have also much pleasure in reporting that the two native (probationary) assistant catechists, according to their abilities, faithfully discharged the duties which were entrusted to them. One of them was chiefly engaged in giving Christian instruction to the boys of the vernacular schools, and also in teaching the inmates of the poor asylum; and the other was most zealous and diligent in preaching the gospel in the villages around Nasik, and in selling vernacular tracts. I also endeavoured to improve their knowledge by reading with them such books as might be useful to them in the discharge of their duties.

Divine service in Marathí has been regularly held twice on Sundays, and also on week-days. Besides, I have conducted a service in English on Sunday

evenings for the benefit of the European residents; and administered the Lord's supper every month alternately to the native and European congregations.

The Gospel has been preached to the heathen almost daily in Nasik and neighbouring villages, and generally quietly and respectfully listened to.

I may mention that during the past year 107 villages have been visited with the Gospel by myself and assistants, and that 490 tracts and portions of the Scriptures have been sold and distributed among the inhabitants of Nasik and surrounding district.

—
JUNIE.

The little group of native Christians at this place has been under the charge of the native pastor, the Rev. Daji Pandurung. Most of his time has been occupied in itinerating; and thus in 102 villages the Gospel has been preached.

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KARACHI.

The Rev. A. Matchett has been encouraged in his labours at this Station.

Mir Khan.

Jen. — During this month nothing deserving of particular notice occurred, except the arrival of a poor man, named Mir Khan, on the 29th. Mir Khan's history is short but interesting. He is by birth a Kashmirian borderer. In former days he was in the army of one of the native kings, and held a rank somewhat like a sergeant in the English army. He afterwards turned pilgrim, or fakir, and visited Mecca *via* the Deccan and Bombay. He returned by the same route; but, as he appeared to have acquired a taste for roaming, he did not remain long on his native mountains. He started, with some kindred spirits, on a second pilgrimage to Mecca. What appears to me to be providential, he did not journey in his former track, but determined to travel through the Punjab and Persia. He got so far on his way as the city of Peshawur; and, as he and his fellow-pilgrims were not pressed for time, they tarried there for some days. Fakir-like, they strolled about the streets and bazaars, and frequented the mosques of Peshawur, seeing the sights, making *sijduh* (worshipping) and counting their

beads. Colonel —, who is in command of one of the regiments stationed in that city, was and is in the habit of going out every day into the places of public resort, and preaching the Gospel. One day he was so engaged near one of the mosques where our pilgrims were performing their devotions, and, as a matter of course, he drew down upon himself their anger and abuse. Mír Khan relates that the colonel reasoned with them, and then invited them to accompany him to his quarters, and he would give them further instruction and information. Mír Khan went, and for three weeks continued to go daily. It would appear that he had now another teacher besides the good colonel, even the Spirit of truth. He gave up his intention of going to Mecca, and began to inquire, "What doth hinder me to be baptized?" On account of the excitable state in which the Mussulmans of Peshawur were, and also because there was no Missionary there, the colonel recommended his disciple to go to Lahore, and be baptized. Mír Khan, however, did not go to Lahore, but travelled on; and, after six months of journeying, and fatigue, and sickness, arrived here. We received him at first with suspicion, but soon found that we had no ground to doubt him. He had a New Testament, and right good use he had evidently made of it: not a few of its verses were in his head, and not a little of its spirit is in his heart.

Feb. 3—I began to teach Mír Khan. He evidently loves his Testament, and wishes to imitate Colonel — in going out into the bazaar to preach to the people. It is pleasing to see such zeal.

Feb. 7—Mír Khan repeated to me some verses which I had given him to learn out of the Gospel of John. The Scriptures appear to be dearer to this poor fellow than his necessary food: indeed, he is so engrossed in the perusal of them, that he has more than once neglected to cook his food for a whole day together.

Feb. 8—Mír Khan repeated twice as many verses as I had appointed for him. He is undoubtedly a precocious spiritual child. May God keep him in his "first love," and withhold teach him to know himself, and be humble!

Feb. 9: Ash Wednesday—I went out to-day into the bazaar, with Mír Khan, and read a chapter, in the middle of the public square, to about thirty or forty people, who soon congregated. This was

the first time for me to go out, and a bitter trial I felt it to flesh and blood. Indeed, I question if I should have gone if Mír Khan's zeal had not shamed me into doing so. However, I am thankful to say that shame disappeared the moment I began to read.

Abdullah.

Feb. 2—To-day Mr. Seal brought a young man, named Abdullah, to see us. A year or two ago he was one of Seal's scholars for a short time. He has been in Ambala, his native place, has now returned, and is a candidate for baptism.

Feb. 4—I had Abdallah with me an hour to-day. I was much pleased with his understanding and answers.

Feb. 8—I walked this evening with Abdullah, and obtained from him a few scraps of his history. He is a native of Ambala, belongs to a respectable family, and is now about twenty-six years of age. When he was a child he began to think about the laws of the Korán, and even then did not hesitate to condemn some points which seemed to him to be unjust. He grew up, came to Sindh, and eventually was appointed kardar (a kind of native magistrate) of Karachi. He was much superior in mental powers and in knowledge to most of the native magnates of Karachi; and he himself was not the last to discover this. He became puffed up with his superior abilities, and thought that, as he could outshine all his native friends, he must not merely be a star of the first magnitude, but superior to all stars. With these modest notions of himself, he commenced to write a book, in which he essayed to prove that Christianity was false, that the doctrine of the Trinity was absurd, and some other such points. Mr. Seal, our catechist, fell in with him, and suggested to him the importance of listening to what Christians had to say for themselves. Seal at the same time promised to lend him some books, which he did. One of these was by the Rev. Murray Mitchell, of the Scotch Mission, Bombay, proving that Mahommed disclaimed the power of working miracles, as Archdeacon Paley also proves: the other books were the Rev. C. G. Pfander's unanswerable works on the Divinity of Christ, &c. Abdullah appears to have become quite angry when he found that there were other people in the world, who, to say the least, could think as profoundly as himself. He flew to the Korán, not doubting that he should soon

find proof enough to confute Mr. Mitchell's vile misrepresentation; but, to his sore amazement, he found that all Mr. Mitchell had said was only too true. He then turned to see what Mr. Pfander had to say, and this was the death-blow to his pride. He could not answer Mr. Pfander's arguments; and, as his only resource, wished that our good Missionary had never been born. He became for a time disgusted with himself, and tore the book which he had written against the Christian religion. But his pride soon began to revive, and his prejudices also were aroused; so that he was on the verge of infidelity. He *could not* believe Mahomedanism: he *would not* believe Christianity. God, however, at this awful crisis, had mercy on him, and, by a two days' illness, tore his beloved wife from his bosom. The bereavement had the desired effect. He felt wretched: he thought, "God has suddenly taken from me my dear wife: He may as suddenly summon me also. But what is my hope for eternity, since I cannot trust to Mahammed, and I am not sure that Christianity is right? I must decide this question without delay."

Such was the nature of his thoughts; and, agreeably with his resolve, he departed for Ambala, taking with him the remains of his wife. After three months' travelling, he arrived in his native city; and having interred his wife, he proceeded to settle his doubts. He proposed questions to the molwis—a kind of Mussulman D.D.—the purport of which was, 1. Prove your assertion that the present Christian Scriptures are interpolated; and, 2. Prove that Mahammed worked miracles. His wish even then was to find if there were proof that the Christian religion was false, and if he might safely cling to Mahomedanism. Yet he received no answer to his questions except this, "Come and put yourself under our instruction, and we will then convince you;" i. e., in plain English, we will employ the logic of the sword. Such proof, however, he was not anxious to obtain. He then wrote a number of questions, and sent them to the molwis far and wide. He also sent a copy of them to the Rev. Dr. Wilson, of Bombay, requesting him to submit them to the molwis of Bombay. He adopted this course, thinking that the molwis, although they would not answer him, would yet reply to the *doctor*. But they did not: he received

no solution of his difficulties. During all this time he was most unhappy in his mind: who can be happy who is limping between two opinions? He at length gave way to the Holy Spirit's influence, and to the force of truth. He called together the molwis of Ambala, and an assembly of his people; he again proposed his questions; and, on receiving no reply to them, he solemnly declared to them, that from that day he became a Christian. They threatened to kill him, but he was unmoved, and while, outwardly, all was wrath and tumult, the tempest which had raged within him then settled into a calm: he felt happy that he had made his choice. He shortly after left Ambala, and arrived in Karachi about a week ago.

From the time that Mr. Seal induced him to read Messrs. Mitchell's and Pfander's works, until now, about two years have elapsed. One cannot but rejoice over such an instance of God's grace. From the little I have seen of him, of course I cannot speak much from my own knowledge; but taking for granted that he is a genuine convert, I have found much to corroborate, but nothing to contradict, the assumption. There is much, also, in Abdullah's character, by nature, which is pleasing: he is more like an honest, straightforward, friendly, and blunt Englishman, than like the lying, sneaking, treacherous, oily Indian. May God bless and keep him, for Christ's sake!

March 4—I now feel convinced that Abdullah is truly a follower of Christ. As man does not know the heart of man, I can have no infallible certainty; but, after abundant opportunities of seeing and judging him, there is no doubt left in my mind concerning him. I believe his motives to be pure; and he has proved their purity by the sacrifices which he has actually made, rather than give up what he has found to be the truth: he gave up the lucrative and honourable office of kardar, that he might have leisure to inquire into what was the right way; he gladly bore the reproach of Christ, and though the Mussulmans cast out his name as vile, he rejoiced; he incurred the wrath of his kinsmen; he put his life in jeopardy; and passed through a trial fiercer, in my opinion, than all these. And for what has he endured all these things, if he is a hypocrite? He is now a poor man; and supposing he were to obtain a situation, there is no prospect that he will get a better one—it may be a much worse one—than that

which he gave up. If he is not sincere, he is mad; and mad, I am certain, he is not.

Mohammed Baqir and Ali Akbar.

March 5—Two men came to-day as candidates for baptism: both are Musulmans, and natives of Kandahar. Their names are Mohammed Baqir, and Ali Akbar. The former is of a good family, and of a kingly Mogul tribe; and the latter is also respectably connected. Mirza Mohammed Baqir is about forty-two years of age. Twenty-four years ago, or thereabouts, he began—from reading the Korán itself—to entertain the notion that Christ was superior to Mahommed. It was not until nearly fourteen years afterwards that he met with a copy of the Christian New Testament. This copy had been given to Mirza Ibrahim, the prime minister of the celebrated Yar Mohammed, of Herat; and Mirza Ibrahim was uncle to Mirza Mohammed Baqir, the candidate for baptism. The manner in which the New Testament (Persian) fell into Mohammed Baqir's hands was this: he was paying a visit to his uncle, the prime minister, and one day the prime minister's grandson, a youth about sixteen years of age, brought the book to my catechumen, and asked him to teach him to read and understand it. They had not read above fifteen or sixteen chapters in Matthew when the term of the visit had arrived; and Mohammed Baqir's opportunity of reading more of the Scriptures had ceased. For nine or ten years after that visit he did not see another Testament, or converse with any Christian. He appears to have shut himself up for some years, and to have given himself to deep thought. He then issued forth as the apostle of some new theory, which took a middle course between Mahomedanism and Christianity. His success was considerable, for after a short time he mustered about 6000 disciples. As far as I can ascertain, the grand points of his system were, that there is but one God, and that Christ is the Son of God, and God. He came into Sindh about two years ago, with some 500 disciples, but as he did not meet with a reception, he returned. All his disciples are in Persia, with the exception of his companion, Ali Akbar.

March 29—31—I feel very anxious about Mohammed Baqir. As far as I can judge, I believe him to be sincere, and to hold the vital doctrines of the Gospel, but

then, every now and then his ideas appear tinged with mysticism. From what I have mentioned it will be seen that he has laboured under peculiar disadvantages; and one cannot be surprised that some of his notions are mystical or erroneous. My hope is, that by degrees these will vanish under a course of regular instruction. In the mean time I would beg of Christian friends to pray that I may have grace and wisdom given me to be faithful to my own eternal interests, and also to be a wise builder in the Church of God. I would also ask them to pray for Mohammed Baqir, Ali Akbar, and for all who have come, are coming, or will come, into the Church of Christ in Sindh.

Abdullah's Baptism.

March 14—I found out to-day, incidentally, that Abdullah, out of his poverty, was supporting Mohammed Baqir, that he might remain and learn more of the truth. This surely is a proof of love for souls, and such a love as called for much self-denial. When I spoke to Abdullah about it, he was ashamed to have his good deeds brought to light. He said, "If I get a situation, such as I am capable of filling, then I hope to spend most of my salary in this way; but if I cannot get such a situation, I will gladly earn my bread by carrying burdens."

March 27: Easter Sunday—After our native evening service I spent upwards of an hour with Abdullah: his mind appears to be in a sweet, humble, believing state. He looks forward to his baptism to-morrow with much joy.

March 28—I baptized Abdullah this forenoon in the Camp Church. Colonel Sinclair and Mr. Seal were his godfathers, and Mrs. Captain Freedy his godmother. The Rev. Messrs. Fletcher and Carr, General Robertson, Mrs. Colonel Sinclair, Captain Freedy, and some other friends who took an interest in the baptism, were present. Our native people were also present. May God give us many such converts as Abdullah!

Street Preaching.

March 1—Mr. Seal and I went out into the bazaar this evening for the first time together. We have arranged to go out three evenings in the week. We are also looking out for a book-shop. May God bless us and our efforts! Mr. Seal has an excellent gift for street preaching, and also for street-controversy: his statement of the truth is very simple and clear; and

when a man came forward to-day as a champion for Mahommed, and said what he had to say, it was very gratifying to listen to Mr. Seal's calm and satisfactory answers. We had a large congregation.

March 2—Mr. Seal and I went out to the bazaar this evening, and had a larger congregation than yesterday. After I had read a portion of Scripture, and Mr. Seal had addressed the people for half an hour, a controversy ensued, the result of which was that one or two Mussulmans felt quite ashamed of themselves. I am glad that objections are raised, because they keep up the people's attention, and afford opportunity for the fuller exposition of the truth.

March 4—Seal and I went out this evening into the bazaar, and found a very attentive congregation. A venerable-looking Biluchí chief, only arrived to-day in Karachí, stopped to listen: he suggested that there ought to be a convention of Mussulman and Cristian divines to argue and settle the points of dispute! This advice was a proof that the worthy patriarch had spent his life in the hills. He asked me what was my name, and gave me his; after which he and his train of attendants hastened away to their prayers, as the sun was setting.

TELUGU MISSION.

Christian Congregations—Converts.

Two little congregations of Telugus and Tamils have been gathered together. The Telugu congregation consists of 39 native Christians, besides 100 more who receive Christian instruction, but have not separated themselves from their fellow-idolaters, nor received baptism. The communicants number 19, and the baptisms during the year have been 15.

The Tamil congregation is composed of native Christians who come up from time to time from the southern country, and are employed at Bunder, chiefly as servants to the European residents. Besides a Lord's-day morning service, there is a Sunday-school in connection with this congregation, at which old and young are invited to attend.

Of the converts, and the hopes entertained respecting them, Mr. Sharkey thus expresses himself—

In regard to our converts we cannot speak without considerable caution; for three Moguls, one of whom was baptized by us, and the other two recommended to our care by a neighbouring Missionary of another Society, after much profession left us suddenly, and openly blasphemed Christ. It was a time of sore distress to us; but, after some thought, we rather blessed God for so graciously pruning our little church. There are, however, a few over whom we still rejoice, but not without trembling. Of these I would mention Mr. Noble's two converts. Their humility is pleasing, and so is their boldness for Christ. Last month they spent their vacation with me in the district. They travelled with me; and as they had opportunities of preaching the truth they did not scruple to do so. I was much delighted to see them most forward and willing to visit and speak to the degraded Pariahs in their filthy settlements. They were originally of high caste, but now caste is no longer allowed to influence their conduct in regard to the Pariah, whom they approach without hesitation. At one of the villages where I had my tent pitched there was a fair held, which was attended mostly by Pariah men and women. Our friends went cheerfully and boldly, and were nearly the whole day addressing the people on the subject of religion. They were observed by several Brahmins, who stood at a great distance from them, but this did not deter them in the least in the prosecution of their work. We visited about forty villages, and everywhere they were, to my astonishment, very kindly treated by their countrymen. Some of our Pariah converts also are going on well. One is a colporteur in the district of Nellore, another a teacher in my vernacular school for boys, and the others are still reading in schools or engaged as servants.

Occupation of Ellore.

It has been already stated in our last Number that Mr. English has been subsequently located at Ellore. He thus speaks of his removal—

Let me allude to our removal to Ellore. We have long felt the wants of that neglected town; and, after a prayerful con-

sideration, with much diffidence in our own fitness, we offered to occupy that important station, should it meet with the approval of the Committee. Upon their very kindly sanctioning our going, we left Bander for Ellore November 15, 1854. Contrary to our expectation, the Brahmins offered to accompany us. We were much pleased with their confidence, and consented. We were also glad to find that our servants were willing to go. As most of them have been with us from the beginning of our Indian life, they have a good knowledge of the truth, and I hope that some are not far from the kingdom of heaven. Vencatachalam, the young Sudra woman of whom I have spoken, also forms one of our party. May they soon become Christ's infant church at Ellore!

We have been much encouraged by our very kind reception at this large town. We have already had numberless visits from the inhabitants. We were pleased to find a great desire for education, and a number of young men who could read, write, and speak a little English. Since they were so pressing for an English school, and ready to pay the same fee, and read the same books, as at Masulipatam, I thought it my duty at once to endeavour to establish one.

We arrived here November 24. Upon Monday, December 4, our school was opened with eighteen boys and young men. We commenced with reading the scriptures and prayer. I thought it best to begin as I intended to proceed; therefore the Scriptures of the Old and New Testaments form a prominent part of instruction. This, I think, is keeping some of the Brahmins at a distance, seeing we have only five in the school: the rest are chiefly of the Telugu caste. We have now thirty-two upon our list. My present plan, till I can obtain an efficient master to take the weight off my hands, is to devote my mornings to the school, and my evenings to the town.

MADRAS.

Native-Christian Congregations.

The central congregation of native Christians at Madras, in connection with the Church Missionary Society, is that which assembles at the Church Missionary Chapel, Blacktown: the members of it are scattered about in the different stations of Blacktown, Monegar

Choultry, Korakapettah, Tinnevely Settlement, and Royapuram. Besides the usual services at Blacktown, there are special ministrations of the word for each of the other localities, some on the Lord's-day, others on week-days.

Divine service is also held at Zion Chapel, Perambore, but there are only a few Christians in the vicinity. The church, however, standing near a thoroughfare leading to a village of great annual resort, assemblies of heathen are sometimes collected.

The congregation at John Pereira's gardens contains a larger proportion of East-Indian and Portuguese descendants than of Hindus. As, however, Tamil services are more acceptable to them than the English, they are not precluded from identifying themselves with the more strictly Missionary element, the native congregation.

The Mount-Road congregation is rising in importance, having increased by fifty-one souls since April 1852, and numbering now eighty-three native Christians.

Commencement of a new work at South Beach.

Besides these, a new and interesting work has been commenced at South Beach, information respecting which will be found in the following extracts from a report of the Rev. J. Bilderbeck for the half-year ending June 1854—

It will be remembered that, in a report sent some time back, the boatmen and fishermen who crowd these shores were referred to as an interesting class for whose spiritual welfare nothing had been done, and that measures were in contemplation to supply their wants if possible. Little indeed was it then thought that the feeling would so soon find a re-echo in the breast of an esteemed Chaplain in this Presidency, in whose mind the same idea was brooding. Agreeable indeed was the surprise, when, both meeting with each other casually on the road, the one asked the other, "Brother, can you find me one or

two suitable persons to go as Scripture readers to the people whose dwellings line the South Beach, and will you undertake to look after them?" The request was cheerfully responded to, and before long the Lord provided the instruments. The work commenced about November or December last. Before this, no direct efforts appear to have been made to carry the Gospel to these men. True, they are supposed to be a hardy and depraved set, but Romanism has not overlooked them. It counts them by hundreds, and heathenism by thousands, while Protestantism, justly boasting of a purer faith, has scarcely ever yet penetrated among them. Indeed, they have hitherto been so much neglected, that they might have said, "No man careth for my soul." But it is hoped better days are dawning upon these poor people, whose occupation is in the great waters. By means of the work now begun for them many are already beginning to see, in a new and nobler sense, "the wonderful works of God in the great deep." Although it is now but a little rill issuing out of one corner of Fort St. George, yet, with Divine blessing, it may soon swell into a mighty river, conveying on its bosom the treasures of the Gospel to these long-neglected classes. Let none, therefore, despise small beginnings, but be encouraged rather to "go and do so likewise," assured that their labours of love will not be vain in the Lord.

At first, either from want of tact, or groundless apprehension, the readers engaged for this purpose by the dear clergyman felt somewhat timid or shy to approach these people; but after taking them by the hand a little, and putting them in the way of gaining access and obtaining a hearing, they now find no difficulty. On the contrary, their visits are generally well received. It is interesting sometimes to see them squatted here and there in groups on the beach, either drying or mending their nets, and the two readers engaged in reading and explaining some appropriate Scripture parables or portions to them. When the sun is powerful, they sometimes stick up a catamaran sail in the sand, and invite the Missionary and the readers to its shade. The villages chiefly visited by them are six in number, viz. Chadiencupum, Matuvancupum, Matuvan-cupumcharry, Ice-house cupum, Nut-chu-cupum, and Nabob-charry. They

are also accustomed to visit some of the villages which lie between Triplicane and the South Beach. They read and speak to people at the Barbar's bridge, the Assessment Cart Dépôt, and the Tank diggers' and Chuckler's dwellings. They have also lately commenced a meeting in the fort for the benefit of servants of private families: these meet on Sundays in the library, when the readers take it alternately to conduct a religious exercise for them. They come to the Missionary once a week to read their journals and take instructions from him, and he in turn goes with them once a week to join them in addressing the heathen at the different places.

These labours have not been without some tokens of good. They have awakened a spirit of inquiry, and have led to some results. A headman of one of the boatmen's villages has shewn himself favourably impressed. He not only listens with eager attention, but also encourages others, by his example, to hear. He reads the Scriptures and tracts which are given, and, as often as he has opportunity, makes a demand for more. On one occasion, while the people were engaged drawing their net to shore, and everybody seemed busy scrambling for fish, he came away from the confusion to hear the word of God, and, receiving a tract, seemed all-engrossed with it. Being a wealthy and influential man, it is hoped his example will do good. There have been some who have likewise offered themselves as candidates for baptism. The case of a promising youth from Covelong especially deserves notice. One of the readers, while a colporteur of the Bible Society, had travelled in that direction, and a copy of the Scriptures had fallen in this young man's hands. He read it to advantage, recollected some of its precious contents, and, coming to Madras on some family errand, bends his way by the South Beach, hears again the Gospel tingle in his ears, and, to his agreeable surprise, meets with the same person who first gave him a copy containing those happy truths. He lingers a while at the Presidency, opens his mind at last to his friend, tells him he could no longer continue a heathen, and begs that he might be taken to some minister for baptism. While under preparation for it, his relatives at Covelong hear what is transpiring: they come down, gather a mob in this place, threaten to invade the house of the reader, and then succeed in

dragging him away by force before it was possible to call in any assistance. One other instance of disappointment might also be mentioned, but it is unnecessary, as such trials are to be expected, and are therefore better quietly endured than told. One female adult, however, has been admitted into the visible fold of Christ by baptism. Though not of the boatmen's class, she yet lived in the midst of them with her son; and when the Lord opened her heart she was only too glad to receive the Gospel, and close with the overtures of its mercy.

In Matuvan-cupum a vernacular day-school has been opened under a native-Christian master. It is intended exclusively for the children of the boatmen and fishermen. It has been in existence only one month, and therefore nothing can be said of its progress yet. The place secured for it is the verandah of a boatman's tiled house, which faces the sea on the main road leading to the Ice-house. Being eligibly situated, it will also make a nice preaching station.

As the undertakings in this quarter are purely those of private benevolence connected with the fort, they would not be alluded to here, but for their strictly Missionary character, and sharing a portion of the Missionary's labour, which is only but too gratefully bestowed. Indeed, Tinnevely Settlement, Mount Road, and South Beach, are like satellites, and it is hoped will never be removed from the influence of this Mission. Yet the field is the Lord's, and the servants thrust into it are His, and therefore it matters little how or where He portions out His work to them. Only let them learn to occupy till He comes, or otherwise clearly indicates His will.

General View of the Congregations.

The state of the congregations during the year 1854 has not been such as the Missionaries earnestly desire. There has been a want of earnestness in attendance on the means of grace, and of love and mutual confidence among the members; and caste intrigues and influence have been troubling the congregations. The difficulties of the Missionaries are increased by the diminished number of labourers. When the sphere was not so large as it is now, there were

August 1855.

used to be engaged in it four Missionaries and four assistants. For some time preceding the end of the year 1854 there have been only two Missionaries—the Rev. J. Bilderbeck and the Rev. D. Gnanamuttoo—and two lay agents, employed in direct and strictly Missionary work, on whom have devolved the pastoral charge of the congregations, as well as the wide field of aggressive effort on the heathen population round, amounting to 700,000.

There are, however, bright points on which the eye of the Missionary rests with thankfulness, and which are thus noticed by the Rev. J. Bilderbeck in his report for the half-year ending Dec. 1854—

Amidst much that is humiliating in the condition of these people, whether composed of caste men or otherwise, signs more favourable appear here and there, which encourage the hope that all are not destitute of the grace of life. It is cheering to know that there are some who are "the salt of the earth," whose piety and consistency would bear comparison with those of Christians in more favoured lands, and who appreciate the means of grace, love their teachers, and are anxious to second their endeavours to promote spirituality among them, and to advance the cause of the Redeemer. An aged native widow sent, the other day, six rupees as her annual donation to the Black-Town Poor Fund, while the Sacramental and Sunday offerings shew that, poor as most of them are, they are willing to evince their love to the Redeemer, not by word only, but also by deed. Would that these poor members could be visited more frequently than they have been; but, crippled as is the agency at present, this has not been found practicable.

Baptisms.

There have been baptized during the year 1854, exclusive of children, 12 adult converts from heathenism. To these we are gratified in being enabled to add 11 adults and 5 children from Romanism. In the aggregate, 46

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souls have been received from all classes. Mr. Bilderbeck informs us that the history of some of these adult converts is very interesting, but that, from want of health, and pressure of various duties, he has been unable for the present to furnish the details. One or two notices, however, of the recently baptized occur in the report for the half-year ending June 30, and we extract them.

The case of one particularly is interesting, as shewing the effect of religion on domestics when rightly observed in a Christian family. She was ayah in the service of a devout master, and by hearing the Bible read, and prayers offered on the family altar, she was first led to think, and to become sober in her conduct; but still she did not know her own heart, nor feel the need of that Spirit who alone could renew and regulate it. When things were so, her employers go to pass a day with another family. There, too, she finds an altar for the Lord: nay, more, she meets with a converted female, who happened to belong to the Mount-Road Mission congregation. This happy soul, having herself tasted of the goodness of God, began now, out of the fulness of her heart, to testify of the grace of Christ, and to recommend to her the Saviour whom she loved. Her employers now change their abode, and come to John Pereira's to reside. Here the woman finds a place of worship, and teachers to instruct—is encouraged by her master to attend—hears the word repeatedly preached—feels her heart searched—opens her mind to the catechist—and then presents herself to the Missionary—states the chain of circumstances link by link—offers herself as a candidate for baptism—applies herself to acquire the preliminaries—prepares, and then, in due time, comes before God and this congregation, to avow her faith in Christ, and her determination, through grace, never more to be ashamed of that name, but to fight under its banner, as a faithful soldier and servant, unto her life's end. May the Lord strengthen her from above, and enable her always to witness a good confession!

One woman has been baptized, the daughter of a heathen coachman, often accustomed to hear the Gospel at the

stables. Her mother is an ayah in the service of a gentleman near the Mount Road, and is in the habit occasionally of attending the means of grace here dispensed. Both parents are favourably disposed, but the father has another family, and this has proved a serious hindrance in their way to putting on Christ. Her brother, though a Romanist, has declared his intention to separate from that communion, and to put himself in connection with the Mount-Road congregation, and attributes his change of views to the teaching he received while in the service of the Rev. Messrs. Fenn and Meadows. The girl herself, having early received Christian instruction in a Mission school, has had her thoughts aroused to the evil of the state she had allowed herself to be reduced to, has had her impressions deepened by stated attendance at the native service and intercourse with Christian people; and, having given credible evidence of her faith and repentance, has received baptism, and is now a member of the Mount-Road Christian congregation, and it is devoutly hoped her parents and relatives will soon follow the example.

Five souls have been received from Romanism during the half-year; and there are at present on the list eight others from heathenism, who are candidates for baptism. One female Mahomedan candidate has been referred to another quarter. May the word of God here have free course, run, and be glorified!

Schools.

The Schools connected with the Mission are twelve in number, containing an aggregate of 581 pupils, viz. 287 boys and 294 girls. One is a superior native English school, under the management of Mr. E. K. Johnson. Of this institution we find the following notice in Mr. Bilderbeck's report for the half-year ending December 1854—

Its second annual examination was held on the 20th of November last, rather earlier than usual, to afford an opportunity to the Rev. W. Knight, Clerical Secretary and deputation of the Parent Society, to witness it before quitting Madras, to visit other stations; and though the notice was brief, and questions were proposed by the Chairman and Mr. Knight, independently of the teachers, their exami-

ners, yet the lads shewed themselves ready and intelligent in all the subjects, scriptural and secular, in which they were exercised; and the Hon. J. F. Thomas, Esq., who kindly presided, spoke the sentiments of all present when he expressed himself pleased and satisfied with the result of the examination, and added a few words of encouragement to the boys and their tutors. There are some in this school who, it is firmly believed, possess more than mere head-knowledge, though difficulties at present obstruct their way. One most promising lad of the senior class, had he lived, would have brightened the countenances of many present on this occasion; but he was carried away a little before by the prevailing epidemic. Long, however, before the cold hand of death had seized him, and even while he was dying, he could speak of the rich treasures contained in the Bible, and declared how grateful he was to the gracious Providence who first directed his steps to this school.

Several pleasing instances have occurred, more particularly in connection with the girls'-schools, which shew that the good seed of scriptural instruction is not lost. We refer, in proof of this, to Miss Giberne's report of the Tinnevely Settlement girls'-school, November 1854.

We have almost all, through the Lord's great mercy, been preserved in health the whole year, excepting that He was pleased to remove three by death—two day pupils and one boarder. The first was one of the two little girls who had had their hair matted with grease, and left to grow, because they were devoted to the devil. After a certain time the hair was shaved off, and hung up in some devil temple. She was a good, quiet little child, gave no trouble, learned very nicely, knew many texts of Scripture, and I often hoped the Lord would own her as His, in spite of the mother's senseless vow. She was taken ill with cholera, and lingered, generally insensible, from Sunday till Friday, and then died. When first seized she called for me, at midnight. I only heard of her illness when I went down to school. I sent for medicines, but then it was too late, and she did not even know me. The other one devoted to the devil

is living at home, poor child, "for fear she should be made a Christian."

The second who died was a very interesting girl of ten or eleven years old. When first she came to school she was so naughty, that the old woman who looks after the high-caste girls said to her one day, "Whenever you come you make all the others troublesome." She was quite hurt at this, and complained to me. She was told to try and be good, and gain a good reputation. For a year before her death she improved so much, that I exclaimed to H—, coming home one day, "I do hope Mootalamy will one day dare to confess Christ." The next day, Thursday, she was seized with cholera. She was not in her place, as usual—no one knew why; but the following morning, on entering the school-room, we heard she had died the night before, calling on the name of Jesus, and saying the Lord's Prayer; besides which, all day she insisted on reading a favourite book she had as a prize last January—"The Peep of Day"—although she was surrounded by scoffing heathen. Her younger sister was given up to me as a boarder. She was baptized, and lived only a few months.

Other instances are mentioned in Mr. Bilderbeck's report, December 1854.

A senior girl, for some time under serious concern for her soul, in the central school, was suddenly attacked by cholera, and, during her struggles with this direful disease, remonstrated with her friends for hitherto preventing her baptism, and finally prevailed on these heathen people to ask the Rev. D. Gnanamuttoo to come over and baptize her, that she might die a believer in the Lord Jesus, and her remains be laid side by side with those who have slept in Christ.

There has been one conversion, likewise, in connection with the female school at John Pereira's. It was that of a girl whose instructions had been blessed to her. In her case, too, her friends had tried to thwart her purpose, but repeated illness, and other providential circumstances combined, made her entreaties prevail with her heathen parents, and her mind is at rest now, being connected with the church of God. Her sister is just feeling her way, and it is hoped will, ere long, follow her example, and "put on the Lord Jesus Christ" by an open and sincere profession. In these schools there

are not one or two, but several, under hopeful convictions, whose cases need only to be drawn out and prayerfully watched over.

The female boarding-school under Mrs. Bilderbeck's care has also been tried by the scourge, cholera. This was the first instance of death since its formation. The child who has fallen a victim to it was Soontherum, a girl about eleven years of age. She was the daughter of a Christian dismissed from employment, who is gone away in quest of a situation nobody knows where, leaving a helpless wife and a few children totally unprovided for. Soontherum, her only female child, found an asylum in this school. She commenced her studies under considerable disadvantages from some impediment in her speech. However, she soon discovered good natural powers of intellect, and, from the lowest class, rapidly advanced to the highest, so as to stand first both in Tamil and English. Her disposition, too, was generally amiable, and required only to be adorned with the graces of the Gospel to make it really attractive. As better principles acquired strength, these began latterly to shine forth, and a more tractable, mild, affectionate, and dutiful child this school has never known. Strictly truthful in all she said, condescending and obliging in all she did, correct and regular in all she learnt, she won the confidence and esteem of all. It was impossible not to believe that the Spirit had been striving with her to make her, what indeed she proved to be, an example of a godly child to all the rest. Her extreme modesty often cast a reserve, but there was no mistaking the tone of her soul, her heart being more open to God than to men. It was customary with the Missionary on Sunday evenings, after the services of the day, to get all these dear children around him to sing one or two verses of a hymn of their own choosing. This they did on Sunday evening, the 27th of August. Soontherum, in her turn, chose the following remarkable one—

My home is not here, 'tis above, where the poor,
The tempted and tried ones, shall suffer no more,
Where sorrow and sighing, where pain, cannot
come,

On earth I'm a stranger, but heaven's my home!
Home, home, sweet, sweet home, &c.

When she sang this, little was it thought that her next music would be mingled with the louder and sweeter melodies of the ransomed; but so it was: her spirit

not long after took its flight for those better mansions after which she aspired. On Monday she was seized with cholera, and on Thursday the 31st her mortal remains were solemnly deposited in the grave, which will open again, at the resurrection of the just, to give her body up purified to the Lord. Thanks be to God, however, for the interval of life between Sunday and Thursday! It gave an opportunity to the sufferer of testifying to the power and faithfulness of His grace. Her impediment of speech was now quite removed, and she spoke freely. Her afflicted mother, already pressed down with care, once threw herself on the ground before her at witnessing the bodily agonies of her departing child; but, undismayed herself, she calmly begged her mother to retire behind, and asked those present to tell her not to fret, as she was in the Lord's hands, and He might do whatever seemed good in His sight. When told her case was serious, with apparent earnestness she desired to be re-assured of it; and when asked why, she replied, she was glad at the thought of soon seeing her God. On inquiring what ground she had for supposing that, being released from the body, she would be present with the Lord, she said as follows—
“In myself I am a sinner, and no more; but through Christ I am pardoned and accepted. He is my trust and my salvation.” She continued in this state of mind, calm and resigned, and closed her last moments in perfect peace. She delivered kind messages of duty and regard to her spiritual teachers and servants of the school, begging, in particular, that her little school-friend, Chowrie, might be taken care of.

The school for the last half-year has numbered eighteen.

One more interesting case occurs in Mr. Gnanamuttoo's journal of December 14, 1854.

Early this morning, being informed by Daniel, schoolmaster, that Ponnunmany, one of the senior heathen girls of the central school, was attacked by cholera, and, having refused to be baptized by a Romish priest when some of her friends advised her to that effect, desired to see me and be baptized by me, I called on her, and found her to be very weak. When I called her by name she recognised me, and began to speak to me. After having inquired about her illness, I asked her if she had desired to be baptized. She said,

in reply, "Yes, I desire very much to be baptized;" and she added, "for, having been taught so long a time in the school, I do not like to die, after all, a heathen?" "Do you think, then, that you will die?" "Yes." "Do you believe that the Lord Jesus will receive you, and pardon your sins?" "Let His will be done." "But do you not know what His will is? Does He say that He will thrust out them that come to Him?" "No. He says, 'Him that cometh to me I will in no wise cast out.'" When I asked her, "What does Jesus say to all that labour and are heavy laden?" she said, in reply, "He bids them 'Come, and I will give you rest.'" "You must understand," said I, "that the Saviour is quite willing to receive any sinner who would come to Him. What has Jesus done for you?" I asked. "He has suffered and shed His own blood for me," she answered. "On what do you trust for the salvation of your soul?" "On the blood of Christ shed for me." "Yes, the Scripture declares, 'The blood of Jesus Christ His Son cleanseth us from all sin.' Could you be saved by any other way or means but by Jesus Christ?" "No." "If you are not saved by Jesus, what would be your end, and where would you go?" "To hell." Having observed that she had a great desire for baptism, and having been satisfied with her motive, I baptized her privately by the name of Elizabeth, in the presence of a few Christians. She was the cleverest girl in the central school. Although she was not a Christian girl by name, she had abundant opportunity to learn at school and church, and so she was thoroughly acquainted with the truths of the Gospel. There was also a report that she, with several other senior girls, expressed, some time ago, a wish to be baptized, though they were not bold enough to come forward. She died at about two o'clock this day, at the Monegar Choultry, where she was sent by Miss Walton for medical attendance, and was buried the next morning by me at the burial-ground attached to Korakapettah.

Preaching to the heathen.

This important branch of work has been prosecuted, so far as was possible in the weakened condition of the Missionary force. Mr. Bilderbeck thus speaks of the amount of work which has been done, and the manner in which the

evangelists have been received by the masses round—

This has been carried on nearly as heretofore at all the stations. Almost every place of public resort has been visited by the agents, in order to communicate the knowledge of Christ and Him crucified. From one end of Madras to another, north and south, east and west, as far as practicable, the living voice, as well as tracts and books distributed, have told of the love of that Saviour who offered Himself a willing sacrifice for sinners of mankind, that through Him all that believe might be saved. Boatmen, scavengers, horsekeepers, cart-men, coolies, private servants, and Hindus from the higher to the lower walks of life, have all been addressed in their turn. Catechists Daniel and Waldegrave go with this view to cart dépôts, sheep markets, jails, hospitals, house of industry, and dwellings of private families, and also assist the Missionaries at other regular preaching stations. The people have generally listened with much attention, and if sometimes the enmity of the carnal heart has been aroused by the exhibition of the truth as it is in Christ, there have been at other times pleasing and hopeful instances of conviction and awakening. Some have made an open profession of the faith in connection with this Mission, while others have been directed to quarters where they received the first elements of truth, the path not being clear to entertain them here. But this is of small account, as, after all, it is the cause of the same Divine Master. Missions are advancing, and where "the field is the world," and the enemy is a common foe, it does not signify under which division of the Master's army the convert finds a shelter, so that he gets no husks to eat, but "the bread which endureth to life everlasting."

TINNEVELLY MISSION.

This Mission field, with its central educational institutions, and Missionary districts 11 in number, occupied by 16 Missionaries, European and native, besides European assistants, native catechists, readers, and schoolmasters, in order that it might be brought out in its fulness of detail requires much more space than can be given in the pages of a

limited publication like the "Missionary Register." We must content ourselves with selecting such points of interest as, when combined, may present to our readers a correct abstract of the Society's operations amongst the Tamil people. We shall first direct attention to the statistical returns for the year ending Dec. 31, 1854. Compared with those of the year 1853 they stand as follows—

	Under instr.	Unbap- tized.	Bap- tized.	Commu- nicants.	Scha. 8084
1853..	28,444	11,796	16,648	3431	8084
1854..	27,436	10,554	16,882	3703	7946

We perceive that, in the aggregate, as compared with the returns of last year, there is the diminution of 1000, apportioned amongst five of the districts; the Dolnavur district having decreased by 663, and the Pavur district by 243. These changes, it will be observed, have occurred in the unbaptized. The more settled and stable elements, the baptized and the communicants, continue to increase from year to year.

The Preparandi.

Of this important branch of educational work, the object of which is the preparation of pious and promising Christian youths for evangelistic labours among their countrymen as schoolmasters, catechists, and the more *élite* as candidates for holy orders, we have received no information, owing, most probably, to the absence of the principal, the Rev. E. Sargent, in England. We pass on, therefore, to

The Seminary.

The principal, the Rev. W. Clark, in his annual letter to the Committee, enters fully into the specific objects of this institution.

That you may understand the position of the seminary, with regard both to the Mission and the province at large, I may as well state, in the first place, what is its professed object, and what it is calculated to accomplish.

Its object is, to elevate the native-Christian population, as far as possible, by raising up among them a body of well-educated, intelligent young men. This object, considered in itself, is important, and worthy of the attention of all who are interested in the advancement of our infant church.

He then proceeds to consider the question of English education, and whether it be desirable that it should be generally taught.

But if this alone be aimed at, I much question whether an English education is necessary. It would, of course, be desirable for as many as possible to know English; but it does not seem to me necessary. The condition of the people with regard to wealth and refinement is such as demands, on the part even of the most respectable, nothing more than a sound vernacular education. No one who is not employed in some office in which a knowledge of English is necessary, whatever his position may be, can have any use for it. Those in easy circumstances might turn their knowledge of it to account by the study of English books in their leisure hours; but it is very unlikely that many would do so. Most are so occupied with the care of their lands, or the management of their business, as to leave but little opportunity or inclination to attend to intellectual pursuits. They have, in fact, no inducement to do so. They are able to manage their affairs very well without it; and as to the respect it would gain them, but little effort is required to raise them above their neighbours, and entitle them to public respect and reputation. Further, to acquire such a knowledge of English as is likely to be of use, a longer course of study than usual is necessary. But it is undesirable that those who will have to get their livelihood by farming or trade, as all have, should begin so late in life. As a rule, boys ought to begin to learn some trade at fourteen or fifteen years of age at latest. After that they become, mentally and physically, less apt to learn every year. But it is evident that if they leave the study of English at that age, they can acquire but a very scanty knowledge of it, quite insufficient to turn to any practical account. Supposing, therefore, they are kept at school long enough to be grounded in English, they are too old to begin to learn a trade; and

suppose they leave at fourteen years old, they are too young to have acquired more than a smattering of English. I am borne out in this opinion by the known expectations of the parents of my scholars, who think that we, in a manner, place ourselves under an obligation to provide employment for their children if we keep them beyond thirteen or fourteen years old, because they are then too old to go and work in the field. Again, an English education is sometimes attended with an injurious, instead of beneficial effect. It begets notions and habits which lead those who acquire it to think themselves above ordinary manual labour. I had occasion to dismiss two of my scholars for immorality, and of course could not recommend them to any one for employment. Both of them refused to engage in any other occupation than that of writers, or others of a similar kind, not requiring much physical exertion. They considered, and their friends agreed with them in opinion, that, having received an English education, they were unfit for any common business, and in fact above. Both, I believe, are to this day a burden to their friends.

Taking all things, therefore, into consideration, I am decidedly of opinion, that if no other object than that of elevating the Christian population generally be aimed at, the study of English is unnecessary, inadequate to accomplish the object, and likely, in some instances, to be injurious.

But it does not follow from this that the object should be lost sight of; that, because English is of no use, the people should be neglected. All that is proposed could be effected just as well, more extensively, and at a much less expense, by means of Tamil. If each of those who are well acquainted with the language, would undertake to prepare a book suitable for advanced schools, we should in a short time have a complete course. We have not at present any schoolmasters whose education in Tamil has been carried beyond a limited extent, but the preparandi and training institutions will soon prepare us all we need. But with regard to an advanced education, it should be remarked that the condition of the people does not demand it. The village schools, when improved, as they soon will be, will supply all their wants; so that we may well wait a few years, till what they are already learning, which

is of real practical value to them, has prepared the way for something more advanced. At present, an education which embraces more than the most ordinary subjects, and especially one in English, is valued, even by the most respectable, only as a means of obtaining a larger salary. They care nothing for the stores of knowledge it opens to them.

He then views it as restricted in its application to selected individuals, and its various uses in this respect; amongst others, one having direct reference to Mission work.

The only other way, as it appears to me, in which an English education can be of any use, is that of raising up a body of men, from whom a selection may hereafter be made for the native ministry. But by this I mean not that this should be the publicly professed object of the seminary, nor that any thing should be said about it to the scholars, but that it should be the real, ultimate design with which English is taught. It is certainly only on this ground that I would recommend its continuance. The bishop says that in future he will require of all candidates for orders a knowledge of either English or Greek. Now it is quite clear, that if those selected for the ministry have to begin English at twenty-four or twenty-five years of age, and perhaps later in life, and to study it in connection with other subjects, they can acquire but a very limited knowledge of it, certainly not enough to be of use to them afterwards. They might be able to pass the bishop's examination, but I doubt whether they would more. The only way to meet the requirement of the bishop with satisfaction either to him or themselves, is to commence the study of it in youth. They may perfect their knowledge of it afterwards, and, in fact, must do so, but a commencement must be made in the school. If the Tinnevely church is to have a native ministry possessed of a respectable knowledge of English, and consequently able to make use of our stores of doctrinal and pastoral theology, they must be trained in the language from their childhood.

But to effect this object a much larger number of scholars is necessary: sixty, the number at present admitted into the seminary, is totally inadequate to it. To what extent they may be expected to

contribute towards accomplishing it may be gathered from the following table, which shews what have been the fruits of the seminary during the last six years and a half, viz. from Aug. 1848 to Dec. 1854—

Number who have learned in seminary a longer or shorter time.	Number who have finished their education, and have been recommended for employment.	Number who have left with a good character, but imperfect education, after several years' study.	Number dismissed soon after admission, for want of ability.	Number sent to Bishop Corrie's grammar school, Madras.	Number dismissed for misconduct.	Number absconded.	Number who have left on account of sickness.	Number who have died.
131	3	19*	8	0	15	7	3	7

It will be observed that only three have left, during this long period, with such a knowledge of the language—accompanied, at least, with a good character—as is likely to be useful to them.

Mr. Clark does not consider this below the result which might have been fairly expected; and concludes, that, as English is required as a qualification for holy orders, the number of pupils in the seminary ought to be increased to 100. The number at present in the school is 63, consisting of diverse castes, the most numerous being Shanars. Five Pariahs are amongst the number.

Native-English school.

A report has been received from Mr. W. Cruickshanks for 1853-54. As it is not of recent date, we extract from it such portions only as are calculated to inform us as to the general objects of this school.

The school-house.

Its dimensions are 67 feet by 20, including two small rooms at the extremities of the building, formed by the verandahs on those sides being enclosed. The centre room, which is furnished with a front and back verandah, is about 45 feet long, and may easily accommodate 100 pupils; though, if need be, space may be found in it for a much larger number, by a different arrangement of the desks and benches.

The classes.

The pupils are generally divided into six classes, the first and second of which

* These were dismissed for want of ability. They were found to be too dull even to acquire a competent knowledge of English.

occupy one of the smaller side rooms. These classes are principally fed from the caste of Vellals, who constitute a considerable proportion of the inhabitants, and the principal landed proprietors in this province: our pupils are therefore generally in pretty easy circumstances, which, at least according to local native ideas, consists in the certainty of daily food and raiment.

The course of instruction.

This is perhaps the same as pursued in all the high schools established for the education of Hindu youths through the medium of the English language. In all, however, of such schools the Bible does not form one of the class books; while here, on the contrary, as in other Missionary native-English schools, it is not only studied by all the senior classes, but tinges every branch of knowledge with the mild and pure radiance of the Gospel, infusing its spirit into the whole body of instruction imparted to the pupils. This is especially the case with the first and second classes, amongst whom, besides instructing them in the ordinary manner, I endeavour to apply and enforce the word of God so as to touch their hearts and rouse their consciences. And here I ought to add, that I strive, with God's help, to make their Scripture lesson most interesting to the youths, managing it in such a manner as to make it a richer source of instruction to them in the English language than they find in any other lesson. This they are aware of, and it makes them very loth to be absent on such occasions, and so it has become their favourite lesson.

Scholarships.

At the date of the last report of the school, all the Wilson and Church Missionary Society's scholarships were vacant, but they have since been filled up.

These scholarships have done immense good, both mentally and morally, to the

youths who have held them, by inducing them to remain a longer period than they would otherwise have done under a system of instruction which, by including a rigid attention to their spiritual wants and eternal interests, secures them a training of the heart as well as of the mind. I am therefore often tempted to wish that we had more of them, as the benefit resulting from them would then be diffused over a wider surface.

Prizes.

Though English is the medium of instruction, yet the Tamil language is not neglected. An hour is given by every class to the study of Tamil; and, as inducement to the pupils to strive to excel in it, eight Tamil prizes were established last May. Thus a powerful corrective has been applied to the tendency in Hindu youths in native-English schools to undervalue the vernacular language of their daily intercourse with one another.

The new-year's gift.

Having heard of the Rev. N. J. Moody's intention to visit Tinnevely, the pupils resolved to make a collection amongst themselves for the Church Missionary Society, and request that gentleman to present it to them as a slight token of their gratitude for the favour conferred upon them in the sound English education provided for Hindu youths by the establishment of the Palamcottah native-English school. The day after Mr. Moody's arrival in Palamcottah, on the 10th of January, twelve boys, two from each of the six classes, representing the classes to which they belonged, headed by the two native teachers, waited on Mr. Moody. Rungiah, the senior native teacher, stepped forward, and having, in a little speech, explained the nature and design of the offering, handed the amount to Mr. Moody, who kindly received it with many expressions of pleasure; and, adverting to the main object of the school, affectionately exhorted them, in a general way, to endeavour to benefit, not only intellectually but spiritually, by the education which they were receiving; urging on them, at the same time, the duty of communicating to their friends and neighbours the saving knowledge in which they were themselves instructed. The amount thus given and received was a trifle more than fifty rupees, and included contributions from a few who had left school, not only recently, but several years previously. One of these, Cabaly Pillay, subscribed so much as fourteen rupees.

August 1855.

The no-Bible school.

On the 28th of January last a meeting was held in Easammundam, situate in Periakuddy street, in the town of Tinnevely; and on the day following at the naib sheristadar's house in the village of Veeraragapuram, composed of some of the most influential members of the native community. All the sheristadars and other native officials attached to the revenue and judicial departments, took the lead on this occasion, and unanimously supported the two principal resolutions adopted by the meeting; namely, 1st. That a no-Bible native-English school for imparting mere secular education be established; and 2dly, That a fund be raised for this purpose, amounting to not less than 20,000 rupees, but as much more as possible. It was then proposed and agreed to, that all placemen in government employ should contribute a month's salary, and all others one-twelfth of their income. Two mitadars, Brahmins, one of whom sends his sons to our school at present, were persuaded to promise 500 rupees each. A little moral force was found necessary to compel one of the dalavoy mudliars, as he is called, to follow their example; but neither wheedling nor threats availed with another member of the same family to offer more than 200 rupees. One of these also sends his son to our school.

If the plan succeeds, the school, they say, is to be situated about mid-way between the town of Tinnevely and the fort of Palamcottah.

"Where is the schoolroom to be erected?" said an English-speaking Christian to several natives who were one day talking, with great glee and hope, of their future no-Bible school. "Between Tinnevely and Palamcottah," replied a Hindu. "That is to say, in the bed of the river," said another English-speaking Christian. "Then," rejoined the first speaker, "the school, like its foundations, promises to be sure and lasting." This sarcasm was received by the Hindus as an ill omen, and one of them literally exclaimed, "How curious this is!" as if he would have said, How strange this did not strike us before!

New Zealand.

CHURCH MISSIONARY SOCIETY.
General View.

THESE islands have witnessed a wondrous transformation. Twenty years

3 A

ago, and heathenism of a peculiarly dark and repulsive character overspread the great portion of the land. A few from amongst the natives had felt the subduing power of the Gospel, and little congregations had been formed in the Bay-of-Islands district; but the main body of the nation remained unchanged. About the year 1839 a spirit of inquiry began to extend itself with unexampled rapidity throughout the island. Hard hearts became softened, and hoary-headed chiefs were willing to be taught; and New Zealand has now become a professedly Christian land. So far, a great conquest has been gained. It has been shewn that the Gospel of Christ has lost nothing of its power; and that divine truth, which was mighty through God to overthrow the sanguinary rites of the druids, has been equally efficacious, some 1800 years after, to prevail over the sanguinary superstitions of the Maories.

We must not conclude, however, that the god of this world will withdraw himself from the field where he has been so signally overthrown, and suffer us unmolested to enjoy the fruits of our victory. He only changes his mode of operation, and concludes that, although the Maories will no longer serve him as heathen, they may continue to serve him as professing Christians. If he can only succeed in depriving a Christiana profession of its spirituality and unction, he may still reign. No sooner, therefore, has a work been accomplished, such as that which we have been privileged to witness in New Zealand, than the adversary addresses himself to mar and spoil it, availing himself with dexterity of every existing influence which can be used to promote his object. It is this which is now being attempted in New Zealand. The work which has been wrought there is being severely tried by influences of all others the most dangerous—the op-

portunity of acquiring wealth, and the collateral opportunity of expending it on evil gratifications to which the natives have hitherto been strangers. The discovery of gold fields in Australia, and the increase of settlers there, have very considerably raised the value which attaches to the agricultural produce of New Zealand, and the Maories obtain high remunerative prices. They owe their new position to the Gospel of Christ. The fern-root which belonged to their days of heathenism would not have been thus disposable. But Christianity introduced the seed of wheat and other farinaceous crops, and, indisposing the minds of the natives to the cruel wars in which they had been engaged, made them willing to cultivate the land. As their means increase, they have the opportunity of evidencing their thankfulness by helping those Christian appliances which are needed for the consolidation and permanency of a consistent national profession of the Gospel, by contributing to the support of educational institutions, such as we find have been organized in all our great Missions—Sierra Leone, Tinnevely, &c.—the building of churches, and the support of native agents: and something has already been done in this direction, especially during the governorship of Sir George Grey, who in every way encouraged the formation of industrial schools throughout the country, to the support of which the natives have in several instances contributed by the grant of considerable estates. The Maories have now an opportunity of expressing their thankfulness to God for the great mercies they have experienced as a people, and their willingness to co-operate with the Church Missionary Society, by charging themselves from year to year, as means are afforded them, with an increasing portion of the expenses, so as to lessen the ex-

penditure of the Society in New Zealand, and enable it to do more for those in other lands who are yet heathen. But just at this moment the ungodly white man presents himself with his low vices, and groggshops, opened in increasing numbers, tempt the natives to indulgence in a vice to which, when heathen, they were strangers. The reports of our Missionaries convey to us the mournful intelligence that drunkenness, with its attendant evils, is on the increase.

The victory has not been yet secured. A new and formidable effort is being made to arrest the native race in the path of Christian progress, and to deprive us of the fruits of past labours. It is a time, then, for prayerful, vigorous exertion on the part of all whose influence can be available for good to the New-Zealand race. This must be our prayer, that the Lord would revive His work in the midst of them; this our effort, to strengthen the things which remain, and that are ready to die. Compared with the actual numbers of the native race, we have located in New Zealand a strong Missionary force. We have no fewer than twenty-four European Missionaries, one native deacon, and five European catechists and schoolmasters, in connection with Missionary labours in New Zealand. Let this force be measured with the Missionary strength apportioned to the Yoruba Mission, with its density of population—two cities, Abbeokuta and Ibadan, alone outnumbering all the population of New Zealand, the first of them occupied at present by two European Missionaries and two native deacons, and the latter, Ibadan, by two European Missionaries—and the comparative strength of the New-Zealand Mission will be at once perceptible. We do not say that the number of Missionaries is beyond the requirements of the case.

The Maori race is perhaps, at the present moment, in the most anxious crisis of their history, in which the truths of the Gospel, with much vigorous and prayerful application, need to be kept close to their consciences; in which energetic efforts are required to bring the rising generation under Christian training and instruction, and to expedite the development of a native pastorate, to which may be eventually entrusted the care of native congregations—objects which ought to be carried out, so far as pecuniary expenditure is concerned, by a large amount of native co-operation. Taking, therefore, into consideration the peculiar crisis of the Mission, the scattered condition of the native population, and the ruggedness of the country, we are thankful that, at the present moment, there are so many labourers on the spot, some who have grown old in the service of the Mission, others still in the prime of life, and some who have recently arrived. But it is evident that the Society has in New Zealand a force sufficient for all the necessities of the case; so much so, that it is the only one of our Missions in which we have approximated to a parochial apportionment of labourers, the Missionaries being if equably distributed, to the native race in the proportion of 1 to 4000 nearly. We repeat that there has been, on the part of the Church Missionary Society, no neglect of the Maori race, and that there is an ample sufficiency of labourers in the islands for all emergencies. To this body of faithful Missionaries we look with confidence. They have the same God to look up to, and the same Gospel to use, as of old. That Gospel is as powerful to revive as to convert, to bring back the backslider as to bring in the heathen. They have to gird themselves for a new effort, and, by the blessing of God, they shall

be permitted to achieve another, and, if possible, more glorious victory.

Already God's providential dispensations are at work, and chastisements, His mercies in disguise, are not wanting, sent, no doubt, to check the immoderate excitement after earthly things, and to re-awaken the native mind to the conviction that there is "one thing needful." Epidemical diseases, since our last review, have been very prevalent, and many of the natives have been removed, the unhealthy influences pressing with peculiar force on the dissolute and reckless portion of the population. Thus it would seem as if the great Husbandman is bringing into action His own appointed discipline, "I will dig about it, and dung it"—a season of affliction to be followed up, we trust, by an energetic application of Gospel truth, in its renewing and invigorating influences, to the hearts of this people, amongst whom there are many who remain faithful, and tenacious in holding fast that which they have, that on man take their crown.

NORTHERN DISTRICT.

We now proceed to review the various districts, and to place before our readers extracts from the reports of the Missionaries, noticing, in the first instance, the

Death of Mr. King.

Mr. King was one of the two lay settlers who embarked with the late Rev. Samuel Marsden, in 1809, from this country, with the purpose of commencing Missionary operations in New Zealand. Throughout the course of a Missionary life more than usually prolonged, he had witnessed all the changes of the Mission—its night of toil, the dawn of the morning, the full noon of large results, until his own eventide came, and, full of years, he has gone to sleep in Jesus. The Rev. R. Davis, of Kaikohi, thus speaks

of the death of this his old friend and fellow-labourer—

On the 6th of May the angel of death was commissioned to remove our beloved elder brother, Mr. King, to his everlasting rest. For him to live was Christ, but to die was gain. After the death of Mrs. King he could not be prevailed upon to leave the station. A great declension has taken place among his people; and although this declension was not general, yet it doubtless could not but seriously affect his mind—a mind much worn by the difficulties, dangers, and alarming fears he had to sustain, as one among the first heralds of mercy that took up their position among what were then the rude and savage cannibals of New Zealand, for such were the aborigines of this country. But our brother was preserved. He witnessed the great change of the natives from heathenism to the profession of Christianity. This was to him, as it was to us all, as life from the dead. In his last illness, as in former trials, the faith of our departed brother remained steadfast in Christ. He has entered into peace.

WAIMATE.

Retirement of the Rev. W. C. Dudley.

The Rev. W. C. Dudley has been compelled, from ill health, to return to Europe, and disconnect himself from a work on which his heart was set, and his labours highly valued. In his report for the year 1853, which was received by us July 2, 1855, he mentions the following interesting

Baptism of an aged blind man.

The baptism of one old man filled my heart with joy. I found him in a village, blind and infirm. I was surprised to hear the prayers which he offered up to God for the salvation of his soul, though he had scarcely ever associated with Christians, or attended divine services, from inability to walk. After some days' teaching he was baptized. When first seen he could scarcely move out of his house, or speak articulately. During those days that we were with him, his strength seemed to come again as the strength of manhood: his heart was literally filled with laughter, and his tongue with joy.

Report for the year ending Dec. 31, 1854.

The report for the year 1854 has

been forwarded by the Rev. Joseph Matthews. It refers to the practice of spirit-drinking, and the epidemics with which the natives have been visited. The girls' boarding-school, for reasons mentioned in the report, was given up in June last. As regards the natives of the Waimate, and those of Matauri, in the Whangaroa district, the report is not without encouragement.

Since the departure of the Rev. W. C. Dudley, the Waimate district has been as well attended to as the emergency of the case would allow, there being but four acknowledged labourers of the Church Missionary Society north of Auckland. The Rev. R. Davis has shared his time between Kaikohe and Waimate: the Rev. J. Matthews also left Kaitaia twice to assist in the duties of the district.

The past year has been an afflictive one, and many of the natives, especially elderly people, were carried off by the measles and its effects. We trust that many careless professors have been aroused in their consciences. This we are led to hope is the case from the goodly number attending the means of grace, and the increase of communicants at the Lord's table.

The Missionaries in this district have had to labour against a sore evil, lately introduced amongst the natives, viz. spirit-drinking; but we hope that in some degree the evil may have been checked. Divine service on the Lord's-day has been conducted twice for natives and once for Europeans. There has been also a Sunday-school held in the morning for all who choose to attend. On Monday mornings, also, the church has been open for two hours for the instruction of adults and children, among whom is a class of 18 catechumens for baptism, some of whom are making satisfactory progress in the knowledge of Christianity. One of them observed, "When a tree is grafted, the under branches are all cut off and thrown away, for if not the scion would not grow; and so I feel that it will be of no use for me to be baptized unless I leave off theft and all other sins, which have been to me as the old branches to the stock." This school has been chiefly attended to by Mr. E. M. Williams.

The girls'-school was continued until June 30, when it became our painful

duty to give it up, the number of scholars being only nine. This school, for the last two years, has been mainly supplied from the Kaikohe district; and this plan would have been continued, but it was found that, when the girls had resided there for a time, and were growing up, they were written to by the young men of the neighbourhood to become their wives. And not only so, but when these young men found that their proposals were rejected by the parents, as well as by the girls themselves, threats were held out that the poor children would be taken away by physical force, dragged out of the house, and, according to their former barbarous custom, made to become their wives against their will. As three cases of the kind had previously taken place, their parents resolved to remove them, as they wished their daughters to marry only among their own people. This being the case, the local Committee decided that Mr. Williams should give notice, that, unless there was an increase of scholars to warrant its continuance, the school would be given up at the close of the current half-year. At the expiration of this period it was found that the parents continued inflexible, and the Committee deemed it necessary to bring the school to a close. This was a duty amongst the most painful which the local Committee has ever had to perform. Much good, we doubt not, has resulted from this institution, the amount of which we shall not know until "this mortal shall have put on immortality."

The boys'-school commenced with twenty-two pupils, all boarders, and, we are thankful to add, has gone on promisingly under Mr. E. M. Williams.

In accordance, also, with the wishes of the Committee, Mr. Williams has given a full share of his time to the spiritual duties of the settlement, in conducting divine service both for natives and Europeans, and has attended to the sick natives with much success; and it is with thankfulness that we acknowledge his services.

The natives of the Whangaroa district have been visited by Mr. Puckey, from Kaitaia, and by Mr. Matthews, from Waimate. The latter visited Matauri in October last, and found a very interesting people there, some of whom had been candidates for baptism for a long period. Nineteen adults and two infants were baptized, and six couples married. One of the adults had been a Papist, and

spoke out very decidedly—"For two years I went about carrying lies for the Popiah priests." This people had enlarged their chapel considerably; but it was crowded on the day the baptism was held, and they said all the tribes would have assembled had the Lord's-supper been administered. There was found here an old man of the name of Saul, who was baptized by Mr. Dudley: he said, "I am still striving and fighting against sin, and I put my trust in Christ." He appeared to be full of simple faith and reliance on Christ, and it was indeed a pleasure to visit him.

We were thankful to learn that Mr. Shepherd, of Whangaroa, still continues his Missionary labours since his disconnection with the Church Missionary Society, and visits Matauri once a month, a distance of twelve miles. He arrives at Matauri on the Saturday, and spends the whole of the Sabbath with this people; and we gratefully acknowledge his services.

In conclusion, we would observe that the natives north of Auckland require the best Missionary attention. Every encouragement should be given to native teachers to be diligent in all their duties, and especial encouragement should be given to those who will keep a week-day school. It appears to us, that, as the northern tribes were the first to "buy the truth," so they should be the last to "sell it." We feel, that, scattered as are the northern tribes generally, and feeble and few as are the labourers, a vast impetus might be given by the strengthening of our hands, by all receiving more largely of the Spirit of Christ, and by calling out the energies of a few prudent native teachers, and fully employing them as such. We pray that God may revive His work in this part of His vineyard!

KAIKOHE.

Death of Mrs. Davis—Other Trials.

The last year has been one of bereavement to the Rev. Richard Davis, Mrs. Davis, after a long and painful illness, having been removed on April the 6th. In his journal of the 10th we find the following notice of his loss—

On the 6th instant my beloved wife slept in Jesus. The stroke has been long expected: nevertheless, the blow is heavy, the wound is deep, and in this my soli-

tude will be felt. God has dealt very graciously with us both. I shall miss our former happy evenings of reading and prayer. But she is only gone a little before: we shall, I trust, through the stonement of Jesus, soon meet again before the throne of God. My loss is of no common kind. A more attached wife a man scarcely ever had. In the time of Heke's war with the government she would not leave me, although I often wished to remove her to a place of safety. I never saw her manifest the slightest fear, even when we had reason to expect that fighting between the native parties would take place near our own door: the booming of the cannon, and the report of musketry, were daily sounding in her ears. The Christian natives had long prayed for her, and sometimes by her. As soon as they heard she was gone, they came around me, and did what they could to support and comfort me. From the time of her death they never left her remains till this morning, when they were removed to Waimate, to be deposited in the silent tomb. Early in the morning the natives began to assemble: hardly a man, woman, or child of Kai-kohe was absent, nor was there scarcely a dry eye to be seen. About a hundred of them accompanied me. They carried the corpse, and took every thing upon themselves. She had been to them a faithful and tried friend: she did not desert them in their troubles, and they paid her every respect they were capable of shewing during her protracted illness: nor did this respect slacken until they had laid her in the grave. The archdeacon, her oldest friend in the country, performed the last rites of the church over her dear remains. Her faith in Christ appeared simple and firm. She is gone: she is entered into rest. She suffered much, but her days of suffering are ended. It is the wish of my heart to be able to say, with Job, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

Subsequently to this, about the middle of August, his own health began to decline, until the 23d of October, when he was obliged to remove from the solitude of Kai-kohe to the society of his children and friends at Waimate, and the advantage of medical treatment. In November he was so much better as to be enabled to make

once more the circuit of his district, administering the holy communion at Kaikohe, Otaua, and Mangakahia. Mr. Davis reports thus of the state of things in the districts where he has been labouring—

The natives have been, during the year, visited with the measles and hooping cough. This caused a great mortality, especially among the elderly people and young children, several of whom, we doubt not, have passed into a happy eternity.

At Kaikohe the congregations have increased in numbers by the return of the late Heke's people to the profession of Christianity; but the advance of the natives in the divine life is slow, and the cause of much sadness and perplexity.

Pastoral Visits—State of the People.

From Mr. Davis's journals we proceed to introduce some extracts. As far as the documents forwarded to us afford the opportunity, we propose to do so throughout the stations, with the view of presenting to our readers a faithful transcript of the actual state of the New-Zealand Mission.

Jan. 13, 1854—Visited the sick. One young woman of Heke's tribe had died a heathen, and I found her lying in heathen state. Two others are drawing near their end. I have visited them several times, but they express no desire, even, to be saved. Oh, how awful is unbelief! I told the party that my heart was too heavy with sorrow to allow me to stay with them, for if they died heathen there was no hope for them, and turned my horse round and rode away from them. One of them replied, "This way will do for us who are sinners." This was perhaps meant as a reproach, and too justly, as many professors live badly.

Jan. 19—Yesterday the unusual sound of guns was heard, coming over the woods from the place where Heke's widow resides: to-day I have learned the cause. The young woman whom I found lying in state the other day was the wife of a chief, and had died in giving birth to her first child. They had been informed that the birth of the child had been hindered by malignant spirits. The illness of the two people who are drawing near their end is attributed to the same source.

These spirits, it is reported, they were determined to kill if possible, and had therefore taken it into their heads to try to shoot them. The man to whom they made the communication said, "You may shoot and kill the person who is ill, but the spirits you cannot hurt. Leave off such practices, turn to God, and all will be well." "Yes," they said, "we are thinking of living for a time near David, in order that he may be a praying man for us." The reply was, "You must turn to God yourselves, in order for prayer to avail any thing in your behalf."

April 20—Went to Waimate. Visited Andrew, one of the principal teachers, in my way, to give him notice of a sacrament. He said, "The canoe has been upset, and but few have escaped by getting on its bottom. The house has been burnt, and but few have escaped. I am now alluding to the drunkenness which has been introduced among us. This has led to adultery and much trouble: nevertheless, it is good to look after the few that have escaped." Ardent spirits have also been introduced at Kaikohe, where its awful effects have been but too visible among the late Heke's people.

April 26—Visited the sick. Many are down with the measles, but hitherto they have passed off lightly. God deals very graciously with them. To day I have learned that there are vendors of ardent spirits amongst us: that the bottle is carried about, and sold at a shilling a glass to whosoever will buy. It is reported that it was offered to a Christian native as being good medicine for the sore throat which he and his son were suffering from, after the measles. He was told the price would be two shillings—a glass for himself, and one for his son. They were told to take the bottle away. Alas! where is vital godliness to be found! My hopes have long been sanguine; but I cannot shut my eyes now against the sinfulness of the natives generally, and the glaring inconsistencies of many of the professors of Christianity.

May 1—On the 28th ult. went to Waimate. Mr. Matthews also arrived from Kaitia. On the 28th examined the communicants. On the 30th administered the Lord's supper to sixty-one communicants, chiefly elderly people: the young people have been led away by drinking ardent spirits, and the wickedness resulting therefrom.

South Seas.

BRITISH AND FOREIGN BIBLE SOCIETY.
MANGAIA.

THE Society has just received a Letter from the Rev. George Gill, dated Oct. 18, 1854, in which he says—

While you are encouraged and gratified to find, that your efforts are gladdening the moral desert of this world's humanity,—that instead of the thorn comes up the fir-tree, and instead of the brier comes up the myrtle-tree—we can never cease to be grateful for your labours, and earnestly pray the Great Head of the Church still to bless you and prosper your undertakings. The holy joy and delight which our people manifested when they first received the sacred Scriptures complete, in their own tongue, have not diminished. Very many do, I believe, read them with prayerful solicitude for the illumination of the Spirit to lead them into the truth. God has indeed honoured His word in this land: it has not returned unto Him void.

In November 1852 I forwarded to you, by my brother, the Rev. W. Gill, of Rarotonga, the sum of 100*l.* (currency), as the first instalment upon the sale account of the Bibles disposed of to the people of this island. In November 1853 I freighted to Sydney, to the care

of the Rev. Dr. Ross, upwards of 3000*lb.* of arrow-root, to be sold on account of your Society. I have now on hand upwards of 8000*lb.* of arrow-root, which the natives have paid for their Bibles. I take the opportunity of requesting a grant of English and French Bibles, for distribution to whaling and other vessels in the habit of calling here.

RAROTONGA.

The Rev. A. Buzacott, writing Dec. 20, 1854, says—

It is with much pleasure I have further to remit to you from this place, on account of Bibles, forty-six boxes and two large casks of arrow-root, value, with other remittances, about 248*l.*

We have been much pleased to witness the anxiety manifested by the natives to pay for their Bibles; and though we fear that some of them will never be able to pay in full, we yet indulge the hope, ere the accounts are closed, to realize for this first edition somewhat about 1000*l.*

It is delightful to see these once thirsty lands now overflowing with streams from the river of the water of life; so that the wilderness and solitary place are glad for them. These islands are indeed blossoming abundantly, and rejoicing even with joy and singing. Fruit to eternal life has been, for some time past, and continues to be, brought forth to the glory of our God and Redeemer.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—On Trinity Sunday, the 3d of June, Mr. Robert Henry Vickers, Mr. John Zeller, Mr. Jonathan Hook, and Mr. Gottlob Bühler, students at Islington, were admitted to Deacon's Orders, and the Rev. W. Ronaldson to Priest's Orders, by the Bishop of London—On Monday, the 9th of July, at the Society's House, Salisbury Square, the Instructions of the Committee were delivered by the Honorary Clerical Secretary to the Rev. John Zeller, student from the Institution, Islington, proceeding to join the Palestine Mission; which having been acknowledged by him, he was addressed by the Rev. J. Ridgeway, and commended in prayer to the favour and protection of Almighty God by the Rev. E. Auriol, Rector of St. Dunstan's-in-the-West. The Rev. J. Zeller left London July 18 for Palestine, *via* Germany—The Rev. W. J. Ball, the Rev. S. Dyson, and the Rev. J. Vaughan, embarked at Portsmouth June 30 for Calcutta—The Rev. H. Andrews and Mrs. Andrews embarked at Portsmouth June 30 for Madras—The Rev. T. Foulkes left Madras, March 8, on account of ill-health, and arrived at Gravesend July 2

—The Rev. W. Ronaldson and Mrs. Ronaldson embarked at Gravesend July 3, for Wellington—The Ven. Archd. Hunter and Mrs. Hunter left Stromness, on the 5th of July, for York Factory.

London Miss. Soc.—We have the pleasure to announce the safe arrival of the Missionary Ship in the port of London on the 11th June, after a prosperous voyage of 100 days, from the island of Borabora, *via* Cape Horn, and an absence of nearly four years from England. The ship has brought, as passengers, the Rev. Charles Hardie and Mrs. Hardie, the Rev. John Barff and Mrs. Barff, with twenty-four children of Missionaries from the different islands of the Pacific, sent to this country for education.

WESTERN AFRICA.

Church Miss. Soc.—Despatches just received communicate the afflictive intelligence of the decease of two of the Society's labourers there. Dr. E. G. Irving died at Lagos on the 29th of April, of dysentery, after a month's illness. The Rev. J. T. Kefer died at Ibadan on the 28th of May, of fever, after a few days' illness.

Missionary Register.

SEPTEMBER, 1855.

Biography.

OBITUARY NOTICES OF NATIVE CONVERTS,

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S STATION AT SOUTH BEACH,
NEAR MADRAS.

The Rev. J. Bilderbeck in his Report remarks—

Several have been removed by death, some of whom have left pleasing testimony of their interest in the Saviour of sinners, and their hopes of a blessed resurrection. The Rev. D. Gnanamuttou thus notices a few from among the happy number who have gone to sleep in Jesus—

Out of nine burials, five were adults. Some of them, it is hoped, have died in the Lord. Ramab Sing Solomon, about sixty-five years old, died by cholera on the 15th of January 1854. He was a Mahratta man, and his early history is not known. He joined this congregation only a few years ago. During the time he was in connection with us, his Christian conduct was very satisfactory. Since he was a trustworthy man, his master, Mr. W——, had the fullest confidence in him. Whenever I visited his family, I used to spend half an hour or more in reading, praying, and conversing with him and his family. He was attacked by cholera on the evening of the 12th of January, and he breathed his last early in the morning of the 13th.

On the 18th of the same month, a widow, by name Christiana, about forty-seven years old, died by cholera, and was buried on the following day. She was a communicant, as well as a regular attendant on the means of grace. Christiana was attacked by cholera about ten or twelve days previous to her death. Though she was very weak, and her death expected every moment, it is astonishing that she lived so long a time after the attack. During her illness
Sept. 1855.

she was very frequently visited both by catechist Cornelius and myself. On one of my visits to her, the following conversation took place between us, which I extract from my journal for the 11th of January 1854. After speaking and repeating to her several passages of Scripture which suited the occasion, I asked her whether she wished to say any thing to me. She said, "Take care of my son." "Do you think that you would die soon?" "Yes," she said. "Would you like if the Lord will keep you here some time longer?" "Where is the use of my remaining any longer here?" "Are you persuaded that the Lord will pardon your sins, and receive you to Himself?" "Yes." "What has Jesus Christ done for you?" "He died and shed His blood for me." After having prayed with her, and committed her to the Lord's protection, I returned home.

The next person that I shall notice is Pragasum, who died on the 17th of June 1854, and was buried on the following evening by the Rev. J. Bilderbeck. He was one who was well known and beloved by every Missionary who had any thing to do with the Church Missionary Chapel Tamil congregation in Blacktown, since the time of the late Mr. Rhenius. Pragasum was a staunch Romanist in his younger days. As he himself mentioned with deep feeling, he was enlightened by a copy of the New Testament which he received from a Protestant Missionary; and having been convinced of the errors of the church of Rome, and being anxious about the salvation of his soul, came over to the Protestant church. In consequence of this he had to endure much persecution from his Romish neighbours, not-

withstanding which he was enabled to stand fast in the Lord to the end of his pilgrimage. I have been acquainted with him for the last nine years. His temper and character had been always sweet and amiable. He was one who honoured the word of God by his frequent reading and meditation. Whenever I met him at his house, I found him almost every time with some portion of God's word, or with some devotional work in his hand. He was sure to ask on these occasions about any thing which he had some difficulty in understanding, or to speak about any passage he was much struck with. Whenever he called on me at my place, his conversation was nothing but of a religious nature. Next to Scripture, the history of the Christian church was his delightful study. Wherever he went he used to carry with him a portion of God's word, and a copy of Barth's Church History. He used to read the lives of various believers, as given in the Church History, with deep interest. He was in the habit of telling about the Saviour to his friends and acquaintances whenever he met with an opportunity. He was a very regular attendant on the means of grace, and used to pay uncommon attention to the gospel preached. He had many pieces of paper containing notes of sermons which he had taken down when he went home from the place of worship. He possessed a very good knowledge of Scripture; and, above all, he was a man of much prayer and strong faith.

Pragasum was suffering much for the last nine or ten months from gout in one of his feet, which terminated his life after all the remedies tried for his recovery. During his illness he was very frequently visited and spoken to. He was not shaken in his faith, neither did he shew any murmuring spirit against the Lord at any time. He was very anxious to be soon relieved of his pain, and to be received by the Lord in heaven. At times he was rather impatient of remaining longer on earth; but when he was reminded of his duty to wait for the Lord's time he was submissive. He was quite prepared for the Lord's call.

On Thursday, the 15th of June 1854, catechist Cornelius and myself went over to his house to see him, when he was sinking. We left him without speaking to him any thing, as he was then sleeping, having had no rest during the past night

on account of much pain in his foot. When he awoke, it appears he was displeased with his daughter for not arousing him as soon as we came there, remarking to her, "This would be the last time that I would ever see and talk to them." From that time he grew worse; and when I called on him on the following evening, I observed that he was fast approaching death. When it was told him that I was there, and that I was about to pray with him, he desired the bystanders to help him to sit up, and, resting on their arms, he sat up. I read the 23d Psalm, and spoke a few words to him, which I doubt that he heard well. I knelt down by his side and offered up a short prayer, and before I concluded he became speechless, and was removed almost lifeless into the hall. I saw him again about half an hour after, and found him in the same state. There was a little change in him, however, in the following mid-day, when he was able to speak a little to Mr. Bilderbeck, who then paid him a visit. Toward the evening he grew worse, and breathed his last about seven o'clock. In him the congregation lost a valuable and an exemplary Christian. It is sincerely hoped that he rests now in the arms of his dear Redeemer.

Sept. 12, 1854—This day interred the remains of Aroolai at the burial-ground attached to Korakapettah. She was a native of Tinnevely, and was baptized, I think in the time of the late Mr. Rheinius. She and her only son came to Madras several years ago, along with her married daughter, and settled in the Tinnevely Settlement. She stood firm in her Christian profession, though she was often persuaded to become a heathen by her children and grand-children, with whom she lived until her death, as well as by her relatives and neighbours. She openly professed the name of Christ among the heathen, and used to attend to the means of grace very regularly. In her latter days she suffered much from different indispositions, and finally from dysentery, which put an end to her earthly career on September 11, 1854. During her illness she was visited and spoken to several times, and she manifested a warm attachment to her crucified Saviour to the very end. I sincerely trust that she has obtained the pardon of her sin from God through Jesus the Saviour of sinners, and entered into eternal rest.

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 338 of our Number for August.)

UNITED KINGDOM.

The Church Pastoral-Aid Society the indirect occasion of good.

THIS Society has done much indirect good. It has stirred up others among our brethren in the Church of England to carry on, in another way indeed, but I trust in a more or less beneficial way, the same great work. I cannot but consider that the Additional-Curates' Society owes its origin to the previous establishment of this Society, and I trust that it also is doing a good work in the land. This Society has also done inestimable good in the establishment of the great principle of the employment of lay-agency in the Church. I have long felt, and every hour has confirmed my conviction, that our Church has suffered great, almost irreparable, injury by her neglect of her lay members; by the refusal on the part of the Clergy to avail themselves of the co-operation of those among their lay brethren, who, like themselves, love the Lord Jesus Christ, and long to be employed in the service of their God. You will remember the opposition which was offered to this principle at the time when this Society was first instituted; you will remember, perhaps, the influence which was exercised upon the founders of the Society, in order to induce them to abandon that part of their proposed operations. I thank God, my friends, that these men of God stood firm; that they refused to abandon that principle; that they preferred rather to lose the support which was offered them. And, now, what has been the result? The principle is universally acknowledged. And I do most heartily trust that the principle will be more and more, not only acknowledged, but carried out in our Church. And I trust that those who truly love the Saviour, and those who are zealous for the principles of our Reformed Church, will continue heartily to support, and to urge upon their brethren and friends to support the Church Pastoral-Aid Society. This Society, while it acts in strict accordance with the order of our Church, at the

same time distinctly maintains those great fundamental principles of the Gospel which we believe to be the characteristic principles of our beloved Church; and this Society refuses—and, as I think, properly refuses—in the present mixed condition of our Church, to risk the misapplication of its funds by the appropriation of them to the support of men, who while their people asked for bread would give them a stone, and while they asked for a fish would give them a serpent. I feel that the real character of our Church depends upon the hearty maintenance of such Societies as this, which distinctly maintains those principles to which I have alluded. How great a need have we for maintaining, in increased efficiency, such a Society as this, and all kindred Societies.

[*Bp. of Melbourne—at Ch. Pas.-Aid Soc. An.*

How are they to be taught the Gospel who will not go to hear it?

What is the explanation of the fact that so small a proportion of our labouring classes attend the ministry of the Gospel, or unite together in public worship? Is it not that the Gospel is never really preached to them? It may be said that there is a parish Church—that there is a parochial clergyman; but the people have been left to grow up in ignorance of the truths of the Gospel. They have never been trained up to know and to love Christ Jesus. They are, undeniably, living without God in the world. And what use is it to say that there is a place of worship, which they can attend if they will, when we know that they will not attend, because they do not care for the precious truths which are proclaimed therein—because they do not desire to join in the congregational worship of those who are assembled? The Gospel must be carried to the people, if they will not come to hear the Gospel; and how shall this be effected, except by the multiplication of faithful and earnest Clergymen, of faithful and earnest Lay-Readers and Scripture-Readers, throughout our parishes? How shall it be effected, except by the

instrumentality of such a Society as this? I speak, my friends, with peculiar interest on this subject, from the consideration that in the distant colony from which I come, there are every year thousands of emigrants from England—thousands of those very labourers; and in just the same character in which they live here do they come forth to us. We are asked why we cannot obtain from them contributions to our Churches, and to the maintenance of our Clergy. It is because they have not learned in England the value of the ministrations of the Clergy—they have not learned to love the service of the Church. You must first teach them, by God's blessing, to know and love the Church of England, and then we may hope that that love will induce them, when they come to our colonies, gladly to give to the maintenance of the Church, I mean the pure Church of Christ, out of the abundance which God may there bestow on them.

[*The Same—at the same.*]

To urge the Duty of giving a Duty.

It has been a matter of deep interest with me since I have been in England, to observe the progress of religion among the people; and it is most painful to learn, although I am not surprised to do so, that there is still such a vast mass of the population untouched by the ministry of our Church. And when I look round upon such a Meeting as this, and, I may add, upon such Meetings as have recently been held in this hall, even when it has been filled, I cannot but feel that there is a large proportion of the gentry of the land who appear to be wholly uninterested in the work of evangelization for which these Societies are formed. I cannot but feel that we do not yet—that you, my Christian Brethren on this platform—do not yet reach the large proportion of our people, who ought to be supporters of all these great Religious Societies. We cannot hope to bring them to these Meetings, for the same reason that we cannot hope to bring our labouring population to our Churches, because they are not interested in the objects for which these Meetings are held. But, my Reverend Brethren, perhaps I may be permitted to say to you, that you have opportunities in your Churches of enforcing on them the obligation of attending to these objects—the obligation of caring for the spiritual welfare of their fellow-countrymen and

of their fellow-men. And I perhaps may venture, without offence, to suggest that it would be well if their responsibility in this particular were more frequently enforced upon them from the pulpit. I know that my brethren are often very unwilling to turn aside, as it were, from the great subject of the Gospel, and from the business of impressing that Gospel upon their hearers; yet I cannot but feel that if the neglect of this duty of caring for the salvation of those around them were more frequently pressed upon the people, they might thereby be convinced of their own guilt in the sight of God, and of the great fact of which too many, alas! are now ignorant—that they do not care for their own salvation.

[*The Same—at the same.*]

The People not the Building.

In reference to church building, we sometimes congratulate ourselves unduly, and are too apt to take new congregations as a measure of the progress we are making. I will take, for instance, such a place as Birmingham. A new church is built in the suburbs; a faithful minister is appointed to it; in the course of a few months he gathers around him a full congregation; various institutions and parochial appliances are set on foot, and we then turn round and say, "See the effect of church-building!" But where do the people come from? Nine out of ten of them come from the congregations in the town. The new church is a matter of convenience, and the town churches are emptied while the suburban churches are filled. I do not mean to urge this as a reason against church-building, but I mean to say that it must not be imagined that every new congregation represents a measure of advance that has been made. What this Society is aiming at is this—to get in the men who never went anywhere before—to get hold of people who have never been found within the house of God year after year; and my notion of real progress is, when you can bring me proof that some of these nothingarians are really brought to God. Give me the news in my Scripture-Readers' journal that men have come to the house of God on the Sunday who have not been there for ten, fifteen, and twenty years; then we shall be making head and gaining ground on the mass of work that we have to do. I own that I feel a little hampered by the unexpected presence

at this Meeting of the Bishop of Winchester, because I have brought with me an extract from his lordship's recent Charge which I intend to read. When I tell you that that Charge was entirely directed to the home-work of the parochial minister, you will at once understand what a complete Church Pastoral-Aid document it was. I am about to read a short extract touching on the same point, from the Bishop of London's Charge; and I trust I shall be forgiven if I endeavour to forget the presence of the Bishop of Winchester, and even read the extract from his Charge also. The Bishop of London has obviously arrived at the conclusion that the means which this Society employs are the real means to be set at work; for, while carefully guarding himself against the hypothesis that church-building is not to be promoted, he says—"I hope it will not be supposed, from the earnestness with which I urge the importance of providing additional churches, that I consider this to be the only remedy for the countless evils, spiritual and moral, which press upon the labouring classes in our own great towns, and keep them in a state of depression and degradation, alike disgraceful and injurious to a great Christian nation. I have already alluded to other methods of cure; an increase in the number of the parochial clergy, the establishment of a well-ordered and authorized system of lay agency, and the adaptation of our Church Services to the altered circumstances and wants of society. But what is most urgently required is some machinery which will carry religion, its truths and promises, its restraints and hopes, to the homes and hearths of the working classes." And now, if you will try to forget that the Bishop of Winchester is present, I will read an extract from that Right Rev. Prelate's Charge also—"We need, however, to turn our thoughts to something beside direct religious teaching in connection with the improvement of the mass of the labouring population. Doubtless, the delivery of our Missionary message, as ambassadors for Christ, is our main object. But to gain that object, the hearts of the disaffected must often be won back; and I know of no surer way than by sympathizing with them at their homes and on their hearths, alleviating causes of discomfort, and laying the foundations of confidence by

habituating them to see their pastor interested in their behalf, and taking trouble for their benefit. The cottager's home, his day of labour over, presents but scanty sources of attraction. The glowing colours in which poetry has painted it—the busy housewife preparing the family meal, the children watching for their father's return, the chair set for him in the ingle-nook, the neat-handed Phillis ready to minister to his comforts, the chapter in the Bible, the prayer and the evening hymn, and then the early retirement to the quietness of rest, the restorative of tired nature for the labours of to-morrow—must be classed, for the most part, with the pictures of the imagination, very unlike the darker shades of real life. There is no charm in home for one who has no higher tastes than the gratification of animal enjoyments. You must humanize the grossness of his nature, unlock his heart by kindly intercourse, shew him that he is not alone in this world, that there is a Christian neighbour who cares for him, and yearns to raise him in the scale of beings; ready to sacrifice, not what costs him nothing, the crumbs from the rich man's table, but his own time and comfort, that he may become, in the best sense, his 'brother's keeper,' teaching practically that great truth—'everyone members one of another.'" Although I should greatly prefer to have had that read by the lips that originally uttered it, I should have been guilty of a breach of duty to this Meeting if I had let any sense of delicacy keep me from bringing that passage before the attention of this audience. [Rev. Canon Miller—at the same.

Carelessness about Public Worship.

As to going to church, the working-classes at Carlisle never think of it. It is not simply that there are not many there. The whole thing is just a thing to which they are absolutely and utterly indifferent. They stand at the corners of the streets, and multitudes lounge about while the bells are ringing and the people are pouring into the several places of worship; but neither into the churches nor into the dissenting chapels do the working-classes go at all. This is deplorable, and what are we to do? I maintain that we must operate by means of a living agency—that we must do as the Bishop of Winchester would have us do; we must throw our sympathies into the cause of the working-

men. There are two things which appear to be essential; one is, that we should endeavour in our parishes to begin with the formation of Bible Classes for working men, no matter how few the members. These classes have been the root and source of all that has been done, under God's blessing, in my parish among the artisans. In the next place, if we have only a half-dozen working men, we should endeavour to make them Missionaries to their fellow-artisans. It is my happiness to know that, on most Sundays in the year, a band of working men are going up and down my parish, among their fellow-artisans, exhorting them to come to the house of God, and to send their children to our Schools.

[*The Same—at the same.*

Lay Agency.

I know that there are hundreds and thousands beside in my district, who, if we had been content with congregational action, would never have been brought within the hearing of that Gospel which is the power of God unto salvation. I feel that this Society carries with it its name—in the very word "pastoral"—an important recommendation of itself, and an identification with the character of the Church. I feel that the territorial position of the Church gives it, and this is acknowledged by Dissenters, a high vantage-ground, not merely to preach the Gospel in any one particular church or parish, but by legally mapping out to each Clergyman a certain district, with its boundaries clearly defined, and handing over to his pastoral care the inhabitants of that district. The very law of the land enables the Clergy to carry out the great duty which this Society was established to aid—the pastoral work of the Church of England; and it ought to be the peculiar characteristic, as it is the duty of all ministers of the Church established in this realm, to be not only faithful preachers of the Cross, but diligent and laborious pastors of the flock committed to their charge. That duty I hope we all feel; for it cannot be doubted that that Clergyman does not fulfil the requirements of his pastoral charge who is content with the simple exhibition of the Gospel from the pulpit, and does not, as far as his time and opportunities allow, carry it from house to house. But when we consider the position of the Clergyman of a large and populous parish—and there are hundreds in this country

—it is palpably impossible for us to do that which our sense of duty tells us ought to be done. With the numerous works which fall to the lot of the chief minister of any large, densely-peopled parish, he can do no more in this way than visit those cases of sickness which are brought to his notice by another and a humbler, but most valuable agent, in the work. When these cases are thus brought to our attention, it may be at the request of the Lay-agent, and sometimes by the desire of the patient himself, we, as occupying a higher position are called in to complete the work which has been so prepared for us, and in consequence of that higher position are bound to be skilful to treat the wounds which have been opened for us by the less skilful hand, and apply to them the abundant remedies of our Gospel pharmacopoeia. But without the aid of such agents, in visiting from house to house, and preparing the work for the Clergyman, it would be utterly impossible in our crowded parishes to carry out at all the pastoral work of the Church of England. And for myself, I honour the Society, not only because in times gone by, when my own means were slender, and utterly inadequate to the calls of my pastorate, this Society upheld and supported me, and supplied the means by which, in some measure, I was enabled to carry out the pastoral work; but I honour it also because, in its employing practical, spiritual, earnest, and tried Lay-agents in the work of house-to-house visitation, this Society was the first, in connection with the Church of England, that laid hold of that principle, acknowledged its value, adopted it, and, when the leading journals of the day scoffed at it, and tried to put it down, had the courage to hold tenaciously what it had taken up judiciously, though some felt that if they threw this tub to the whale, the probability was that the whale would not follow the ship. We have lived to see this principle taken up and adopted by a large proportion of the Clergy, and endorsed by those high in the Church, who, though wisely cautious and hesitating at first, have not been unwilling to see and admit that Lay-agency was not only scriptural, but necessary and expedient.

[*Rev. W. W. Champneys—at the Same.*

Happy Results.

The Society comes before the Christian world, and the Church of England in par-

ticular, with special claims on our attention. I can argue other cases by my own. I can imagine what others feel in reference to this Society by what I feel myself. And when I look to what has been done in my own parish—when I look at my Schools and see my boys, many of whom ere long will perhaps have to brave the battle and the breeze in this fearful war in which we are engaged, and when it will end no one can tell—not, perhaps, till those boys have grown grey—when I see the widow or the wife of the soldier or the sailor coming to me to sign the required form, to enable her to obtain the effects of her husband, of whom the war has for ever deprived her, or to obtain the allowance which our home-loving, noble-minded, and pious defenders—as I am happy to say many of them are—make out of their scanty pay, earned not alone by the sweat of their brow, but by the blood of their bodies—for the support of the wives and children they are compelled to leave behind them when going to fight their country's battles—and when I remember how important the agency of this Society has been in creating and developing those feelings of piety and domestic affection—can I forget the deep debt of gratitude I owe to it, or neglect to acknowledge the aid and the encouragement it affords to the pastor in his work? Many of these brave men who are now dying or undergoing the risk of dying in the Crimea, I remember were not long since among us—and to these and many others, who now slumber in the sleep of death in a foreign land, this Society has, under God, imparted the strength by which their courage was sustained in the hour of danger, in the terrors of the battle-field and when struck down by the pestilence—many of these men I knew here as artisans and workmen, and I know that their salvation depends upon what they learned here through such agencies as this institution has put in operation—and I thank God for the abundant proofs which have been exhibited in our army, that this and other Societies of a like nature have not laboured in vain. No one can read the letters sent home by our private soldiers, those which have been published, and those which have not been published, many of which are upon my own table, without admitting that they shame the official documents which have been sent out by the Government. There is scarcely an instance of

a soldier sending a letter home in which he does not humbly acknowledge the supremacy and sovereignty of Almighty God. But the documents sent out by the Government contain no such acknowledgments. When I look at the despatch in the vestry of St. Paul's, announcing Nelson's great victory, I see prominently put forward at the head of it, these words, "ALMIGHTY GOD having blessed His Majesty's arms with a great victory."

[The Same—at the same.

Piety the nurse of gentleness and valour:

Does not the uncertainty of life at all times, but more especially in war, impose on us the duty of giving them, while in life, that which will enable them to look death calmly in the face, and make the boy and stripling say, when dying upon the battle-field, "The fear of death is gone;" and, as we have seen, to write home to his parents with a spirit of piety and resignation, and a delicacy of feeling which true Christianity alone can give—for Christianity will give the spirit of gentleness, and the feeling of delicacy to the mechanic as well as to the high born. When we see a youthful officer taking up his pen with a delicacy, and that absence of selfishness which always marks the Christian Character, touchingly, and with a spirit of piety and simplicity, marking partly the man and partly the boy, entreating his parents not to grieve for his loss, generously saying, that while he was about to be removed to a better world, his only fear was the grief and the trouble which his removal would bring upon his parents—when we see things like these, when we see men like Captain Vicars, who had been as bold a soldier of the Cross as he was of the Crown, with a cool determination and bravery which nothing could surpass, placing his men in such a position, that while the French lost 500 men in the skirmish he lost only 50—and when on another occasion on which he was thought to have been killed, his men stood round him wringing their hands in anguish—when we see what those men do, how much the more ought we, on this very account, to labour to carry on this agency, and to multiply those agents which the Society employs for bringing the Gospel to every home; that those who go forth from our land to maintain the honour of the country, may go forth as missionaries as well as soldiers, not afraid to confess Christ, but to fight under His banner, not only against the

enemy with whom we are now engaged, but against that tyranny and oppression which opposes true religion.

[*The Same—at the same.*]

INLAND SEAS.

The Bible and the East.

It really fills our minds with a solemn sense of awe to hear such a Report as that which we have heard this day. You have by a hundred and fifty breaches entered into heathendom — by a hundred and fifty translations of the Word of God. By the way, if the Roman-Catholic Church thinks the Bible is for them as well as for us, why are they so frightened about translating it? I am not aware that they have made one translation since the Reformation; I am not aware of one that they ever made: yet since the Reformation we have made, on the average, one in every two years. We have done wonders; but a great deal more has yet to be done. Look at that intensely interesting position which has so often been alluded to—our position with reference to the East. Some say that the origin of this war was about the keys of the holy places; but I do believe it will turn out, in the counsels of God, to have been a fight for the key of the House of David, which the Lord uses to open the hearts of men and nations, so that no man may shut them; that it will turn out to be a great war for the Bible Society and the diffusion of the Word of God through countries that have been hitherto shut up. We are reaching, I think, one of the most interesting epochs in history. We may live to see what many have prayed for and longed to see—the downfall of the Ottoman empire; a downfall that will be far more remarkable from the fact of the honest and upright support we have given that country. We have not been fighting, as has been constantly alleged by some, in defence of Islam. If I saw my respected friend and brother Dr. Cumming, in his zeal, knock down a Roman-Catholic Priest in the Strand, most assuredly I should pick up the priest and defend him, not because I loved Popery, but because I hated oppression. So it is not because we love Islam, but because we love justice, truth, and righteousness, that we have entered into this war. Suppose, now, we had not done what was right and just in the matter, how might the infidel have turned round and said, “If you had only acted justly, acted according to the principles of

your religion, Islam would never have fallen.” But now, when with the support of the two greatest nations on earth it does fall, there will be a testimony to all men and nations that Mahomet was a false prophet, and the Korán was a lie. I believe it is to fall; and I for one will wear no mourning at its funeral. I for one will not weep one tear over its grave; for now, after eleven hundred years, it has done as little for humanity as any power that ever existed. But I hope it will fall as the poor sinner falls down at the foot of the cross—to be lifted up. Why should it not, like the thief on the cross, just before ending his wretched existence, breathe forth the prayer, “Lord, remember even me when Thou comest into Thy kingdom?” So when Christ’s kingdom comes—and coming it is in the East—Islam may be converted to the faith of the living God; and if it is converted, we know through what instrumentality it will be—through the instrumentality of the sacred Scriptures. I value Churches, I value the instrumentality of living men, because I believe it is Christ’s instrumentality; and yet there is a breadth and depth in the marvellous teaching of the Word of God far beyond us all. We are apt to run our truths into certain channels; but that Word teaches like the dew and rain, and every blade of grass finds its portion. I therefore look forward with great joy to the thought of your being able to send the Word of God to those countries. Whatever answers may be given about the “Four Points,” I do trust that there is one point that men will ask about, and get a very decided answer, whatever the barons or other people may say in Vienna, and that is, the free circulation of the Word of God through the length and breadth of Turkey. It is reported, I don’t know with what truth, that the siege of Sebastopol is to be given up. Be it so: one thing is certain, that we can never give up this great battle against the citadel of untruth. They say our artillery is worn out; the artillery of the Word of God is not worn out. As well might men speak of heaven’s high artillery of thunder and lightning being worn out, as the artillery of God’s Word. Or, to take another figure, just as the dew of heaven, centuries ago, descended upon Hermon, so this living dew of the Word of God will descend now as the source of living comfort to all nations. I trust, therefore, that nothing shall keep us back from this great

work that the Lord has given us to do. Changes are taking place. The Lord alone knows what state we may be in in a few years—what state Italy may be in—what state Poland may be in—what state Austria may be in; but amidst all these changes, this is the blessing—the Word of God abideth for ever. We know not what personal sacrifices we ourselves may be called to make; we know not what wounds we ourselves may receive as

members of the Church of Christ; but I trust that God will give us grace, as citizens of this great empire, and members of His Church, that we may be faithful to His Word; that we may fight the good fight of faith; and if we should fall in the battle, when we fall, may we be found, like that pious officer, of whom we have heard, with the Word of God upon our hearts.

[*Rev. Norman M'Leod—at B F Bible Soc. Am.*]

BAPTIST MISSIONARY SOCIETY.

SIXTY-THIRD REPORT.

Introductory Remarks.

THE Committee of the Baptist Missionary Society gladly avail themselves of the opportunity, which a meeting of its friends and supporters affords them, of presenting an account of the proceedings of the Institution since the last Anniversary. Though the intelligence now to be communicated has its darker as well as its brighter aspects, they trust that it will be found that an amount of success has resulted from the varied operations which they have had to direct, sufficient to awaken lively emotions of gratitude to the great Author of all good, and to encourage His servants to fresh and more vigorous efforts for the glory of His name and the salvation of their perishing fellow men.

Changes among Labourers.

In presenting the Annual Report, the Committee have had very frequently to deplore the decease of some of their honoured Missionaries. This year, through the kind providence of God, none have died. Mr. Makepeace, through failure of health, has been obliged to come home with his family, and finally to abandon the mission field; and Mr. Phillips, formerly of Agra, who returned to England through ill health, has resigned his connection with it. For some considerable time past the Committee have been concerned to observe, from their correspondence, that the health of Mr. Allen of Ceylon, Mr. Law of Trinidad, and Mr. Saker of Africa, has been seriously impaired. They have felt it their duty to give them full permission to return to England for a temporary sojourn, with the hope of their regaining strength and vigour; and it is not improbable that Mr. and Mrs. Capern and family will be also compelled to come home. On the other hand, they are glad

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to report the return of Mr. and Mrs. Pearce to India. They arrived in good health in November last, and at once resumed their former labours.

Decease of Officers.

But while rejoicing in the preservation of the valuable lives of the Missionary Brethren, the Committee have to lament the decease of their colleague, the Rev. C. E. Birt, a warm friend of the Society, its energetic advocate both in the pulpit and on the platform, and, until increasing infirmity compelled him to resign his place, a constant and valued counsellor among them. But the greatest loss which they have to deplore is that of the Senior Treasurer, W. B. Gurney, Esq., who, after a short but severe illness, was called to his rest on Lord's-day morning, March 25. The Committee refrain from any extended eulogy of their departed friend and colleague, who, through a long life of eminent Christian consistency and usefulness, had devoted very much of his time and property to the Mission, and such other religious institutions as secured his sympathy and confidence, and in which his interest remained firm and earnest to the last. They have recorded their feelings on this bereavement in a Resolution which they here insert.

"That this Committee desire to bow with profound submission to the Holy Providence of God, which by the death of W. B. Gurney, Esq., the Senior Treasurer of the Society, has bereaved them of a friend and coadjutor so long and so worthily distinguished among Christian Philanthropists, and so generous, constant, and zealous in promoting all the efforts of his own denomination to advance the kingdom of Christ. Acting on this Committee from the time that its meetings were permanently fixed in London, and holding the treasurer's office for twenty years, his loss will be felt alike in the

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counsels of the mission and in its resources, to the latter of which he contributed with munificent liberality, while he always shared in the former, and often guided them by his accurate knowledge and practical wisdom. In paying this tribute to his memory, the Committee 'magnify the grace of God' in him; and with their grief mingle humble thanksgivings to the Father of mercies who spared His servant to a good old age, sustaining him in his latter years under severe affliction, and both in life and death adorned his character with 'the fruit of the Spirit, in all goodness, and righteousness, and truth.' In concluding this minute of respect and affection, the Committee take comfort in the immutable perfections of Jesus Christ, 'the same yesterday, to-day, and for ever,' and record their earnest prayer that He will graciously vouchsafe to sanctify the bereavement to the mourning family, to the Society, and to themselves; and to provide other instruments for carrying on His blessed work, while those whom He had thus honoured cease from their labour and enter into rest. That the Secretary be instructed to transmit a copy of the foregoing Resolution to Joseph Gurney, Esq., with the expression of the respectful and Christian sympathy of the Committee with himself and all the members of the family."

Missionaries designated or sent out.

The Anniversaries of the past year had unusual interest imparted to them by the public designation of the brethren Anderson, Martin, and Gregson. They sailed for India in July, and arrived in Calcutta in November; and having waited a short time to be present at the Association of Bengal Churches, held at Serampore, proceeded to their several spheres of labour. The letters received from these brethren confirm the previous impressions of the Committee respecting them. They are entering on their work with ardour, and in a spirit of devout dependence on God. Mr. Diboll, appointed to the West-African Mission, proceeded thither in May, and after a pleasant passage, arrived in June, amidst the congratulations and warm welcome of the people of his future charge. It is with pleasure that the Committee report other additions to the Mission Band in India. During the past year they have accepted offers of service from the Rev.

T. Evans, Pastor of one of the Churches in Pontypool, Mr. Sampson, and Mr. Mackay, senior students of the Bristol and Bradford Colleges. Departing from Liverpool, a designation service to commend them to the blessing of God was held in Myrtle Street Chapel. They sailed early in March, in the "William Carey," whose generous owner, William Jones, Esq., of Pwllheli, offered the Committee a free passage for them—equivalent to a gift of 350*l*. Like their predecessors, they spent their time, between their acceptance and departure, in studying the Bengali and Hindu Languages, under the direction of the Rev. George Small; so that they, too, will be able to enter on their work immediately on their arrival. Up to the present time, the Committee have to report that eight Missionaries have been appointed out of the twenty proposed to be sent out in accordance with the plan for consolidating and extending the Indian Mission.

Deputation to India.

Early in the past year the attention of the Committee was called to the need of some one going to India, with sufficient instructions and powers to carry into effect the plans they had resolved upon for the future conduct of the Indian Mission. The brethren sent thither from time to time have to be located. The separation of the Mission into three divisions, with organizations appropriate to each, seemed desirable. The establishment of a training school for both sexes, to provide pious and efficient teachers for the various schools, few such being attainable at present, had to be provided for. Arrangements respecting the class of Missionary students in Serampore College needed re-adjustment. The Press at Calcutta, a property created by your Missionaries, from the profits of which the greater part of the sum invested and forming the Widows' and Orphans' Fund had arisen, and which for many years past had rendered to the Society considerable pecuniary aid, had to be considered; for it had become a question whether to continue it on its present footing, contract its operations to purely Missionary purposes, or realize the property for investment, and get the Society's work done at some general printing establishment. It was felt that these objects could not be secured by correspondence, and the Committee re-

solved to request Mr. Underhill to undertake the work. He complied with their request, and left for India in October, arriving there in November. A circular had been previously sent to the Missionaries, announcing his Mission, explaining the objects of it, and requesting their kind co-operation. Their replies were most gratifying; and the Committee feel assured that Mr. Underhill will have every assistance from them which they can give. He will probably be absent between two and three years; and if life and health be continued to him, the knowledge and experience he will acquire will be of great advantage in the future conduct of this department of their operations. He has been too little time there to have accomplished much, but satisfactory progress has been made in some directions.

Government Grants.

During the past year, also, the Committee have had before them another subject of great importance, and to which they have given frequent and serious consideration — the proposed system of grants in aid to education by the government in India. They had no difficulty in re-asserting their adherence to the principle of not accepting government money in aid of any of their operations. But inasmuch as a difference of opinion prevailed among their Missionary brethren, by many of whom India was deemed an exceptional case, they did feel considerable difficulty as to the course which they should prescribe to them; and it seemed worth every effort, on the one hand, to keep the Society free from all participation in state grants for any of its operations, and on the other, to leave the Christian liberty of the Missionaries untouched. They have expressed their views of the scheme propounded in the government despatch, and of the course which their brethren in India are free to take, in a circular sent to each of them.

Success in India.

On the one hand, it may be a matter of surprise that so few Christian Churches exist in India, considering the length of time which has elapsed since the Gospel was first proclaimed there, and that so little impression has apparently been produced in the masses of the people. But on the other, when the formidable obstacles

which had to be overcome are considered, and, how few, after all, compared with the population, have been the labourers, the fact, that in Bengal alone, at the present time, there are in church fellowship, in connection with this Mission, fifteen hundred persons, chiefly drawn from the abyss of heathenism, and set as a light to dispel the dense darkness of the land, may well excite gratitude and joy. At a recent meeting of pastors and messengers from the associated churches in that province of our Indian empire, the Committee are informed by Mr. Underhill, "there was found to have been some slight increase in the entire return, sufficient to give encouragement, but small enough to stimulate to more earnest efforts and importunate prayer for the outpouring of the Spirit of God. The general impression, however, was cheering. How would Carey have rejoiced to have listened to the facts detailed that day on the spot consecrated by his toil! How should the Church at home give thanks to God, and take courage! The prayer of faith and the work of Christian love shall yet have their reward. I left Serampore that day with a glad and grateful heart. I had seen the dawn of a brighter day, when the light of life shall shine over these dark regions of the shadow of death."

The Committee are happy in being able to state that all the Missionaries, except those residing in Calcutta, whose duties there place it out of their power to go into the surrounding country, make itinerating journeys every cold season; while those residing in such districts as Barisal, Jessore, Dacca, Chittagong, and the stations in the North West, who have numerous village stations, go forth whenever the weather will permit them to do so. The native preachers take more frequent journeys, sometimes with the Missionary, oftener without him. Regular journals of these excursions are kept, and the Missionaries forward an account of them from time to time.

Tours.

Generally, the Missionary, when the journey is inland, must take his tent, cooking apparatus, and means of living with him. It is but just to honoured brethren engaged in the work, that friends at home should have before them some distinct idea of the toilsome nature

of these journeys, and the discomfort and peril attending them. In the district extending from Calcutta to Chittagong, a distance of three hundred and fifty miles, large portions are marked in the maps, "impassable swamps." During a large part of the year the country is under water. Luggage, food, couches, all have to be carried either on men's heads or in small boats. Rarely can the Missionary walk. More frequently has he to sit in a small boat, sledged along through mud, and slime and water, pushed by the people, who sink knee-deep, and sometimes deeper.

The villages are situated upon small alopes of land, formed of soil thrown up above the surrounding level, out of the reach of the ordinary inundations. Sometimes the soil thus thrown up forms the embankment of a tank, round which the huts are built. In other cases the slopes are only large enough for two or three cottages. The intervals between these mounds, or hillocks, are filled with water or deep mud; and distressing it is to know that even the women cannot be spared the toil of wading through it on their way to the house of God, or to their respective homes.

Such are the scenes and places in which it has pleased God to commence a work of the most interesting kind in Bengal. Here are two thousand who have forsaken caste, and among them about three hundred exhibit every mark of true conversion. During Mr. Underhill's recent visit, hearty were their congratulations, and fervent their prayers. Often did they express their gratitude for what God had done for them. "We were," they said, "like the little tortoises which we catch in the mud; but, with God's blessing, their kind friends in England had raised them out of it. Very gratifying was it to observe the genuine piety which everywhere met us, the affection which prevailed among them, and the mutual help given to each other in distress. My impressions at the time were of the most gratifying kind, and subsequent reflection has only deepened them."

It was by calling their attention to the peculiarly destitute condition of the extensive district of which Barisal forms only a part, that the Committee were led to propose the plan for extending and consolidating the Indian Mission. It was found that only ten Missionaries were in

it; and if the country which stretches away northward as far as Dinagore be included, there is a population of nearly twenty millions, almost utterly destitute of the knowledge of the Gospel. How small is the addition even now proposed to be sent!

Native Converts.

The treatment of native converts and inquirers has been a subject of great practical difficulty. In ordinary cases, when a man forsakes Hindooism, he becomes a helpless outcast, disowned by all his relatives, and despised by his countrymen. It is hard for him to find the means of subsistence; and hence with the want of self-reliance which marks the Bengali, a race trodden down for centuries, until vigour and independence of character seem wholly to be extinguished, Missionaries have often found them wholly helpless. For the most part the native Christians have been gathered into small communities, occupying what are called Christian villages, living in a state of seclusion from the other classes of the people, and becoming in fact a new caste. They have not acquired the vigour of character which Christians should possess; and their state of seclusion, beside giving rise to many jealousies and disputes, prevents their being what they should be, "the lights of the world and the salt of the earth." They are not stimulated to help themselves, but hang like helpless children on the Missionary's hand. Such mistaken kindness tends to corrupt their sincerity and to destroy their influence.

It is very gratifying to the Committee to know that this need not be. In Barisal and Jessore the brethren Page and Sale have acted on exactly the opposite principles, and with marked success. The people are helped only to help themselves. They have been induced to establish granaries. At the harvest they deposit whatever they can spare. At sowing time this is lent to the most necessitous, the exorbitant interest charged by the Zemindars being thus saved; and the profit is available to the poor. In most cases the labour of the people has been given towards the erection of their chapels, and occasionally contributions. Visits to the stations are made without cost, the people cheerfully assembling to carry the necessary luggage. The native preachers enter-

tain their brethren and inquirers without charge. On a recent occasion sixty persons were cheerfully fed. No person is allowed to become a penationer on the Society's funds.

In the same manner has Mr. Smith of Chitoura proceeded with the people under his charge. By introducing some English machinery, kindly presented to him by friends in Yorkshire, the people can make twice as much cloth in the same time as they could with the machines in ordinary use, and of a far better quality. Indeed, the cloth of Chitoura has already acquired a name. The people not only easily support themselves, and are led to cherish a proper feeling of independence, but they have something to spare for the cause of God, and according to their means they are cheerful givers.

Hitherto the efforts of the Committee with respect to India have been limited to the consolidation of the Mission. Dacca, Jessore, Barisal, Benares, Chitoura, Birbhoom, and Calcutta have been strengthened. They have resolved to place two in each district, according as men and means may be supplied. But Chittagong, Cutwa, Patna, Dinagepore, have as yet only one Missionary, while Muttra and Delhi are without any. Moreover, the vacancies caused by the return of Messrs. Phillips and Makepeace have yet to be supplied. It will be seen, from this statement, that nothing has yet been done for the extension of the Mission. The whole of central and northern Bengal, containing a vast number of populous villages, and many large towns and cities, is without any Missionaries whatever. The Committee therefore appeal again to the friends of the Redeemer. They can only administer the funds placed in their hands, and direct the operations committed to their care. It is the duty of the Churches to furnish the means—to beseech the Great Head of the Church to thrust out labourers into the harvest.

The Work of the Deputation.

There has not yet been a sufficient time for Mr. Underhill to do much in relation to the plans which they instructed him to carry out. On his arrival at Calcutta, he proceeded at once to make himself acquainted with the localities occupied by the Mission, and the work of the brethren.

One of the first results has been a different distribution of the Mission Staff in Calcutta. By disengaging Mr. Lewis from his duties at the press, except such as were purely missionary, or had relation to the work of translations, and relieving Mr. Wenger of the charge of the Churches south of Calcutta, which Mr. Pearse resumed, it was deemed practicable to divide Calcutta into five districts, assigning Allipore, with its dense heathen population, to Mr. Pearce, Colingah to Mr. Wenger, Intally to Mr. Lewis, a central district to the brethren Aratoon and Fink, and a district on the north side, together with the station of Dum Dum, about five miles distant, to Mr. Sampson, on which he would enter on his arrival. The native brethren, supported by the Society, and those sustained by the native missionary auxiliary, were to be located in such a manner as to give more directness and efficiency to their efforts. House visitation, in addition to ordinary street preaching, is to be adopted. Mr. Underhill has visited Chittagong, Dacca, Barisal, and Jessore. The past month has been devoted to the affairs of the press. In May he intends to visit Ceylon. Thence he will return to Calcutta; and, during the next cold season, will journey northward, and visit all the Stations in the north-west provinces.

Training Schools.

In their last Report the Committee announced their intention of establishing a training school for young men at Serampore, and one for young women at Intally, with a view to raise up suitable teachers for the various Schools in India. In consequence, however, of the arrangements made for Calcutta, and Mr. Pearce being settled at Allipore, the school for young women will be in that district, in many respects more convenient than Intally. It was moreover intended that the Normal School at Serampore should be under the superintendence of an European Master. But Mr. Underhill having recommended the appointment of Mr. Johannes, now one of the masters in the college, the Committee determined to postpone their original design for the present; and they have resolved to employ Mr. Johannes for one year, by way of experiment, as teacher of a class of pious native youth, with the view of their becoming schoolmasters.

The Churches in Jamaica continue to take a lively interest in the projected Normal School, without denominational distinction, in connection with the Calabar Institution. The Committee last year so far sanctioned the proposal, as to give their consent to a portion of the premises being used for this purpose. They are now glad to learn that a separate organization has been formed in this country to select and send out a competent master, and to support him for the next five years, the friends in Jamaica meeting the general current expenses.

Calabar Institution.

The Committee continue to receive very satisfactory reports of the progress of the Institution for training a native ministry in Jamaica. It is most gratifying to them to find that the tutor enjoys the confidence of the pastors and churches in the island. Besides discharging with zeal and success the duties of his office, Mr. East devotes his spare time to the promotion of the cause of Christ, especially in relation to Missions.

During the past year, six young brethren have enjoyed the advantages of the college. Two have finished their studies. As several of the neighbouring Churches have lately been without pastors, the young men have had constant employment in pulpit exercises. They have also evinced their desire to do good by preaching in the open air, and by unremitting attention to the Sabbath School. A society of young men, desirous of mental and moral improvement, having recently sprung up in connection with the colleges, numbering between twenty and thirty, the students have devoted an evening in each week to the instruction of the members in the elementary branches of knowledge.

Serampore College.

This College has been placed, chiefly by the munificence of John Marshman, Esq., aided by the friends of education in India, in a situation to be nearly self-supporting. The number of youths under the superintendence of the Missionaries there is about 400; 250 of whom are students in the College, and 150 others in two branch schools. There is also a female orphan asylum containing 16 pupils, under the joint superintendence of Miss Penny and Miss Denham. It is supported by a working society in Seram-

pore, and by a ladies' society in Edinburgh.

The Committee however have a direct concern only with a class in the college training up for Mission Service, to whose education and support the interest of funds collected by Mr. Ward in America and England is applied. This class is under the direction of Rev. W. H. Denham. Mr. Denham speaks highly of their conduct and attainments. In the recent examination of the students, in which the Rev. C. B. Lewis, and George Pearce, and Mr. Robinson, the government vernacular translator, took a part, the students of this class asked to be permitted to be examined with the others, and the report of the examiners was commendatory of them. Mr. Underhill had an opportunity of conversing with these young men, and those also composing the senior classes, and has conveyed to the Committee the satisfaction he felt in the result of his inquiries.

This ancient, and in some respects most important of the Society's Stations in India, possesses features of peculiar interest; and when Mr. Denham expresses a hope that the Churches at home will not forget to beseech God in His mercy to bless them, the Committee feel assured that such a hope will not be disappointed.

State of the Funds.

Receipts of the Year. £ s. d.	
For General Purposes.....	16,171 4 9
For Translations.....	1277 10 0
For Special Objects.....	1573 11 2
For Sundry, ditto.....	1028 8 2
Total.....	£20,050 14 1

Payments of the Year.

Missions—	
Brittany.....	456 10 0
Western Africa.....	1581 3 8
India.....	9325 19 4
Ditto, Translations.....	1068 2 6
Ceylon.....	1533 0 3
West Indies.....	2690 9 2
Jamaica, Special Fund.....	14 0 0
Widows and Orphans.....	680 0 0
Returned Missionaries.....	593 19 2
Interest on Loans & Annuities,	355 15 8
Poundage, Annual Meetings,	
Legal Expenses, &c.....	103 8 10
Mr. Underhill's Passage and	
Outfit.....	561 11 0
Salaries.....	1069 14 2
Publications, Stationery, &c..	555 17 10
Travelling Expenses.....	403 1 5

Carriage, Postage, Expenses of House and Committee....	644	14	2
Jamaica Schools and Orphans,	129	1	6
Outfits, &c.....	227	0	5
Total.....	<u>£21,993</u>	<u>9</u>	<u>1</u>

There has been a falling off in the receipts for the year. In the total receipts for 1854 were included the special donations for India, and the munificent gift of "an old friend to the Society" to liquidate the debt, amounting together to 4454*l.* 13*s.* 2*d.* A repetition of these gifts was not to be expected, and therefore, in estimating the real annual income of the Society, these sums were deducted, leaving 20,304*l.* 19*s.* 7*d.*, giving a clear increase on the previous year's receipts of nearly 1500*l.*

The total receipts are 20,050*l.* 14*s.* 1*d.*, being less by 4708*l.* 18*s.* 8*d.* than the receipts for 1854. If, however, the special donations of last year be deducted, amounting to 4454*l.* 13*s.* 2*d.*, the real deficit will be only 254*l.* 5*s.* 6*d.* There is a balance due to the Treasurer of 734*l.* 7*s.* 6*d.* But the expenditure has been nearly 300*l.* more than in 1854, the outfit of six Missionaries, and the passage of three, together with Mr. Underhill's voyage to India, greatly exceeding this sum. Under all the circumstances of the times, the proper feeling to be expressed is that of thankfulness that the funds of the Society are not more seriously affected than they are.

The Committee have no intention of abandoning the scheme for consolidating and extending the Indian Mission. A great enterprise is not to be given up because a few difficulties present themselves. Already have they issued a circular stating the facts, and enclosing papers containing suitable information, and requesting the pastors and deacons to lay them before their respective Churches. Relying, too, on the liberality of other sections of the Church of Christ, they have appealed to them also, in the confidence that there are many who are deeply interested in the progress of the kingdom of Christ, and who, when they see such an institution as this in need of help, will cheerfully give it. This great work, however, belongs primarily to the Churches, and if some systematic efforts were made by each, instead of the present occasional effort which now prevails among so many of them, the difficulty

arising from want of funds would speedily vanish.

Conclusion.

The results of the past year's labours, and the manifest blessing of God vouchsafed to the Society, ought to encourage His servants to go forward. While Divine Providence is removing one and another of those who so long and liberally supported it, may their children be animated by their example, and walk in their steps; and all should remember that the space allotted to any for doing good is small indeed, and becoming less every day. Let time and money, therefore, be redeemed, and consecrated to God. The elders are passing away. On the young will soon devolve the duties and responsibilities now resting on their fathers. May they be fired by a warmer love, and a more devoted zeal. May the coming year be marked by more earnest prayer to the Head of the Church, for faithful men to preach the Gospel to the heathen, and for the outpouring of the Divine Spirit to quicken within the hearts of His disciples an enlarged benevolence. The cry of the perishing will not be unheeded then, nor will the fields which are white unto harvest be suffered to lie neglected. Holy and devoted men will present themselves, and ask to be sent forth to gather in the fruit, and these, by continued labours, will hasten the coming of that day when the wilderness shall become a fruitful field, and the desert as the garden of God.

JEFFS' SOCIETY.

FORTY-SEVENTH REPORT.

Introductory Remarks.

YOUR Committee acknowledge that it was not without some misgivings they contemplated the probable results of the winding up of the Society's Accounts for the past year—a period of no ordinary difficulty, anxiety, and distress. The sufferings of our brave countrymen engaged in a bloody contest in a foreign land, and the sorrows and bereavements of their widows and orphans, have not failed to meet that generous response so characteristic of the British Public, and so worthy of the occasion—while the calls of humanity on behalf of Israel's suffering sons and daughters at Jerusalem and Constantinople, the victims of famine and conflagration, have tended to the development of those benevolent

and sympathising feelings of the Bible-loving Christian toward God's ancient people, which so pre-eminently characterise the present age. In the midst of our domestic and national trials and sufferings, Israel has not been forgotten in her sorrows: and within a period of less than twelve months, little short of the sum of 2000*l.* has been contributed toward the amelioration of the distress at Jerusalem and Constantinople, either directly through your Committee, or the Committee for promoting Jewish Agricultural labour in Palestine; beyond what has been contributed to the Fund raised by our Jewish brethren themselves.

State of the Funds.

In these seemingly opposing circumstances, it is with great thankfulness your Committee can announce that the receipts of the Society from its ordinary sources of income, *i.e.* Annual Subscriptions, Donations, and Associations, do not exhibit a diminution of more than 1000*l.*, as compared with last year, when they had to declare an increase of 2000*l.* from the same sources as compared with previous years.

The gross receipts as compared with the preceding year shew a difference of 2864*l.* 5*s.* 3*d.*, of which 1299*l.* 11*s.* 3*d.* consisted of accumulated dividends of previous years on Miss Cook's Legacy, received in 1853—54.

Receipts of the Year.	£	s.	d.
Annual Subscriptions	961	19	6
Donations	1733	4	0
Collections	68	10	8
Associations, Congregational Collections, &c.	21,922	19	5
Legacies	1301	8	7
Special Contributions—			
Hebrew Church at Jerusalem,	54	14	6
Hebrew Old and New Tests.	102	2	11
Hospital for poor Sick Jews at Jerusalem	198	17	9
House of Industry, ditto	29	5	10
Hebrew Schools	37	2	3
Jerusalem Mission	95	15	0
Dividends on Endowments—			
Hebrew Church at Jerusalem,	285	0	0
Hospital, ditto	60	0	0
House of Industry, ditto	300	0	0
Circulation of Hebrew Scriptures in Palestine	60	0	0
Reserve Fund	799	9	3
Maintenance of a Missionary in Jerusalem	78	17	8

Hebrew Scriptures—			
Sales and Drawbacks on Shipments	641	1	3
Less Expenditure during the year	385	4	4
Houses, Palestine Place	39	2	7
Total	<u>£28,384</u>	<u>6</u>	<u>10</u>

Payments of the Year.

Missions—			
Amsterdam	622	15	4
Bagdad	324	8	6
Berlin	890	13	3
Breslau	686	6	8
Bona	50	0	0
Bucharest	630	18	11
Cairo	337	13	8
Constantinople	868	1	5
Cracow	215	19	9
Cruznach	176	15	6
Dantzic	484	12	7
Frankfort	414	2	0
Fürth	199	5	0
Gothenberg	209	5	6
Jassy	288	6	2
Jerusalem	2530	17	1
House of Industry	402	15	0
Hospital	1210	14	2
Hebrew Church	384	6	2
Safet	144	0	0
Königsburg	151	10	8
Polish	1778	16	8
Warsaw	62	13	0
Posen	1107	17	0
Smyrna	369	7	10
Strasbourg	244	3	1
Tangiers	208	10	10
Tunis	203	8	3
Miscellaneous Missions	649	16	7
Home	1207	7	9
Episcopal Chapel	595	13	7
Hebrew College	604	7	6
Hebrew Schools	1810	5	8
Apprentices	227	15	2
Pensioner	15	12	0
Ground Rent	300	0	0
Publications	2010	4	0
Warehouse	374	19	5
Association Expenses	2949	15	2
House and Office	1651	9	5
Poundage, Postage, Anniversary Expenses, &c.	492	19	0
Interest	90	16	5
Widows and Disabled Missionaries	141	0	5
Total	<u>£28,320</u>	<u>6</u>	<u>1</u>

Your Committee have gratefully to acknowledge the kindness and munificence of Miss Lucy Poyntz, of Chep-

stow, who has transferred to the Society in perpetual trust 5000*l.* Stock in the New Three-per-Cent. Annuities, to be applied toward the maintenance of a Missionary to the Jews in Palestine.

Temporal-Relief Fund.

The contributions towards this fund for the past year amounted to 419*l.* 12*s.* 3*d.*, payments, 423*l.* 8*s.*

The Christian Church has not now to learn, that they who would live godly must suffer persecution; and that all who would inherit eternal life must be prepared to forsake houses, brethren and sisters, father and mother, wife and children, yea, life itself for Christ's sake. This is an ordeal through which most of the believers from the house of Israel have to pass, though in various degrees. In proportion, therefore, as we expect, and pray for, enlarged accessions to the ranks of believers from Judaism, the Church of Christ must be prepared for the fulfilment of those obligations which devolve on it, and which we find so remarkably exemplified in the practice of the early Christian Church. To the Church at large is still committed the trust of caring and providing for its suffering and afflicted members: and in this respect Christ saith to it in a temporal point of view, as He said to Peter in a spiritual one, "Feed my lambs." "Charge them who are rich in this world, that they be ready to give, and glad to distribute;"—"for God is not unrighteous, that He will forget your works and labour that proceedeth of love; which love ye have shewed for His name's sake, who have ministered unto the saints and yet do minister."

In connection with this subject, your Committee feel it right to record the following results of appeals made on behalf of Jews, suffering from poverty and famine at Jerusalem, and from fire at Constantinople. For the suffering Jews at Jerusalem, to 17th of April, 794*l.* 17*s.*; ditto, at Constantinople, 170*l.* 7*s.* 6*d.*

Scriptures and Publications.

The issues from the Society's dépôts during the past year have been as follows:—Bibles in Hebrew, 8*vo.* and 12*mo.*, to the Missions, 1863; ditto, sold wholesale to a bookseller on breaking up of the Polish Mission, 1311; ditto, sold to the British and Foreign Bible Society, 2500; ditto, English, German, French, Sept. 1855.

and Hebrew and German, 143; Pentateuchs, Haphtorahs, Psalms, Portions in Hebrew, &c., 7158; New Testaments in Hebrew, 8*vo.*, 12*mo.*, and 32*mo.*, 1420; ditto, in English, German, &c., 45; Frommann's Commentaries on St. Luke's Gospel and the Epistle to the Romans, in Hebrew, 1575; Book of Common Prayer in Hebrew, German, and English, 307; Old Paths in Hebrew, German, and English, entire volumes, 482; Pilgrim's Progress, Church History, Reason and Faith, and Extracts from the Book of Sohar, Hebrew and German, 2344; Missionary Tracts of various kinds in Hebrew, Dutch, German, and English, 52,831; amount realized by sales of Scriptures through the Society's Agents, 305*l.* 11*s.* 4*d.*; ditto, on stock of Hebrew Bibles, sold at Warsaw as above, in sheets, 49*l.* 9*s.* 6*d.*; ditto, Hebrew Bibles, sold to the British and Foreign Bible Society, in sheets, 235*l.* 8*s.* 4*d.*; total: 590*l.* 9*s.* 2*d.*

Scriptures, Tracts, &c. printed during the year:—Haphtorahs with Megilloth, Hebrew and German, interleaved, 1550; Old Paths, 12*mo.*, in English, in entire volumes, 1500; ditto, in parts, 1 to 16—2000, total 3500; Address to the Young, 10,000; Hymns and Hebrew Anthems, second edition, 1000; Tract, No. 9, Hebrew and German, 3000; Call to Prayer, 13,000; Object, Means, and Success, 10,000.—Printed at Berlin: Life of Cappadocæ, in German, 3000; Extract from the Book of Sohar, Hebrew and German, 300.—Printed at Frankfort-on-the-Maine: Tract on the fifty-third chapter of Isaiah, German, 6000; Personality and Work of the Holy Ghost, 6000; Old Paths, in German, entire volumes, 1500; ditto, in parts, 1500—total 3000; Hope of Israel, German, 6000; Faith in Israel, ditto, 6000; Questions and Answers, German, 3000; Leila Ada, German, purchased from the Basle Society, 2337; City of Refuge, ditto, 6000.

Patronage.

Your Committee have the painful duty to record the removal, by death, of another of their band of old and zealous friends—the Rev. James Haldane Stewart, of Limpfield, an Honorary Life Governor of the Society, of whom it may truly be said, "His praise is in all the Churches." Having loved the cause of Israel, he loved it unto the

end. Death has also made a wide gap in the ranks of your official members and Committee-men. Our much-valued and devoted friend, the Rev. J. Hill, formerly of St. Edmund Hall, Oxford, an Honorary Life Governor; and W. B. Hogan, Esq., of Dublin, a Vice-President, who for many years supported the cause of Israel in the sister island, contributing largely towards the funds of the Society, have been removed; while your Committee have to lament the loss of two of nearly their oldest friends and fellow-labourers, belonging to their own body. Lieutenant-General R. J. Latter, and C. H. Corbett, Esq. Your Committee have the pleasure to announce the acceptance of the office of Vice-Patrons by the following Bishops of our Church: the Right Rev. the Bishop of Salisbury, the Bishop of Meath, the Bishop of Melbourne, the Bishop of Gibraltar, the Bishop of Mauritius, and the Bishop of Sydney; and the nomination of their valued brother and the faithful friend of Israel, the Rev. Dr. Alexander M'Caul, as a Vice-President of the Society.

The Society owes much, during the past year, to the zealous labours of the Association Secretaries; while it would offer its warmest thanks to those friends throughout the country who have in so many ways supported its efforts, and especially rendered the kindest attentions to those who have visited them as its advocates.

Appointments, Removals, and Deaths of Missionaries.

Alsace: The Rev. D. Hechler, having been engaged as a Missionary of the Society, has been appointed to labour amongst the Jews in Alsace: he arrived at Mülhausen on the 17th December, 1854—*Breslau:* Mr. T. Krueger has retired from his connection with the Society. The Mission has been strengthened by the addition of the Rev. A. I. Behrens, from Jassy, who arrived in April, 1854; and of Messrs. Lange and Zuckertort, from Poland, in January, 1855—*Bristol:* Mr. F. G. Kleinhehn, having in a great measure recovered his health, after his return from Poland, in April, 1854, has been re-engaged by the Society, and is for the present employed in Missionary Labours among the Jews at Bristol, where he arrived in October last—*Bucharest:* Messrs. Simon Mayers

and P. Davis have resigned their connection with the Society since January last—*Cairo:* The Rev. C. Lauria, having been compelled to leave Egypt, owing to the very precarious state of Mrs. Lauria's health, arrived in England on the 20th March, 1855. His place has been provisionally supplied by Mr. H. C. Reichardt, who had come to England from Jerusalem for the benefit of his health—*Constantinople:* Mr. and Mrs. James Cohen, having been appointed as Master and Mistress of the Mission Schools, reached their destination in October—*Cracow:* The Rev. L. Hoff died on the 29th April, 1854; and Mr. V. Stocksteil's connection with the Society having ceased, no permanent arrangement has been made at this Station—*Frankfort-on-the-Maine:* Mr. D. Daniel's connection with the Society ceased in June, 1854—*Jassy:* The Rev. A. I. Behrens has removed to Breslau, to which Mission he is now attached—*Jerusalem:* Mr. H. C. Reichardt, having left Jerusalem in April, 1854, on medical certificate to visit England, has since been appointed provisionally to relieve Mr. Lauria at Cairo. Mr. E. R. Hodges quitted Jerusalem on the 5th March, 1855, to proceed to his new Station, Bona, on the north coast of Africa—*Gnesen:* Has for the present been abandoned; and Mr. Skolkowski has joined the Mission Staff at Posen—*Manchester:* Mr. P. J. Herston, since his return from Jerusalem, has been re-engaged by the Society, and provisionally appointed to labour among the Jews at Manchester, where he arrived in August last—*Poland:* This Mission, having been broken up by the ejection of all the Missionaries from that kingdom by order of the Russian Government, the several brethren have, for the present, been distributed as follows:—The Rev. F. W. Becker and the Rev. J. C. H. West to Hamburg; Mr. J. G. Lange and Mr. G. Zuckertort to Breslau. Mr. I. J. Waschitscheck, Fraustadt, Duchy of Posen. Mr. T. W. Goldinger, Oletzko, East Prussia. Mr. J. Naake, Posen. The Rev. J. C. Reichardt, having been permitted to visit England last spring on private business, and being precluded from returning to Warsaw, continues, for the present, in England, engaged in revising the Society's stereotype plates of the Hebrew Scriptures, and in other labours—*Smyrna:* The connection of the Rev. P.

H. Sternschuss with the Society terminated in June last: and the Committee have found it expedient to give up Smyrna as a Station, at least for the present.

Episcopal Jews' Chapel.

The Rev. J. B. Cartwright reports as follows — "With reference to the Episcopal Jews' Chapel, I do not know that I can add any thing material to the statements made in former years. During the year just closed, we have had none of those occasional and almost unaccountable bursts of Jewish Excitement which have brought crowds to our Services, and especially to the celebration of a baptism; but we have had a steady and growing attendance of attentive converts and inquirers, who attest the truth of God's promise, which, after all, must be our grand stay and encouragement, that His Word shall not return to Him void, and that the Gospel is the power of God unto salvation to every one that believeth, to Jew as well as to Gentile. Twenty adult converts have been baptized during the year, and twelve children of believing Israelites."

Operative Jewish-Converts' Institution.

Mr. Cartwright reports—"The Operative Jewish-Converts' Institution has recently been brought to the highest degree of efficiency as to the numbers admitted, now amounting to thirty. Their steady respectable conduct on all occasions, and especially their devout demeanour in the house of God, are such as to shew the usefulness and importance of this Institution as a nucleus of the Hebrew portion of the Congregation, an object always kept in view by its original founders and promoters. At a recent Confirmation, when I had sixteen Hebrew adults to present for that ordinance, thirteen well-instructed candidates were taken from this Institution."

Hebrew Schools.

Mr. Cartwright says—"Of the Hebrew Schools I can also speak with great thankfulness for the mercy of God manifested in them during the past year. They have been graciously preserved during a sickly season, which has brought perhaps a greater number than usual into the sick room for a time; but all have been fully restored, and the voice of joy and health resounds throughout the dwellings of our youthful Hebrew Charge.

We have also to be thankful for the measure of success in procuring suitable situations for those who have quitted the School at the usual age. In the Boys' School seven have gone out, one as a Schoolmaster, under very eligible circumstances, and the others have been placed in respectable situations in which they have the prospect of becoming useful members of society. In the Girls' School eight have left during the year, of whom two are placed as governesses, one in a private family, and the other in a mixed School, under a parochial Clergyman in the country; four have gone to domestic service, and two are with their friends. Six boys and six girls have been admitted during the year."

Hebrew College.

Mr. Cartwright reports—"In the Hebrew College there are at present five students, of whom I entertain no doubt that, under the blessing of Him who can alone prepare labourers for His own harvest, they will be ready in due time to proclaim the unsearchable riches of Christ to the House of Israel in any part of the world which the Committee may appoint; and I am happy to be able to express my confidence in their growing qualifications for that blessed work.

London Mission.

Mr. Ewald writes as follows—"In looking back on the eventful year now closing upon us, I desire to record my heartfelt gratitude to Almighty God for having again been permitted to proclaim the message of peace to many of the house of Israel during this period. Not a few of those with whom I have become acquainted, had fled from the horrors of war to seek shelter and rest in England. They had many a woeful story to relate of their sufferings, and of the ravages which the sword had committed in the land they had left. I felt it a privilege to speak to those poor strangers of the Gospel of peace, to direct them to the Saviour, and to tell them of a time 'when nation shall not lift up sword against nation,' and when they shall no more learn the destructive arts of war. The Word of God has been preached to them in various ways, sometimes from the pulpit, in German, on every Friday evening, and in English on the afternoon of every Lord's Day; very often at my own house, and regularly at my Bible Class every Thurs-

day evening, and wherever and whenever else an opportunity offered.

The whole Bible, the New Testament, and the Liturgy have been given to those who evinced a desire to seek Him of whom Moses and the prophets have spoken. Many Tracts have also been distributed; and I am fully persuaded that the Gospel of Christ thus preached, has become 'the power of God' to some of the house of Israel; for even at this present time also there is among the Israelites of London a remnant according to the election of grace.

Out of the many who have been invited to flee from the wrath to come, to the Saviour of their souls, 61 expressed a desire to know more fully the way of salvation, and were therefore brought in connection with the 'Wanderers' Home for inquiring Jews.' This humble and simple asylum has proved a great blessing to the inquiring Jews, and a material help to the Home Mission; in fact, it would be impossible to carry on the work effectually without it. The first rule of this Institution runs as follows—

"As far as the Funds will permit, any member of the house of Israel, of either sex and of whatever age, who is desirous to search God's Holy Word, in order to come to the conviction that Jesus of Nazareth is the Messiah, shall be entitled to the benefits of the Wanderers' Home."

"Three of the oldest inmates of the Home, after having received regular instruction, have been baptized. Two of them have learned a trade; the third had been before his baptism a clerk under government, and has since gone to Canada, where, according to a Letter received from him, he is doing well. Another of them went to New York, and he also is doing well. The remaining one of the three has established himself here in his trade, and I trust he will gain his bread, and grow in the saving knowledge of our Redeemer. After these, a whole family, in connection with the Home, consisting of father, mother, and four children, were baptized. The father of the family has found work in the West-India Docks, where he has ever since his baptism gained an honest livelihood.

"Eleven more adults and two children, all more or less connected with the Home, have been baptized. Thus twenty-one adults and six children, after having been duly prepared, have made a public confession of their faith in Christ Jesus, six

of whom are inmates of the Operative Jewish-Converts' Institution. All these were baptized in our Society's Chapel, with the exception of a Jew and his two children, who were baptized by the Clergyman in whose parish he is living, and who took a great interest in the family, and another adult who was baptized in another Church.

"During this year, fifteen of the inmates of the Home, after having been instructed and having expressed their belief in the Lord Jesus Christ, were recommended to the Committee of the Operative Jewish-Converts' Institution, who kindly admitted them into their useful establishment, where they not only have the benefit of the instruction, of the Principal, the Rev. J. W. Reynolds, but learn also the trade either of book-binding or printing. This valuable institution has again been a help and blessing to the Home Mission, for which I desire to express my thanks. Eight others, in connection with the Home, have been apprenticed to various trades and handicrafts. Some are still under instruction.

"In this short sketch of the year's work of the Home Mission, I am not expected to lay before the friends of God's ancient people the details, by which these twenty-one souls have been rescued from the power of darkness and brought to the glorious light of the Gospel, though some of them are of thrilling interest."

It is computed that there are about thirty thousand Jews residing in the country, out of which number as many as twenty thousand live in the metropolis. During the year your Missionaries, Mr. Margoliouth and Mr. Romann, made a short tour to Portsmouth, the Isle of Wight, Southampton, Bristol, and Birmingham. In these places, beside the resident Jews, there is a constant influx from Holland, Germany, and Poland, so that they came into contact with every variety of the Jewish Character.

Their reception varied in the different places; in some they were received with civility and listened to with patience; in others bigotry prevailed, and they were scarcely allowed to deliver their message. It is evident that there is much interest excited on the subject of religion; the groups of people in the streets, and their eager questions, sometimes following one another too rapidly for a reply, all

shewed that there was a desire to inquire after the truth, and to hear what might be advanced in its favour. Your Missionaries find that the Jews in England, in common with their brethren on the Continent, constantly send their children to Christian Schools and the most important results frequently follow. An instance of this has just occurred. A young girl who was placed in a Christian School, declared to her schoolfellows that the Jews celebrate their passover in vain, seeing they have rejected and crucified the right Easter Lamb, the Lord Jesus Christ. Her companions were astonished, and asked how she could believe this and be a Jewess. She replied that she had learnt it in the Bible, which is the Word of God, and that she was resolved to confess it to her father at the next passover.

Some of the higher classes of Jews received your Missionaries with kindness, but deprecated any attempt to interfere with their religion. They seemed to consider any effort of that kind a very unjustifiable intrusion. One of this class expressed himself in strong terms to this effect. Your Missionaries then explained to him that as they were convinced by the Word of God that no soul could be saved who did not believe in Jesus, they were come among the Jews to tell them of this way of salvation, without the knowledge of which they must inevitably perish.

Liverpool.

It is computed that there are about two thousand Jews residing in Liverpool, and among these your Missionary, the Rev. D. J. Hirsch, is still labouring. It is very difficult to gain access to those who move in the higher ranks of society, and though, in some few cases, Mr. Hirsch has met with a favourable reception, the majority of his visits have been made to the poorer class of Jews. The large number that have visited him would seem to be a promising indication that there is a real interest among them on the subject of religion, but they are still sadly ignorant, and so intent upon temporal advantages that they have little thought for things of real and eternal interest. Their calls are at times so numerous that it is impossible to attend to them all singly, and your Missionary is obliged to speak to six or seven of them at one time on the important truths of the Gospel. Some of these called again and again, and Mr. Hirsch has good reason to

believe that they derived real benefit from the instruction given.

The German and Hebrew Services may be considered as the centre of this Mission. They are well attended, and the places of those who are leaving are constantly supplied by new comers. Even those Jews who oppose the Gospel, confess that the Service is much more solemn and impressive than their own. There is a reality about it that strikes them forcibly. One of them exclaimed lately, "I understand now: Christianity is the religion of the heart."

Manchester.

Mr. Lazarus was obliged to resign his appointment as Missionary to the Jews in Manchester, in consequence of ill health, and his place has been filled since August by Mr. P. J. Hershon, who formerly laboured among the Jews in Jerusalem. Respecting the state of the Jews in this place Mr. Hershon writes:—"Since the commencement of my labours here I have met with many discouragements, nevertheless, the Lord has caused many to hear, and some few to receive the Word of Life." During the last few months Mr. Hershon has received between five and six hundred at his own house. The number met with in the streets is also considerable. The total number of Jews who have attended for instruction in English or German has been eleven; but this instruction always gives the opportunity of a direct and regular study of the Bible, which has been a source of great blessing to many. Three instances are given by Mr. Hershon, where the simple reading and investigation of the Word of God has led to the conviction that Jesus is the true Messiah.

Your Missionary has lately prevailed upon some Jewish Families to send their children to a Christian School, where Mrs. Hershon attends to instruct the children of both sexes in English, and the girls in needlework. She is also very anxious to be of use if possible to the Jewish Women, and visits them at their own houses, reading with them the Word of God.

Plymouth.

During the visit of the Rev. W. Ayerst to Plymouth, he procured, through the kind arrangement of the Rev. J. Hatchard, an interview with the Russian Jewish prisoners of war. He was so well re-

ceived by them, and the majority listened to his message with such attention, that your Committee were anxious to afford them the opportunity of still further instruction. For this purpose Mr. H. C. Reichardt visited Plymouth, and for five weeks was in constant attendance at the Mill Bay Prison. He found there about fifty-one Jews, four Jewesses, and several children, and they gathered round to learn his object in visiting them, and to converse with him. Many of them shewed, by their intelligent remarks, that they were well acquainted with the usual arguments in favour of Judaism: and not a few appeared to listen to the simple truths of the Gospel. One young Jew had procured a copy of the Testament in the Russian Language, and had acquired a tolerable knowledge of its history. His questions manifested a desire not so much to raise objections, as to elicit information upon truths about which he was still doubtful. They were very much gratified by a present of books, consisting of Pentateuchs and other parts of the Bible, and expressed their grateful thanks to your Society for sending them such a supply. Several who did not know how to read, when they found the books were in their own language, began to learn their letters, and are now able to read for themselves the Word of God. Some of the more indifferent asked what reward was given to those Jews who apostatized. They expected something similar to the proselytes of the Russian Church, who receive a certain sum upon their conversion. Mr. H. Reichardt did not confine his attention exclusively to the prisoners of war, but made constant visits to the Jewish Families in Plymouth, by some of whom he was very friendly received. Your Missionary also paid a short visit to Dover. The number of Jews residing in the place is very small, but he found two or three inquirers who were glad of the opportunity of conversing with him.

Bristol.

Your Committee finding that Bristol was likely to prove a very interesting sphere of labour among the Jews, have recently placed Mr. Kleinhenn there as resident Missionary. Respecting the work that is going on he writes—"I thank God for the many opportunities which I have had of telling a goodly number of Jews where they may find peace and rest for their sin-stricken souls. A very

large portion of my time has been hitherto employed in receiving the visits of migratory Jews from various countries of Europe, and in giving religious instruction to inquirers. There is in Bristol a continual influx and efflux of Jews of the above class. I have invariably invited them to my rooms and had long searching conversations with them."

Concluding Remarks.

We cannot fail to be specially arrested by the solemn fact that our Missionaries have been expelled from the kingdom of Poland—most solemn to those who have ventured on a step, by which so many Jews and Gentiles have been excluded from the hearing of the pure Gospel—most solemn to us whose opportunities are thus terminated of making known in a wide sphere the only way of salvation. Many questions ought to arise at so grave a point in our Society's history. Did we work as we should have done, had we known that our time would be thus limited? Did we pray, and labour, and converse, and circulate truth, as if we felt that our openings might soon be closed? Did we strive to gain such a footing for our cause in the hearts of those who were not liable to exclusion, that efforts for Israel's salvation might still continue in Poland, when the door came to be shut upon us? Surely these are questions which may be profitable to us and to all our Missionaries in shaping and stimulating our future endeavours. We must on the survey confess our many and continued shortcomings. We must regret mistakes made, opportunities overlooked, failures in diligence and in love, listlessness in prayer. We must come in deep humiliation and ask forgiveness, even for our holy things, even for the work we have been doing for Christ and for souls. But, nevertheless, we can thank God that, however inadequately, we and our Missionaries have been seeking His glory, and labouring in dependence on His grace; we have loved His ancient people, and recognised the duty and privilege of leading them to the Saviour for righteousness and peace, and He has not left us without witness in that land, which, as a sphere of Missionary Labour, reluctantly and in tears we have been compelled to abandon. There are those there to whom we may say, as our Lord did to the healed one from among the Gadarenes, when they besought Him

to depart out of their coasts, "Return to thine own house, and shew how great things God hath done unto thee." And though we can now labour there no longer, yet we may follow up with earnest prayer the seed that has been patiently and perseveringly sown, and thus, through the blessing of our God, yet receive an abundant harvest in the day of our Lord Jesus.

Baptisms and inquirers are certainly not fewer in number than we have been permitted to report on former occasions. There is a steady in-gathering of converts throughout our Missions, though not to the extent we could desire. If we look at home, and select our most favoured parishes and congregations, how few, compared with the masses, are really brought to God; and if an account were given of each field of labour here, similar to that which we receive from our Missionaries to the Gentiles and the Jews, how often would the comparison be in favour of these earnest and self-denying labourers! And it should be remembered, that there is a difficulty of reaching any large number at once. Sometimes a Missionary may get six or eight, occasionally a room full, to whom he may preach, or rather speak, the Gospel. But in an ordinary way he deals with individuals: he has to find them out one by one; he spends one or two hours, or even more, from time to time upon a single Jew. If we fairly consider what the work is, surely we cannot be astonished that the instances of real conversion are not more frequent. At the same time we must not overlook the fact that a great work is doing, notwithstanding what we have just admitted. It is the conviction of Missionaries whom we can thoroughly trust, that deeply important changes are going on beneath the surface; that that knowledge which is a necessary preliminary to any thing like multiplied conversions, is widely extending; and this very Report furnishes us with unquestionable evidence that impressions are being made very largely on the Jewish mind, which must lead to alterations of the most extensive character resulting either in their embracing Christianity, which is Judaism perfected, or in their being absorbed into an infidelity which rejects both Moses and Christ. Now the more such effects are discoverable, with which there can be no question that the labours of your Society have had very much to do, the more intense should be our effort in reliance on the grace of

God, to lead the awakened mind of the Jewish Population to a secure and happy resting-place in Christian Truth. And if there be any foundation for the hope to some extent indulged by the children of Abraham, that this war may lead to their being replaced in their own land, just in the same proportion is it incumbent on us to seek that the mind of the nation may be now pervaded by the pure truth of God, seeing that our opportunities would be likely to be very much lessened, from many causes, when once such a movement has set forward.

Nor ought our work by any means to be confined within its present limits: India, China, America, the West Indies, Australia itself—all these territories present ample fields of labour for our Society. Will not the Christian Church help us, as we find opportunity to preach the Gospel to the Jews in those regions also? We believe that the interest of the Church of Christ in this blessed cause is on the increase. We especially implore them to multiply their earnest supplications for able, devoted, and zealous Missionaries.

Many Jews of the higher class are inaccessible to a Missionary; but they are in the habit of frequent intercourse with those who are called Christians. They are now also often receiving from the latter civilities and kindnesses which stand in strong contrast to the reproach and contempt exhibited toward them in times of old. But are these Christians careful to give their Jewish Friends the opportunity of learning through them the value of that name by which alone they can be saved; and are they faithful in seeking to make them acquainted with Him, in whom they profess to believe as their only hope? Our Society among such a class of Jews is almost powerless, from the very nature of the circumstances. Does our habitual consistency as Christians supply that which is lacking, and is there any reasonable hope that our Christian conversation may win such to Christ? Or, on the other hand, will the Jew feel that our profession of adherence to Messiah is merely nominal, and that we cannot think him in any real danger from his own system of religious belief, while we take no pains to impress him with the importance of embracing ours?

In many places on the Continent we have seen that Jewish children are cheerfully sent to Christian Schools. Of what

consequence must it be in every such case that the instruction given is sound, and that pure Scriptural truth is inculcated! In other words, if our Christianity were more universally of a genuine character and rightly influential, how many opportunities are presented in our day, in a variety of ways, for making impressions on the Jewish mind independent of the direct efforts of a Society like ours, and in channels in which it is out of our power to employ such an agency. Well may we therefore call on all Christian Churches, not by any means excepting our own, to consider the great importance of such incidental testimony, and the duty of rendering it as effective as possible by a uniform consistency of conduct with the faith which we profess. How much has the Christian Church to answer for, in its various sections throughout the world, for the want of that evidence, which, without any direct effort, ought ever to have been appealing to the Jew on behalf of our faith! And now that, through God's grace, the effort is being made, how much more would be accomplished, if there were everywhere some, even a few Christians, who by the light of their holy conversation commended the truth as it is in Jesus to the prejudiced and perishing children of Abraham.

May our God awaken in us all a more lively sense of our privileges and responsibilities in relation to His ancient people, graciously shedding throughout His Church the heart's desire and prayer for Israel, that they may be saved! So will our labours be more abundant, and more blest; and the remnant of Israel be more speedily gathered unto the Lord their God.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

MADRAS.

TINNEVELLY MISSION.

The Districts.

HAVING reviewed the educational department, we now direct our attention to the native congregations, which, during the labours of many years' continuance, and the divine blessing on the efforts put forth, have been gathered together throughout the Tinnevelly district.

The aggregate under instruction, according to the statistical return of June 30, 1854, the latest which we have received, amounts to 27,436 souls, of whom 16,882 are baptized; and of these, 2654 are communicants. Thus the unbaptized, which were once considerably in the majority, are now reduced to little more than one-third of the entire number; and, by patient continuance in the great work of gospel teaching will continue to decrease, until, so far as the present materials are concerned, they be reduced to a mere fragment. It will be observed, moreover, that year by year the communicants assume a larger relative proportion to the number of the baptized. At present they amount to more than one-seventh, and nearly one-sixth, of the baptized, a larger proportion than is to be found amongst the generality of our home congregations. These facts are interesting, as shewing that the pastoral care bestowed on the congregations has not been in vain, but that there is internal growth and consolidation, and that they may now be considered to have assumed a permanized and settled aspect.

We have also to direct attention to the number of ordained natives engaged in the pastoral duties of the Mission. There are at present seven, the forerunners, we believe, of many others. We desire to take the Acts of the Apostles as the great manual of Missionary efforts, in which may be clearly traced the true mode of procedure to be adopted; and as Paul, when congregations were raised up, proceeded to ordain elders in every city, on whom might devolve the pastoral charge of the infantile churches, in order that he himself might be free to preach the Gospel where Christ had not been named, so do we feel the necessity of a

native pastorate for these native churches, that the European Missionary element may, as much as possible, be left disembarassed for new aggressions on the heathen masses round. Not only so, but it is indispensable to the healthfulness and growth of the native churches themselves, that selected men from amongst them should be set apart for the administration of the word and sacraments. Room is then afforded for the development of graces and gifts in the body, according to the working of "that one and the selfsame Spirit," who "divides to every man severally as He will." The self-supporting principle will thus be elicited, and the native Christians contribute more willingly and liberally to the support of those whose claim upon them for maintenance they more readily recognise, because chosen from amongst themselves. Thus the launch of these native churches from the Missionary stocks on which they have been constructed, to their own proper element of self-support, and free and independent action, will be facilitated.

There is another point of importance on which we would touch before we enter on the details of the Mission. It will be observed, that for several years the aggregate of the Christian population under the care of our Missionaries in the Tinnevely district has remained pretty much the same, the variations in the way of increase or decrease being very slight. This is intelligible. The congregations gathered together in different parts of India consist of those who, from various causes, have been the first to break off from Hinduism, or demon-worship; and they have done so amidst very much of persecution and personal suffering. Aware of these sufferings, and unwilling to participate in them, the masses

Sept. 1855.

stand aloof, expecting every year to see the whole perish as an ephemeral and transitory work. Nor is it until the work has proved its genuineness by its endurance, and the conviction be forced upon the heathen that it has survived its trials, that they begin to reflect upon it. The period, we trust, has arrived, when the Tamil churches, having survived the fiery ordeal to which they were subjected, will begin to exercise the influence which belongs to a tried and established work.

It is interesting, also, to observe, that just at this moment a new and healthful impulse has been given to these churches, through the itinerating labours of Messrs. Ragland and Meadows. The happy entrance of these Missionaries as evangelists into untouched heathen districts, throughout the numerous villages of which they have gone forward sowing the seed, has awakened the sympathy of the native Christians, and constrained them to hearty co-operation. When it was proposed to them that they should subscribe to the support of native catechists, who should go forth month by month from the different districts, to aid in this onward movement, and unite with the Missionaries in doing the work of evangelists, they willingly consented. It was arranged that a meeting should be held at Meignanapuram, where Messrs. Ragland and Meadows might have an opportunity of explaining their views to the assembled catechists. Several interesting conferences took place, which will be found detailed in the following extracts from the joint report of Messrs. Ragland and Meadows—

Jan. 21, 1855: *Lord's-day*—Meignanapuram. This morning early the people assembled for the Litany in the church. Mr. Thomas afterwards read and ex-

pounded part of Isaiah viii. At half-past eleven I preached to about 1000 people, taking my text from Ephesians ii. 12. I was very pleased with the ready answers of many, both when Mr. Thomas and myself were speaking to them. One found a text and read it, even before I had read it myself. Another finished a sentence for me before I had time to articulate it. Then I heard them utter such expressions as these—"We must help them;" "What you say is true;" "We will pray for you." At the end, Paul, the catechist, came with a request from the other catechists, saying they were willing to give, some eight, some ten, and some twelve rupees, to send forth the Gospel to their heathen brethren. Mr. Thomas mentioned in his sermon—for we had two that morning—that a man, the previous day, had come to him, and offered fifteen rupees for finishing one of the pillars of the church. Some time before, also, a man came and said, "Sir, God has given me much prosperity this year: here are twenty-five rupees, which I wish you to spend as you like in objects of good."

Jan. 23, 1855—Mr. Thomas took us this morning to Arumuganeyri. At half-past twelve service was held in the church. A hymn was first sung, then a few prayers read, and afterwards Mr. Thomas expounded part of Isaiah xxxv. My turn then came to give some account of our work among the heathen in the north. Paul then stood up. He commenced his speech by quoting the three verses, "He that watereth others," &c., "It is more blessed to give," &c., and "Bring ye all the tithes," &c. "It was right," he said, "that they should help the heathen in the north, for they were their own people and their own neighbours. If a man fell into a well near Arumuganeyri should we expect the people of Nalumavadi—a distant village—to pull him out? Ought we not to do it ourselves?" At the close of the meeting Mr. Thomas advised the people very strongly not to put their names down at the time, lest they should give from constraint. However, they would not agree to this, but said they were ready there and then to subscribe. Several gave their names, making a collection of above twenty rupees. Amongst those who gave were six women and one child. It was interesting to see the eagerness which the people displayed. While the collec-

tion was being made three or four of the men stood up, and, urging the others to give, said, "We have received these blessings ourselves—shall we not send them to others?" "Give, as before the Lord;" "It is our duty to do this." Some gave one rupee and a half, others one, others three-quarters, and others a quarter rupee. My companion spoke a few words at the end. They told me afterwards that they themselves were once worse than the heathen whose condition we had been describing.

In the evening we went to Nalumavadi. At prayers the church was full—about 400 people. We told them much that we had said in the morning. There was not so much readiness to subscribe here as at the last place. This was to be accounted for, as Mr. Thomas said, from the fact that they were not so well acquainted with the subject. However, some good subscriptions were promised. On our way to Pragasapuram, where we intended to sleep, a man, who walked some distance by the side of my horse, told me that he had done what Mr. Thomas had exhorted them to do nine months before, namely, to pray for us. We arrived at Pragasapuram at eleven.

Jan. 24—We had a visit, the first thing this morning, from Seenivasagam, the native clergyman. Afterwards Mathuranayagam Mukkathan came, with a train of followers, bringing a present of sweetmeats. [This Mathuranayagam Mukkathan is the headman of the village of Pragasapuram, an humble, mild, Christian man. He has had, for some time past, a wish to do something for the heathen; and has now promised to leave his family and village for two months in every year, and come and help us.] At mid-day we had service in the church. It was full, and several were sitting outside. There must have been 500 people present, counting the children. Mr. Thomas, myself, the native clergyman, and Paul, spoke in the order of our names. Paul, in his speech, said, "It is an easy matter to catch the fish which are near the shore; but if you want to catch those in the deep, you require a long line, a boat, a man, &c. . . . I was sent forth at your expense: it is only right, therefore, that I should render up an account, and tell you what I did when I was in the north." The people responded very heartily, and after the meeting a deputation came with the names of sub-

scribers. Mathuranayagam had put down his name for seven rupees a-year. In the evening we came on to Meignapuram.

Jan. 25.—In the evening we left Meignapuram, and rode to Kadatchapuram, and were welcomed by Mr. John, and his son Jesudasen. I preached in the church the same evening, from Acts xxvi. 16. About 600 people seem to have been present.

Jan. 26, 1855.—This morning there was a meeting in Kadatchapuram church, at which my companion and myself spoke. There was the very large sum of eighty rupees promised in aid of the new Society. I noticed that in many cases, although the husband gave largely, yet the wife also would give a good round sum. The school-children also contributed their share. Some of the women gave two, and others even three rupees.

Jan. 27.—This morning we rode to Satankullam, where Mr. Thomas had promised to meet us, to hold another Missionary meeting. This made the fifth and last. The same subject was brought before the meeting, much in the same way as before. Afterwards the catechists came to the bungalow in a body, with a list of subscriptions amounting to 110 rupees. It was chiefly from among themselves, the readers, and schoolmasters. One Mukkanthan had also given five rupees. In the evening, after commending ourselves to God, and thanking Mr. Thomas for all his kindness to us, we left for Asirvathapuram, where we were to spend the Sunday."

In another direction the Tamil Christians are putting forth Missionary efforts, six of the catechists having gone to labour as Missionaries among the Tamil coolies at work on the coffee plantations of Ceylon. This we regard as a most interesting movement. It is an evidence of vigour in the native church, and will not fail to react upon it with much spiritual blessing. A most interesting meeting was held at Meignapuram on the occasion of the dismissal of the catechists to Ceylon, when instructions were delivered to them as to the mode in which their work was to be pursued. All the catechists

were present, and a very large number of people, who evinced much interest in the proceedings.

The following extracts from an introductory article which appeared in the Madras Church Missionary Record for February 1855, places before us, in an interesting manner, various points illustrative of growth in the Tamil churches—

The contributions to Religious and Benevolent Institutions by the Tinnevely Christians, in 1853, are reported by the Bishop of Victoria to have amounted to no less a sum than 11,000 rupees. This, however, includes, as has since been found, contributions from Missionaries and other Europeans; but it is believed that fully half the amount was derived from native Christians alone. Everywhere the Missions are directly aggressive on heathendom. Mr. Ragland and his colleagues—with the hearty sympathies of their brethren in the more southerly districts—are proclaiming Christ with much encouragement in the northern portion of Tinnevely, where as yet He has not been named. "Last night," writes Mr. Ragland on the 10th of November, "I had a pleasing letter from Paul, the Meignapuram catechist. The catechists and congregation of that district had begun to subscribe for a sum sufficient to maintain two catechists the whole year round, and a good man of Pragasapuram, a possessor of palmyr-trees, had been so much moved by his representations as to give himself for two months, every year, to preaching the Gospel in North Tinnevely with us, at his own expense. This has exceedingly delighted us." As another instance of the growth of the Missionary spirit in Tinnevely, may be quoted an extract from a letter of the Rev. J. T. Tucker, dated November 18, 1854—"We have just had our Anniversary Missionary Meeting in the Panneivilai church, and I rejoice to say that the spirit and tone of the meeting indicates the existence of an increasing Missionary zeal among the people. The collection after the meeting amounted to 314 7/4 rupees, about ninety rupees more than the previous year, and I have since received a few more rupees on behalf of our local Society. I hope these meetings will aid, through God's blessing, to stir up more

and more a Missionary zeal among the people. The headman of Panneivilei, old David, gave last year 3'8 rupees, but this year he has put down twenty rupees, which I consider to be very good for him. Another headman, of the new village Kylasapuram, put down seven rupees. Others five, three, two, &c. Considering, too, the great scarcity last year, I think we have much reason to thank God for the apparent increase of zeal in His work among the people."

Before proceeding to the review of the districts, the Society has to record its deep sense of the loss it has sustained in the removal by death of the Rev. James Spratt, of Suviseshapuram, a severe trial to this Mission, already so weak in labourers. In the removal of valuable Missionaries, at the moment when their labours are most effective, we recognise a portion of that peculiar discipline, often mysterious in its action, to which Mission work is subjected, and which we may be assured, however unintelligible to us, is absolutely necessary to its healthful growth.

The paucity of labourers in the Tinnevely Mission may be deduced from the fact, that, at the beginning of the present year, we find two, and even three districts placed under the care of a single Missionary, for the utmost stretch of whose energies and efforts his own district by itself presents more than an ample field. Thus we find the districts of Meignanapuram, Asirvathapuram, and Sathankullam, placed under the superintendence of the Rev. J. Thomas: again, Suviseshapuram and Dohnavur under the Rev. Stephen Hobbs; Nullur, Pavur, and Surrandei, under the charge of the Rev. T. G. Barenbruck; and Paneivadali and Panneikullam under the Rev. J. Whitchurch; the statistics presenting only the names of six European Missionaries apportioned to the thirteen districts of Tinnevely—one of them, the Rev. W.

Clark, being principal of the seminary, as well as charged with the supervision of the Palamcottah district. Of course, under such circumstances, but for the co-operation of the native pastors, the European Missionaries would be overborne. The alterations in the supervision of the districts, rendered unavoidable by removals consequent on sickness and death, have been such as materially to interfere with the transmission of the usual intelligence, and we are unable to present to our readers the full review that we would desire of this Mission.

MEIGNANAPURAM AND ASIRVATHAPURAM DISTRICTS.

Meignanapuram, with Asirvathapuram, contains an aggregate of 6861 persons under Christian instruction, of whom 4841 are baptized, and 882 communicants. Sathankullam contains 2207, of whom 1263 are baptized, and 219 communicants. In the superintendence of upwards of 9000 souls the Rev. J. Thomas is assisted by the native pastors, the Rev. Seenivasagam Mathuranayagam, located at Pragasapuram, and the Rev. Abraham Samuel, located at Asirvathapuram.

The following letter from Mr. Thomas, dated January 24, 1855, presents a full and interesting review of the state of these districts.

*Report for the year 1854, by the
Rev. J. Thomas.*

There is a decrease in the number of persons under instruction in the Asirvathapuram district, arising from various causes. I felt it my duty to exclude many on account of intermarrying with heathen. In one village, recently come over, cholera appeared among the people, and carried off the leading men among those who had put themselves under instruction; in consequence of which their widows and children, and indeed others too, not yet well grounded in the knowledge of the Gospel, were induced, through fear, to sacrifice to the demon which they had previously worshipped. I am thank-

ful to say, however, that not one baptized person has drawn back. On the other hand, there are at present many inquirers whom I have not included in the returns, who, if included, would place the total pretty much the same as it was twelve months ago.

The causes which peculiarly operate at present against accessions from heathenism are the intense opposition of the higher classes, who are marasdar, and the principal owners of lands and palmyra trees. There are thousands of Shanar people around me who would gladly join the Christian party, were it not that they would instantly be persecuted from house and home, and from the means of obtaining a livelihood. The first thing generally done is to rob them of every thing, and, at the same time, bring a complaint in the tahsildar's cutcherry for assault and robbery. The village accountant, the kavelkarun, or watchman, the police officer of the neighbourhood, being all heathen, and well bribed, send in false reports to the tahlook, and the tahsildar being also a heathen, with all his sympathies in favour of Hinduism, and intensely opposed to Christianity, not the slightest chance is left to the poor people, unless the European magistrate will take up their case and do them justice. At present this is unfortunately not the case, for our collector is profoundly satisfied with not caring for any of these things. We cannot help this: the work is the Lord's, and He knows best how to direct the different agencies which are in operation, whether they be hostile or friendly. One thing we feel, that "His ways are not our ways." For example, in the village referred to above, which had recently come under instruction, cholera appeared among the Christians only, and carried away many persons, whilst in the village adjoining, or rather part of the same village, the disease did not even appear among the heathen. To the ignorant and superstitious this would have all the force of demonstration that the forsaken god really had power, and had now taken revenge upon the renegades.

In all the congregations I have been much gratified with observing an improved tone—more intelligence, more steady attendance upon the means of grace, and more earnestness in listening to the preaching of the Gospel. The number of adults baptized during the year amounts to 112. The increase in the number of

communicants appears to be sixty-five. But this does not shew the full number received, as many of our communicants have died during the year. Among the candidates I have been much delighted to see a large proportion of young people. Last month, when I was at Arumuganeyri, a village which I well remember some years ago as the stronghold of heathenism, I admitted ten well-instructed, intelligent young people to the Lord's table, and administered the Lord's sapper to seventy communicants. The native clergymen have rendered me much help in the villages more especially under their charge.

The catechists have given me much satisfaction, and there are many able and faithful men among them. The catechist Paul I have appointed to Setthankullam, with Mr. Hobbe's hearty concurrence, and we both hope that much good may be the result of the arrangement. The weekly instruction has been continued as hitherto, the catechists coming in every Friday, and three or four hours are spent upon different subjects; and in the evening I always preach a sermon more especially with reference to them. Several volunteered to go to Ceylon, to labour among the Tamil coolies there, and two were sent. We had a most interesting meeting at their dismissal. Each of them addressed the meeting, and catechist Paul, who had just returned from assisting Messrs. Ragland and Meadows in Missionary work in North Tinnevely, gave them some valuable advice. I have heard that they are fully occupied in their work, and are much liked by the gentlemen who superintend the coffee plantations.

I visited the heathen town of Trichendur for several days during the great festival there, stopping during the time in the neighbourhood. I preached to many parties of heathen who gathered around me, and distributed many tracts; but I am of opinion that these heathen festivals are not the best time to go among the heathen, as their minds are greatly excited on these occasions, and many of them "mad upon their idols." Most of the experienced catechists also attended daily, and, in parties of two together, spent the whole time in conversing and distributing tracts and portions of Holy Scriptures.

I made a tour, and visited some of the principal heathen towns which I had visited before. At Karunkullam the Brahmins made a great noise, and prevented us from

entering their village; but at the end of the street I had a good deal of conversation with them. They hear, and are, for the most part, civil, and even polite; but the idea that we expect them ever to become Christians appears to them an indescribable piece of folly, and which they scout with unbounded contempt. It appears to me that education is the most likely means of success among them. With God, however, nothing is impossible.

In looking over my journal, I find that I have preached and expounded 200 times during the year. The Lord's supper has been administered three or four times each month, and six times in December, at six different places — at Meignanapuram, Asirvathapuram, Pragasapuram, Arumuganeyri, Sathankullam, and Thurmanagaram. Four days in each month have been fully occupied in receiving the reports of the catechists, examining their journals, hearing the skeletons of sermons delivered by them, and examining reports of schoolmasters. Every Friday has been devoted besides to the instruction of catechists; and every Wednesday there is a lecture at noon for the women of this village, and all the children of the schools in the neighbourhood. Besides all this, I have an overwhelming amount of accounts, which I cannot confide to other hands, and numberless engagements arising unavoidably from the care of so many congregations, catechists, and schools; so that I often feel like a man who can scarcely keep his head above water. I am thankful to say, however, that none of my time has been occupied in attending to the worldly affairs of the people: indeed, since my return from England, four years ago, I have uniformly declined having any thing to do with their disputes and complaints, and have endeavoured by every means to shew them, and the heathen, that our work is essentially of a spiritual character, and that those who do not wish to take Christianity on these terms must remain as they are. The effect on our people is most salutary, and the church is much more pure than if a number of people were kept under instruction from mere worldly motives. I do not, however, withdraw my sympathy from those who are persecuted for the Gospel's sake, but assist them as far as I possibly can, and think this as much my duty as it is the duty of the shepherd to keep away wolves and jackals from his flock.

The preaching of the Gospel has, I think, been attended with more power, and I feel as if an impulse had been given to my own mind to preach with more earnestness, looking for the help of the Holy Spirit. I have endeavoured to preach Christ more fully as our High Priest and Sacrifice, and exalt Him as an all-sufficient Saviour, willing and mighty to save. My impression is, that I have been specially assisted in this work. To God be all the praise!

All the Christian children are instructed, and the number at present, in all our schools, is 979 boys and 702 girls. At the last half-yearly examination, the number of boys and girls who read the Scriptures amounted to 516, all of whom know the Church Catechism, and several other doctrinal and historical catechisms. The boys' boarding-school has forty children, and the girls' seventy-six, included in the before-mentioned total. The elder boys and girls, who know English, attend our family prayers daily; and we are encouraged to hope that many of them may be qualified to serve the Lord in their generation.

Visit of the Rev. W. Knight to Meignanapuram.

I think that some account of the events which have transpired this month may not be unacceptable to the Committee. If left to the close of the present year, they will lose all their freshness and interest. I had the pleasure of receiving Mr. Knight, your Secretary, at Meignanapuram, on Saturday the 30th of December. In the course of the day we held an examination of the Elliott-Tuxford School. There were present seventy-six girls. Mr. Knight examined the first and second classes. On the following day there was a large congregation, amounting to 1492 persons, assembled in the church. Mr. Knight preached to them in the forenoon, in English, and I interpreted into Tamil. The Lord's supper was afterwards administered to 221 communicants.

On Monday, New-year's day, most of the leading men from all the congregations came here to celebrate the anniversary of the District Church-Building Society, and, as is customary, to pay their respects to us. We had upwards of 1500 persons at the meeting in the church. Mr. Knight addressed them, and gave many interesting particulars respecting

other Missions. Several resolutions were moved and seconded by the native clergy and catechists, and prominence was given to the great duty of Missionary effort among the heathen in this province. The catechists and people had previously agreed to raise ten rupees per month to pay the salary, and other incidental expenses, of a catechist who should be employed exclusively in itinerating among the heathen in the districts of Meignanapuram and Asirvathapuram.

On Tuesday the 2d, all the catechists, and three native clergymen, were present, and we entered upon the usual monthly work of receiving reports, examining journals and skeletons of sermons delivered by the catechists during the month, and hearing various particulars respecting the different congregations. In the evening it was catechist Paul's turn to preach, and he delivered a very excellent sermon.

On Wednesday morning, at seven o'clock, we held our usual prayer-meeting in the girls' school-room. This meeting has now been established upwards of seven years. It was arranged by the brethren at their quarterly meeting that it should be held at every station from seven to eight on Wednesday mornings, with the special object of imploring the outpouring of the Holy Spirit upon our work, and upon Missionary efforts throughout the world. Several of the catechists, and some of the native clergy, offered up prayer. After breakfast I resumed the work with the catechists. At noon, being our lecture day, Mr. Mutooswamy read the Litany and preached, and Mr. Seenivasagam preached in the evening.

On Sunday the 14th I read the Litany at the early service, and preached. Mr. Knight preached to a large congregation in the forenoon. In the evening we went to the village of Pannambarie, where a great many persons of the artisan caste, who have been employed in erecting the church at Meignanapuram, have expressed a wish to come under instruction. They gave up their devil temple, and destroyed the idol which they and their forefathers had worshipped for years. I preached to them, in the old temple, from Acts xxvi. 18. There were a great many heathen standing around, who heard all that I said. It was a good opportunity to make known the truth to many, who would not have come had it not been for the excitement produced by the fact of

several persons in the village having declared their wish to become Christians.

Formation of a Native Missionary Association at Palamcottah—Return to Meignanapuram, &c.

Jan. 18, 1855—This was a day of joy and gratitude. It has been mooted for many years past that our native institutions would not be complete in Tinnevely without a native Missionary Society, and to-day that most desirable object was accomplished. It has no doubt received a powerful impulse from the fact of our dear brethren Ragland and Meadows labouring among the heathen in North Tinnevely, and several of our catechists having been there to join in their labours. There was not only unanimity upon the subject, but intense delight; and never was held at Palamcottah a Meeting so full of interest. All felt that the blessing of God had been largely vouchsafed. The Meeting lasted upwards of four hours, but the interest was kept up to the last. As one of the Home Secretaries was present on the occasion, we thought him the most suitable person to occupy the chair; when resolutions were proposed, first, That a Society should be formed, to be called the "Tinnevely Native Church Missionary Association." This was moved by the Rev. J. Dewasagayam, and seconded by the Rev. R. R. Meadows, who entered, in Tamil, at considerable length into details of the work among the heathen in North Tinnevely. The second resolution, appointing a Committee of Management, with Secretary and Treasurer, was moved by the Rev. A. Samuel, and seconded by the Rev. T. G. Ragland, who also addressed the Meeting in Tamil, giving an account of his labours, prospects, and hopes. The third resolution, recognising the duty of the native church to co-operate, by its prayers and pecuniary aid, in the great work of evangelizing India, was moved by the Rev. J. John, and seconded by the Rev. T. G. Baranbruck. The Chairman then gave a most interesting sketch of the Society's different Missions in Ceylon, New Zealand, North-West America, and Sierra Leone; after which a collection was made, and the meeting separated, with the impression upon every one's mind that it was the best meeting that we had ever attended at Palamcottah. In the evening the examination of the English school was held, which was conducted by Mr. Knight.

Jan. 19, 1855—At seven a.m. Mr. Knight delivered a most admirable address to the catechists. Examination of the Preparandi Institution began at eleven. Mr. Knight examined the students at considerable length upon important theological subjects, and I am mistaken if he does not report that the students answered remarkably well. In the afternoon Messrs. Ragland and Meadows accompanied me to Meignanapuram.

Jan. 21: Lord's-day—At seven o'clock I read the Litany and expounded part of a chapter in Isaiah. In the forenoon I read prayers, and Mr. Meadows preached a Missionary sermon, after which I addressed the people upon the same subject. The morning was very rainy, and the congregation was less than usual, amounting only to 1000 persons.

Jan. 23—Early in the morning we left for Arumugayneri, and at noon held our first Missionary meeting, which was very well attended by men and women. The latter, dressed in clean and nice-looking cloths, formed an interesting object, considering the carelessness of the Shanar women generally in this respect. After prayer, and a short exposition of the thirty-fifth chapter of Isaiah, in the course of which I took occasion to explain the object of the meeting, it was addressed by Mr. Meadows and catechist Paul, and lastly by Mr. Ragland. A delightful spirit pervaded the whole Meeting. Some of the persons present, women as well as men, gave in their names as annual subscribers, to the amount of thirty-one rupees. In the evening we held a similar meeting at Nalumavady, where the attendance was large, amounting to at least 400 persons, and several gave in their names as subscribers.

KADATCHAPURAM DISTRICT.

This district is remarkable for the comparative strength of the baptized, which number 1788 out of an aggregate of 2021. The communicants, 713, are more than one-third of the baptized. This district, so pastoral in its aspect, is appropriately placed under the charge of two native clergymen, the Rev. John Devasagayam, and his son, the Rev. Jesudasen John. The following is Mr. Devasagayam's

Report for the year ending Dec. 31, 1854.

We are thankful to say that it has pleased the Lord to enable us to go through our duties without interruption. The present state of the Kadatchapuram congregation is very satisfactory. A good number of people, of both sexes, regularly attend the means of grace, and improve in knowledge by committing to memory their lessons in catechism.

For more convenience of the people, especially in the evening, several years ago we have built a prayer-house at the west end of Kadatchapuram, where we frequently meet with our people for prayer and instruction. As they sit near me, which is not the case at church, where the children are more near me, I feel often happy and thankful to see how the poor people enjoy the word of God. Nothing but this word of life makes a man truly happy in this world. The more we teach, the more we are encouraged and delighted, and our love for this duty greatly increases. No servant of God would easily exchange his duty with any service of the world. Nowhere he will feel himself so happy as in the midst of his lambs and sheep. I must say, with humility and thankfulness, that I was privileged, more than in any of the preceding years, to witness an increase in the number of those to whom Christ is precious.

One of our pious widows died on the 10th of December, by cholera, at Palamcottah. She went there to see her sons. One of them is in the Preparandi institution, the second in the industrial-school, and the third in the seminary. As I knew her to be a regular communicant, and a worthy member of my congregation, I feel no doubt of her being fully prepared to meet her blessed Saviour in heaven. She, in her fortieth year, had learnt to read the Scripture, and always manifested a particular pleasure in attending the adult school. She is the eldest daughter of our pious headman at Meignanapuram. My people were deeply moved when I brought her Christian life to their reflection, and said to them how happy she would be in her last hours. It was also a great comfort to her to die in the midst of her three sons.

My son Jesudasen and self continue to administer the blessed Lord's supper thrice in a month; viz. at Kadatchapuram, where the number is always above 200; second,

at Anbinagaram, where the number is more than 100; and at Meyyoor, from 60 to 100. We are thankful to say we are greatly refreshed, and we hope the divine ordinance is also greatly blessed to our people. Many of our people hunger and thirst after the word of God, and after the means of grace. We have also many painful instances which humble us before the throne of grace, to be more importunate in our prayers to God. We see how He brings the lost sheep, or the backslidden, from time to time, by one or the other way. Affliction is also one of the means sanctified to them. We are frequently led to say that our labours are nothing, but it is the Lord, the great Shepherd, who goes after the lost sheep. We have a learned heathen near us, who was once one of our schoolmasters, and has to this day many opportunities to hear the word of God, and to be alarmed very often by those who died by cholera and other sickness; but we see not the least hope or life in his heart. On the other hand, a husband and wife came from Travancore about two months ago, and saw the sister of the latter instructed and happy in our boarding-school. They heard the word of God for several days, and resolved to live in our village. Their desire and attention for instruction is promising.

The number of schoolboys is 358, and girls 269; of whom 402 are readers of Scripture. They continue to be diligent in their study: a good many rejoice, and a good many also grieve me. Two young men, well instructed in our boarding-school, were sent in November last to the Preparandi institution at Palamcottah.

Six heathen children have been added to my boarding-school in last year by friends in England, two of whom are boys of Maravar caste, and, after being well instructed, have received the rite of Christian baptism; and two girls of Shanar caste, after having been taught to read the Scripture, received the same ordinance.

The heathen in my district have been visited more than ever. We are greatly encouraged to visit them frequently. Although we are grieved to see that they appear still unwilling to open their eyes, and to flee from the wrath to come, they speak loudly of the folly of idolatry, and confess that Christianity is a true and blessed religion. They express also, thankfully, the benevolence of our Chris-

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tian superiors to promote their temporal and spiritual welfare. We look for the day of abundant outpouring of the Spirit of the Lord. We trust that He will graciously look upon the misery of the idolatry in India as He did upon China.

We commenced a new subscription to support a catechist or reader, who is to be always employed among the heathen, under the supervision of Messrs. Ragland and Meadows, which amounts to from five to six rupees monthly. We hope to send one permanently as soon as I hear about it. Our people continue to buy, also, a good number of the valuable books published by the Rev. A. F. Cæmmerer since several years. We beg to commend ourselves and our work to the affectionate prayers of the friends of the Mission.

To this we add some extracts from the

Report of Mr. Jesudasen John.

Among the encouragements I am privileged to record is the fact, that in the past year, in our congregations, I have found every reason to thank God and take courage in the important duties that devolved upon me. There are some pleasing instances of piety among some Christians in this district, which are worthy of being noticed. This I doubt not will be read with interest.

Oct. 12, 1854—Held a very interesting conversation with a Christian, a member of our congregation at Nesapuram. He had long been confined to his bed of affliction. His sickness was dysentery. I asked him, "Do you think the Lord is displeased with you by afflicting you this way?" He said, "No, Sir. He loves me as I love my children." "Will you explain to me what you mean by saying so?" "While I was in health, my mind was wandering after the world; but now a year in affliction brought to my remembrance the many sins I have committed against Him, and the chief of which was breaking the Sabbath. I deeply grieve to say, I dared to pass months and years without regularly attending the services on Sundays and week-days. I was invited by the catechists and the headman of the village to the church, and I promised them to attend, but I went to Sembalingapuram and other places on purpose to transact

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some work. I am ashamed, and have deeply grieved for that known sin in my bed of affliction. My son, who is educated in the day-school here, read to me from the word of God, in which it is said that a notorious robber, who was hanged with Jesus Christ on the cross, repented of his conduct, and asked pardon of Jesus, and He was so gracious as to pardon him. This, my good Sir, greatly comforted my troubled mind, and I immediately desired my son to pray for me. The catechist and his son-in-law visited me very often, and pointed me to Jesus as my only hope for salvation. My good Sir, I am not afraid to die, and I trust He who has pardoned the sins of the penitent thief would also pardon my sins, and receive me into His kingdom."

Another communicant, called Salomei, who departed this life on the 19th of last month, has also attained the character of the children of God. I beg to insert the conversation I had with her two days previous to her death.

Nov. 29, 1854.—In company with the catechist N——, I visited three sick members of our congregation at Kadatchapuram. The first was a woman of about thirty years old, called Salomei, one of our regular communicants, who was suffering from consumption nearly a year. Poor woman, she was reduced to a skeleton, but her mind, I thank God, was not so. She knew that Jesus died for her, and all her hopes were fully set upon Him. She is now on the point of death. I asked her, "Salomei, how do you feel in your sickness? Do you find the presence of God?" She replied thus—"Sir, my precious Saviour has shed His blood to wash away all my sins. If it had pleased God to call me away ten months ago, I should have been lost; but He was so gracious as to spare me hitherto, and granted me a little time to consider my ruined state by sin, and the rich mercy in my Nayan who shed His blood. What mercy I have experienced from His gracious hands! I was a wicked woman for a long time, and God did not call me off according to my sins. He very graciously sent this affliction, and made me feel my sins." I observed, "So you are prepared to die whenever God calls you. Would you give me a passage of Scripture which is your consolation to hope so?" She repeated, "To me to live is Christ, and to die is gain." As cough troubled her very much she could not speak any

more, but made signs to me to pray for her. I gladly complied with her request, and committed her to the gracious disposal of our heavenly Father. After I concluded prayer she very quietly called me near, and said, "Sir, I have a desire for the dying emblem of my dear Saviour. I beg you will kindly administer it to me in the coming Advent Sunday." I promised to do so, and left her. The catechist and our schoolmaster were much struck with her piety, and informed me that they have seen her on several occasions, and found her always in a happy frame of mind.

Dec. 3.—Administered the sacrament of the Lord's supper to Salomei this afternoon. She and her husband, and three others, partook of this sacred ordinance in her house. I asked Salomei a few questions before I administered the sacrament. "Well, Salomei, do you feel peace in your heart now?" "Sir, Jesus is sweet to me more than any thing else. My pain has increased since you saw me last, but my good Saviour, I trust, would soon relieve me from this pain by taking me to His kingdom. I feel myself weaker than before, but my confidence in my Saviour does not get weaker. I cry to Him alone that He may have mercy upon me, a great sinner." Observing her husband weeping for her, she turned to him and said, "Do not be sorry for me. The Lord has pardoned my sins, and He who has pardoned me will also pardon your sins, and take you to His kingdom." As severe cough troubled her very much, I thought it advisable to discontinue the conversation. I then read the communion-service, and administered the sacrament. She with lowliness of mind partook of it.

Salomei fell asleep, I doubt not, leaning on Jesus her Saviour, and her hopeful death has been blessed to many. Her husband, as a Christian, is resigned to the will of God, and seems to be comforted.

The conduct of the Christians at Kadatchapuram and in the villages has been, on the whole, satisfactory, and their attendance on the means of grace regular, with some exceptions. Our hearts' longing desire to witness more extensive conversions has not been realized yet; but it is gratifying to see several old people value the means of grace, with a sense of their lost state by sin, and the rich mercy in Christ Jesus.

Visits to the Sick and Dying.

We add some extracts from the journals of the Missionaries, having reference more especially to the work of grace as exhibited in individual experience.

May 8, 1854—Rebecca, one of our widows, died in her 70th year, with whom the following conversation took place. Reader M. asked her, "How are you?" "I suffer much." "Where will you go after death?" "To the earth." "I ask, where will your soul go?" "To my Saviour, whom I will see in heaven." "What did your Saviour do for you?" "He shed His blood and suffered for me." "What is the benefit you derive from it?" "Oh, He suffered for me, and it is by His suffering I shall have eternal life." "Will you obtain it by your own righteousness?" "No, it is by the righteousness of my Saviour, who suffered for me." "Do you know His love?" "Yes. I know that although He was a God, He came on earth as a man, and died for us." "Do you pray in your affliction?" "Yes, I do." "How do you pray?" "'O Lord, I am a sinner, pardon all my sins. O Jesus, save me, and pardon all my sins.' I pray also for other people," and she told me something of our Saviour's sufferings.

Parinbam had also a conversation with her in her last hour, and explained to her Matthew xi. 28. She put her also in mind of the penitent woman, and of the text that "Christ is my life, and death is my gain." The neighbours of Rebecca told the reader that "she appeared as one unable to speak, and we are surprised to see how well she conversed with you." Rebecca came always to her weekly meeting with me, guiding a blind widow, whom she loved as her sister. The blind widow greatly lamented her loss, but she soon found another guide in her grand-daughter.

July 19—Early in the morning received a letter from V—, who wrote last night at 12 o'clock near the sick-bed of his wife, called Mackworth Yesuvadial, who is dangerously ill. Her suffering is inexpressible. In his severe affliction he endeavours to trust upon the Lord, and he is fully assured that his wife will enter into heaven when she leaves this world. I know they are a pray-

ing family, and constant readers of the blessed Scriptures. He is also a very attentive and frequent reader of Doddridge's Rise and Progress of Christianity in Tamil. He writes chiefly to pray for his wife. Although I saw him yesterday, I see that he writes in the middle of the night, as a relief to his afflicted heart. I recommended him last month, as a pious youth, to the Preparandi institution. After prayers I wrote to him a letter of consolation.

Visited afterwards Suvisheshamuttoo. He is suffering much from fever for upwards of a year. He was so far well as to be able to come to church, when I administered the Lord's supper here on the 25th of June, but afterwards he became worse, so that he is now very near death. When he heard my voice he opened his eyes, and, seeing me standing, he directed his wife to put a cot for me to sit down. It was already near me, but he could not see it. It was no small comfort to me to see him quite resigned, and enjoying the blessed peace and comfort which our dear Saviour gives to His beloved children. He is not able to speak, but understood all that I said to him. When I mentioned that our dear heavenly Father will not forsake him, he shook his head, as if he would say, No, no! He will not forsake me! When I expressed my wish to administer to him the Lord's supper, he appeared sincerely desirous for it. He and his wife are my regular communicants. I commended him in prayer to our Saviour, and directed him to look to Him, before I came away. At two o'clock I administered to him the blessed sacrament. Although he leaves a wife and ten children, he appeared to shew no anxiety, as men of this world. I congratulated him for the prospect he has in the house of our heavenly Father. His wife and friends found cause to be thankful for what they enjoyed hitherto, and I left them possessing that happy resignation of the children of God which induces them to say always, "Father, let Thy will be done."

July 30—Jesudasen read prayers, and I preached from Rev. vii. 14, explaining the glory of the innumerable saints in heaven, who have been purified by His blood and by His righteousness. Two young women, who brought their thank-offering to the altar before the

sermon, greatly attracted the attention and sympathy of the whole congregation. One of them, Mackworth Yesuvadial, who was ill, and whose death was hourly expected, became better a few days ago. She expressed to me, in a letter, her particular desire to come to the house of the Lord, and to His table. The number of communicants 186. About 60 negligent people expressed their sorrow in the course of this week, and, agreeably to their request, prayers were offered that the Lord may forgive their sin of negligence. About 34 communicants from Anbinagaram also joined us.

SUVIMESHAPURAM AND DOHNAVUR
DISTRICTS.

The first of these districts contains an aggregate of 3831 individuals under instruction, of whom 2082 are baptized, and 373 communicants: the latter, an aggregate of 2370, of whom 1296 are baptized, and 181 communicants. Mr. Hobbs has been assisted in his charge of these districts by Mr. W. C. Darling, European catechist.

Death of a pious Widow.

From the journals of the Rev. Jesudasen John, who appears to have had charge of Dohnavur in the earlier part of 1854, we select the following extract—

Feb. 3—Heard from the catechist, after prayer, that Pakkiam, a pious widow, died of cholera two months ago. She was one of the leading women among the rest, and no doubt was a good and pious mother to all the men and women in this congregation. I myself witnessed, when I and Mr. Sargent had the charge of the district, how she endeavoured to bring back that Mutoopandee Nadan of Kovindapparee to the fold of Christ. She offered up many prayers for him, and had frequent conversations about his state of being in sin. Through her instrumentality, he, and the whole family, left heathenism and came under Christian instruction. At about twelve, Nyanacannoo Nadan and some others came to see me. The former said this of his mother Pakkiam, of whom I just spoke—"Four days before her death she called all the members of the congregation here, and desired them to be firm in their Christian

profession to the end of their lives. I recollect once she gave a rupee in my hand, and desired me to give it to the Bible Society as a token of her gratitude." May God raise up many more such pious people in our congregations!

NULLUR, PAVUR, AND SURRADEI
DISTRICTS.

Nullur contains 1582 persons under instruction, of whom 739 are baptized, and 181 communicants: Pavur 1169, of whom 530 are baptized, and 100 communicants; Surrandai 1337, of whom 892 are baptized, and 250 communicants. The Rev. T. G. Barenbruck, in his charge of these districts, has been assisted by the Rev. Mathurenthiram Savariroyen, located in the Surrandai district.

New Zealand.

CHURCH MISSIONARY SOCIETY.
NORTHERN DISTRICT.
KAIKORŌ.

WE now conclude our extracts from the communications of Mr. Davis.

The Epidemic.

May 8, 1854—Time much taken up in visiting the sick during the last week. The epidemic has now become general. Yesterday, in the morning, only fifty people at church; in the afternoon, fourteen.

May 22—Another trying week has passed away. More people at church yesterday. Saw Piko again to-day. She is drawing near her end: she speaks of Christ as her Saviour, but I fear she is not savingly acquainted with Him. I had long visited two poor old heathen—a man and his wife—both very old: the man I found dead to-day, and his wife cannot be long after. Visited others hardened and thoughtless, and returned home in a spirit of heaviness.

June 7—Buried to-day a child at Tuhuna, and visited Samuel. Found him afraid to die: this alarmed me, but I trust his fears are groundless. Close by, I found a youth very ill. When I saw his state I was fearful, for the youths generally live a wild, playful, and thoughtless life; nor can they be prevailed upon to attend school; nor have their parents any con-

trol over them, to make them attend. I sat and looked at his emaciated frame, and his short breathing: his appearance spoke to my soul, in a voice not to be misunderstood, that death was near. When I saw him last I spoke rather severely to him. He was scrofulous, and knew his days were numbered; but the measles will hasten his end. As I did not speak, the youth quoted these words, "Unless we are born again we cannot enter the kingdom of God." This opened a conversation between us, which I hope may be blessed to the dying child.

June 8, 1854—Visited Hiraipuri's wife: she is very ill: she speaks well. Afterwards visited Samuel and the poor youth. Samuel is still fearful: talked to him, and prayed with him: the youth was too weak to say much. Samuel's fears concern me: very little affects my sorrowful heart.

June 10—Heard Simeon Whakaita was ill. Visited him: found him very ill, but ready to depart and be with Christ: he is in a happy state. As I had a funeral to attend, did not go to see Samuel. This evening, while reading the service over Whahanga's child, another child died in a neighbouring house. Went and spoke to, and prayed with, the bereaved parents: it was the young mother's first-born son: she feels acutely.

June 11—Congregation large in the morning, but small in the evening. As I was uneasy about Samuel, I visited him between the services, and tried to find out on what his fears were grounded. I now hope that his fear is not an improper one, not of that nature, I trust, to impede his salvation. The poor youth is worse. I asked him how he meant to escape eternal death. "By working hard, and prayer." I endeavoured to preach Christ to him. O that he may find mercy!

June 12—Met a few of my people: nervous and low in spirits: sickness and death reign around. The natives were not well of the measles before the whooping-cough got among them; but it is the Lord.

June 14—Yesterday, buried a child, visited the sick. To-day visited Samuel and the youth. I could understand but little of what the former said. He had ceased to be afraid: the fear of death was taken away. The latter began by saying, "I have thoughts for but one thing, and that is Christ."

June 20—Buried the remains of Sa-

muel. I was thankful to learn from his son that he had given him strict injunctions to live a peaceful and holy life; but that, in order to attain this, he must believe with the heart. His son told me that his father prayed much. Poor man! the fears which alarmed him were no doubt of the right kind. The youth is sinking: his glass is nearly run: he speaks well. O that his heart may be found right with God! Visited poor Whahanga. Two of his children are better: the third which was ill is marked for death: this will be his fourth. He said, "I sometimes ask myself, Is this visitation in anger or in love? It is my wish to be resigned to the will of God." Heard that Akaripa had lost a second child. Set apart a person to bury it tomorrow at Panakete, as I shall have much upon my hands.

June 22—Last night Charles and Sarah Taurua returned from their visit, or rather Missionary tour, to Rotorua, and its neighbourhood. I saw them this morning. Sarah mourns much for my dear departed wife. This evening they gave me an account of their travels among the relatives and companions and friends of Sarah's youth, and their persevering efforts to do good almost shamed me. They give but a poor account of the state of the natives generally, as it regards vital godliness. They report the Missionaries as being all heavy-hearted, in consequence of the worldly-mindedness of their people. Poor Charles expected he should be able to effect much, but he soon found he was disappointed. They took much property with them, but they are returned very poor: their friends, however, appear to have made an abundant provision for them. I am truly thankful to have them home again: here is plenty of work for them. Spoke seriously to my people about their indolent habits. Visited the sick. Benjamin Wahanga has lost another child from the whooping-cough: his wife is in a precarious state. Heavy affliction!

General Review.

Mr. Davis thus expresses himself, in conclusion, as to the state of the natives in his district—

Much, very much, is grievous amongst the natives generally, and the evil is growing; and things must continue thus until the Spirit be again poured out from on high. But bad as the appearance of

things is, we have perhaps more knowledge and piety still existing among us, where the people are attended to, than would generally be found in a similar number of the lower order of people in England. The rising generation amongst us, at present, presents the most gloomy picture—I speak of the children belonging to our congregations: but even here, dark as it sometimes presents itself to my mind, I do not despair. The girls' schools have done much good to many young women in my own congregation who have grown up, and are growing up: the breaking-up of the girls' school at Waimate is therefore to be lamented. My people have been addressed most seriously on the subject, but they are determined they will not return their children, nor can they be blamed for withholding them. Our attention will now be turned towards the boys, with a prospect of better success in procuring scholars. But Waimate, even for a boys' school, does not possess the facilities which it formerly possessed. The enclosed land left to the settlement is in quality very poor, and in quantity limited. Nor am I very sanguine about procuring scholars in Waimate: from this place children will be sent, and a sufficient number procured for Mr. E. M. Williams to commence with.

KAITIAIA.

The Rev. Joseph Matthews and Mr. William G. Puckey continue to labour at this station. Divine service has been held three times on the Lord's-day throughout the year, twice for natives and once for Europeans. The communicants number 260. There have been six adult baptisms throughout the year, evidencing the diminution and almost extinction of the heathen element. The distant places of the district, including Wangaroa, Wangape, Parengarenga, Parakerake, Oruru, &c., have been regularly visited. The teachers' meeting at the settlement continues to be well attended on the Saturday, and with accustomed interest. The Missionaries, while acknowledging their obligations to their native fellow-labourers, mention

one whom they could cheerfully recommend for ordination. The teachers at the different villages where they are stationed have held divine service twice on the Lord's-day, and generally conducted a Sunday-school.

Report for the year ending Dec. 31, 1854.

The following is the joint report of the Missionaries—

Through the goodness of God we have been brought to the close of another year, and have abundant cause for gratitude for those measures of health and strength, and all other mercies, temporal and spiritual, which our heavenly Father hath bestowed upon us.

The past year is one that will be remembered by the natives as the most afflictive, and perhaps the most fatal, they ever experienced. The well-known epidemic, the measles, broke out in our district in the middle of winter, and the malady, in its fatal effects, increased in proportion to the inclemency of the season. The natives generally were very imprudent, and many were without adequate help, having no one to procure firewood and food while the measles were upon them. We lament to say that about one hundred died in our whole district. It is not improbable that the measles have, from their first breaking out until now, been the proximate cause of two thousand deaths throughout the island.

A few days ago, December 26, Motu, the grandson of the chief Poroa, one of the most promising young men of Ahipara, died through the effects of cold taken after the measles. Some few of the old heathen tried hard to have an old woman sacrificed as a payment for his death, but he would not consent to it; and, when dying, exerted himself to talk to his people, and advised them to be kind to all, and live in peace. He said, "When my fathers died there was no blood shed, and shall quarrelling and fighting ensue because their child dies?" This is the young man who formerly insisted upon his uncle Morenga and all the tribes not going to join Heke against the government. He was desirous to be baptized; and, when dying, he exerted himself to ask the question, "What is the meaning of outward baptism when all is right within?" This unexpected question gave great interest to the occasion, as all the

principal people were there, and the nature of baptism was explained in a simple way, referring him to the Catechism and to Christ's own words as the basis; and, on account of his question, Himiona, our eldest teacher, read out audibly and solemnly the third chapter of St. Matthew's Gospel. One of the teachers asked the dying man, "Is there no part of the Psalms which you make use of as a prayer?" He replied, "This—'Be not far from me, O Lord.'"

During the height of the epidemic numbers died without our having the chance of visiting them, both owing to the care our own families and domestics required—for they all had the measles—and also to their distant abodes and the severity of the weather. Calls from all quarters, for three months, were incessant.

We feel it our duty to say a few words concerning two native females, who had lived with us eighteen years, whose deaths were hastened by the measles, each of whom was the mother of a large family of young children. Maraia had suffered intensely from pain in her head, which had caused total blindness for the last two years. She always had the Lord's supper administered to her at her own house, and our visits were most welcome to her. A little before she died, she made use of this remarkable expression, "I now know why I have been so long afflicted. I have only been a true believer in Christ the last month. 'I will bring the third part through the fire.'"

Tipina Newton was the mother of six children, and she had been a Deborah in our families, and her character had been without blemish. She was smitten with the measles, and they were uncommonly severe with her, although she had thought lightly of this disease. She told us, in the commencement, that she did not feel resigned to leave her family at present. She lingered for several weeks; and as her bodily weakness increased, she waxed stronger in spirit, and felt that Christ and His word was her support; and before she died she was enabled fully and cheerfully to resign her husband and children into God's hand. On the question being put, "Are you unwilling to die?" she became animated, and said, "I am not at all anxious. I am as though I had no husband and no children." This she repeated several times, to assure us that it was a reality. It was a delight and spiritual comfort to her to hear portions of the di-

vine word read to her, and to have portions pointed out to her notice. The eighth chapter of Romans was recommended by us for the evening chapter, which was read by a neighbour. The next morning she said, "What a sweet portion that is. I have been reading to myself the last two chapters of the Revelation." Her conduct for many years had been so uniformly good that Europeans and natives shewed her marked respect. Our children felt much for this Deborah, and all visited her. She was so blessed during the latter part of her illness, that the tempter had no power so much as to disturb her thoughts. She rested on the strong arm of Christ, and died peacefully. "Let me die the death of the righteous:" "the end of that man is peace."

It so happened that one burial service sufficed for these two Christian females, who "died in the Lord." We have continually met with much to try our faith and patience, and to damp our joys; but as our Lord has shewn us the worth of a soul, by saying that a whole world would be insufficient to redeem it when lost; and likewise that "there is joy in heaven over one sinner that repenteth," we feel it just to magnify the truth of the promise, "My word shall not return unto me void," and "your labour is not in vain in the Lord."

The temporal prospects of our natives are progressing, and the various tribes have lived in peace with each other. The means of grace have generally been well attended during the year; and many, who for a long time refused to hear the Gospel, calling themselves Roman Catholics, have during the last year given their adhesion to the true Church of Christ, and have become hearers of the word. The principal chief of the Papists, a very promising character, was baptized by Archdeacon H. Williams during the last autumn. These good fruits we consider to have arisen from the establishment of the schools at Ahipara.

In conclusion, we observe that our people require the utmost attention to bring them on to a state of Christian maturity, especially so in these days of increasing worldly wealth. We witness, to our grief, their too independent spirit, which often leads them astray, and their natural character is altogether that of self-sufficiency. On the other hand, we witness much that is praiseworthy; and, in proportion as their minds are enlightened

by hearing what other churches have done and are doing, they seem to feel that it is right for them to help one another. They have done so, in a small degree, the last few years, and if we are spared we shall not cease to lead them on to further exertions. Our own feelings, after twenty-one years, are the same as when we first pitched our tents in the midst of the wild brushwood, "that we have no power of our own selves to help ourselves;" but that our sufficiency and strength and success are altogether in Christ; and that, if any blessing whatever has rested upon our labours, we disdain any merit, and say, "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake."

To this we add an extract from Mr. Matthews' journal.

Teachers' Meetings, &c.

Jan. 7, 1854—Held teachers' meeting: subject, Acts xvi. 25—34. Our meeting was very interesting. We were asking, "Why is the word of the Lord compared to fire and light?"—speaking of the conviction and conversion of the jailor. Maynard said, "We have been digging kauri gum, and, in setting fire to the bush, we observe that every hole and every hill is discovered by the effects of the fire; and so, when the light of God's word shines into the heart, the evils of sin are seen."

We have received vaccine virus from Dr. Ford, who informs us that the small-

pox is raging at the Sandwich Islands. A vessel from Honolulu has just arrived at Manganni, close by us, which reports that 5000 have died on the island, and thirty seamen. Two officers of this ship died. Our government has indeed acted a parent's part, by faithfully warning the people and providing the remedy. God will surely bless a government that acts so mercifully and righteously with an aboriginal people as our government has done from the first landing of Governor Hobson. Mr. Marsden's words will be fulfilled—"God will bless the Mission families, and He will bless the natives." He said this to a large party of Missionaries in my hearing, when he was old and full of days, on his seventh visit to this highly-favoured Mission.

Feb. 4—Teachers' meeting: nine present. I gave the teachers their allowance of a shirt and trowsers each, and each has had a new copy of the Testament and Prayer-book, which is much esteemed.

Feb. 12—Four days' rain, after so much fine weather, has ruined three-fourths of the wheat, which is a great calamity to natives and Europeans. The wheat grew standing a full quarter of an inch, and, what is most remarkable, that which was not ripe grew the most. Potatoes are very scarce and dear: four pounds per ton on the spot, and nine pounds in Auckland. Twenty-five ships are waiting there for supplies of this edible for the gold diggers. In Hobart Town potatoes arc 35*l.* per ton!

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. E. Dicker and Mrs. Dicker left Sierra Leone on the 23d of June, in consequence of ill-health, and arrived at Plymouth on the 17th of July.—The Rev. J. Erhardt left Zanzibar on the 27th of April, and arrived at Cowes on the 4th of August.—The Rev. E. Rogers having recruited his health, took leave of the Committee on the 17th of July, to resume his labours at Malligaum. He embarked in July for Bombay.

Baptist Miss. Soc.—On the 20th of July the Rev. Eustace Carey, formerly of Calcutta, departed this life after a few hours' illness.

London Miss. Soc.—We have the pleasure to announce that the Rev. William Ellis having completed, to every practicable extent, the objects of his important mission to Madagascar, and subsequently visited many of the Mission Stations in South Africa, arrived in this country on the 18th of July, after an ab-

sence of two years and three months—The Rev. Griffith John and Mrs. John, and the Rev. Alexander Williamson and Mrs. Williamson, appointed to reinforce the Chinese Mission, sailed for Shanghai May 21—The Rev. William Knibb Lea, and Mrs. Lea, also appointed to the same sphere of labour, sailed for Shanghai July 16.

CHINA.

Church Miss. Soc.—The Rev. Messrs. Fearnley and McCaw reached Hong Kong in June, and left on the 7th of that month for Foo-Chow foo.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. E. Sargent and Mrs. Sargent arrived at Tinevely on the 7th of April—The Rev. F. E. Schneider and Mrs. Schneider arrived at Agra in February last—Mrs. Lipp, wife of the Rev. C. W. Lipp, died at Krishnagarh on the 6th of May, of fever.

Missionary Register.

OCTOBER, 1855.

Biography.

MEMOIR OF A CHRISTIAN CAFFRE

CONNECTED WITH THE LONDON MISSIONARY SOCIETY'S MISSION IN SOUTH AFRICA.

THE Rev. R. Birt, of Peulton, South Africa, has given us an account of the consistent life and peaceful death of a Caffre, who is described by him as only a fair sample of those of his countrymen who have embraced the offers of the Gospel. There is no want of proof that under kind and conciliatory treatment Caffres are as susceptible of religious and moral culture as any other of the African Tribes. Mr. Birt writes—

Timote, the subject of this brief sketch, was among the early converts of the Mission which was established at the Umxelo among the Imdange Tribe of Caffres in 1840, in that line of country then called the "Ceded Territory," but which is now within the colony, under the name of "District of Victoria." Timote became the subject of that grace by which he was enabled to break off from the customs and evil practices of the heathen, and give himself up to the service of the Lord, early in 1842. It required no small amount of moral courage and grace to make a stand in those days: only two or three living at their respective kraals had at that time, like himself, decided for the service of the Lord, while the conversion of these men was the subject of ridicule, contempt, and derision at all their meetings in the tribe, which were frequent and numerous. It cannot be denied that the chiefs used all the indirect influence they could command against the spread of the Gospel in the hearts of the people, and they were angry when any one of the people forsook the national customs to become Christian, though it was the policy of the chiefs to keep on good terms with the Missionary, and therefore no open opposition was manifested by them. Such was the state of things when Timote refused to attend the marriage and dance in honour of a small chief of that division of the tribe to which he belonged, and denounced them as "wicked, and connected with the service of the devil." He was attacked on all sides for giving up his citizenship

Oct. 1855.

among his people; but this led Timote to expose their evil practices as a plea for his giving them up; so that, from the first, Timote was compelled to take his position as a witness against the sins of his countrymen, or else, by yielding to them, to give up his hope in Christ. This was not a singular case at that time. Every one who professed Christ had to go through the fiery ordeal; and right well did they understand the meaning of that Scripture, "A man's foes shall be those of his own house." This state of things in the tribe proved really a help to Timote, for, as he was not remarkable for moral courage, an insidious and less decided opposition might have endangered his steadfastness. He was naturally of a kind disposition, and felt more pleasure in assenting to than in opposing any one; so that he might have been in peril from an opposition that would have compromised him and his new views. Strength, however, was imparted to him, by which he was able to stand, and become a witness for the truth.

As soon as he had obtained a knowledge of what man is by nature, and of the way of salvation by Jesus Christ, he wished to bring others under the same Gospel that had been the means of enlightening his own mind; and remembering that his deceased elder brother had left a son who was being brought up by the friends of the mother in heathenism, he desired to redeem him, according to the law of the country, and not only emancipate him from heathenism, but train him up in the knowledge of the Scriptures. He was at

that time very poor, and the owner of three cows only. One of these he gave for the lad, whom he brought up, and had the satisfaction of seeing him a member of the Church, and who is now left in charge of the four surviving orphans.

Timote soon acquired the art of reading, and was enabled fluently to read the New Testament, which he often took with him to his fellow-countrymen, whom he exhorted to repent and believe in that Saviour he himself had found. In 1844, a schoolhouse having been built at the kraal of a petty chief a few miles distant from the station, where resided the chief's three sons, converts to Christianity, Timote was appointed to be the teacher of the school collected there, and to conduct worship among the people daily. He very soon shewed himself a most valuable teacher of the children, whom he soon brought forward in their own language to read the Word of God. The adult believers of that kraal also acquired the art of reading under his teaching. Sir Andries Stockenstrom, of Maastrum, having applied to the writer for a native to teach his servants and their children, and also to conduct evening worship among them, Timote was selected for that work, and entered upon it in 1845, when he soon won for himself the respect of the natives, and a most excellent character from the worthy baronet. Of the result of his work there, beyond teaching a few to read, we are uninformed, for his employment was suddenly terminated by the breaking out of the war in April 1846, when all the converts of that Mission, with their Missionary, found a refuge at Somerset.

It was not till July 1848 that the people of the Umxelo Mission Station, to which Timote belonged, found a resting-place, when they again gathered around their Missionary at Peulton, about sixty miles from the former Station in the interior of Caffreland, now, however, intersected by the line which separates the Caffres from the land forfeited by the last war. Here, at Peulton, Timote was appointed schoolmaster, supported by some friends at Colne, in Wiltshire. His great aim was to store the minds of the children with scriptural truth. Every scholar that could read was expected to learn daily one verse of Scripture, to be said in the Sabbath School; and so well did he cultivate a salutary emulation, that it was no task to the learner, who often brought up twenty verses instead of

seven. The pains which Timote took, and the patience which he exercised in teaching the young to understand the Scriptures, and especially the leading doctrines of the Gospel, made him very valuable as a teacher; and many of his scholars, now grown up around me, of whom several are teachers in the Sabbath School, owe much of their scriptural knowledge to his teaching. As an evangelist, also, Timote did much good. On Saturdays he often went itinerating among the kraals of his countrymen, and sometimes on the Sabbath mornings. One woman was admitted to Church-fellowship who had been first impressed by Timote's expounding the Word of God to the people of her kraal.

Toward the close of the late protracted war he was solicited, together with one other of my people, by a worthless Englishman, passing himself off as a gentleman, to ride with him as escort to the Tamacha Post, a distance of twelve miles. On arriving there, he requested them to go on to Fort Peddie, upwards of thirty miles farther. There he refused them payment, and urged their further protection other forty miles, to Fort Beaufort, from which place he decamped in the night without paying them any thing whatever. Riding in the rain on that occasion, Timote caught a cold, which brought on inflammation of the lungs, from which he never recovered. Consumption ensued, and after lingering nearly two years, he died on the 13th of September 1854, peacefully reposing on the merits of that atonement to which he had often endeavoured to direct his fellow-countrymen.

Such is a brief sketch of one of a most interesting race of people from among whom many have been won to Christ, of which the subject is only a fair specimen. Many there are superior to him both in talent and education, nor are there wanting those who are equally pious and useful. Small Churches of such there are, whose walk and conversation are exemplary, manifestly shewing that they have been regenerated by the Spirit of God, and whose character would not suffer by comparison with any Churches. To all those who vauntingly ask what Missionaries have done in Caffreland I would say, Come and see; while to any one who would attempt to throw doubt on the conversion of Caffres, I say, Would to God that thou wert such as are some of these.

BRIEF MEMOIR OF LEANG A-FAH.

A CONVERTED CHINESE, IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY'S STATION AT CANTON.

OUR readers will learn with much regret that the valuable Christian Labourer, Leang A-fah has been removed by death from his ministrations to his fellow-countrymen. The Directors of the London Missionary Society remark—

The name of Leang A-fah has become so familiar to our readers, and his faithful and persevering labours in the Gospel have been so thoroughly identified with the history of Protestant Missions in China, that it will be difficult to realize the fact of his departure from the land of the living. But he has at length entered into the rest prepared for the people of God, and by his removal the last link that connected the past with the present generation of Christian Labourers in China has been severed.

The subject of this notice was a native of Canton; and the earliest mention we have of his introduction to the founders of the Chinese Mission, is on the occasion of the commencement of the Station at Malacca in 1815, when Leang A-fah accompanied Dr. Milne to that settlement, in the capacity of printer, and having, after no long interval, expressed the wish to become a disciple of the Lord Jesus, in the summer of 1816 he was admitted by Dr. Milne to the rite of baptism. About ten years later he was ordained by Dr. Morrison; and though not possessed of superior abilities, or any considerable educational advantages, he was enabled, by the grace of God, during the long period of forty years, to maintain, as a Christian Evangelist to his heathen countrymen, and in the face of their silent scorn, or open hostility, a character for zeal, fidelity, and holy perseverance, that has never been surpassed. From the period of his conversion to the faith of Christ, Leang A-fah continued to labour for the spiritual benefit of his countrymen, sometimes in connection with the Society's Stations in the Malayan Archipelago, but more frequently at Canton, where the latter years of his long and honoured life were spent in zealous co-operation with Dr. Hobson, who superintends the Medical Mission in that city. It is an interesting fact in connection with the earlier labours of Leang A-fah, that a little Christian Book, entitled "Good Words to admonish the Age," written and circulated by him in 1834, fell into the hands of Hung Seu-

Tauen, the original leader of the Chinese Revolution, and was thus rendered instrumental in imparting a religious character to that remarkable movement. But the history of Leang A-fah is chiefly valuable as affording a rare example of Christian Steadfastness on the part of a convert from heathenism. For many years after he embraced the Gospel, he stood forward alone, among millions of idolaters, to bear testimony to the power of the truth; nor was he induced, either by the apathy or the opposition of his countrymen, to withhold that testimony until his tongue was silent in the grave.

The circumstances attending the death of this Evangelist are thus related by Dr. Hobson, under date Canton, April 13—

You will be surprised and grieved to hear of the decease of the old Evangelist, Leang A-fah. He was in his place as usual on the Sabbath and Monday following, preaching to the people with much earnestness and strength of voice. His subject on the Sabbath morning was taken from the words, "Fear not them who kill the body, but Him who is able to destroy both body and soul in hell." On Tuesday, his son came to tell me that his father was unwell, and said he would be unable to come the following day to the hospital to preach. I sent him some quinine and Dover's powder, that he was in the habit of taking occasionally, and wished him not to leave his house till he felt stronger. On Thursday morning (yesterday) his son came to inform me that his father had died rather suddenly at 4, A.M. He was moving about in his room the two days previously, felt weak and uneasy on Wednesday evening, was restless during the night, and at about four called for tea: his wife and son were in attendance to give it to him. He raised himself up, and having drunk a small cup or two, laid down, looked stedfastly for a few moments on his son and wife, closed his eyes, and expired without a sigh or a groan.

The event was not one for which he

was unprepared, for the good old man felt conscious that he was gradually failing, and was frequently admonishing his family to heed his words, to believe the Gospel, and be ready to follow him; for, said he, "I am soon going home." He told his son, the day previous to his death, that he did not wish to get well; he would rather, if his heavenly Father so pleased, go to the heavenly house above, which was far better. I also was not taken by surprise at the intelligence, for I had observed a gradual diminution of vital power, and had observed to others, I expected he would not see the close of this year. But he has passed away from us sooner than any of us could have anticipated; and as I look at his empty chair, I can scarcely realize the fact that he will fill it again *no more*, or ever again warn his countrymen to repent, and believe the Gospel.

He has now been intimately associated with me for seven years; though I have known him for more than fifteen years; and I rejoice that, throughout the whole of that time, I have never known him absent from his post, except very occasionally from temporary indisposition; nor flinching to declare, so far as he knew it, the whole counsel of God to his apathetic and godless countrymen. He has been a faithful, but not a very successful preacher. He has converted few, very few; and several whom he baptized many years ago he has seen lapse again into idolatry and sin. He has bitterly complained, both in public and private, of the exceeding hardness of the hearts and insensibility of conscience of his countrymen. He used often to say he had been a Christian forty years, and had preached the Gospel thirty years; and, though they did not believe what he taught them, he still knew it was divine and saving truth, and afterwards they would know it too, but perhaps too late to be of use to them.

His Christian course has not been without admixture of human infirmity and imperfection; but he has kept stedfastly to the truth as he has learned it in the Bible, and, to the day of his death, never turned his back upon it, nor was ashamed of it in the presence of enemies or friends. He was about the first convert

to Protestant Christianity, and he has been the longest and one of the most faithful that we have had. His place will not be soon filled, and it may be long before we see his like again. He kept up, while alive, an interesting link with our noble predecessors—the one who baptized him, and the one who set him apart to the work of an evangelist. Now he is gone; and we have no one left in this wide field of that generation. His son and family do not evince the same religious interest and Christian decision that he did. They are nearly all baptized, but seem to have the name without the reality of a renewed and godly life. He has left a widow (his second wife, whom he took three or four years ago), a son and daughter, and several grandchildren. Leang-a-tak, his only son, is a well-informed and clever man, and has been employed at different times in assisting government officers, both Chinese, English, and American.

A few hours after A-fah's death, I went to the house across the river, to hold a religious service there, for the benefit of the surviving family and friends. I was accompanied by Rev. Messrs. Beech and Cox, and three native Christians. Portions of Scripture were read from 1 Cor. xv. and prayers were offered up in Chinese around the corpse. Mr. Cox closed with an appropriate prayer in English, for ourselves and the son of our departed friend. The features of the corpse were very natural and sweetly composed, as if in sleep. To-day he is placed in his coffin, and this again will be put in the garden, protected from the weather, till it is safe to convey it to his family sepulchre, a few miles away, where his father and his first wife lie. His father died at 86, A-fah died at 68. His end was peace, and his disembodied spirit is doubtless now in glory, singing the praises of his Redeemer, whose name and commission he had so long honourably borne, testifying that He was the Son of God, the Saviour of the world. May it please the Head of the Church to give us to see the fruit of the labours of His servant, and to raise up in his place many other devoted labourers who shall go in and out, and boldly proclaim the Gospel of Jesus Christ!

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

INLAND SEAS.

The London Society a provocative of Philanthropy among the Jews.

It is now just about 200 years that the Jews have been permitted to return to this country; and from that time, until this Society commenced its operations, no systematic effort was made to bring the Gospel before the Jews in England; and when this Society commenced, the Jews themselves were, as regards schools and learning, in a low condition; there was not a single public school among them in the British Isles. Our Society commenced in 1809. In 1813 the first stone was laid of our establishment and Church in Palestine Place. In 1817 the Jews erected a free school; and now they have no less than seventeen schools in this country. The fact is, the Society provoked them to jealousy, just as it ought to do. And so have we done in Jerusalem. The Jews at Jerusalem say, "All that has been done for us here, we owe to your Society. If you had not sent us a doctor, Moses Montefiore would not have sent us one. If your Society had not established a hospital here, the Jews would never have done so. If your Society had not established schools here, the Jews in England and other countries would not have done so." Thus has the Society provoked the Jews to jealousy, not only here, but also in Jerusalem and other parts of the world.

[*Rev. F. C. Ewald—at Jews' Soc. An.*

CHINA.

Movements in China.

As to the political disturbances now going on in China, I have not the slightest hesitation in saying, that that movement is of God, notwithstanding the grave, and I might almost say, the growing, errors which are among them. It is a remarkable fact, that this movement has been separated altogether from any distinct and palpable connection with any Christian body, except in its very earliest stages; as if God would take the whole honour to Himself, and would declare, "It is not of man, but of my Spirit, saith the Lord." It is quite true that one of the early Missionaries, I believe connected with the London Mission, did circulate Tracts, in-

cluding a tolerable compendium of Christian Doctrine: and it is a singular circumstance, that the movement bears a strong resemblance to the facts therein set forth. Two days ago I met a Chinese Interpreter, who was with me upon the occasion of our visit to Nankin, who has taken a deep interest in the whole movement, watched its progress, and read every work on the subject. He had not given much attention, before his visit to Nankin, to the Missionary Work, and therefore he was a little taken by surprise; and not only by surprise, but, from not having studied theological literature, he was unable to comprehend the full bearings of the movement. He told me that he could distinctly trace some of the prevalent errors to the want of a full statement of the whole question of Christianity. It would appear, that there was a special ordering of God in it. Tae-ping-Wang and his followers commenced their movement among the Miaoutse, a people nearly allied in race to the Karens of Burmah. These people are dispersed over the high mountainous districts of Burmah, Siam, and the adjoining provinces. I fully believe that those people, among whom Tae-ping-Wang and his followers had such immediate success, are one and the same people as those in Burmah, where so great a work is going on. They have got all the main points of the Old-Testament revelation among them, and not simply these, (because a great deal might have been learned from the Koran,) but they have also among them the promise of salvation through a Saviour, which must have come from the Bible or Christian teaching. The probability is, that this is a remnant of the Nestorian Christian teaching, in the sixth and seventh centuries. These people are spread abroad in isolated positions, which are likely to become centres of great importance. They seem to be like wells in a barren desert, ordained, like pools of Bethesda waiting for the descent of the Spirit, to be made effectual to the healing of the nation. They have not the whole truth; but they have been separated altogether from idolatry. They have not

yet received "the truth as it is in Jesus" in all its fulness and all its power. The errors among them are not at all to be wondered at, when you consider the almost utter impossibility of conveying religious impressions, theological knowledge, and doctrinal truths, from our language into a language that hitherto, being pictorial, had no such ideas whatever. When you take the word which is meant to designate God, and find it associated with nothing but idolatry, it is almost impossible not to import some of the old idolatrous ideas.

[Capt. Flabbourne—at Wesleyan Miss. Soc. Meet. for China.

The Language of the Chinese.

The whole language is thoroughly demoralizing; and if it could be altogether swept away so much the better. An attempt is being made, and made with great success, by several Missionaries, to introduce the Roman Character to represent their language. Miss Aldersey has a school in China, which I visited, and had some conversation with one of her converts, who spoke English most accurately. I was inquiring into the relative value of their language in the Roman Character over the Chinese Character; and she assured me that it was their universal experience, that, with the use of the Roman Character, the Chinese, who had never before seen it, learnt more in six months than they could by any possibility learn in six years in their own character. There are only three hundred sounds in the language, and there are seventy thousand or eighty thousand characters. Every one of these characters is represented by a sound. *Jin* means "man;" but it means forty other things beside. The consequence is, that the Chinese themselves, in a common conversation, are obliged to have recourse to making characters with their fingers on the palms of their hands, that the conversation may be intelligible to one another. I have heard it remarked by Englishmen, that the Chinese conversed with each other in broken English, because it was so difficult to understand their own dialects. There is a want of definiteness, a cumbrousness about it that renders it impracticable.

[*The Same—at the same.*

Female Education among the Chinese.

The female portion of the population is completely shut out from education, because they must absolutely devote to

it six years; and this is utterly impossible for a population having their household duties to attend to, and to live by their labour. They cannot be educated through the instrumentality of their language written in the native characters. I have said the subject-matter contained in the language is thoroughly debasing; and, although they have an extensive literature, yet it contains nothing worthy of being preserved.

[*The Same—at the same.*

The Chinese Insurgents not Impostors.

I do not admit the justness of the comparison which has been drawn between the new Chinese party and the Mohamedans, when it has been attempted to shew that they are impostors. All impostors have either made a Bible for themselves, or they have shut it up in a dead language, or not done any thing at all. Now the followers of Tae-pling-Wang circulate the Scriptures broadcast. They take every opportunity of doing so; and they far excel us by their industry in this respect. They insist on the right and true principle—that the Government, having found the truth, are bound to propagate the truth; in opposition to the dogma which has been spread abroad among us, that the Government has nothing to do with it. They not only do that, but they do not make any additions to it. They publish it as they get it, almost word for word, lest they might pervert some of its meaning. You know, in many of the Psalms there is a peculiar difficulty in assigning the personality. They have no means of doing this in Chinese, because they have no pronouns; and hence you can quite understand that a Chinese might take to himself a Psalm, as being applied to himself personally, when it was applied to our Lord, and thus error would arise. No doubt they were more conversant with the Old Testament at first than they were with the New. And you can quite understand that men, coming for the first time to receive the truth, and seeing what took place in the Old-Testament Scriptures, would be likely to think that that period had not passed away. They seem to draw the strongest possible analogy between their own case and that of the Jews; and they consider themselves almost as especially God's people as Israel was of old. And that is also a ground of error. But this only

makes it the more incumbent upon us to use every effort to send them instruction. Unless a man had a tongue of fire, it would be impossible to enlarge, to the full extent, on the claims that are made upon us. [The Same—at the same.]

The Population of China.

We cannot realize it when we talk of the number of the inhabitants of that country. If you were to count one for every tick of the clock for twelve years, night and day, you would only then number the millions of China. When I consider the expression of the Prophet, called in to curse Israel—"Who can count the dust of Jacob? or number the fourth part of Israel?"—for I believe that was prophetic of what the number of this spiritual Israel was to be—I can form some idea of what there is to be done; and thus we see what an amount of work there is before us which is not done, because we do not ask sufficiently God's Spirit to enable us to do it. This movement is drawing special attention to the teaching of foreigners: they invariably say, "This movement has originated with foreigners; this is what is taught by Christian Missionaries;" and they go and learn what the Christian Missionaries are doing and saying. Therefore there will be immense room and immense opportunities for the work of Christian Missionaries in China.

[The Same—at the same.]

Influence of Missionaries.

The character of the movement depends, so to speak, on the work that is done by the Christian Missionary. If you thoroughly indoctrinate the Chinese who will readily join your Church, they will go up and join the movement; the leaders of the movement will receive them; and they may thus possibly learn that which they would not receive from Europeans, because there is still a feeling hostile to the European. Perhaps I use a strong expression when I say it is "hostile." It is a fancied superiority in the Chinese over other nations, which is very difficult to remove. Therefore, I say, they will receive impressions from their own people which I do not think they would receive from Europeans. At Amoy, when it was taken, four hundred of the insurgents were saved by our people, and were received into a hospital, and were very much benefited by the ministry of a Scotch Missionary, Mr.

Burns. His preaching produced a decided impression. They were, of course, grateful for having had their lives saved, and they were prepared to receive impressions: they did receive them: they were afterwards scattered abroad through the country: and I have since seen Mr. Burns, who told me that, having gone into the country, he had met some of these people, and that he had formed a Church. A remarkable feature is, that he went into the country, and remained six months in the interior, which, I believe, is wholly unparalleled, in his European costume. Many Missionaries have gone there dressed as Chinese. He never did so. He always dressed as a Clergyman; and I believe it has not hitherto been known that any other Clergyman, dressed as an European, could go into the country and remain unmolested for the space of six months. While he was here, he received most interesting Letters from some of the converts, which expressed their feelings in a most delightful Christian spirit, shewing that they had not a mere head knowledge. I am perfectly satisfied, as far as any man can be satisfied who does not speak the language, that I have met Chinese whose religion was more than an outward conformity—that it was a reality; and I could perceive that they were under influences more than ordinary. I have not the slightest doubt that this movement will overthrow the present dynasty. I believe that Missionary Labour is utterly impossible so long as the present dynasty continues; so thoroughly hostile is it to any progress of the mind, or any knowledge whatever. And even should they arrest the progress of truth, which I do not think is possible, this will not continue; for we know that "God's word shall not return unto Him void; but will accomplish that whereunto He sends it." Even the political result would be one of immense importance; because it brings with it enlargement of mind. [The Same—at the same.]

The Present Time critical.

Our treaties have expired, and we shall be making new ones. The old treaties took no heed of the Missionary, and did not refer to him; they quite ignored his existence. They did not suppose that the merchants required any thing like Christian Teachers. Now, it behoves us to make an effort to see that there is introduced into any new treaties

protection for the Missionary. It appears to me monstrous to suppose that the most estimable of men—the men who above all others might bring down blessings on a nation—should be the men who are excluded; as if, because they became Missionaries, they had ceased to be Englishmen, and had withheld from them the protection which is afforded to the most worthless Englishman. We may derive a lesson from our neighbours, the French, in that respect; for wherever their flag flies, they do especial honour to their Missionaries. In China this is remarkably the case. They keep an Ambassador there, and they keep ships there, for no other purpose than to protect and forward their Missionaries. I do not malign Sir John Bowring, in saying that he avows himself a Unitarian. I have had conversations with him upon the subject. He has often told me that he has no sympathy with Protestant Missionaries; that he has no belief that they have done any thing in China; and that he has a most thorough belief that the Roman-Catholic Missionaries have done a great deal. When I asked him to point out what they had done, he replied that there was a great deal done that was not to be seen; that he was a privileged person; that he had been admitted to a degree of intimacy to which all Englishmen were not admitted; that he was admitted to their confidence; that he had gone to their houses, and they had taken him into a back room and had shewn him their altars. I said I thought that very much like “a hole and corner” kind of religion; that it was not the characteristic of Christianity, which required that we should take up the language of the Apostle who said, “I am not ashamed of the Gospel of Christ.” Upon one occasion I was talking to Sir John Bowring on the subject of what the Roman Catholics had done in China; and eventually he referred to the argument of numbers, which you would hardly suppose a man in the nineteenth century would do, as if numbers constituted intellect, intelligence, or information. I said to him, “Dr. Bowring, there are some subjects upon which one must say with Athanasius, *Athanasius contra mundum*.” The doctor was angry at this quotation from the Trinitarian controversy; and this is the kind of

man who has to make these treaties! I believe, while meaning to do all he can for this country, his feelings are altogether against Missionaries, and that he is influenced by others who have not the interest and honour of our country, or the interests of Christianity, at heart. If we do not speak out unanimously, and in time, we shall be outdone. The Catholics say they have 300,000 converts in China. No doubt they would make a very great display. The lady of one of the Ambassadors, who, until recently, had professed to be a Protestant, went to Shanghai, where the Roman Catholics had built a cathedral, and she took occasion to read her recantation in that cathedral. There were 10,000 or 20,000 people present. [7th. Same—at the same.

INDIA WITHIN THE GANGES.

The want of Missionaries an Impediment to the Distribution of the Bible.

Although Missions in India are talked of, and although, in fact, Missions there are, they have reached only a very small part of the country and population. And as this is true of Missions, so it is also true in regard to the work of this Society. For the most part, we have no means of circulating the Scriptures there, except through the agency of Missions; and as Missions are limited to comparatively very few places, there remains a very large part of the country to which the Word of God has never yet penetrated, and in which “darkness covers the earth, and gross darkness the people.” I have felt this very keenly, as the Secretary of the Calcutta Bible Society. When the cold season has set in, journeys have been taken, year after year, with the view of circulating the Scriptures in Bengal; but I have felt, over and over again, that such an attempt was utterly vain, though limited to a small portion of the country which had been under British rule for 100 years. I trust, indeed, that a better time is coming; but I believe I may say, that among the 150,000,000 inhabitants of India, there have not been circulated altogether one million of copies. I believe that from the commencement of the work, that is, during two or three generations, since the time of Dr. Carey, there have been circulated scarcely two million copies among an aggregate of five hundred million people, or about half the aggregate population

of the globe at the present moment. The Scriptures have been translated and printed, and, if I may so express myself, all things have been ready, with the exception of agents to distribute them. We have, it is true, had hindrances in our work; and I shall not hesitate to mention them, because I think it right that public men should be brought under the influence of public opinion. A little time ago we found in Calcutta that it had been stated in evidence given before the House of Commons, that although the Bible was not introduced into the Government Schools in India, yet it was placed in the library of every Government School and College. We knew that to be a mistake. I believe the mistake was perfectly unintentional; and we at once addressed a Letter to the President of the Council of Educa-

tion, and said, "As this is a mistake, we now beg leave to offer you a copy of the Scriptures in the vernacular language for every School and College;" and though they did not attempt to deny, that they introduced into every library the Korán and the Vedah, yet notwithstanding their boasting neutrality, they refused to admit the Bible. Strange to say, the ink with which their Resolution was recorded was scarcely dry, when there arrived from the Court of Directors a despatch on the subject of education, which, in one of its paragraphs, took it for granted that the Bible was in every one of the Libraries, and directing that, if it was not, it should be placed there forthwith. I am thankful to be able to say, that another part of that despatch abolished the Council of Education.

[*M^r Leod W^{ill}e, Esq.—at B F, B^ole Soc. Ann.*]

WESLEYAN MISSIONARY SOCIETY.

REPORT FOR THE YEAR 1854-55.

Summary View of the Society.

MISSIONARIES: in Ireland, 27—Continent of Europe, 27—Western Africa, 19—South Africa, 40—China, 6—South India, 15—North Ceylon, 7—South Ceylon, 15—Australia and Van Diemen's Land, 63—New Zealand, 22—Friendly Islands, 10—Feejee Islands, 9—Demerara and St. Vincent's, 24—Honduras and West Indies, 53—British America, 188. *Total*, 525, beside 9 who are absent from their Stations. Of these 269 are connected with the British Conference, and 256 with local Conferences.

Assistants: The Missionaries are assisted by 838 paid Catechists and Readers, and 9204 gratuitous Sunday-School and other Teachers. Of these 555 paid, and 3932 gratuitous Teachers are connected with the British Conference, and 383 paid, and 5272 gratuitous Teachers are connected with local Conferences.

Members in Society: in Ireland, 1920—Continent of Europe, 2134—Gambia, 787—Sierra Leone, 6461—Gold Coast, 1308—South Africa, 4602—China, 1—South India, 408—North Ceylon, 281—South Ceylon, 1435—Australia and Van Diemen's Land, 6678—New Zealand, 3578—Friendly Islands, 6687—Feejee Islands, 2954—St. Vincent's and Demerara, 13,716—Honduras and West Indies, 33,573—British America, 25,132—*Total*: 111,655. Of these 76,071 are
Oct. 1855.

in connection with the British Conference, and 35,584 with local Conferences.

Scholars: in Ireland, 2803—Continent of Europe, 1796—Gambia, 600—Sierra Leone, 3885—Gold Coast, 1312—South Africa, 6815—China, 6—South India, 1655—North Ceylon, 1032—South Ceylon, 2238—Australia and Van Diemen's Land, 13,561—New Zealand, 5846—Friendly Islands, 7111—Feejee Islands, 6628—Demerara and St. Vincent's, 5191—Honduras and West Indies, 13,221—British America, 13,658—*Total*: 87,358. Of these 44,709 are in connection with the British Conference, and 42,649 with local Conferences.

The Wesleyan Missions are now placed partly under a Committee connected with the British Conference, and partly under the care of Committees connected with Conferences in other parts of the world. Those connected with the British Conference are—Germany, Spain, Ceylon, India, China, Cape of Good Hope District, Albany, Caffraria and Bechuana, Port Natal and Amazulu, Sierra Leone, Gambia, Gold Coast and Ashanti, Antigua District, St. Vincent's and Demerara, Jamaica and Honduras, Bahama District, Hayti District, Nova Scotia West, Nova Scotia East, New Brunswick, Newfound-

land. Those connected with other Conferences are those in Ireland, France and Switzerland, Australia and Van Diemen's Land, New Zealand, Friendly Islands, Feejee Islands, Western Canada, Eastern Canada, Hudson's-Bay Territories.

Missionaries sent out 1854-55.

The following persons, being eighteen Missionaries, and twelve wives of Missionaries, have been sent out by the Society since the last Anniversary—

To *Gibraltar*: Mr. Edman—*Sierra Leone*: Mr. and Mrs. Edney—*The Gambia*: Mrs. Meadows—*Natal*: Miss Adams—*China*: Mr. Hutton, Mr. Smith, and Mr. Preston—*Madras*: Mr. Simpson—*Mysore*: Mr. and Mrs. Sanderson—*South Australia*: Miss Partridge, Mr. Hill, and Mr. Bennett—*Van Diemen's Land*: Mr. and Mrs. Cope, and Mr. Lellan—*The Friendly Islands*: Mr. and Mrs. Thomas—*Antigua*: Mr. and Mrs. Gilbert—*St. Vincent's*: Mrs. Hurd—*Demerara*: Mr. Greathead—*Barbadoes*: Mr. Pimm—*Honduras Bay*: Mr. and Mrs. Fletcher, and Mr. Webb—*Hayti*: Miss Gallienne—*Nova Scotia*: Mr. and Mrs. Brownell and Family.

Of this number, Messrs. Thomas, Brownell, Edney, Sanderson, Gilbert, Fletcher, and Edman, who have been before employed in various Missions, but had returned home for a season, have been again appointed to the Foreign Work.

Deceased Missionaries.

The following much-lamented Missionaries have been removed by death—

At *Cape Coast*: Mr. Brown—at *Barbadoes*: Mr. Bannister—at *Jamaica*: Mr. Kerr and Mr. Curtis.

To this affecting record must be added that of three excellent females, the wives of Missionaries, who have also exchanged mortality for life.

State of the Funds.

Receipts of the Year. £ s. d.		
Contributions paid at the Mission House.....	3102	16 3
Auxiliary Societies.....	64,405	9 11
Ireland.....	4380	17 3
Foreign Districts and Stations,	21,547	10 0
Legacies.....	2050	1 9
Government Grants.....	2197	16 1
Dividends, to cover Annuities,	913	11 8
Donations on Annuity.....	899	12 8

	£	s.	d.
Donations for China.....	1410	0	1
Juvenile Christmas Offerings,	5904	5	2
Lapsed Annuities.....	2277	8	6
From Centenary Fund for retired Missionaries, Widows, and Orphans.....	450	0	0
Payment for Stockholm Mission Premises.....	1409	5	0

Total.....£111,048 14 4

Payments of the Year.

Missions—			
Irish.....	4668	17	11
German.....	91	5	0
French.....	3156	13	9
Spanish.....	769	18	5
Western Africa.....	7429	11	11
South Africa.....	11,126	2	0
South India.....	5184	13	8
Ceylon—			
Tamil.....	2250	16	2
Singhalese.....	2659	6	10
Australia.....	4023	1	8
Van Diemen's Land.....	652	11	7
New Zealand.....	5654	10	4
Friendly Islands.....	2462	18	5
Feejee Islands.....	3684	15	8
Demerara and St. Vincent's,	1228	15	1
Honduras.....	762	3	2
West Indies.....	13,154	6	0
British America.....	12,218	13	9
Education of Children of Missionaries.....			
	3173	3	0
Ditto at Home.....	641	6	6
Grants to Widows & Orphans,	1933	6	0
Expenses in England of Missionaries sick or on leave ..	327	16	7
Grants to Supernumeraries ...	1074	2	6
Medical Expenses.....	49	6	3
Missionaries now stationed in			
England.....	770	0	0
Children of ditto.....	252	0	0
Students in the Theological Institution.....			
	1000	4	0
Annuities on Donations.....	1482	16	0
Interest and Discount.....	2237	2	2
Publications.....	4276	12	8
Salaries, Books, Rent, Repairs, House Expenses, Carriage, and Sundries.....	3289	7	10
Postage.....	273	10	11
Missionary Candidates.....	14	0	10
Annual Appropriation for Training a Native Agency.....	1500	0	0
Donations funded for China ..	2388	0	6
Stockholm Chapel, repayment of Loan.....	1409	5	0
	£107,271	2	1
Paid in liquidation of Debt,	3777	12	3
Total.....	£111,048	14	4

Remarks on the State of the Funds.

A comparison of the receipts of the year 1854 with those of the previous year will serve to shew that a very gratifying amount of successful labour, and Christian Liberality, has been employed in behalf of the Society during the year now reported. The Home Receipts from the District Auxiliary Societies, and at the Mission House, exhibit an advance of 586*l.* 11*s.* The Hibernian Missionary Society has exceeded the Contributions of the former year by 185*l.* 9*s.* 3*d.* The Juvenile Christmas and New Year's Offerings shew an increase of 606*l.* 6*s.* 7*d.*; making a total increase on ordinary Home Receipts of 1388*l.* 6*s.* 10*d.* The increase on the receipts from the Foreign Mission Stations is 3833*l.* 16*s.* 8*d.*; on the Contributions for the China Mission, 507*l.* 1*s.* 5*d.*; and on the lapsed Annuities, 2077*l.* 8*s.* 6*d.* The Receipts are further augmented by the payment of 1409*l.* 5*s.* on the transfer of the Stockholm Mission Premises to an Evangelical Committee in Sweden.

There is a decrease on Donations on Annuity amounting to 250*l.* 7*s.* 4*d.*; and there is also a large decrease in the item of Legacies. The Legacies of 1853, including those of the late Thomas Marriott, Esq., and William Shippery, Esq., amounted to 13,922*l.* 2*s.* 10*d.*; the Legacies of 1854 amount to 2050*l.* 1*s.* 9*d.*, being a decrease of 11,872*l.* 1*s.* 1*d.* in this single item of account; while the total decrease on the whole receipts of the year amounts only to 3449*l.* 19*s.* 11*d.*

The increase of receipts on the Foreign Stations of the Society is chiefly found in those districts which have been, or are to be, more fully than formerly, thrown on their own resources, by the recent arrangements for the formation of distinct and affiliated Conferences, such as Canada, Nova Scotia, New Brunswick, Australia, Van Diemen's Land, and New Zealand. There is also a small increase in the receipts of the Auxiliary Society connected with the French Conference: these circumstances are so far confirmatory of the hope which has been entertained of the beneficial effect of the arrangements alluded to, and are encouraging with respect to the future development of means and resources to be made available, by God's blessing, for helping forward the cause of Divine truth throughout other and more destitute parts of the great field of the world.

The Expenditure side of the Balance Sheet shews that the Committee have aimed at maintaining the various Missions in a state of moderate efficiency, without increasing the immediate or future responsibilities of the Society. They have not increased the number of Missionaries, except in cases where special provision was made for that object, as in China and Australia; neither have they filled up every vacancy which has been occasioned during the year by death and other causes. They have thus limited the cost of outfits and passages, which has been further lessened by the liberality of two friends of the Society, W. C. Webb, Esq., of Newport, and John Lidgett, Esq., of London, the former having given free passages to two Missionaries to Australia, and the latter to a Mission Family to Van Diemen's Land.

The amount received for the Stockholm Chapel has been applied to the payment of the money formerly borrowed for that object. Former contributions for the China Mission, 2388*l.* 0*s.* 6*d.*, have been reserved to meet the expenses of that Mission, and the debt of the Society has been reduced by the payment of 3777*l.* 12*s.* 3*d.* out of the receipts of the year. Including these particulars, the payments of the year have equalled the receipts, viz. 111,048*l.* 14*s.* 4*d.*; and the debt of the Society has been reduced from 19,501*l.* 11*s.* 10*d.* to 15,723*l.* 19*s.* 7*d.*

Appeal and Concluding Remarks.

On the review of the year the Committee feel that the circumstance which first calls for remark is the very encouraging state of the Society's finances. Remembering that the past year has been a year of war, and that the usual effects of war have been felt in increased taxation, diminished trade, and high prices, it would not have been surprising if the home receipts had been considerably diminished. But, instead of such diminution, they are favoured to report an increase both in Great Britain and Ireland; in fact, the largest domestic income which has been received for several years past. Their first acknowledgments for this unexpected mercy are due to Him whose the silver and the gold are, and in whose hand are the hearts of all men. And, under Him, they are deeply indebted to their kind benefactors; to the Ministers in their several circuits; the Officers of

Auxiliary and Branch Societies; and to the almost countless host of Collectors, whose united and persevering labours have secured a result which the Committee are glad to regard not less as a sign of present active devotion to the cause, than as a pledge of future fidelity and continued effort on its behalf.

The satisfaction with which the present state of the finances is regarded is augmented by the consideration that the total amount is not swelled, as it was last year, by large bequests of departed friends, but is the product of living industry and liberality; and, further, by observing that the principal increase is found under the head of Contributions from Foreign Districts, some of which bid fair soon to repay the expenditure which for years past has been incurred on their behalf. This is as it should be. It demonstrates that the Societies abroad have been trained in a spirit which will ensure their growth and prosperity; and as they cease to depend on others for the supply of their own wants, are increasingly mindful of those who still need to have a fostering hand extended over them.

It would have added greatly to the joy of this day had the Committee been able to announce that their noble and encouraging income had been all expended on the work of the current year; but the necessity for reducing a burdensome debt has led to consequences which cannot be regarded without uneasiness. Some Stations continue vacant, which, if the demands of the work had alone been considered, would have been filled up long since. Others are insufficiently supplied, or weakened by the withdrawal of those auxiliary and subordinate agencies which would much promote their efficiency; while to most of the appeals which reach them for the occupation of new Stations and the extension of direct Missionary Labour, the Committee are compelled resolutely to close their ears, lest they should augment the deficiency already existing. Such a state of things, they venture to submit, is in the highest degree undesirable, and ought not to exist a day longer than is absolutely necessary. But the Committee would not be considered as implying by this expression that they deem this necessity universal and inevitable. It is, indeed, necessary for them that in their present position they should pursue a policy of restriction; but it cannot be considered necessary for the So-

ciety at large that it should be thus straitened in itself. Ample means for its deliverance exist, if they are but duly developed. When Christians cease to be fettered by traditional or conventional measures of liberality; when they no longer set up a standard of proportional liability, and attempt to satisfy themselves if they conform to or exceed it, but, looking to their individual duty and privilege, make the Lord's bounty to them the measure of their bounty to His cause, "Every one as God hath prospered him;" it will be found that there is no lack of means among the followers of Christ for the execution of His great command, "Go ye into all the world, and preach the Gospel to every creature." Oh! for such a "supply of the spirit of Jesus Christ" as shall expand all hearts in holy gratitude, and overflow all obstructions in the way of Christian Benevolence!

The results of the past year are the more remarkable when viewed in relation to that afflictive event which was announced at the last Anniversary Meeting. The year now closed is the first since its formation in which the Society has wanted the advantage of the labours of that great man whose gifts and endowments were so unreservedly placed at its service, and who probably pleaded its cause more frequently and with greater pecuniary success than any of his contemporaries. Prudent in counsel, warm in affection, unwearied in labour, powerful in persuasion, Dr. Newton was justly regarded as one of the pillars of the Society; and most appropriately finished his long course of public service by presiding at a Missionary Meeting.

Almost as soon as the last Anniversary was concluded, the Committee sent a deputation to attend his remains to their last resting-place, where they were deposited on the 4th of May 1854. On the 3d of May 1814—forty years before—not the grave, but the waves, closed over all that was mortal of another distinguished advocate and friend of Christian Missions, the Rev. Dr. Coke. Dissimilar in almost every other respect, these great men resembled each other in this, that the personal agency of each, in his day, was among the most important means of sustaining and extending the Missionary Operations of the Methodists. The forty years which elapsed between the demise of one and the other affords a period suf-

ficiently long to mark the progress, and test the success of that work to which each was so ardently attached. At the beginning of that period the Missionary Enterprise was not merely scorned by the world, but misunderstood and doubted of by many of the Churches. Now its principles are everywhere admitted—the judgment and the conscience of Christendom are on its side. Then (to speak more particularly of ourselves) the Conference could hardly be persuaded to consent to Dr. Coke's proposition, and he entreated, even with tears, permission to depart for India; now that body sees with joy the self-consecration of Ministers to this work, and has cheerfully placed at its service some of its most honoured Members. Then the supplies were obtained principally by an annual collection in the Chapels, and by the indefatigable diligence of Dr. Coke, who, accompanied by a friend, was accustomed to beg from door to door the small sum annually expended. Now an organization exists throughout the kingdom adapted to all localities, and capable of being worked even more extensively and beneficially than it is. Then the proceeds of long and tiresome begging, joined to the regular Annual Collection, were not a thousand pounds in excess of the sum now raised by the children and youth of our congregations. In 1814 the whole of the Foreign Work was comprised in British North America and the West Indies, Gibraltar, and Sierra Leone. The language of the British Islands alone was used, except by the Missionaries to the French Prisoners. In the interval, thirty-two languages have become necessary, most of which are still used by the Missionaries. These signs of progress we may enumerate; but who shall register the souls born from above in forty years? Or by what numeration shall we express the amount of enjoyment created and diffused by attempts to do good upon the largest scale, and (in the best sense of those much-abused words) to confer "the greatest happiness upon the greatest number?" The comparison need be carried no further; but it convincingly shews how gracious have been the dealings of God with the Society—how He has cared for His own work, and carried it on even while He has removed those who seemed most serviceable, if not necessary, to its progress. Such were His dealings with His people of old. "The children of

Israel wept for Moses;" and well they might. Their loss was never repaired; "There arose not since in Israel a prophet like unto Moses." But bereaved though they might be, they were not abandoned, and they must not stand still. "It came to pass that the Lord spake unto Joshua, saying, Moses my servant is dead, now therefore arise, go over Jordan, thou, and all this people." And we may hear that same voice to-day. It urges us onward in our course of duty; it charges us to imitate the many virtues of our sainted friends. "We desire that every one of you do shew the same diligence unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises." It cheers us with the infallible assurance, "I will not fail thee, nor forsake thee." "My Spirit remaineth among you; fear ye not." "I am He that liveth, and was dead; and behold I am alive for evermore. Amen."

Continent.

UNITED BROTHERS' MISSIONS.

THE Synodal Committee's last Statement, issued from Bethelsdorf, gives the following Summary of the

Income and Expenditure for the Year 1853.

	Receipts of the Year.	£	s.	d.
Brethren on the Continent.	1370	15	1	
Friends on the Continent.	1467	7	6	
Brethren in Great Britain and Ireland	1228	0	6	
Friends in Great Britain and Ireland	3825	16	0	
Brethren in North America.	109	15	11	
Friends in North America	78	10	0	
Brethren's Society in Pennsylvania	1742	10	0	
Legacies on the Continent.	1145	1	0	
Ditto in Great Britain and Ireland.	1480	5	4	
Ditto in North America.	151	10	2	
Interest and Profit by course of Exchange.	47	1	9	
Total	£12,646	13	3	

Payments of the Year.

	£	s.	d.
Missions—			
South Africa.	586	16	9
Antigua.	1309	8	0
Barbadoes.	1685	10	3
Jamaica.	2098	9	11

St. Kitt's.....	509	1	0
Tobago.....	64	18	4
Danish Islands.....	769	2	9
North-American Indian	861	0	8
Labrador.....	8	6	2
Greenland.....	443	16	8
Pensions—			
To 39 Married Brethren and			
9 Widowers	1416	19	0
To 46 Widows	498	19	6
To 158 Children at School... ..	2454	0	4
To 42 Youths apprenticed ..	335	11	2
To 12 Girls' Allowances.....	68	6	0
Expenses of Management.....	540	16	0
Travelling	87	1	1
Total.	£13,738	3	7

The subjoined Financial Statement is less encouraging than it has been for some years past. We would accept it as from the hands of the Lord, and would desire to banish all needless anxieties, and all desponding thoughts, humbly assured that He will continue mercifully to supply us with the needful temporal means for carrying on the work in which we are engaged. At the same time, we thankfully record the fact, that we have not been compelled to withdraw from any portion of the field assigned to us, excepting from that recently occupied by us among the negroes of East Florida, and we hope, even there, but for a season. On the other hand we have been able, through the Divine Blessing, to lengthen our cords by sending forth two Brethren to Mongolia, an undertaking upon which we have ventured in faith. May the Holy Spirit direct our proceedings, whether in the north or the south, the east or the west! May all our flocks in heathen lands grow in knowledge and in grace! May all our Missionaries have the eyes of their understanding enlightened, that they may lead those committed to their care in the right way, the way of holiness!

Remarks on the State of the Funds.

In reference to the above statement of accounts it is observed—

1. The receipts amount to 12,646*l.* 13*s.* 3*d.*, being in excess of those for which the account for the preceding year had credit, by 1995*l.* 10*s.* 10*d.*, arising chiefly from an increase under the head of legacies.

2. The disbursements have meanwhile exceeded those of 1852 to a yet greater

extent, having reached 13,738*l.* 3*s.* 7*d.*, leaving a deficiency on the year's account of 1091*l.* 10*s.* 4*d.* This excess of the expenditure of 1853 over that of the preceding year, amounting to 3188*l.* 19*s.* 1*d.*, is mainly to be ascribed to important building operations in Antigua and Barbadoes, which it was judged necessary or desirable to undertake, and to the increased charge both for buildings and for housekeeping, in the account of the Jamaica Mission.

3. While it is satisfactory to know that the increased expenditure on the building account is but temporary, and that the present year may bring it nearly to a close, we dare not conceal from ourselves the fact, that our Missions in the West Indies are likely to draw more largely than for some years past on our pecuniary resources, owing to the declining prosperity of those colonies, and to the providential visitations which have recently befallen Jamaica and Barbadoes. Nor is it to be forgotten that the Missions but lately commenced in Mosquitia and Australia, and the attempt to carry the Gospel to the Mongols, will entail a serious annual expense on the Mission Fund as soon as the means specially provided for their maintenance are exhausted, which may be expected to be the case at no very distant period.

4. In explanation of the large surplus which appears on the account of the Jamaica School Fund, it is to be observed, first, that, as it was thought desirable to raise the means for the support of the individual schools, before the schools were established, the balance in hand is to be considered applicable to the expenditure of the ensuing rather than of the current year; and, secondly, that a sum of 200*l.* has already been appropriated toward the purchase or erection of suitable schoolrooms in localities where they were greatly needed.

On consideration of the circumstances above referred to, and of the unfavourable influence likely to be exercised by the present war upon the resources of religious and benevolent institutions generally, it will be evident to our Brethren and Christian Friends that an increase rather than a diminution of effort is required for the support of the extensive work in which they have hitherto taken so kind and generous an interest.

The Synodal Committee, in their

last annual account of their proceedings, give the following

Survey of the Missions.

South Africa—Our Brethren and Sisters in South Africa having repeatedly expressed a wish for a visitation by one of the members of the Directing Board, our dear colleague, Br. Breutel, was deputed to execute this important commission. He sailed from England with his wife on the 15th of August 1853, and they arrived at Cape Town on the 1st of October. After a preliminary visit at Groenekloof, Robben Island, and Genadendal, Br. Breutel, accompanied by Br. Kölbing, set out for Shiloh, travelling by way of Clarkson and Enon. On their arrival there, on the 22d of January, they observed many ruins, the sad memorials of the late destructive war—the houses of the Hottentots reduced to ashes; and the shattered walls of the former Mission House, now converted into an Infant School, reminded them forcibly of the recent conflict. The Church, which had been used as a barrack during the progress of hostilities, had been restored, and served as a sanctuary for the Congregation assembling there in the name of the Lord. They found the Fingoes, who had proved faithful, peacefully built up on their most holy faith, under the care of the Missionaries. The families of the rebel Hottentots, together with the greater part of the men, had come back again, with the earnest request to be readmitted, which was at length granted. Br. Breutel writes, “We humble ourselves under the mighty hand of the Lord, and consider the ruins as solemn preachers of repentance.” At Goahen, where a few years ago a Congregation had been formed so rapidly and hopefully, they found nothing left, save the ruins of the dwelling of the Brethren and Sisters; every thing else had been levelled with the ground, and was completely overgrown. The renewal of this Station was determined upon. Caffres are not permitted to live in that part of the country, but a Fingoe Congregation will, we trust, be soon collected together. Mamre, on the Beka, which was likewise deserted during the war, is not to be renewed, in consequence of its being unfavourably situated. The affairs of the Mission were thoroughly inquired into at all the Stations, and more especially at Genadendal, in conjunction with the Su-

perintending Conference. In our Congregations in the western district, Br. Breutel everywhere found cause to praise the Lord for the prosperity vouchsafed, and all the grace bestowed upon them.

A more independent form of government, with a Parliament, has been lately granted to the Cape colony, which cannot but have some influence upon the state of the Mission. We would fain hope that this influence may not prove hurtful, which could hardly fail to be the case if our settlements, as some have proposed, should be thrown open to all who might wish to settle there. Our Missionaries would thereby be much impeded in the spiritual care of their flocks, and the discipline and order hitherto maintained would be endangered.

Mission to the Mongols—The Brethren Pagell and Heyde who are destined, if the Lord will, to carry the Gospel to the Chinese Mongols, arrived on the 23d of November at Calcutta, after a prosperous voyage. Thence they proceeded up the Ganges as far as Benares, and from that city to Kotghur in the Himalaya Mountains, where the Rev. Mr. Prochnow, of the Church Missionary Society, is stationed. Here they will remain for some time, to obtain, through his kind assistance, some knowledge of the languages requisite for the prosecution of their work, especially the Thibetian, the “sacred language” of Asia. They will then endeavour to find an entrance into Chinese Tartary. Thankful for the Divine assistance hitherto vouchsafed them, they now look from their mountain heights across the desert and uncultivated field to which they are appointed, in the firm confidence that the Lord, in His own good time, will open the door which has hitherto been closed.

Australia—The hands of our Missionaries in Australia have been strengthened by the arrival of Br. P. Hansen, who reached Melbourne in January. The Missionary Work among the natives in the neighbourhood of Lake Boga continues to be very slow in its progress. The white settlers have endeavoured to deter the natives from holding intercourse with our Brethren, by spreading calumnious reports of all kinds, which for a season caused the poor simple heathen to manifest great shyness toward them. The Divine help and guidance which our Missionaries humbly sought meanwhile has been graciously afforded them. Ac-

ording to the latest accounts, they were frequently visited by the natives, and the desired friendly relation between them restored. We fully sympathise with our Brethren in their sincere regret at the departure of Br. C. J. La Trobe from the colony, over which he had presided for two years as Lieutenant-Governor. He ever evinced the warmest interest in the prosperity of the Mission, and granted it, from its commencement, his kind protection and liberal support. We pray the Lord to reward him graciously, and to afford him the special consolations of His Holy Spirit, under the afflictive bereavement which he has sustained by the translation to her rest of a beloved wife, who was a helper to him in every Christian and benevolent work.

Mosquito Coast—On the Mosquito Coast our Brethren and Sisters will now, we hope, be enabled to enlarge their sphere of operation, their numbers having been increased. They purpose shortly to form an outpost on Pearl-Key Lagoon, for the special instruction of the population of the neighbouring Indian villages.

West Indies—In the West Indies the yellow fever was permitted to cause us serious losses. At Niesky, in St. Thomas, both Br. and Sr. Weiss, and Br. Kremser were called away in rapid succession, during the months of July and August 1853; and in November Br. Martin was carried off by the same disease in Antigua. Toward the close of the year the cholera broke out in St. Thomas. From thence it soon spread to St. Jan. It raged to such a degree, that in the first-named island the population of whole estates died out completely, and it has been computed that one-fifth of the coloured inhabitants were carried off by this disorder. Many of those who were under our spiritual care were summoned unto eternity; but our Missionaries, who faithfully visited the sick and the dying, were all mercifully preserved. May this visitation produce fruit unto righteousness in our Congregations there, by stirring up the hearts of all to seek earnestly and perseveringly the kingdom of God! The same pestilence has of late been ravaging Barbadoes, the most populous of the West-Indian Islands. Our Brethren and Sisters were, however, all well, according to the latest intelligence, with the exception of Br. Lewis, who had been suffering for some time from a complaint in the throat, which is frequent in

Barbadoes. On the whole, the Mission in these islands continues to make favourable progress. Efforts continue to be made to train up Assistants from among the natives themselves. Coloured Teachers are now employed in nearly all the Schools. Some of these have approved themselves able and faithful, and several are engaged as Assistants in the service of the Mission. The enlarged Training School at Fairfield, in Jamaica, and that at Cedar Hall, in Antigua, continue to prosper. In the latter island a similar Institution for Female Teachers, who are much required in the larger Schools, has been commenced. Br. Westerby, President of the Mission Conference there, was consecrated a Bishop of the Brethren's Church in July 1853, at Fulneck, during a visit in England for the benefit of his health. Several buildings have been taken in hand, among them a new and larger Church at St. John's in Antigua. The new Church at Friedensfeld, in St. Croix, is nearly finished.

Surinam—The Mission in Surinam continues to suffer from the evils of slavery. There is a large and extensive field of labour in this country. In North America only a few hundred Indians are under our care: in Surinam the number of negroes and coloured people who enjoy the services of our Missionaries is nearly 20,000. An almost universal readiness and desire to receive the Gospel is exhibited; but, beside the difficulties which the sensual character of the negroes interposes in the way of their growth in grace and holiness, innumerable hindrances arise from the state of slavery which still prevails there. The marriage of the slaves is not recognised, and man and wife are consequently liable to be separated. The blessings of a Christian Home are therefore not enjoyed by the young, and the negroes are daily exposed to manifold temptations to sin. Many are led captive by Satan, while others fall into a state of despondency and callousness to the Gospel invitation from being overburdened with work, and subjected to harsh treatment; nevertheless, there is a considerable number who constitute a salt in the midst of the mass, and who confess their Lord and Master Jesus Christ by their walk and conversation; and these reward the Missionaries for their pains and trouble by the most affecting proofs of love and gratitude. The Government shews itself favourable to our Missionary

Work, and the planters likewise manifest increasing appreciation of its value. An Association formed in the colony, for the purpose of affording aid to the Mission, celebrated its twenty-fifth anniversary in July.

The Free-Negro Congregation at New Bambej having been deprived of the services of a resident Pastor, owing to the removal of successive Missionaries by death, the widow Sr. Hartman continued to attend with the utmost faithfulness to the deserted flock, until called to her rest on the 30th of December. The blessing of the Lord evidently rested upon her self-denying labours. A neighbouring tribe of free negroes on the Sara Creek having shewn a desire after the Gospel, the inhabitants of the village of Koffy Camp built a little Church of their own accord, hoping that Sr. Hartman would visit them and take up her permanent abode among them as soon as the Congregation at Bambej should be provided for. Our late Sister complied with this request, although dangerously ill at the time, and exceedingly debilitated. She lived some weeks in a negro hut in the village, until she could be removed to Paramaribo, where she finished her life of labour and of trial, in the midst of her fellow-servants, whom she had visited but once during a long course of years, having been unwilling to deprive her negroes, for ever so short a time, of such instruction as she could impart. She was, indeed, a true Missionary, who lived entirely for the negroes, and with them. So much had she accustomed herself to their manner of living, that, even during the last days of her life in the town, she would hear of nothing but a bed upon the floor. She was, indeed, active and unwearied in her work, so that the words of our Lord may well be applied to her, "She hath done what she could." After her departure Br. and Sr. Bauch made an attempt to serve the Congregation at New Bambej, but were both of them taken so ill of epidemic fever, that their immediate return to town was found necessary. Here they so far recovered, contrary to all expectation, as to be able to return to Europe on a visit. The other Brethren and Sisters in Surinam continued, we are thankful to say, in tolerable health.

North-American Indians—Our North-American Indian Congregations, planted among the Cherokees and Delawares, are

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gardens of the Lord, which are not without fair blossoms and pleasant fruit, but which continue small in extent, and require extraordinary care and attention. The Congregation at Westfield has found it necessary to forsake the locality which they hitherto had occupied, and to search for a new one. This has been accomplished, under the direction of their Missionary, Br. Oehler, although attended with a variety of difficulties and much inconvenience. On the road, exposed to cold and privations of various kinds, sickness broke out among them, by which a large number were carried off; among others a chief called Ezra, who had been for many years an active and valuable Native Assistant. He was the last of a once numerous and powerful tribe. The little flock is now settled in their new abode, and look forward to the future with confidence. The Lord has not only granted them the temporal benefit of a plentiful crop of Indian corn, but likewise a large measure of spiritual blessing. Awakenings were taking place among them; and the hostile Indians, who had formerly disturbed the Meetings with arms in their hand, and had threatened to kill Br. Oehler, came of their own accord, publicly confessed their sin, and expressed a heartfelt desire for Christian Instruction. If, on the one hand, the civil and political circumstances of the Indians, who are indeed in one sense free, but who are nevertheless subjected to oppression, and are gradually dispossessed of their land, occasion much difficulty in the carrying on of this Mission—the hindrances to the work among the negro slaves of Florida, arising from very different causes, have, on the other hand, become such as to compel Br. and Sr. Friebele to retire from their post, and to leave the Station at Woodstock Mills for the present.

Labrador—Our Mission in Labrador has been subjected to a peculiar trial. The failure of the "Harmony" to reach more than one of the four Stations on that desolate coast, while it reminded us forcibly of our entire dependence on the Lord, and called forth our thankfulness, for the blessing so marvellously bestowed on us during a period of eighty-three years, excited our hearty sympathy with our dear suffering fellow-servants, and our deepest anxiety on their behalf. They could hardly fail to experience much discomfort and inconvenience from the pri-

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vation of many useful articles. We have, however, reason to believe that their stock of provisions was such as to preclude the probability of their suffering from actual want of food. The ship sailed again from London, with Brother and Sister Horlacher on board, in the beginning of June. The accounts received last year from Hopedale were, on the whole, satisfactory. The Esquimaux Congregation was in a peaceful and progressive state. The half-Europeans, who reside to the south of that settlement, continue increasingly to attend the meetings there, especially during the festive seasons. Several, who have been awakened and led by the Holy Spirit to seek the salvation of their souls, and communion with believers in Christ, have been admitted by baptism into the Christian Church. Others, who had been already baptized, requested to be admitted to the holy communion with the congregation. The Missionaries are anxious to afford these dispersed and hitherto neglected people as many spiritual advantages as possible.

Greenland—The earlier accounts from this Mission seemed to warrant the belief, that both the internal and external state of our four Greenland Congregations was satisfactory, although the increasing difficulty of ministering to their spiritual wants continued to occasion our Brethren no little anxiety. It seemed as if a change for the better had at length taken place with regard to the Greenlanders' temporal subsistence. But the Letters which have last come to hand bring the distressing news, that the past winter proved one of extreme severity; in consequence of which, great distress prevailed. The Greenlanders had been confirmed in their natural supineness by a succession of mild winters, and had neglected to lay up a sufficient supply of blubber and dried fish. The cold set in early, and became very intense. The fall of snow was extraordinarily heavy, and the constant storms rendered it impossible to procure the ordinary supplies of food. In our settlements the scarcity which very soon made its appearance was to a great extent relieved. But on some of the more distant out-Stations, particularly at Kangek, near New Herrnhut, and in the Græder-florde, near Lichtenfels, the scarcity at length rose to a complete famine. At the latter of these two places, where, at the instance of the

Commercial Board, a number of persons resided who were not in connection with our Church, five adults and six children died, partly from weakness caused by hunger, and partly from the use of bad articles of food. When, at length, those families which had been the greatest sufferers were able to remove to the settlement, the appearance of the children in particular, who from languor and exhaustion could walk no further, and were shrunk to mere skeletons, was deeply affecting to our Brethren and Sisters. "How delighted were we," they write, "to have it in our power to dispense to these poor famishing creatures from those supplies for which we are indebted to the kindness of dear Christian Friends at home. May our Lord reward the esteemed donors a thousandfold!"

Brother Warmow, at Lichtenfels, who had gladly prepared himself to follow his instructions, to accompany Captain Penny to Northumberland Inlet, for the purpose of visiting the heathen Esquimaux of that district, and of afterwards reporting upon their state, had not been called for at the date of our last letter.

The long wished for intelligence received last autumn, respecting the safety of our dear Brother Miertsching, filled our hearts with thankfulness to the Lord. The mighty hand of our God had rescued the crew of the "Investigator," and with them our dear Brother from the greatest danger. May the little that Brother Miertsching was able to tell the poor heathen with whom he came into contact, of a Saviour's love, have been spoken not altogether in vain; and may we or our successors be permitted, at some future time, to behold a Mission established among those poor ignorant tribes! It was a remarkable leading of Providence, that Brother Miertsching could not, as was originally intended by Captain Collinson, be transferred from the "Investigator" to the "Enterprise," off the Sandwich Isles; the "Enterprise" having already left Honolulu, previous to the "Investigator's" arrival.

Concluding Remarks.

Having thus briefly surveyed the whole of our Mission-field, we conclude by commending it earnestly to the farther sympathy and support of our dear Brethren, and Sisters, and Friends. For the first time for several years past, there is a deficit in the year's account of 10911.

10s. 4d., which has been but partially covered by the surplus of 1852. The result is an actual deficiency remaining in the Mission Fund of 577l. 13s. 10d. This is not occasioned by a diminution of the Receipts, but by a considerable increase of the Expenditure within the past year, arising chiefly from extensive but needful building operations in several of the West-India Islands, especially in Antigua and Barbadoes. These buildings being still in progress, we have to expect an equal, if not a larger expenditure in the course of the present year.

It must ever be borne in mind, that the sum charged in our Annual Statement of Accounts as the cost of our Missionary Work, is far from constituting the amount which is actually expended for its support. Several Missions are enabled, by the Divine Blessing, to defray the whole expense of their respective establishments, and others to provide for a portion of theirs, by means derived from the free-will offerings of converts, or from other internal resources. Nor would we ever forget to recognise the grace and goodness of the Lord in granting these providential supplies, and to be thankful for them.

If, at the present time, the attention of the children of the world is directed to the wars and rumours of wars, which are prevailing on every hand, how much more ought the eyes of all true

believers, "whose conversation is in heaven, from whence also they look for the Saviour the Lord Jesus Christ," to be directed in these last days to the holy war in which the Christian Missionary is engaged; a war not of selfishness and of hatred, but of self-denial and brotherly love; a war that is waged, not with blood stained carnal weapons, but with "the sword of the Spirit, which is the Word of God," that Word, which declares unto us the whole counsel of salvation; a war, which has no other aim than that of bringing in peace, and producing the "peaceable fruits of righteousness." To serve Him, as a portion of His church-militant, in this war against the powers of darkness, and to gain souls for Him from among the heathen, was the earnest desire of our ancestors, when they sent forth their first messengers; and the Lord graciously accepted "their work of faith, and labour of love, and patience of hope." May His good Spirit incline us also to labour for the advancement of His glory! and may we be found to be useful instruments in His hands, wherever He permits us to serve Him in His vineyard! "We confidently rely, beloved in the Lord, upon your further assistance and your prayers. The Lord make you and us perfect in love, strong in faith, faithful in discipleship; and to Him be all the praise and glory, both now and for ever!

UNITED BRETHERN.

Daily Words and Doctrinal Texts for the Year 1856.

JANUARY.

Day.	Daily Words.	Doct. Texts.
1	Num. 14. 20.	Rev. 2. 1.
2	Ps. 38. 15.	John 15. 5.
3	1 Kings 3. 6.	Matt. 18. 15—17.
4	Isa. 42. 8.	Mark 1. 4.
5	Cant. 5. 2.	Luke 7. 16.
vi	Ps. 27. 9.	Luke 3. 7.
7	Isa. 51. 8, 9.	John 17. 26.
8	Ps. 42. 6.	John 16. 7.
9	Ps. 68. 35.	John 7. 30.
10	Isa. 33. 2.	Acts 4. 19, 20.
11	Isa. 42. 1.	Matt. 23. 39.
12	Ps. 45. 4.	Matt. 13. 31.
xliii	Jer. 15. 15.	Rev. 5. 5.
14	Ps. 34. 10.	Matt. 3. 11.
15	2 Chron. 20. 20.	John 6. 40.
16	2 Chron. 5. 13.	Rev. 15. 3.
17	Exod. 2. 23, 24.	John 2. 11.
18	Zeph. 2. 11.	Luke 5. 17.
19	Isa. 66. 20, 21.	Luke 14. 17.
xx	Ps. 25. 3.	John 4. 25, 26.
21	Isa. 44. 1.	John 3. 2.
22	Jer. 33. 18.	Matt. 10. 10.
23	Ps. 34. 3.	Luke 1. 32, 33.
24	Ps. 119. 80.	Rev. 3. 12.
25	Isa. 52. 1.	Matt. 5. 14.
26	Joel 3. 18.	Rev. 19. 6.
xviii	Isa. 61. 2.	Matt. 7. 13, 14.
28	Ps. 37. 5.	Rev. 2. 13.
29	2 Kings 6. 17.	John 4. 6.
30	Josh. 23. 11.	Matt. 5. 28.
31	Zech. 12. 4.	Rev. 1. 5.

FEBRUARY.

Day.	Daily Words.	Doct. Texts.
1	Ps. 18. 11.	John 3. 35.
2	Job 36. 15.	Matt. 23. 37.
iii	Ps. 27. 1.	John 1. 29.
4	Gen. 9. 6.	Acts 12. 5.
5	Ps. 40. 12.	John 5. 21, 23.
6	Jer. 46. 27.	John 12. 3.
7	Dan. 2. 22.	John 7. 46.
8	Exod. 15. 18.	Luke 22. 31, 32.
9	Ps. 40. 17.	John 18. 1.
x	Isa. 40. 13.	Matt. 26. 36.
11	Exod. 20. 18.	Matt. 4. 9.
12	2 Kings 5. 15.	John 5. 17.
13	Judges 6. 13.	Matt. 26. 40.
14	Ps. 42. 11.	Luke 1. 49.
15	Deut. 7. 13.	Luke 22. 44.
16	Gen. 18. 22.	Luke 21. 15.
xvii	Ps. 105. 5.	Matt. 26. 50.
18	Jonah 2. 9.	John 18. 12.
19	Deut. 13. 6, 8.	John 18. 11.
20	Jonah 2. 7.	Matt. 26. 66.
21	Hosea 6. 1.	Matt. 18. 7.
22	Ps. 45. 2.	Luke 19. 47.
23	Zeph. 3. 19.	Mark 14. 64.
xiv	Hosea 6. 4.	Matt. 26. 67.
25	Ps. 119. 165.	John 5. 37.
26	Isa. 56. 1.	John 16. 15.
27	Deut. 6. 4, 5.	Matt. 26. 75.
28	Isa. 37. 20.	Luke 1. 60.
29	Ps. 9. 1.	John 18. 28, 32.

MARCH.

Day.	Daily Words.	Doct. Texts.
1	Isa. 55. 5.	Rev. 2. 10.
ii	Ps. 33. 21.	John 19. 1.
3	Hosea 13. 14.	Matt. 18. 19.
4	Ps. 2. 12.	John 19. 2, 3.
5	Isa. 63. 8.	John 15. 18.
6	Micah 4. 2.	Acts 3. 24.
7	Deut. 32. 4.	John 19. 5.
8	Lam. 8. 25.	Matt. 11. 6.
ix	Zech. 2. 5.	Mark 15. 22.
10	Isa. 8. 10.	John 8. 29.
11	Exod. 28. 29.	Matt. 5. 44, 45.
12	Deut. 32. 10.	John 19. 25.
13	Gen. 4. 4.	Matt. 27. 38, 41.
14	Ps. 129. 1, 2.	Matt. 27. 45;
		Luke 23. 45.
15	Ps. 86. 3.	John 8. 29.
xvi	Ps. 89. 15.	John 18. 36.
17	Ps. 148. 7.	Luke 8. 13.
18	Ps. 139. 23.	John 21. 36.
19	Joel 2. 19.	John 13. 8.
20	Ps. 119. 108.	Mark 14. 36.
21	Isa. 54. 10.	John 19. 30.
22	Ps. 89. 50.	Matt. 37. 66.
xviii	Jer. 23. 6.	Rev. 1. 18.
24	Isa. 42. 10.	Mark 16. 11.
25	Gen. 2. 2.	Luke 1. 45.
26	Isa. 54. 2. 3.	Matt. 28. 4.
27	Deut. 33. 27.	Matt. 28. 4.
28	Ps. 25. 16.	John 14. 18.
29	Hosea 10. 12.	Rev. 2. 23.
xxx	Zech. 36. 37.	Luke 12. 48.
31	Ps. 91. 4.	Matt. 12. 8.

APRIL

Table with columns: Day, Daily Words, Doct. Texts. Rows include 1 Jer. 1. 18, 2 Isa. 58. 14, 3 Isa. 30. 18, etc.

JULY

Table with columns: Day, Daily Words, Doct. Texts. Rows include 1 Jer. 31. 14, 2 Pa. 45. 9, 3 Jer. 22. 42, etc.

OCTOBER

Table with columns: Day, Daily Words, Doct. Texts. Rows include 1 Sam. 2. 1, 2 Hag. 1. 14, 3 Hag. 2. 9, etc.

MAY

Table with columns: Day, Daily Words, Doct. Texts. Rows include 1 Jer. 1. 18, 2 Isa. 58. 14, 3 Isa. 30. 18, etc.

AUGUST

Table with columns: Day, Daily Words, Doct. Texts. Rows include 1 Pa. 103. 13, 2 Hab. 3. 19, 3 Micah 6. 5, etc.

NOVEMBER

Table with columns: Day, Daily Words, Doct. Texts. Rows include 1 Exod. 15. 17, 2 Pa. 26. 8, 3 Nahum 1. 7, etc.

JUNE

Table with columns: Day, Daily Words, Doct. Texts. Rows include 1 Lev. 19. 2, 2 Pa. 118. 25, 3 Gen. 3. 19, etc.

SEPTEMBER

Table with columns: Day, Daily Words, Doct. Texts. Rows include 1 Exod. 12. 14, 2 Eccles. 7. 18, 3 Isa. 63. 16, etc.

DECEMBER

Table with columns: Day, Daily Words, Doct. Texts. Rows include 1 Dent. 32. 43, 2 Isa. 26. 8, 3 Dent. 6. 14, etc.

RELIGIOUS-TRACT SOCIETY.

PROCEEDINGS OF THE RELIGIOUS TRACT SOCIETIES OF LONDON AND THE CONTINENT. THE following Notices are collected from the Fifty-sixth Report of the Religious-Tract Society.

France.

The *Paris Tract Society* during the year 1854 has published sixteen new Tracts, including eleven for young people. The issues from the Depository were 1,033,825. Its total issues have been 16,624,252. Two grants of 300*l.* each have been made to the Paris Society, beside a grant of casts of wood engravings, to the value of 20*l.*, for the illustration of the Paris Society's periodical, "*Ami de la Jeunesse.*" The Secretary writes—"Notwithstanding our poverty, some 100,000 Tracts have been circulated among the troops engaged in the war. They have been welcomed by the men, and as the distributions have been made by intelligent and pious Colporteurs, it is to be hoped the tracts will bear fruit."

The *Religious-Book Society of Toulouse*, in its Fifteenth Report, shews its continued activity and usefulness. From 26th December, 1852, to 5th March, 1854, 133,000 Books have been granted for the formation of Libraries to various stations in France and Italy, and sent even into other foreign lands. The total issues of Books by the Toulouse Association have been 1,526,392, by means of which 796 Religious Libraries have been established in several countries. The receipts for the year have been 49,353 francs; the payments 45,896 francs; leaving a balance of 3457 francs in hand.

"The Anxious Inquirer after Salvation Directed," by the Rev. J. A. James, has been translated, and will shortly be published by the Toulouse Society. It has also made liberal grants to the French Soldiers in the Crimea, and has also made arrangements for the distribution of suitable publications among the Sardinian Army proceeding to Turkey. The London Committee have voted the cost of the stereotype plates and a duplicate set for England, and 200*l.* for the general objects of the Society.

Bordeaux—The late Rev. A. La Harpe published a useful work, entitled "*Manuel du Vrai Protestant*," by Rev. Dr. Malan, of which there were 1900 copies on hand at the time of his removal to his eternal rest. The Committee have purchased them, and have voted 500 copies

to the Belgian Evangelical Society, and 1400 copies to "The French Canadian Mission," and "The Grande Ligne Mission." Pastor Schiep and Mr. Klauer have received a supply of Foreign Tracts, to the value of 15*l.*, for distribution among seamen of various nations visiting that port. The Committee of the Religious-Tract Society in London has made several other grants to friends at various places in France, making a total of 908*l.* 4*s.* 10*d.*

Spain.

Various grants have been made of Spanish Books and Tracts, amounting to 15,320, value of 23*l.* 13*s.* These have been placed with friends at Gibraltar, and with others proceeding to different parts of Spain. Another correspondent also has received a grant of 4300 Spanish publications.

Portugal.

The Committee, assisted by a friend, have printed five Tracts in Portuguese, and several more are in preparation; and they will be ready to avail themselves of any opportunity of putting them into circulation in lands where the Portuguese language is spoken.

Italy.

The publication and circulation of Books and Tracts in the Italian language continue, though under circumstances of some difficulty. Diodati's "Introduction to the Books of Scripture," in Italian, with a biographical sketch of the author, has been printed, and 3000 copies issued; two-thirds of the expenses having been paid by this Society. About 16,000 Tracts have been printed, in aid of which the Committee have paid 40*l.* Other grants for Italy have been made, amounting in value to 74*l.* 14*s.*

Switzerland.

The labours of Dr. Marriott, of Bâle, in the purchase and printing of suitable Tracts in the German language, continue unabated. During the past year he has printed 234,500 copies of 24 Tracts, and bought many others. The Committee, greatly encouraged by the successful efforts of Dr. Marriott, have voted to him 200*l.* for printing German Tracts, and purchasing others from Societies in Germany, and 150*l.* in aid of the travelling and other heavy expenses incurred by him in promoting the efficient circulation of religious publications.

Berne—The Rev. Charles de Rodt has

reported the circulation of German Tracts placed at his disposal; and a further grant of 10*l.* has been voted to him.

Geneva—The *Evangelical Society* has applied for a further grant for sale and gratuitous circulation by its Colporteurs. A grant of 30*l.* in French works has been made. The Colporteurs are doing much good, but the proceeds of their sales are more than exhausted by their salaries and needless expenses. Dr. Malan is still active in the preparation and circulation of Tracts.

A *Young Men's Society* has been formed at Geneva for the circulation of Tracts, by loan and otherwise, not only in the Canton, but in other parts of Switzerland. A grant of 5*l.* in French Tracts has been made to the Society.

Germany.

Among the numerous cases which call for frequent grants in Germany and other portions of Europe, is that of the ancient people of Ggd, for whom a greatly increased interest appears to be felt. The Committee have made special grants from time to time for them. The Committee have assured Mr. Gottheil of Cannstadt of their willingness to co-operate with him, and have voted 10*l.* in aid of his work.

Bavaria.

The *Nuremburgh Evangelical Society* continues its operations, and has received grants value 13*l.*

Wurtemberg.

The Rev. Dr. Barth, of Calw, continues most actively to publish and distribute Scriptural works in the German and other languages. He writes—"The whole number of translations of our different books is not far from sixty. Among them are the Italian, Modern Greek, and Turco-Armenian translations of our 'Church History,' printed entirely at the expense of our Society. In the course of twenty-two years we have, with the help of the Lord, circulated more than 1,300,000 volumes, including the translations. During the same time 235,000 volumes of Missionary Periodicals, and 145,000 volumes of Children's Books, have been printed."

Hamburg.

The *Lower-Saxony Tract Society* has had many discouragements by the opposition of Governments once favourable to the circulation of the Society's Tracts; but they persevere, by availing themselves of all openings presented to them

for the circulation of the truth. They state—"In the course of the year 212 grants of Tracts have been made by our Committee, and the entire number of Tracts and Books distributed during the year has been little above 300,000 copies. A new edition of Legh Richmond's works has been printed, and a Manual for Soldiers, which is very popular." The Committee have granted to the Lower-Saxony Tract Society 112*l.* 14*s.* during the year, and 150 copies of the "Pilgrim's Progress," in Danish.

The *Hamburg Tract Society*, conducted by the Rev. J. G. Oncken and his friends, continues to send forth publications with much liberality, and not without evidence that the Divine blessing accompanies the labours of the numerous distributors. In December 1854 Mr. Oncken thus wrote—"Our circulation since the 1st January of the present year has already reached 846,000 Tracts. Our stock on hand is exceedingly low, and 100,000 Tracts ought to be printed forthwith, if the pressing demands from all quarters are to be supplied. Our financial year closes on the 31st December, while I am already 1395 marks currency in advance for the Society. There are in Hamburg 150,000 souls, yet not more than 8000 attend all the places of worship on the Lord's-day. Again and again I must sound the heart-rending fact in the ears of your Committee, that millions of our fellow sinners, in these so-called Christian lands, will pass into eternity without ever having heard or read a plain and faithful account of the way to heaven, through faith in the Lord Jesus Christ, if that knowledge is not imparted to them by good sound evangelical Tracts." The special efforts of the Hamburg Society have led the Committee to aid them to the full extent of their power. The grants have amounted to 228*l.* 8*s.*, including 10*l.* in aid of a German Hymn Book for sailors, and 6000 Tracts, in the Danish, Dutch, and Swedish Languages. They have likewise placed at their disposal 150 copies of the "Pilgrim's Progress," in Danish, and 8*l.* in casts of cuts.

Bremen—The Committee has granted 10*l.* to the Rev. L. S. Jacoby for the publication and gratuitous distribution of a translation of Mr. Ryle's Tract "Do you pray?" and three other Tracts.

Belgium.

The total number of Tracts and religious

works printed by the Belgian Society for the year is 22,842; the issues have been 18,488.

The Belgian Committee have been anxious to publish a Flemish edition of Dr. Barth's "Bible Stories," in aid of which a friend of the author would contribute 25*l.* The Committee has voted a further sum of 25*l.*, which will nearly cover the expense of the first edition. In addition to this, the Committee have voted 60*l.* for other publications; also 5*l.* for a Tract on the mass, and 3*l.* in casts of cuts for introduction into the Belgian Society's works, as well as 5*l.* to the Rev. J. J. Jaccard, of Gollisseau. Mr. Kirkpatrick, of Brussels, has found his French Concordance of the New Testament useful and much approved by Ministers. The Committee have made a grant of 5*l.* to purchase a supply of the work for the Toulouse Religious-Book Society.

Holland.

The Rotterdam Tract Society continues the circulation of the Dutch Tracts and Children's Books published at their request, and with evidence that they are productive of much good. The Society has determined to translate and publish the "Sunday at Home," and the Committee have undertaken to furnish, at a low price, casts of the wood engravings contained in the English Work. A further grant of 5*l.* in German Tracts has been voted to the Rotterdam Society for the benefit of the emigrants leaving that port. A grant of 2000 Dutch Tracts has been made, for circulation among children at Zeyst. The Rev. H. Groeneweyen, of Harlingen, East Friesland, has received a grant of 4000 Tracts, in various languages, for circulation in his district.

Sweden.

The new Society at Stockholm has printed 79,000 Tracts in about a year. The Society is making progress, though not without impediments. The Committee of the Religious-Tract Society has availed itself of the services of the officers of the British Fleet in the Baltic to circulate on shore Tracts in the Swedish language.

Denmark.

The Society's correspondent at Copenhagen states that the "Pilgrim's Progress," in Danish, is now in circulation at a low price. The Committee have voted 300 copies of the work to the two

Societies at Hamburg, for the use of Danish people. The Committee have paid 11*l.* for 200 copies of Dr. Vaughan's "Christian Warfare," in Danish, which have also been placed with the Societies at Hamburg for distribution, and they have approved four new Danish Tracts. The Rev. A. P. Forster, of Copenhagen, writes—"The Tracts 'On Mormonism' I have sent to various parts of the country, and have sold in Copenhagen about 3000 copies."

Norway.

The Committee regret that the Societies in Norway, formed by Dr. Paterson, have been inactive for several years. A friend, recently returned from the country, has been encouraged by the Committee to promote the revival of the once active Societies in Norway, by assuring the local friends of their willingness to pay a moiety of the expenses of publishing a few new and popular Tracts, to be approved by them.

Russia.

The war has impeded the Society's operations in Russia, but has not entirely hindered the work of Tract circulation, in which, say our friends, we are still privileged to do a little. A considerable supply of Russian Tracts was received from St. Petersburg in 1851. These have been most seasonable as "messengers of peace" to prisoners taken in war, among whom they have been distributed by Christian Officers. Tracts have been put into circulation at Bomarsund. Future opportunities will doubtless arise for placing in the hands of the subjects of the Russian Empire works of a decidedly evangelical character. The Rev. E. Stallybrass, formerly a Missionary in Russia, has revised a selection of Tracts in the Russian Language, and has superintended their progress through the press. The Committee are therefore now prepared to meet the spiritual necessities of those who may be brought as prisoners to the British Shores. The grants for Russian prisoners have amounted to 32*l.* 12*s.* 6*d.*, comprising more than 20,000 Tracts.

Austria.

During the year the Committee have assisted a friend in a long tour through Austria, for the purpose of promoting the circulation of Tracts, and the encouragement of the few who are willing to undertake the work. Where there are

really godly men they have been persuaded to do so, and even to risk something for the sake of the Lord. In one important town it has been necessary, so long as the country has been under martial law, to withhold the issue of the Society's publications.

A friend has prepared, with great care, an evangelical Almanack for the people, conveying much useful information and much scriptural truth. Among other matters, it contains the substance of a Tract on "The Blessings of the Sabbath," of another, "On the Necessity of Conversion," and of another, "On the Beauty of True Religion," beside other interesting subjects, filling up 166 pages, and the majority having a decided bearing on vital godliness. There is a supplement of sixteen pages, containing the following Tracts—"On Christian Housekeeping," "Against Anxious Care and Covetousness," by Tholuck; "On Humility," by Tholuck.

The Society's correspondent has printed 10,000 of this useful work, and 1000 extra copies of the supplement for gratuitous distribution. The whole work sells for about one shilling. The Committee have granted 15*l.* in aid of the expenses of this Almanack.

Prussia.

The *Berlin Tract Society* has published several new Tracts. The candidate, August Hanspach, of the Berlin Missionary Society, proceeding to China, has received a grant of 3*l.* in English Tracts for circulation during his voyage. The Children's Books sent to Pastor Gossner have led him to translate and publish upward of thirty of them. He has applied for needful aid of wood engravings for Children's Books, and has been furnished with about fifty at a small charge. Mr. Gossner writes—"About 88,000 copies of Children's Books have been printed, and nearly all disposed of in three or four weeks. We are preparing for new editions of 160,000 copies. We have also printed 40,000 of our Tracts. All are sold at a very low price, to secure circulation, and hence their usefulness. I cannot describe the great delight the pictures have given to our little ones. God be praised!" The grants to Mr. Gossner amount to 10*l.* The Rev. G. W. Lehmann, of Berlin, is constantly engaged in Tract Circulation. Under his superintendence four Colporteurs are

employed, supported by a friend in London. A grant of 10*l.*, in Tracts, has been voted for their use. A grant of 2*l.*, in Tracts, has been voted to Professor Hüber for journeymen and mechanics. The Rev. Charles Becker, of Königsberg, has the periodicals forwarded to him, who has also received a grant of 3*l.*, in German Tracts.

Grand Duchy of Hesse.

The *Darmstadt Evangelical Tract and Book Society* was established in the year 1849. A grant of 10*l.*, in German Tracts, has been voted to this useful Institution.

Hesse Homburg.

The Rev. J. Butler, British Chaplain at this place, has a Library of suitable English Works for the use of visitors. A grant of 6*l.*, in Books at half-price, has been voted to him. Pastor Schircks, of Rhoden, near Homburg, has had a further grant of 5*l.* in German Tracts.

Prussian Silesia.

The Moravian Pastor, the Rev. A. Wachler, of Breslau, has translated and printed 2000 copies of Mr. Gossner's Tract, "The Way of Salvation," in Wendish, and they are in course of distribution. The Rev. Mr. Matchat, of Gnadenfrey, Minister of the Moravian settlement in Silesia, has had a further grant of 20*l.* in Tracts.

Rhenish Prussia.

The *Elberfeld Evangelical Society* has found the beneficial results of stereotyping a selection from their Tracts. The Society is publishing a new edition of the "Pilgrim's Progress," illustrated with cuts. The Committee have voted for the work the pictorial illustrations in one of their English editions.

The *Oberland Publication Society*, at Herrstein, near Treves, has, during the year, distributed 6000 Books and Tracts, and 3500 instructive pictures. A further grant of 10*l.*, in German Tracts, has been sent to the Oberland Society.

The total grants for Germany, during the year, have been 763*l.* 10*s.* 5*d.*

India within the Ganges.

CHURCH MISSIONARY SOCIETY.
TINNEVELLY.

PANNEIVILEI DISTRICT.

THIS district contains an aggregate of 1686 persons under instruc-

tion, of whom 1146 are baptized, and 311 communicants. The following are brief extracts from letters of the Rev. J. T. Tucker, on whose departure for England the district was transferred to the care of the Rev. J. Pickford.

Death of a Native Teacher.

July 10, 1854—You will be very sorry to hear that Gnanaweir Pillay is dead. He had been suffering more or less ever since February last, and on the night of the twenty-third of last month breathed his last. He will be a great loss to my district, but I have every reason to believe that he has joined the redeemed saints in heaven, and is now singing the praise of the Lamb. God has been pleased to take him to Himself just at the very time the Committee were hoping to give him a higher position, and thereby enable him to become more useful in the Lord's vineyard. I was absent at Courtallum when he died, but I often had conversations with him about himself when he was in health and in sickness. He suffered two years before very severely from abscesses in his back and other parts of his body, and then manifested much patience; but in his last illness he appeared at times rather impatient: however, the repeating a hymn or reading a few verses of the Scripture often calmed his mind.

Symptoms of Spiritual Life.

Aug. 8—I am happy to say, that, since the beginning of the year, I have witnessed much to encourage me in my work. I would mention that I am about to administer the Lord's supper in two additional villages, and the number of communicants rapidly increases. There has not been lately so many new converts from heathenism. However, I do not despair on those grounds, because I have good reason to hope that many, who are now worshipping idols, are on the eve of throwing up idolatry, and placing themselves under Christian instruction.

One little circumstance has recently occurred which is to me very interesting, inasmuch as it shews that our infant church in Tinnevely is truly a Missionary church. Mr. Murdoch came over in April last from Ceylon, to see if any of our catechists were disposed to go over to that island for the purpose of proclaiming the Gospel to the thousands of Tamil coolies

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employed in the coffee plantations. Many of the planters have subscribed a large sum of money for the support of such Catechists. While Mr. Murdoch visited Panneivilei there was a monthly Missionary meeting, and he addressed the people on the subject. I also preached on Isaiah vi., and called upon the readers and catechists to offer themselves for the Lord's work in Ceylon. To my great joy and surprise, altogether eight men came forward and offered themselves. Since then, Mr. Murdoch has written to say he would be glad if we could send six catechists to commence the work. I have therefore selected four of those who presented themselves to be sent over, with two from Mr. Thomas's district, as catechists in connection with the Church Missionary Society in Ceylon, to be paid by gentlemen in that island. Last year we sent over upwards of sixty rupees for the Colombo Church Missionary Society's church, and now we are sending catechists to proclaim the glad tidings of salvation to Tamil heathen in that island.

Deaths from Cholera.

We add another brief extract from a letter of Mr. Pickford's, dated Feb. 10, 1855.

The Committee will be sorry to learn that we have had much anxiety and sorrow during the past month. One of the boarding-school boys died of cholera a few days before Mr. Tucker left. A fortnight afterwards, one of the girls, named Marial, supported by the Bath Juvenile Association, was taken ill and died. Two days after, Saverel, who had been under Mrs. Tucker's care ten years, was seized. We used all the ordinary means, but in vain: she was taken from us after thirty hours' illness. She left behind her cheering evidence that her heart was truly converted to God. A few hours before her death, turning to the elder girls who were about her, she said, "Do not cry, but pray for me. I am not afraid: I know that Jesus lives, and I am going to live with Him, where there is no pain or death." Then, speaking to the schoolmistress, she added, "I wish all my books and my cloth to be given to assist the Mission." The schoolmistress speaks very highly of her good conduct in school when she was in health.

3 K

PANEIVADALI AND PANNEIKULLAM
DISTRICTS.

The former of these districts contains an aggregate of 1012 persons under instruction, of whom only 339 are baptized, and 75 communicants: the latter of 1986, of whom 997 are baptized, and 254 communicants. Mr. Whitchurch, in his charge of these districts, has been assisted by the Rev. Mootooswamy Devaprasatham. The following is Mr. Whitchurch's *Report for the year ending Dec. 31, 1854.*

For some time I have been endeavouring to form a correct idea of the work carried on in this district during the past year. I have considered the apparent motives of the new-comers, the character of the more established, the increase and decrease, together with the external or internal influences by which either may have been effected. The result is, my honest conviction, that, although there have been no dazzling accessions in numbers, and although there is, it is to be feared, still a deadening mass of spurious Christianity, yet that there has been a progressive work going on, both in making further inroads upon surrounding heathenism, and also in consolidating and strengthening the material already collected. The early part of the year seems to have been characterized by trials from without; the latter part more by the test of internal discipline, by which, under the divine blessing, a development of character to some extent, and, in a few cases, visible instances of growth in grace, have been effected.

In entering upon the details of the work, I may, in the first place, say a few words about the heathen.

The same plan of weekly itineration by the catechists has been carried on this year as formerly. Their reports almost all tend to shew that a great and important change is going on in the native mind. This is confirmed by my own experience. Our books are sought after, preserved carefully, and, I believe, often read in secret by those who would be afraid to do so openly. In one case a heathen received a copy of the book of Genesis from a Missionary at Madura. He brought it home, read it, and during his lifetime kept it carefully. Upon his death it came into the wife's hands. She

locked it up in the clothes-box, and so kept it for several years. It has now come into the son's possession. This man is a heathen. Upon my visiting the village, the inspecting schoolmaster, who was with me, got to know the case. The son has now, however, taken the precious treasure out of its hiding-place, and, I have reason to believe, reads it regularly. Another boy, while a heathen, received a book, which had been kept for seven or eight years in a similar manner. Some heathen of Panneikullam, I am informed, are in the habit of reading the Psalms in secret. Several Brahmins of Gaingundun very willingly received portions of Scripture, and say that they wish me to establish an English school in their towns. These things tend to shew both that the seed sown is not in vain, and that prejudices are fast giving way. When I have been to heathen villages, I have met with but very little opposition. In many cases the heathen themselves have been helpful to me. The great external opposition is from the merasdars, village accountants, kavelcarers, and such like.

Although I cannot but rejoice at the word being thus gladly heard, yet it is very sad to notice the indifference and practical infidelity which manifest themselves when any personal application of the word is made individually. Then the truth of St. Paul's description is vividly brought to mind, that their "god is their belly," their "glory is in their shame." Still, in the midst of all this, taken as a whole, one can scarcely fail to observe that the fabric of heathenism is shaking at the foundations, and that the internal change now going on is no slight one.

I now proceed to say a few words about those who have recently come under instruction. Before venturing an opinion as to this class, a variety of circumstances have to be taken into consideration. The many external influences which are hostile to them, the extreme apathy of the native character, its aversion to any thing requiring mental endeavour, the deadening influence which a continuance in heathenism has exercised upon them, and their physically degraded condition, are all circumstances which ought to be remembered.

Whilst, therefore, I am not prepared to lower the gospel standard to meet their defects, yet, in endeavouring to bring them up to what the gospel requires, I am quite prepared to make great allow-

ances in forming an estimate of their character. I know that they cannot pass all at once from the weakness of infancy to the strength of manhood. I remember the perception of the disciples—how dim their faith, how weak their expectations, how slow, and yet how gentle the Saviour's treatment of them. Suffice to say, that amidst the startings aside of many, the dereliction in principle of some, and the fickleness of others, I am quite prepared to say that, as a body, they are quite as much as I can, or perhaps ought to expect; and I bless God that so many, even of this kind, are within reach of His word.

I now say a few words about the *candidates for baptism*. There are many in this class of whom I can say but little that is good. With a vague idea as to what the advantages and requirements of Christianity are, there are several who have for a long time remained in one and the same condition, as though they imagined that the object of their embracing Christianity had been obtained, and their highest wishes consummated, whilst in reality, with the exception of the outward form, they have no signs of any life in them. Some of these have obliged me to discontinue their names from the lists, either on account of their defective attendance, or more openly falling back into heathenism.

In the former case they still have an opportunity of hearing the word, although no notice is taken of them in the report. There are others, however, whose conduct is very pleasing to me, who manifest great earnestness and desire for the real blessing of Christianity, whilst they are diligent in the acquirement of those attainments and that knowledge by which they may become partakers of them.

I now pass on to notice the *baptized members*. Here are one or two cases of a very painful nature, in which I have felt it my duty to act very decidedly. Intermarrying with the heathen has been the lamentable evil. It is too plain a fact to be doubted of, that there is a great amount of caste prejudice still lurking in the minds of many Christians. The interminable subdivisions of caste amongst the Pallers, and the difficulty in procuring partners for children of the Retti caste, render this evil more difficult to deal with. It is, however, one which ought to be opposed with our utmost strength. One of the parties, with whom I have been obliged to deal severely, is Abraham, a Retti of Vengadasapuram, a man

well acquainted with gospel truth, one able to read, and formerly a constant attendant upon the means of grace. This man has married his daughter to a heathen, induced to it, I believe, by the persuasions and influence of his ungodly wife. He had often told me he was anxious to prevent it. I had many times affectionately and faithfully warned him. It was of no avail, however. He gave way to his wife, and is now deploring his consequent exclusion from the privileges of a Christian. I afterwards wrote him a letter, setting the matter before him in as correct a light as I could. I understand he was deeply affected by it. In another case a baptized member of the congregation, of the Paller caste, gave away his daughter, a poor girl eighteen years of age, to a heathen. The girl, however, though forced to submit, very earnestly begs still to be considered a Christian, declaring that she will never live with her husband. Both the parents have been put out of the congregation. These are painful instances. The picture is not all dark, however, for I know of several cases where the parents have cast their children upon the Lord, determining not to marry them to heathen.

I have been pleased with two or three *happy deaths* which have occurred in this district during the year. One is the case of Raman, the Kudumban of Mudukelangkullam. He was ill for some time before his death, and was quite aware that his end was near. He very nicely exhorted his son to be steadfast and sincere in his profession; said that his coming to Christianity was not for nothing; that he now felt the benefits of it; that Christ, upon whom he trusted, and whom he had laid hold of, was now like a strong staff to him; and that he was going to be with Him. After wishing to be buried as a Christian, he departed soon after. One of the schoolmasters, named John, has also been taken away by cholera. He was always believed, both by Mr. Tucker and myself, to be a truly pious boy. I was anxious to see him employed as reader. He had been educated first under Mr. Tucker, then at the Preparandi. On the evening before his death he preached to the congregation, in the absence of the catechist, from the words, "I have fought the good fight, I have finished my course," &c. The next day he was seized with cholera. Calling his mother to him, he desired her never to

depart from serving the Lord, and wished her to get employment as a cook. Then, after expressing his hope in Christ, he repeated the verse he had used the evening before, and died. I cannot refrain from mentioning the great effect for good produced in Thetka Meloday by cholera. God, while permitting the disease to carry off a great many from amongst the heathen in that village within a fortnight, was graciously pleased to preserve every one of the Christians, with but one exception in the case of a little child. The Christians, however, felt this goodness so sensibly, that it was quite delightful to notice the effects of it in their social meetings for prayer and praise, not only in the church but in the different houses. The Christians in the village are much persecuted by the merasars, but are very firm, consistent, and, I believe, many of them good people. When I spoke with them, they said they felt like the Israelites into whose houses the destroying angel was not permitted to enter. To return from this digression. A good number from this class have joined the ranks of communicants during the past year. Besides the instruction they receive every week from the catechists on that subject, each one is examined by me before being admitted. In this way I am enabled to judge somewhat as to their fitness. There are several young people amongst the number, who I am rejoiced to see giving themselves thus early to the Lord.

Now that I have the help of Michael, the head catechist, I am enabled to carry on a much more perfect supervision of the district. I trust more regularity and order, as well as spiritual blessing, will be the result. There are now, as may be seen from the statistical return, 586 baptized adult Christians, and 254 communicants.

The schools are much as usual: there would have been a greater number had I not discontinued entering into the report the names of several who had been learning for a much longer time than necessary, being quite past the age to be retained in the school. The catechists, with but two exceptions, have gone on satisfactorily.

It now only remains for me to commend ourselves and our people to the prayers of our Christian friends and brethren. May the time for the fulfilment of God's promises soon come, and may

the seed now sown in many hearts be so owned and blessed of Him, that it may bring forth much fruit to the praise and glory of His grace!

The following extract from a letter of Mr. Whitchurch's, dated April 28, 1854, refers to the

Opening of a new church at Panneikullam.

I have great pleasure in sending you an account of the opening of our little church at Panneikullam, which took place on Tuesday last, April 25th. Most of the Missionaries were invited upon the occasion: those present were the Rev. Messrs. J. T. Tucker, W. Clark, J. Dewasagayam, Messrs. J. Bensley, W. C. Darling. The Rev. D. Fenn also, who was on his way to Ceylon, kindly gave us the pleasure of his company.

On the Tuesday forenoon, after the morning service, a very impressive and searching sermon was delivered to about 500 people, by the Rev. J. T. Tucker, of Panneivilei, from the words, "A good tree bringeth forth good fruit." After the sermon, the Lord's supper was administered, by the Rev. J. Dewasagayam and the Rev. W. Clark, to about eighty-six persons. Mr. Fenn, who was too ill to be present at the preceding service, now joined us.

I have reason to believe that the Lord was with us, and to hope that it was a time of blessing to many present. May it be an earnest of that future outpouring of the Spirit which we so greatly need! On the following day, Wednesday, we had an early morning service, when the Rev. J. Dewasagayam gave a very faithful and familiar address from the words, "My house shall be called a house of prayer for all people." Having known the Panneikullam people thirteen years since, and, until the present occasion, not having been amongst them from that time, Mr. John took the opportunity of very touchingly alluding to the events which had happened in this place during the intervening period. The condition of Panneikullam, as Mr. John described it, was that of a tree, once almost withered, now reviving with new life. Many of those, however, who had stood faithful to their Master and firm to their profession, were present, and were immediately recognised by Mr. John, and came in for their portion of exhortation and advice. It did me good to hear this

devoted servant of God lovingly rebuking, exhorting, and entreating, with all the earnestness and affection of a true pastor; and I doubt not but that, with mine, many a prayer silently ascended that God would bless him abundantly, and with His will long spare him to us.

At twelve o'clock on the same day we had the anniversary meeting of the Pannekullam Society, in which the Bible, Book, and Tract Societies are included, together with that for the building of churches. There was a slight diminution on the part of the female attendance, otherwise that of the men was quite as good as on the previous day. Mr. Tucker kindly acted as chairman, and all the other brethren took part in the speeches: two members of the congregation also, at our request, said a few words. The meeting lasted about three hours. At the close, the sum collected from the congregation, together with that from friends present, amounted to rupees 168'1'6. This is double the amount of the previous year. May the Lord have accepted the offering, and attend it with His blessing! In the afternoon of the same day the brethren proceeded to their respective stations, and I was left alone, to think over the pleasing events of the two past days, and to pay my tribute of thanksgiving and praise to the faithfulness of God, in bringing me on thus far, and to His mercy in permitting me to be the unworthy instrument, in any way, of making known the love of a Saviour, and advancing the interests of His glorious kingdom.

New Zealand.

CHURCH MISSIONARY SOCIETY.

KAITIAI.

THE following is a part of Mr. Matthew's Journal—

Missionary Journey to Wangape—Value of Native Teachers.

March 1—Set out for Wangape, thirty miles distant. We were well received at Waitaha; but the people confessed that they had been idle at prayers. We exhorted them to repentance, for God commanded it. We had two interesting prayer-meetings and speaking with them, *i. e.* in the evening and morning. When I had finished speaking in the morning, and we were just ready to depart, the

father of the tribe, a grey-headed old chief, approached the two younger chiefs, and, in a mild and winning tone, said, "My children, commence praying: what should hinder us?" &c. The teacher, William of Ototoiti, was much struck with this incident, and so would any one, I am sure, even if he had been hitherto a cold-hearted Christian.

We passed on until we came to the land-locked harbour of Wangape. The scenery is enchanting, and the land is of the richest description, and would particularly suit the vine, and I think the orange would grow here. The wheat of this district is fine: the country is extensive, and would support a population of many thousands. We crossed over in a canoe to the place of Anga, the chief who was so anxious to be vaccinated. He was not at home; but his little daughter, who had lived with us, ran and fetched us three fine water melons, which were very refreshing to travellers. They sent off a messenger to Hokianga, about sixteen miles (to the heads), to inform Anga of our arrival; and we went two miles further on, and slept at an old chief's place of the name of Walker, whom we had visited before. We preached as we went, and every native in the little villages greeted us; and one venerable old lady would cry over and rub noses with the teacher, "because she had once lived where there were means of grace, and she still every day thought of God." She repeated the name of an affectionate son many times. She would have cried over me if I would have allowed it; and she did cry after me as long as she could see me. My tent was pitched in a gathered-in wheat field. About twenty natives came to prayers and preaching; and it is a fact that the teacher and this party kept on talking, principally about spiritual things, until the morning began to dawn. The teacher said, "They would begin to talk now and then about the things of the world, but I would put in my word and turn the conversation." I found this teacher, William—one of our oldest teachers—a very acceptable help, who combined the wisdom of the serpent with the harmlessness of the dove. My opinion as to what ought to be done immediately I will say by and by.

We left this place, Rotokakahi—a most fertile district—on Saturday morning, the teacher returning by land, in order

to converse with all the natives he might meet with in the little villages, and I returned by canoe for the same purpose.

I was much delighted with the excursion; and what made it more so was my having a native who was a near relative of Eleanora, Noble Panakareao's wife, to paddle me along in his canoe. This man was one who spent the night with us, and appeared to be a most amiable native. He can read, and possesses a Prayer-book with the Psalter, and begged a Testament of me when I can send him one, and he promises to read prayers on the Lord's-day. He having four children, I urged him to do this.

We called at two or three places, and spent several hours with the son of the principal chief, a most amiable young man of the name of Henry, but he does not possess Christian energy to take the lead in having prayers, &c., which is much to be lamented. This young man has a wife and a fine infant. He would make me wait to eat of his oven, and gave me clean honey to eat with my potatoes. It was the first time I tried this, i.e. dipping the potato in clear honey; but I found it very nice and agreeable; for the proverb says, "Hunger makes the best cook." The introduction of bees has proved a wonderful blessing to the natives and Europeans. This native asked me, "Have you any tea with you?" I said, "My tea is in my box, with the native who is gone the other road." He said, "I have some sugar but no tea"—wishing to accommodate me with a cup. I could not help feeling thankful for this, as it shews how much the natives have improved in their manners and in their circumstances too, even in the remotest places. I like to notice these things, as they are either directly or indirectly the fruits of the Holy Spirit. What particularly pleased me was, the young chief, whose canoe I was in, would say, when we came to a place where there were any natives, "There is a native; go and speak a word to him." "What!" thought I, "is there a native, and an unbaptized one, who is acting as a prompter to me!" I thanked God for this; and when I related the circumstance at the teachers' meeting, they were delighted, and tears were ready to flow.

March 4, 1854—We had evening prayers at Anga's place. He is the principal chief of this district. There were twenty-four present, and I preached the word unto them.

March 5: Lord's-day—Had divine service in a long shed: about thirty present, and they were all attentive to the word, "God commandeth all men everywhere to repent." This is a great word. The chief Anga came from Hokianga after the morning service, and was much pleased that we had come to see him; and he said, "Why did you not order a pig to be killed, that you and your natives might have had something to eat?" I told him that we were well off for food, and that his daughter had given me quite a feast of water melons. We had Sunday-school, and the assembly seemed much interested. I was much struck with the simplicity of the chief, who said to me, "Will it be any harm for me to pluck a melon to eat, for I want one much?" I told him it was no harm to do so.

Towards evening the teacher and I were walking on the beach, and I told him the subject I purposed to speak upon in the evening—that of the prodigal son; and he was to speak afterwards, and I would be short. "Well," he said, "I have thought of St. John xii. 44—50." I was delighted with the manner in which William handled this subject; for it was evident that the Spirit had directed him in the choice of this text, and that he fully understood it. He said to me, while walking together, "We spoke last night and this morning on the words, 'God commands all to repent because He hath appointed a day to judge the world,' &c., and I think that these verses will agree and confirm it." And when he was opening the subject to the congregation, he dwelt chiefly on the passage—the 48th verse—"The word that I have spoken, the same shall judge him in the last day." It forcibly brought to my mind the words of Mr. Watson Fox—"The gospel must be preached as a witness; and where it has been offered again and again it will indeed prove a swift witness." I was led to see that we have great reason to be thankful for the help our native teachers afford; and I thought many of them are far better instructed scribes in the kingdom of heaven upon earth than we are at all times aware of. Many conversations I had with William on the road—sixty miles—led me to reflect on these things; for I found that he was sound in religious principles, and well versed in the New Testament and the Catechism of the church. He told me

of a conversation that he and some of the Ahipara natives had had with regard to the Apostles' Creed. He said his opinion was, that the creed divided the works of creation and redemption between the Sacred Persons of the Trinity, which some were confused about. He asked me if he was right. I told him, "Yes." "Well," he said, "I thought so. I take the words, 'I believe in God the Father Almighty, Maker of heaven and earth,' to belong to the Father, &c., and so on."

What I referred to above, that I would give my opinion by and by, is simply this—That some of our best and well-tried Christian teachers, of fifteen or twenty years' standing, should be ordained deacons while we have strength to pursue our work and overlook them, and attend to our work. There should be one ordained native at Whangape immediately. We cannot personally attend to this district more than a very few times in a year; and a native teacher without a salary cannot be expected to attend to the duties required, for those duties would engross all his time. The Whangape district is a fine place to try a native deacon in the ministry. There are a few teachers at Herekino, five miles nearer our settlement; but as they do not attend our meetings but a few times, they are but weak, *i.e.* they do not visit about. It wants one invested with authority to preach, &c. Himeona is the teacher that I should recommend to be ordained if he would consent, for I have not spoken yet to him on this subject, although I have made it known that I wish him to go to Whangape.

The Lord's supper ought to be administered in all the respectable chapels in the district, and that every three months. Such is the nature of the times for worldly-mindedness, that our Christian natives are in the utmost danger of falling away unless we can often, both in the word and sacraments, set the Lord before them. New Zealand indeed, at this time, wants Bishops and Missionaries who will feel for the souls of the people, and not in any ways seek their own glory, but that of the great Shepherd who has laid down His life for the sheep. Neither bishops, priests, nor deacons, are ordained or consecrated to seek any thing else but the glory of Christ and the salvation of perishing souls; and what is our duty but to lead our people, the sheep of Christ's flock, into green or budding pastures?

We, who are witnesses of the state of things, at least in the north of New Zealand, are fully aware that the present state is far from being a healthy one. We are altogether too weak or too short of hands, and a better state of things is needed, *i.e.* a brotherly and Missionary consultation should take place, and inquiry should be made whether a few of the best of the teachers could not or should not be ordained, &c. May God bless what I have suggested!

MIDDLE DISTRICT.

AUCKLAND.

Report for 1854, by the Rev. J. A. Wilson.

The report of the Rev. J. A. Wilson will inform us as to the amount of Missionary effort which has been carried on in Auckland and its vicinity. It will be seen that the plan of a Mission boat, to be employed in visiting the islands, is one attended with much uncertainty and expense. The location of native teachers in the different islands, as recommended by Mr. Wilson, is in every respect preferable.

During the winter, the Mission boat under my charge—by the kindness of Mr Jones, the first lieutenant of H. M. S. "Pandora"—was refitted, &c., by some of her crew; but I regret to say was shortly afterwards run foul of, which caused the loss of two masts, rigging, &c. The delay occasioned by this occurrence, added to the previous repairs, caused much loss of time and inconvenience.

In the past year I have visited the native settlements on the island of Waiheke, and Mototapu. Also Taupo, Kaipara, Pukake, Orake, Onehunga, and the north shore: and, when in Auckland, the native hostelry, the hospital, the asylum, the road parties, and the gaol. These last places have occupied 194 visits.

I have also occasionally assisted at St. Barnabas' on Sacrament Sundays. During the very serious illness of the Rev. G. A. Kissling, and his subsequent voyage to Sydney for the benefit of his health, which included about the space of three months, the services at St. Barnabas' devolved on myself.

The candidates for baptism in this dis-

trict—most of whom have been three years on the list—have behaved with steadiness and to my satisfaction. Of these, forty-four have been admitted into the Church; also thirteen native children, one half-caste child, and four children belonging to the European settlers. Forty-five adult candidates remain still on probation.

It may further be stated, that there has been a gradual improvement in a few of the native villages, and I may here mention Wakanewa, the East Huruhi, and Rarawara. At these places the recently baptized, and the remaining candidates, chiefly reside: their teachers are the principal men, and possess influence; and to them, under God, the chief instruction of their people is owing.

Throughout this district the Sabbath attendance on divine worship is good, and the Sunday-schools form a fair proportion to the congregations; and yet, notwithstanding these favourable appearances, there is still great indifference amongst the majority. For instance, few will attend a Bible class; nearly all are indifferent to the instruction and general conduct of their children; and at the present there is not a decent chapel in the whole district.

After much observation, it appears to myself that the most effectual method in building up this people in the Christian faith would be, to establish a few well-educated native teachers on the different islands and in the larger settlements; men who could not only act as teachers to the people in general, but likewise afford daily instruction to their children as schoolmasters: and which appears the more necessary in this part of the island, from the present increasing difficulty, and great expense incurred, when visiting, either by land or sea, in the vicinity of Auckland.

I feel persuaded, were a plan similar to this adopted we might look forward in hope to some better fruits than the past. The Missionary would then possess—what hitherto he has desired and sought in vain—men who could labour with him, who would carry on the common work in his absence, and whom, in return, he would instruct, counsel, and cheer during his visits through the district.

HAURAKI.

The Rev. Thomas Lanfear has remained in charge of this district

throughout the year, having been assisted by Mr. Thomas Völkner during its latter six months.

Report, by the Rev. T. Lanfear.

The following are extracts from Mr. Lanfear's report. It concurs with those already considered by us as to the temptations to which the natives are exposed, their low spirituality, and the need of reviving influences on the Mission.

I have spent one hundred and twelve days in travelling to the various places in my district, including one journey to meet the Committee at Tauranga. I have administered the sacrament to 140 persons, and baptized 12 adults and 19 infants. I have to regret the introduction of temptations to my natives, through increased intercourse with our own countrymen, against which some have been proof. I have also marked an increased determination to maintain the ancient custom of "tapu," even among the baptized; and, upon the whole, I am persuaded that, except in a few instances, there is but little deep-seated religion among the Maoris, although for our comfort we may take the answer of God unto Elijah. The baptisms have not been numerous this year: but fourteen new candidates have lately come forward in the immediate neighbourhood. The Sunday congregations are quite as good as they have been, in proportion to the number of persons living near; but actually less, on account of many having removed for the purpose of cultivating in new places. In conclusion, I feel we have much need to pray that it may please the Lord the Spirit to revive His work among us; and the more so, as a population so widely, and, at the same time, so thinly scattered, must be under great religious disadvantages.

We add some extracts from Mr. Lanfear's journals, illustrative, amongst other points, of the fatiguing character of Missionary travelling in New Zealand.

Danger from fire.

Feb. 4, 1854—The bush being on fire, and the wind blowing towards our house, we feared it would have been burnt: providentially, the people had just assembled at a spot near us for a palaver, when, the

cry of fire being raised, they came together, and, beating down the fire with boughs, the wind also lessening, succeeded in putting it out, after which we gave them a feast of flour and sugar, and thanked God, who had saved our house from this visitation. All the things were carried out of the house, and there were numbers of people standing about, besides those engaged in putting out the fire, yet we lost nothing.

Missionary travelling.

March 3—Set off for Kaiana, on the opposite side of the Frith. Landed at Pukorokoro, but, not having been here before, we could not find the mouth of the river, and got the boat aground on an extensive mud flat, *terra firma* being at least a mile and a half distant. However, there was no help for it, so, taking off my nether garments and my coat, I made a bundle of them, which I slung at my back—my natives having other things to carry—and set off on my muddy pilgrimage. On I went, sinking knee-deep every step in the black, disgusting mud, well mingled with sharp cockle shells, to increase the trouble. When about half way to the shore it began to rain violently, from which I was glad to shelter myself by sinking in the mud as far as possible, and holding up the umbrella with both hands. My natives, having harder feet, got ashore long before me, though they left the boat after me. We spent the night on the spot where we landed.

Coromandel Harbour.

March 22—I left for Te Poka, Coromandel harbour, where I arrived in the evening. Held service, and preached. It was a long time since I had visited this place, in consequence of my having been kept from doing so through the death, by drowning, of several of my people at Hauraki, and the consequent gatherings of the tribes there on visits of condolence; and I was much grieved to find things in a very bad state. The teacher, in consequence of a quarrel with some of his relatives, having given up his office, the people were left without any one to conduct their morning and evening worship, though divine service was held on a Sunday by another teacher. Then, since the establishment of the saw-mill here, a good many of the whites employed to fell timber, &c., set the natives a most vile example of drinking and debauchery.

Oct. 1855.

Shortly after my arrival, a boat came on shore, in which were several of these men, bringing with them large kegs of wine. For my remonstrances they cared nothing; and even in the middle of the night my ears were shocked, and my heart grieved, with their foul oaths and obscene language. I have tried to get the chief of the place to put a stop to it, and hope he will endeavour to do so. After service I called on the teacher, and remonstrated with him on his sin in leaving his charge.

March 23—After morning service, and catechising the children, I heard that the tribes on the Mercury Bay side, whom I was intending to visit, were coming here on their way to an *uhunga*,* so I resolved to stay in the neighbourhood until after the Sunday, lest, by going first to the other side, I should miss them. In the course of the day I visited some of the settlers and the new saw-mill: whilst there, I heard of a white man in the forest, who had been nearly killed by his companions in a drunken brawl. I went to see him, found him getting better, and made use of the opportunity to call him to a concern for his soul.

Hara Taunga.

March 29—Set off with the intention of going to Hara Taunga, but the weather would not admit of our getting further than Koputanaki. In the evening had service, and catechised.

March 30—Still weather-bound. After morning prayers some of the people came to my tent, asking questions on the Scriptures. Spent the evening as usual.

March 31—Set off for Hara Taunga. Had a most fatiguing walk through the forest: the path, being little used, was much overgrown, and the mountain side exceedingly steep; but on reaching the top I considered the toil as well repaid by a most magnificent view, including some of the most delightful scenery I have ever witnessed—Hara Taunga, lying at our feet, being a most beautiful bay, enclosed on all sides, except that towards the sea, by a perfect amphitheatre of wood-crowned hills, intersected with numerous ravines, issuing from one of which a mountain stream winds its way through the plain below, forming, in its progress, a serpentine as regular as could have been produced by art, yet without

* Lamentation for the dead.

its stiffness. We reached the settlement just as it became dark, and were received with a most hearty welcome; the people coming out to meet us, and crying, "Haere mai! haere mai!" On our arrival at the pa, I found the fern already cut for my bed; and, having shaken hands with the people, went into one of their houses, glad to warm myself by the fire, and to rest after my walk. I sat conversing with them for some time, and then retired to rest.

Expedition to Motiti.

April 25, 1854—My natives having determined on an expedition to Motiti—an island on the coast near Maketu—with the proposed object of making up a quarrel with the people there, and being very anxious that I should accompany them as a pledge of their peaceful intentions, and to prevent mischief, I resolved to accompany them, and, having joined them at Manaia, embarked in one of their canoes accordingly. The season of the year was particularly unfavourable, and many of the men were suffering from sickness, the measles prevailing among them. In the course of three days we rounded Cape Colville, and anchored in Charles' Bay, an uninhabited one, where we were detained twenty-three days by foul weather. During this time one of the principal chiefs died, and, in consequence, it was determined that we should give up the expedition.

The chief who died was a heathen, but had always been kind to the Missionaries. As I was one day talking with him about his soul, he desired me to pray with him, which I did morning and evening. I did not, however, feel sufficiently satisfied about his state to offer to baptize him.

This journey has led me to see that the old superstitions of the natives have a much stronger hold over them than I thought they had, and I have been obliged to contend earnestly for the faith. Whilst we were detained in the bay I held daily Bible classes with such of the native teachers as I could assemble, and also taught reading, &c., to some little boys who were with us. This has been an unhealthy season, and many natives have died lately. May these things be a means of inciting me to greater diligence in preaching the gospel, and contending against superstition!

Native Children.

August 28—Reached Whangapoua after a walk of five hours and a half. Here are only two families, but the head of one of them is a good man named Piripi. He has six children living—this is a rare thing among the natives—and had just buried one. He seemed resigned to God's will in this matter. He had gone over to Hara Taunga on the Saturday, in order to partake of the Lord's-supper, and was our guide thence to this place. After prayers, I catechised the assembled families, and was pleased to find that Piripi's children had been well taught by him: this, again, is a rare thing. Piripi cannot write, but his eldest boy has taught himself, and, with a little help from some more learned Maori, to cypher also.

Future Prospects.

We conclude our review of Mr. Lanfear's despatches with the following paragraph—

Do not think too highly of the state of religion here. Yet consider our disadvantages also. What would an English clergyman think of a flock of sixteen hundred, scattered over coast and river lines one hundred and fifty miles in extent, without a curate, without a schoolmaster, with teachers lamentably deficient in knowledge, and no means of instructing them, and strangers exercising an evil influence settling among them? I have long tried to be hopeful, but I cannot longer resist the conviction, that the prospect of the church in New Zealand, for the future, is a dark one; and did I not believe in the words of Him who has said that the gates of hell shall not prevail against it, I should not hesitate to affirm that in another generation nothing but the shadow of it will remain.

WAIKATO.

Removal of the Institution higher up the river—Progress.

During the first six months of the year the Rev. R. Maunsell was engaged in the arduous work of transferring his institution, with all its appendages, from Waikato Heads to the new site, higher up the river by nine miles. During the autumn we find him laboriously occupied, as will appear in the following ex-

tract from a letter dated April 4, 1854—

At last, through God's great goodness, we have made a decided move to our new station, a beautiful spot, surrounded by a large and valuable property; the school all busy in preparing their new quarters for the winter—building houses, drawing stone for chimneys, digging ground for gardens, carpentering, ploughing, and preparing our farm for the wheat. At the same time school is regularly conducted, and they all seem contented and industrious. We have, moreover, eight European labourers engaged in different kinds of work, and twenty out-door natives. All these operations give much life to our proceedings here, and create a very large demand upon my thoughts. This is not a little increased by my being obliged to maintain two establishments, at some distance—nine miles—apart, in operation; namely, the boys'-school here, the girls'-school at our old station. I find, however, that young Stack enters with good spirit into his work; and Mrs. Maunsell, whom I was obliged to take to Auckland last February for medical advice, is now, thank God, fully recovered, and is maintaining by herself the girls' and women's-school, in number about forty-five. If our most gracious Lord continues to help us, as He has most wonderfully done heretofore, I hope to bring up the girl's-school, with Mrs. Maunsell, in the course of about three months. This is a point which I much desire, as these divided operations devolve upon me much trouble. We hope this year to grow enough food for our support.

The next letter, dated towards the end of winter, shews the progress which had been made during the intervening time, and enters into some interesting particulars as to the providential circumstances which led to the selection of this new locality.

August 7, 1854—Through the good hand of our God upon us, we are now on the point of accomplishing the heavy task that lay upon us during the past year. Our new station, with its thirteen houses, has now advanced far enough to receive our whole party, and I am busily occupied in packing up and carrying goods, &c. I hope,

before two weeks are over, to have all our party, excepting a few that I must leave outside, collected together in our kohanga, or, as the meaning of the word is, nest.

This division of force has caused much expense and trouble, but not so much as I feared; and I am thankful to add that school operations have been but little interrupted. With our station I am much pleased. It is situated on a little tongue of land projecting out, and causing a bend of the fine wide Waikato river, so that we seem, as it were, to stand sentinel, looking north-east along the banks to the distant mountains and varied scenery, and, facing westward, catching a peep of the mouth of the river and the roaring sea. Inland, an amphitheatre of mountains, not very high, varied with cultivations and woods, heave up to view the tops of little hamlets scattered in all parts around the station. "Every prospect pleases." O for a more thankful heart, and a more spiritual mind to sanctify it!

Many have been the singular providences that I have experienced in my life; but on few do I now more frequently think than on the one which brought me to Kohanga. In April 1853, having been detained by Committees through the summer, and prevented thereby from paying my ministerial visit to the upper part of this district, I was returning from my tour from a place some distance beyond Otawhao. On calling at an European's on the Waipa, I was informed that the governor and bishop had just arrived at Otawhao. I stopped to pay my respects to them, and that evening they arrived at the banks of the river. The next three or four days we spent in discussing the governor's scheme for education, on which his whole thoughts seemed to be absorbed. He was in a great hurry to get to Auckland, but Mr. Ashwell and his interesting school detained him for two or three days. It struck me that I might also get good for my school by a visit, so I begged him to come a little out of his way to see us.

Immediately on arriving, I summoned some of the chief men to meet His Excellency at tea. In the mean time Sir George went to take a survey of the station, and I, as I was particularly attached to the spot, with its beautiful scenery, dry walks, garden, orchard, old attachments, and, though last not least, being one also formed by myself with great labour and expense, took

care to direct his special attention to the fact, that, though there was not much arable land, yet we had very good runs for sheep and cattle. In the evening we met, and Sir George, at my request, applied for more land for the school. The people, though anxious to keep us, and though they could not convert their hilly, barren land to use, yet, to my great surprise, evaded the application. Immediately the owners of the property on which we now are came forward, and made us an offer of this. I accepted the offer, and Sir George stopped with us until twelve o'clock that night, discussing boundaries, and obtaining their signatures to the deed of surrender. I say that I regard this event as a most gracious interference of a good Providence. Shortly after we began operations, food rose to such a high price that, but for this land, we should never have been able to support our school. The population, moreover, has been further diminished at the Heads by sickness and migration, whereas on the present site we are in the neighbourhood of a good population and of two mills, and have every prospect, in coming years, of making the school independent. All this took place just as the opportunity for accomplishing it was about to pass away for ever. The land was surveyed, and a grant given, just before Sir George left. Immediately after we had concluded to come here, the people of my old station offered to give me any extent of land I pleased if I would remain. I am glad now to think that they were too late.

The many circumstances that brought about this removal at such a critical time—my detentions in the summer; falling in with Sir George when near the termination of such a long circuitous journey from Wellington; his visit to Waikato, though so pressed for time; the withholding, by one party, of land, and the gift, by the other; and all this against mine own wishes and intentions—I regard as an evidence that the good hand of my God is upon me, and desire to thank Him, and go on in my work with courage. The liberality, also, of your Committee will not a little animate me. I feel that I can scarcely now get too much assistance. Carpenters' wages in Auckland are now 10s. and 12s. a day, food and all other labour being proportionately high. Though our crop has been pretty good this year, I had, during the past six months, to pay 100l. for wheat, a sum that makes a tre-

mendous hole in our small income. Still, I am now in better hopes than ever that I shall be able to carry out the rule upon which I founded this institution, namely, not to draw in any way upon the funds of your Society. I fully recognise the propriety of your entering now, with all your power, the open door of China and the East, and look forward, with great delight and hope, to the time when I shall be able to make the Institution self-supporting, and, with my other resources, support its teachers and myself without burdening you. Under ordinary circumstances I should certainly have declined the 100l. which your Committee has been so good as to vote me; but I feel that I must now accept it, and I satisfy my scruples by taking it only as a loan, with a full determination to repay it as soon as our funds will admit. The use I intend making of it is this: I intend, or, rather, am now ordering a reaping machine, a threshing machine, and a machine also for winnowing. These will enable us to put a larger extent of ground under crop, and also to effect a point that I much desire, namely, to save the labour of my young people, whom I am anxious to keep more close to school-work. I thank God, we are getting on very steadily. Our numbers have been a little reduced in these heavy times, but I have great reason to be thankful for the very worthy and steady young people, men and women, whom God has been pleased to place under my instruction, and who lend their help in this institution.

Translation of the Scriptures—The Measles.

Translation labours have, during these last six months, been nearly suspended, and I have done nothing more than look into the Hebrew Bible, to keep up our acquaintance. I am just now, however, beginning that work again, though I feel very much discouraged, from the inability of getting any thing printed. Perhaps God will yet provide means, before I die, for printing His precious word. The translating it has been the comfort and joy of my life, and is an honour of which I could only dream in England. As soon as I get both my schools together in fair operation, I will, please God, bend all my effort to finishing the MS. At present I feel it a duty to act upon a theme upon which, as a school-boy, I used sometimes to write, "hoc age," and direct all my attention to effecting properly one object.

The measles have committed sad ravages amongst the people of this river, though, through God's goodness, not a member of this institution was carried off. This I ascribe to the abundant use of milk which we were able to provide them with, and which seems to agree with them admirably when suffering from diarrhoea, which was one of the most severe of the subsequent effects of measles.

We now introduce extracts from Mr. Maunsell's

Report for the year ending Dec. 31, 1854.

It commences with a reference to the change of locality which, before the end of the year, had been safely accomplished.

I desire to record my thankfulness to the good providence that has brought us to this place. We are in the midst of a rather numerous population; and have a fair prospect, in another year, of being able to raise sufficient food to maintain the school.

In the spring I proceeded again through the district to administer the sacraments. The number of communicants is on the increase, being fifty-eight more than it was last year.

The number of adult baptisms has been few, chiefly from the fact that the larger portion of the population has been baptized, and because, moreover, I feel but little desire to baptize until the characters of the candidates have been tested by the searching influences now brought to bear upon them by the increase of wealth, and the many stimulants that will be roused into action by the advancing tide of civilization. In the institution are several young people fit for baptism, and who have been upwards of two years under instruction; but I prefer keeping them back until their characters are more developed.

Having had lately occasion to go to Auckland, I appealed to the Bible Auxiliary for help to finish printing the Maori Bible. They decided on making a special appeal to the public, and a meeting was held, the result of which, I have strong reason to hope, will be the raising the necessary funds. It is most probable that the first edition will cost 500*l.* to complete it. The accomplishment of this object by these means, without burthening the funds of the Society, will be to me a most gratifying

termination to my labours in this branch of Missionary work. I am now bestowing all the leisure I can afford to completing my manuscript.

During this month our schools, male and female, were examined by two inspectors appointed by the Education Board; and they seemed to be much impressed with the great importance that these institutions must be to the country. One of them, on learning the state of our finances, was so good as to give us a donation of 10*l.*

From England I have to acknowledge the receipt of some clothes forwarded by kind Christian friends through the Society, and the sum of 6*l.*, forwarded from three places through the Rev. J. T. Johnston, Association Secretary; also subscriptions amounting to 11*l.* 17*s.* 2*d.* from Ireland, sent direct by Miss Maunsell, county Kildare. In this country I have received for our chapel 18*l.* 14*s.* 3*d.*; collections at Lord's supper, native communicants, 17*l.* 3*s.* 0*d.*; for printing Maori Bible, from natives, 1*l.* 10*s.* Total—37*l.* 7*s.* 3*d.*

For the printing of the Bible my people seem very willing to contribute; and I have little doubt but that I shall obtain a considerable sum from them during the coming year.

TAURANGA.

Report for the year 1854, by the Ven. Archd. Brown.

The report of this station, forwarded to us by Archdeacon Brown, is, on the whole, of an encouraging character. Here, as at Waikato, we trace, with much satisfaction, the development of the self-supporting principle, and recognise with gratitude the expenditure of labour on that which is of such vital importance—the instruction and increased efficiency of the native agents.

The request preferred to the Parent Committee by the Central Committee, that a second clergyman should be appointed to this station, not having, at present, been complied with, I have been prevented, by the duties of the district around me, from visiting and administering the Lord's-supper at many parts of the archdeaconry; but my lack of service has been again supplied, at Opotiki,

and various other places on the eastern coast, by the Rev. T. Chapman. At Rotorua, Tarawera, and Tauranga, I have baptized, during the year, twenty-two adults and eighteen children; and, in addition to the usual native and English services, and examination of classes for baptism and the Lord's-supper, much time has been occupied in administering medicines to the natives during the attacks of hooping-cough, influenza, and measles, with which, for several months, they were severely visited. The Saturday class of native teachers, who assemble for the purpose of being instructed in the texts from which, on the following day, they address their countrymen, has maintained an average of from twelve to twenty. For many months I have devoted two hours daily to the instruction of an interesting band of six native teachers who are residing with me. Eleven of St. Paul's Epistles, and the Creed, have been read with them and explained; and the progress of this class in religious knowledge has afforded me great satisfaction. A third hour daily I have given to the religious instruction of the girls'-school, and have been amply repaid by the interest manifested by the children in this important exercise. Their progress, too, in Scripture History, reading in English and native, singing, &c., is very pleasing. One of our school-girls died from an attack of measles, but we are cheered with the hope that she sleeps in Jesus. Our congregations maintain their average of last year, nor has our number of communicants decreased.

Before Sir George Grey left New Zealand he promised some valuable assistance to our school—two horses and ploughs, harrows, cart, &c. This promise, through the kindness of the acting governor, Colonel Wynyard, was carried into effect some months since. The failure of our potato crop, and the utter inadequacy of the 48*l.* allowed by the Society as school expenses to meet the high prices demanded for all kinds of provisions, would have compelled us to break up our school, but that a most bountiful supply of apples from our orchard realized, in Auckland, nearly 100*l.* We were then enabled, not only to carry on our school of twelve girls, but to increase their number; to support, in addition, six native teachers and their wives; to pay for the keep and passage of horses, and freight of agricultural implements, from Auckland; to purchase tin

ware and other necessaries for the school; and to enclose land, and lay down crops which afford promise of supplying our scholars with food during the next year.

In the short compass of a report we can do little more than point to a few facts. What conclusion may be drawn from them by others we know not; but our impression is, that though there are many adversaries, a wide and effectual door is opened unto us; that our song should be of mercy as well as judgment; and that we are bound to look at the past with gratitude, at the present with thankfulness, at the future with hope.

TARAWERA.

This inland station, near the lake Tarawera, is occupied by the Rev. S. M. Spencer. The following is his

Report for the year 1854.

The state of warfare at Tarawera, as mentioned in my report of 1853, affecting also the tribes of Rotorua and Taupo, continued until late in last autumn. I do now, however, venture to indulge the hope that a few months of calm reflection will, by the blessing of God, result in the establishment of peace. The party on the defensive (Tuhourangi) are making preparations for a feast, hoping to prevail upon the hostile tribes to join, as a token of reconciliation. Still, the causes of dissatisfaction can only be eradicated by the benign influence of the institutions of Christianity. Twenty-eight, in all, have fallen on both sides, though the death of many others may be attributed to the effects of the war. Two seasons for cultivation having been interrupted, the scarcity of food induced those engaged, and the families dependent upon them, to have recourse to means ill calculated to sustain life; and thus they were incapacitated for enduring the effects of the measles, which prevailed extensively at the commencement of the winter.

But, notwithstanding much that is deeply to be deplored, the triumphs of the gospel shine amid the darkness. As one of the instances which might be mentioned, I will give the case of Mokenuiarangi, father of the leader in the aggression. He, though principal chief of his tribe, having become aged and infirm, had yielded the active duties of patriarchal rule to his son Pairau, whose desire for exclusive claims were earnestly censured by his father, who notwithstanding, to the grief of the friends of peace, felt himself under

obligation to sustain the honour of his tribe, by engaging in the same cause in which his son had fallen. This was the more to be regretted, as he had, at a late visit of the bishop—prevailed upon by the earnestness of his professions—been baptized by the name of Alexander, and was also, at the same time, confirmed. However, before the close of the war he confessed his error, and, I trust, truly repented, for he exerted himself publicly to persuade the people of his own party (Ngatirangitahi) to desist from war, and

also went, attended by those who had taken no part in the contest, to the opposite party, to declare his earnest desire that peace might be made. This evidence of his sincerity is the more gratifying as he, soon after the cessation of hostilities, perceiving his end to be near, desired to depart under the consolations of the Christian faith, in the presence of the members of his family and tribe, who had been a trial and hindrance to him while he lived among them.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. R. Burrows took leave of the Committee on the 13th of August, and embarked at Gravesend on the 5th of September, for Auckland.

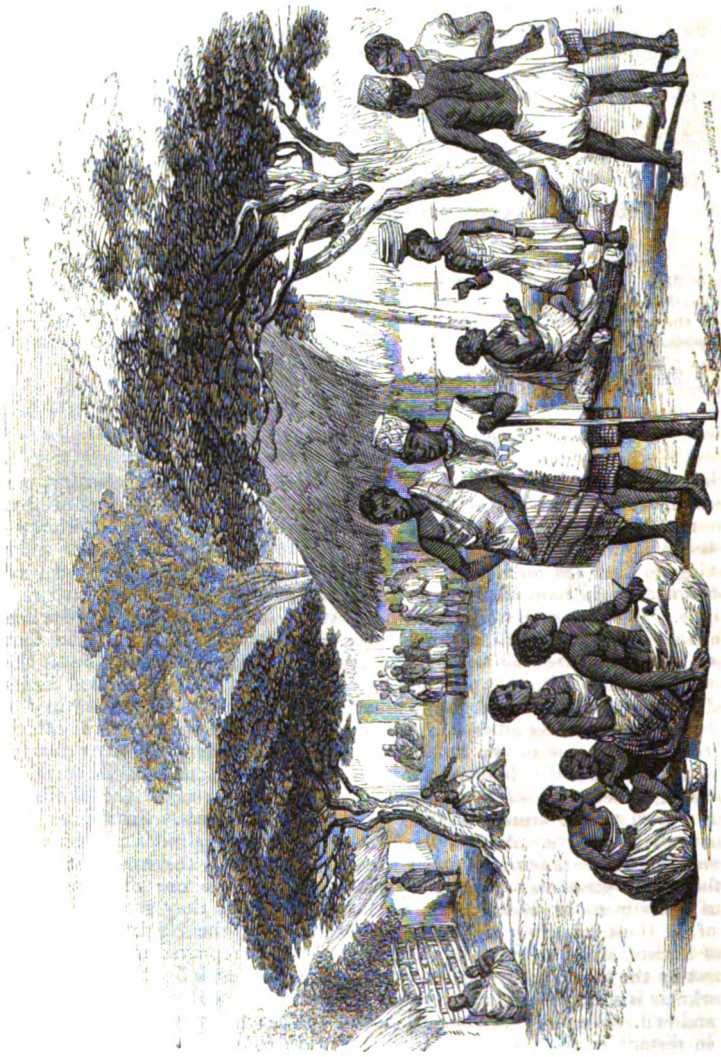
EASTERN AFRICA.

Church Miss. Soc.—A Letter has been re-

ceived from Dr. Krapf, dated Cairo, Aug. 6, announcing his return to that place from Abyssinia, but in broken health. The reception he met with was encouraging, and the new king is willing to receive Missionary Agents. Dr. Krapf purposes returning to Germany by an early opportunity.

Miscellanies.

On the other side is presented a sketch taken in the Ijebu country, an African district on the Bight of Benin, lying to the south-west of Egba, where our Missionaries are at work. In Egba they have several stations—at Abbeokuta, and Ibadan, and Ijaye, &c.; but into Ijebu they are only beginning to find entrance. It is much to be desired that the Gospel of Christ should be introduced amongst the Ijebu people. They stand in great need of it. They have been foremost in slave-trading transactions, and when driven from the coast, and discountenanced at Abbeokuta, it is in Ijebu that the agents of that barbarous traffic have found a hiding-place, and await the times when, as they hope, a favourable opportunity may be presented for its revival. These African countries are all overrun with superstition; but in the Ijebu country it exercises an especial influence. It spreads abroad like the thick bush, covering the face of the land; and in its gloomy depths many fearful crimes are perpetrated. Human sacrifices are prevalent; and, as the traveller passes along, the traces of these horrid rites may be seen in the skulls of victims nailed to the trunks of trees in the sacred groves. Sometimes the victims are buried alive. Narrow holes are dug for the purpose, in which the sufferers are placed standing: the earth is then thrown in, the head just rising over the living grave in which the body is buried. It is one of those dark regions into which our Missionaries need to enter, that they may cut down some of the thick branches, and make an opening for the bright rays of the Sun of Righteousness to break in, that the things to be reprov'd may be "made manifest by the light; for whatsoever doth make manifest is light." At present the darkness is so intense, that the people know not how to discriminate between good and evil. We often tell our friends of the happy results of Missionary work in distant lands, and direct their attention to the little gardens which here and there have been fenced in from the wilderness. But it will not do always to dwell on these, lest in what has been done we forget all that remains to be done. We must betimes look from these pleasant spots to the dreary wastes beyond, that, reminded of the misery of millions to whom as yet no Missionaries have been sent, we may redouble our efforts, and haste to the help of those who are perishing for the lack of knowledge.



THE "ROYAL PALACE" AT OFIN, IN THE JEBU COUNTRY.

Missionary Register.

NOVEMBER, 1855.

Biography.

OBITUARY NOTICE OF MARAEA,

A NATIVE CONVERT IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S STATION, MAKETU, IN NEW ZEALAND.

THE Rev. T. Chapman gives the following notice in his Journal—

Having been absent from home nearly a month on this Missionary tour, my return brings many little matters to arrange, and these often mingled with uncomfortableness, trying your patience exceedingly—"the Missionary grindstone," so well expressed by that highly-valued man, Dr. Judson. Maraea, a sick married woman, I found very ill, and not likely to live many days. Maraea has long been afflicted with sickness, and has long been one of our pensioners, living with her husband on our premises for the benefit of food and medicine, and such instruction and attention as her case demanded. Finding her drawing very near to death, I led the conversation to the sacrament of the Lord's supper, requesting to know whether she desired to partake of the holy communion in humility, love, and faith. She desiring so to partake, I arranged with her husband and my principal teacher, and on the 8th we, a "little flock," having a large clean mat spread, Maraea being brought out to the front of her little cottage, on the ground, where was spread also the bread and wine, and kneeling upon the cliffy rise upon which their humble dwelling stood, with the broad Pacific stretched out before, and within loud-calling distance of Maketu pa, upon which spot many deeds of horrid barbaric warfare had taken place, and from whence the loud exulting yell of the conquerors had

not long since swept over this very ground when Maketu pa fell—there did we partake with this, as I trust, believing and penitent woman the emblems of her Saviour's dying love. A few days after, Maraea entered into her rest. Thus she, whom I once knew as very "far off," was brought "nigh by the blood of Christ." Some years ago, and just after Maraea had been admitted to the Lord's table, I heard a noise—not a strange noise in those days—in the upper part of my settlement, which, by its volume, appeared to call for my interference. Hasting thither, I found two heathen women, relatives of my natives, who had come hither to settle some dispute, and words had become loud and angry. Maraea was present, and just as I appeared was in the act of rising to take part in the debate. The elder quarreller, putting out her hand so as to rest on Maraea's shoulder, said, in a slow and commanding tone, "Maraea, sit still. If we quarrel and use angry words, we are but heathen. You have lately eaten of that sacred food, and are therefore yourself sacred. Leave us alone: we can quarrel without you." Maraea seemed abashed, and a few words from me quieted the angry party: convincing them might have been another thing. Altogether, this reproof was so striking that I seldom saw Maraea without the scene recurring to my mind. Worse subjects have been the painter's care.

OBITUARY NOTICE OF A SCHOOL GIRL

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S STATION AT ETUL COTTA, CEYLON.

THE Rev. J. Wood, in his notice of the Schools at Etul Cotta, says—

One girl died a few months ago, leaving behind her a testimony to the good effects of the instruction she had received in the school. Her name was Cancanigey
Nov. 1855.

Christiana: she was about eighteen years of age, and had been a scholar for some years. Her sickness did not confine her at home till within a very few days of

3 M

her death. As long as her limbs would bear her to the school, she came. She had always been one of the most regular in her attendance, and also one of the most attentive scholars. She had therefore acquired more than the usual amount of scriptural and general Christian knowledge. She was seldom known to omit a reply to any question upon what she had been taught. I frequently saw her at school during her illness, and visited her during the few days she was obliged to remain at home previous to her decease. The catechist, too, frequently saw and conversed with her. He always found her in a tranquil, happy state of mind. I saw her not long before her last moments, when she was scarcely able to speak. Upon my asking her whether

she was fit to enter the presence of God in heaven, she replied, that, "through Jesus Christ," she trusted she was. She is now, I have every reason to believe, a partaker of the heavenly rest.

This poor girl laboured under great disadvantages. Every thing she saw at home was opposed to the instructions given her at school, and the cruelty of some of her relatives towards her was manifested up to the last moment of her life, by depriving her of what was sent to her to alleviate her sufferings. It was well for her that she had learned to believe in Him who "hath borne our griefs and carried our sorrows; who was stricken and smitten of God" for us, that we might find everlasting rest and peace.

OBITUARY NOTICES OF HOPEFUL CONVERTS

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S STATION IN TALANGAMA DISTRICT, CEYLON.

THE Rev. C. Jayesinhe reports the death of two Natives, of whom he entertained a good hope of their having received the Gospel to the saving of their souls. He says—

There has been, during the past year, a testimony to the grace of God in the hopeful death of one member of this congregation. I refer to Tuppahegay David Appoo, who was a regular attendant on the means of grace, and, I believe, a consistent Christian. He was attacked with fever, which prevailed throughout this village a few months ago. I visited him several times when he was sick, and on all these occasions he manifested a great desire to hear the word of God read to him. He was a man of prayer during the last year of his sojourn here below. The scripture reader of the village, upon his own request, attended him regularly both morning and evening, to hold prayers at his bed-side, until his death. He found him always willing to hear the Scriptures read to him, and to speak of the love of God in sending Jesus Christ to suffer for sinners. He was removed from this world of sin and misery at the advanced age of 70. His remains were interred in Talangama church-yard on May 17, 1854.

In the Welicade congregation another hopeful death occurred in February 1854.

Seekkohewagay Peter Dias was about eighty years of age, and, up to his death,

possessed a strong and robust constitution. He was considered the patriarch of the village. I knew him ever since the Cotta Mission was established. He was zealous in promoting the spiritual welfare of his village people, and was the first to apply to the Missionaries for a school to his village, about twenty-five years ago. He built a substantial bungalow at his own expense, to be used both as a schoolroom and a place of worship. This building stood until the present beautiful small chapel was constructed, and in the construction of which, too, he was the foremost to render every assistance that was in his power. He was a regular attendant on the means of grace thus afforded to his village, and, except when sickness kept him at home, his seat in the church was seldom found empty. In sickness or privation no murmur or expression of complaint was ever heard to escape his lips, but he was always happy, and resigned to the will of God. It was especially so when his leg was broken by the fall of a beam upon it while he was engaged in constructing the first schoolroom in his village, as above mentioned. On that trying occasion our beloved and lamented Mr. Bailey and myself often visited him. We found him lying on the floor of his house, having,

according to the advice of the native practitioners, his legs stretched out and fastened to stakes by ropes, in order to prevent their moving and shaking, and the native medical poultice called pattu applied over the fracture. Though he was lying thus for three long months before he could use his leg, I observed him always bearing his sufferings with Christian fortitude. After his recovery, up to his death, he bore the marks of his accident, his leg being shortened by about an inch. His knowledge of religion was limited, but he had a clear conception of the way of salvation through the crucified Redeemer. Whenever I had the opportunity of speaking to him I found fresh indications of his sincerity, and cause for thankfulness to God. I was not aware of his last illness—which continued only two or three days—until the catechist of the village, coming to my house, together with some of the villagers, about three o'clock on Sunday morning, 16th February, apprised me of the approaching death of the old man, and requested me to go

to see him. I went to his residence, and, entering in, found this child of God—for such I believe he was—at the point of death. He could not speak, though he was able to recognise me by the light of the lamp that was burning before him. His son, the schoolmaster of the village, who stood by his bedside, told me that he had settled all his worldly affairs, and that he had been speaking of Jesus Christ and of heaven as long as he was able to use his voice. I remember that this was the pleasant topic of his usual conversation, and I fully believe he is now realizing the hopes of bliss in heaven. I read the 14th chapter of St. John, and prayed by his bedside, commending his soul to the hands of his faithful Creator. Though he was unable to speak, he made signs to shew me that his heart was stayed in his God. About two hours after this he expired. His good example, which they saw, and the words which they heard on the occasion of burial, I hope will not be soon forgotten by his fellow-villagers.

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

INDIA WITHIN THE GANGES.

What is wanted.

I MUST throw myself on the indulgence of the Meeting, because I have come to say that I can give no flattering tidings. I feel, and no one more strongly, that great good has been done in India; but I feel it is high time that England should understand how little has been done, and how far she falls short of her duty. I believe it is only as Missions at home are accompanied with efforts to promote Missions abroad that they will prosper, and that the blessing of God will rest upon them. In proportion as zeal for foreign Missions is diffused through your Churches, so more and more will be attempted to be done at home. But it strikes one in a painful manner to think, that, for many years, year after year, this Society has been crippled; to find that your Missionary Income, with all your energy and wealth, and the influence of numbers at home, is not larger than it was fifteen years ago; and you must allow me to say, as one of those deeply interested in

the work of India, that it is very desirable to convey to persons at home every conception of the intensesness of sorrow we sometimes experience, when we become sensible of the inadequacy of the agency employed. I must speak the sober truth on this matter. You talk of India in the aggregate; but split it up in its parts. Take some of the countries that have been subordinated to us; take the numerous states constituting the Racontana, that has a population of about 15,000,000. In that country there is not, and never has been, a Missionary. You may go to a district in the Deccan, and you will find 10,000,000; you may go to another with 5,000,000—a people groaning under native oppression; and there you will find no Missionary at all. I might enumerate other countries and other states, and the same pitiable story would in each case have to be repeated. It is not, however, only so; I will not speak of these nations alone. It may be said that there are difficulties in these native states—in name only British Possessions

but let us come further, let us come into our possessions where our regulations prevail, where you have British civilians, British law, and from which you derive revenue. Let me ask how stands the case there. I might speak of the Presidency of Madras; but take Bengal. Bengal is a province which has been annexed to that which has been under the British rule during the greater part of your proceedings, having been a British Possession for one hundred years, which is perfectly open to the Gospel. That Presidency contains 50,000,000 of people. I ask, with regard to those 50,000,000 open to the reception of the Gospel, ready for the Gospel, those who have been your fellow subjects one hundred years, let me in all plainness and honesty ask the Society what it will do. In all that great territory you have not more than two Stations—Calcutta and Berhampore. You have Missions in Guzerat and Benares; but when you advance up the country you advance to another state, with 30,000,000 of people. For 80,000 people, constituting Benares and the western provinces, your Society has but four Missionaries, and they feel that they are unable to accomplish the work in their own localities. It is a most painful and disheartening thing, and nobody can enter into the feelings I should like to convey to the Meeting but those who have shared them, who have been on the spot, and know that from year to year the mass of the districts are unvisited and untouched; are not in the least degree penetrated and affected by Missionary Influence; that the mass of the Hindoo Population is descending to the grave uninstructed and unenlightened by any Missionary whatever. If I were called to say what Mission I thought best constituted, and which worked the best, I would certainly say the Mission of the London Missionary Society in Calcutta; and for this reason, we have had too much of the exclusive plan: some people are for education, some for preaching, and so on. But I feel it is high time that we, who are friends of Missions, should learn to come to this wise conclusion, that no one member ought to say to another, I have no need of thee. That is God's law; He imparts various gifts, so that each man shall be allowed to exercise his gift in the most profitable manner. Therefore, when I see a cause like yours in Calcutta, when a man like Lacroix,

having such gifts for preaching, is given up to preach, and another man like Mullens having gifts of another kind, is allowed to devote them to preaching the Gospel to the young; and other men like Paterson are allowed to prepare that native literature which we so much need, and which lays the foundation of morals in every family—when I see such men allowed to take that work for which they are best adapted, then I see the best-constituted Mission—men who have little regard to those exclusive systems which compel every Missionary in a Procrustean spirit to fit himself for one work.

[*Maclod Wylie, Esq.—at Lond. Miss. Soc. An.*]

What should be done?

Having the greatest regard for the Missionaries, the greatest affection for them, I do not, in the least respect in what I have said of the position of the country, disparage what the Society is doing. It is what it is not doing that I complain of. I feel, as I have said, that in this country the work of Missions is imperfectly understood; that this wretched system of guinea subscriptions—every man giving his guinea and no more, where it is in his power—is a system that must be broken in upon, and, instead of throwing in their guineas, men must throw their hearts into the cause. Then, and not till then, shall we have something like an adequate provision for the millions of India. India has 150,000,000 open to the Gospel; beside that, they are our fellow subjects; and if we owe special obligations to our neighbours, the people of India are our neighbours, and they claim the fulfilment of that duty. I feel, strongly feel, that the time has come in India when there are special obligations on the Christian Church, and when, if ever, they should enter in. When you consider the extension of our British Influence during the last few years—years of so much importance—you must admit that there is something like a special call in the providence of God to increased exertions in that country. But we have not only increased political power, we have increased moral responsibilities, because the people's minds are awakened: there is a new spirit in the government of the country. We hear much of secular education in India. I will not enter into that question: but if you teach them true history, teach them geography—teach them astro-

mony, if you do not teach them any thing else—you may upset Brahminism, false history, false geography; but you do not make them Christians, though they cease to be Hindoos. The people's desire for knowledge is growing, and the time is coming when, if the Church will exert itself, it may exert itself to the infinite benefit of the people, taking them, as it were, when upon the very turn of the tide. I do feel that this is a work that will abide, that will visit us with no misgivings and no remorse. It is not a work that admits of doubts and misgivings—it is a work which God devolves upon us—a work which must advance, if we rely upon God; and if there is any work in which it is true, that if we water others we shall be watered ourselves, it is this very work of having pity upon our brethren, and walking in those things wherein we are agreed, and thus devoting to it our whole lives. [*The Same—at the same.*]

SOUTH SEAS.

Character of the Inhabitants.

Seventeen years ago it was my privilege to leave this our beloved country to go to the far-distant islands of the South Sea. I have been labouring out in these islands for about sixteen years, and it occurs to me that we have in the islands of the South Seas—and I think I shall be borne out by your excellent Missionary who returned thence last year, Mr. Young—I think we have found in those islands heathens of a more degraded, debased, and abominable character than can be found in any other part of the world. If you go to India, you have something like civilization there; but the islanders of the South Seas, from the extreme east to the extreme west, are sunk to such a state of degradation and depravity, that they cannot be faithfully described in an assembly like this. When I left this country I departed with a sincere love toward those tribes. That, I suppose, you will not call in question. I left my home, and country, and friends, whom I had loved as much as any young man could love. But not until I arrived among the people, and saw the heathen as they really are, did I realize the great work which had to be done for them. I had heard much about the romance of Missionary Work. I had heard much about the beauty of the islands. I had heard the speeches delivered by that excellent martyred man,

Mr. Williams, when he was in this country. But, alas! when I came to the heathen people, and saw them as they are, all my love and all my affection seemed entirely to fly away. And, more than that, my feelings of love and affection and interest seemed to be exchanged for loathing. We cast anchor in a beautiful bay, and we saw the heathen coming off to us from the Island of Samoa. We looked at them with all the eagerness and desire of young Missionaries; there they came, naked, savage, cannibal men, nearly the whole of them in a perfect state of nudity. Some of them, indeed, had plaited leaves and plaited bark round their waists; but they were few in number. Their bodies were daubed over with oil and turmeric. Their faces were painted black on one part, white on another, and red on another; and their hair hung dangling some two feet and a half or three feet over their shoulders, or else was tied up in a knot behind, and with a spear in one hand and a club in the other. O, my brethren! all the romance of Missionary Life at once fled, and we felt that unless God should give us ten, yea, a hundred times more faith and love and patience than we had before we left home, we should never be able to live among such degraded people. When you read Missionary Details, try to realize a scene like this; and if you cannot see it exactly as a Missionary has seen it, if you cannot feel it exactly as a Missionary feels it, try to realize something of the abominable scenes of degradation with which the Missionaries sometimes have to come into contact. When they first witness them they stand aghast at the sight; and but for the triumphs that have been won by the Gospel over such men, we should be inclined to say, "O Lord, who is sufficient for these things?"

[*Rev. W. Gill—at Wesley. Miss. Soc. Am.*]

Geography of the Islands.

Very few people in this country sufficiently realize the number and extent of the Islands. There are about fifteen or sixteen large and small groups of islands bestudding the South Pacific, and these groups contain from five hundred to six hundred large and small islands. They are scattered over an area of some five million square miles; and you would have to travel from the extreme east of these islands some four thousand or five thou-

sand miles in a straight line before you could reach the westernmost island. The Society with which I have the honour to be connected has Missions established in the Tahitian Group, the Australian Group, the Hervey Group, the Penryhn Group, the Samoan Group, and the New Hebrides. There are at present some thirty-four or thirty-six islands now under the guidance of the agents of the London Missionary Society. But your Society has the privilege and the honour to occupy, and to occupy most efficiently three of the most populous groups of islands in the South Seas. You have New Zealand, the Friendly group of islands, and the Feejee group of islands; and I think, according to the calculation made by Captain Wilkes, of the American Expedition, who visited those lands some five or six years ago, that they comprise about one hundred and fifty or two hundred large and small islands, and the population is also very large. The islands are indeed lovely spots in nature. Some of them are very small, not more than fifteen miles in circumference. Others of them are two hundred or two hundred and sixty miles in circumference. Some of them are very low, mere coral reefs, about fifteen or twenty miles in circumference, having a lagoon inside. The people living on these reefs are, in some cases, not more than twenty or fifty feet above the level of the sea, and subsist entirely on cocoa-nuts and fish. The volcanic islands, on the contrary, are beautifully grand. They rise some two thousand, three thousand, four thousand feet above the level of the sea. Every thing is lovely there. The sky is more beautifully blue than you ever see it in this country, and so is the sea; and nothing can equal the green foliage covering the tip-top of the mountains, and extending down to the margin of the beach. Some persons say that it needs only the light of nature to educate, bless, and sanctify men. If the light of nature, independently of the revelation of God, is sufficient to do this, the inhabitants of the islands of the South Seas ought to have been angels of God.

[The Same—at the same.

Trials of Missionaries.

There was a Christian Missionary and his devoted wife at one of the Stations at Feejee, occupying a native hut, and doing all in their power to enlighten the

minds of those degraded people; and their lives, humanly speaking, hung upon the will of the chief of the place. One day the chief returned from the scene of war, bringing with him the bodies of ten victims whom he had slain. These ten bodies were heaped up just outside the hut of your devoted Missionaries. The poor Missionary's wife, in order to shut out the sight and the stench occasioned by the cooking of these bodies, placed a board, not against the window, for there were no windows in that hut, but against a hole that admitted the light. The chieftain came and smashed down the board, exclaiming, "Dare not to insult me again. Let the door of your hut be kept open. If you attempt to insult me in that way again, you shall be the next victim." These are the scenes with which your Missionaries come in contact in yonder Feejee Islands. One of your Missionaries recently attempted to prevent a chief from strangling some widows, whose bodies were to be burned with those of their departed husbands. He did all he could. He offered his property, he offered some of his furniture to the chief. He was, however, unable to prevail. He at last tried another expedient, and offered to allow them to cut off one of his fingers—a practice which is carried on amongst themselves to a great extent—if so be by that means he could save the women devoted to death. But his offer was of no effect. Now, I trust you will endeavour to realize the spirit of your Missionaries abroad, the difficulties they have to contend with, the depths of degradation to which they have to dive, in order to raise up the natives to any thing like the dignity of manhood whilst they live, and to prepare them for the heaven which God has provided for them when they die.

[The Same—at the same.

Missionary Success.

How shall we tell you of our triumphs in those regions? The Church Missionary Society has sent its agents to New Zealand. You, for many, many years, have been sending your agents to the Friendly Islands, and also to the Feejee Islands. We have united to send Missionaries to those groups. And what shall we now tell you of the results? I believe that the triumphs won by the Gospel in the islands of the South Seas have never been outdone in the past

history of the church. There have been triumphs more extended, but there have not been triumphs more complete. There have been no triumphs more complete in any past history of the church than those which have been gained by the Missionaries of Christians of every denomination in those lands. I sometimes think that if we could gather together in one assembly all the heathen that have died in Christ since this Society was instituted, the effect would be most astounding. But although we cannot gather them together, there they are; the fact is still the same; hundreds and hundreds of men who were born heathens, and were idolaters and cannibal savages, have been converted by the Spirit and teaching of God, and are now in heaven. But could you gather all the witnesses now living from the heathen world, connected with our various denominations! Oh, what a glorious array should we have of the black men, and the red men, and the men of every shade of colour, now living, I say, in India, and China, and Africa, and the South-Sea Islands, who but a few years ago were heathen savage men! The Scriptures also have been translated into nearly all the languages of these islands. Thirty-one years ago the first Missionary landed on the island of Rarotonga. Twenty-nine years ago the first European Missionary landed on the group of islands from which I come. In the year 1834 the first Christian church was formed, six in number. Since then, in that small island—and Rarotonga is one of the smallest groups in the South Seas—one thousand members have died in Christian communion, concerning whom we have as much hope as your Ministers can have of you when you die. Last year, before I left Rarotonga, we thought we should like to have a united communion service. We gathered together the communicants from the different villages, and altogether about fifteen hundred or sixteen hundred persons assembled. Nearly one thousand of them got into the chapel, which is one hundred feet long, sixty wide, and twenty-four feet high, neatly pewed and seated—the work having all been done by natives, who thirty years ago did not know the use of either a saw, a plane, or a chisel. About seven hundred and fifty communicants were seated in the body of the

chapel, the spectators sitting at the side.

We commenced our Service about nine in the morning, and concluded it between three and four in the afternoon. After the elements had been distributed, the people got up and spoke, for we have there what you call "experience meetings." The people got up and spoke. Some old men rose, and I shall never forget them. Their faces were wrinkled with age, some of them had passed their sixtieth year. They told us that they had been heathens, and savages, and cannibals, and we could see what they now were. And then the young people got up—they are called the "Gospel-born generation," having been born since the Gospel was introduced into the islands—they declared that they would maintain the profession their fathers had made, and many of them said, "Here are we, send us among the heathen." Last of all a man, amidst a noble band of Deacons, got up. He was the first native Christian who landed on Rarotonga, thirty years ago, to tell the heathen that Jehovah is the true God, and Jesus Christ the true Saviour. He rose up, and he pointed to an old man, and said, "Oh, I remember the day I landed thirty years ago, when you tore my shirt from my back, and wanted to tear my flesh from my bones. Oh, what have I lived to see! Then you were naked, savage, cannibal men; but now ye are clothed, and in your right mind." He then pointed to a man at his side, a fine, tall, athletic fellow, some fifty years of age, and he said, "Rei! O brother Rei! do not you remember when you stood on yonder reef, and poised your spear at me when I landed? You meant to thrust it into me, and you did not then know why you did not. But here we are." He then took up a Bible which had just come from England, and which had been printed by the British and Foreign Bible Society, a complete Bible from Genesis to Revelation, faithfully translated into the language of the island. He held it up in his hand, tears ran down his cheeks. He could not speak for a minute or two, but at length he said, "Oh, when I look at this book, I feel as good old Simeon felt, when he said, 'Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation.'"

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CHURCH MISSIONARY SOCIETY.

REPORT FOR THE FIFTY-SIXTH YEAR.

IN addition to the extracts from the Report given at pp. 255, 263—265 of our Number for June, we lay before our readers the following—

Islington Institution.

The number of students who have resided for a longer or a shorter period during the last year in the Institution is 38. The average number in residence has been 27. Five have left for their Stations. The following are extracts from the Annual Report of the Principal:—"In conformity to discipline, in a willingness to receive admonition, and in readiness for every good work, the pupils have left nothing to desire. Their diligence in study, their brotherly kindness, and their devotional habits, have borne a comparison with those of former years. Still, one and all would concur in the acknowledgment that the standard of personal piety needs to be raised yet higher and higher, and in the fervent and unfeigned aspiration to 'forget those things which are behind, and to reach forth unto those things that are before.' The increasing benefit to the Institution of the Mission to the Irish courts is very apparent. The novelty of the enterprise has worn off, but the delight in it grows stronger and stronger. Besides being a positive blessing to the neighbourhood which constitutes the field of labour, and a direct preparation for their work abroad, it proves a bond of union and a means of edification to the students themselves; provoking a godly emulation, calling forth mutual sympathy and counsel, and suggesting topics of conversation at once interesting and profitable.

Highbury Training College.

This College has continued to render important aid to the Society by receiving Schoolmasters designed for the Missions, and training them for their future work. Five have been sent from thence to the Missions during the last year.

Missionaries' Children's Home.

This Institution has supplied, as far as possible, the advantage of parental care and liberal education to 80 children of Missionaries labouring in foreign parts, or of those who have died in the work. The expenses of such an Institution are con-

siderable; but the Committee are encouraged by the grateful acknowledgments of many parents, whose minds have been relieved from anxieties which would otherwise have pressed heavily upon them in the midst of their Missionary toil; and by the satisfaction of seeing a home provided for many destitute orphans whose parents, like the great Apostle of the Gentiles, have "not counted their lives dear unto themselves, so that they might finish their course with joy, and the ministry, which they had received of the Lord Jesus, to testify the Gospel of the grace of God."

Death of Missionaries.

The following individuals have been called to their eternal rest during the past year—Of the *West-Africa Mission*: Mrs. Hammond, wife of Mr. C. M. Hammond, died at Kisey, on the 31st of December—Of the *Yoruba Mission*: The Rev. George Frederick Gerst died at Badagry of fever and apoplexy, on the 31st of August, after a short illness—Of the *Palestine Mission*: Mrs. Klein, wife of the Rev. A. Klein, died at Nazareth on the 10th of October—Of the *Madras and South-India Mission*: Mrs. Peet, wife of the Rev. J. Peet, died at Ootacamund on the 18th of April 1854, after a long illness. The Rev. James Sprait died at Palamcottah on the 14th of September, from general decline and prostration. Mrs. Barenbruck, wife of the Rev. T. G. Barenbruck, died at Palamcottah on the 27th of October, of dysentery, after a few days' illness—Of the *Ceylon Mission*: Mrs. Higgins, wife of the Rev. E. T. Higgins, died at Kandy on the 7th of June, of sudden illness—Of the *China Mission*: Mrs. Burdon, wife of the Rev. J. S. Burdon, died at Shanghai on the 26th of September, after a protracted illness from the effects of her confinement.

Return Home of Missionaries.

West-Africa Mission: The Rev. H. Rhodes and Mrs. Rhodes left Sierra Leone on the 22d of July, and arrived at Plymouth on the 17th of August. The Rev. N. Denton, and the Rev. C. F. Schlenker and Mrs. Schlenker, left on the 2d of March, and arrived at Plymouth on the 28th of that month—*Bombay and Western-India Mission*: The Rev. G. Candy left Bombay in March 1854 on a visit home, but returned again to the Mission, with Mrs. Candy, in

December last—*Calcutta and North-India Mission*: The Rev. C. Bomwetsch left Calcutta in April 1854, and arrived at Southampton on the 11th of June; but, his health having been recruited, he again left this country for Calcutta, to resume his labours, on the 20th of November, and arrived there on the 12th of January. The Rev. J. P. Mengé and Mrs. Mengé, of Gorruckpur, left Calcutta on the 23d of February, and the Rev. M. J. Wilkinson on the 12th of March. The former arrived at Gravesend on the 20th, and the latter on the 29th of June—*Madras and South-India Mission*: The Rev. E. Sargent left Galle on the 13th of February 1854, having visited Ceylon, and arrived at Southampton on the 9th of May; but again left this country, in recruited health, with Mrs. Sargent, on the 20th of February last, to resume his labours in the Tinnevely Mission. The Rev. J. Harding and Mrs. Harding left Madras on the 23d of July, and arrived at Southampton on the 5th of September. The Rev. T. K. Nicholson left Madras on the 24th of September, and arrived at the same port on the 2d of November—*Ceylon Mission*: The Rev. A. D. Gordon, Mrs. Gordon, and family, left Colombo on the 15th of February 1854, and arrived in London on the 13th of June—*China Mission*: The Rev. R. D. Jackson left Shanghai on the 13th of December 1853, and arrived in London on the 5th of May—*New-Zealand Mission*: The Rev. R. Burrows and Mrs. Burrows left Auckland in July 1853 for Sydney, and on the 13th of January left that place for London, where they arrived on the 6th of May. The Rev. W. C. Dudley left Auckland on the 28th of October, and arrived in London on the 5th of March—*North-West-America Mission*: The Ven. Archdeacon Hunter and Mrs. Hunter left Cumberland House on the 16th of June, and arrived in London on the 23d of October.

Departure of Missionaries.

Since the last Anniversary the following labourers have been sent to the several Missionary fields—For the *West-Africa Mission*: The Rev. J. Beale and Mrs. Beale embarked at Portsmouth on the 24th of September, on their return to Sierra Leone, accompanied by Mr. John Stephen Wiltshire, a native of the West Indies, and student from the Islington

Institution, appointed to that Mission. They arrived there on the 12th of October—For the *Mediterranean Mission*: The Rev. S. W. Koelle having been transferred from the West-Africa Mission to Egypt, left Southampton, with Mrs. Koelle, on the 20th of January, for Cairo—*East-Africa Mission*: The Rev. Dr. Krapf left London on the 7th of November for Jerusalem and Abyssinia; and the Rev. John Gottfried Deimler, on the 10th of the same month, for Bombay. They hope, after some time, to meet at Mombas, and join the East-Africa Mission—For the *Bombay and Western-India Mission*: Mr. Peter Goodall, student from the Training Institution, Highbury, and Mrs. Goodall, embarked at Gravesend on the 1st of July for the Sindh Mission, and arrived at Bombay on the 12th of February, and at Karachi on the 17th of that month. The Rev. Dr. Ernest Trumpp left Southampton on the 20th of May for the same Mission, and arrived at Bombay on the 21st of June, and at Karachi on the 12th of September. The Rev. Charles Frederic Schwarz and Mrs. Schwarz embarked at Gravesend on the 5th of September for Bombay, and arrived there on the 23d of January. The Rev. C. W. Isenberg and Mrs. Isenberg left Dusseldorf on the 19th of October for Bombay, on their return to that Mission, and arrived there on the 10th of December—For the *Calcutta and North-India Mission*: The Rev. Alfred Medland, the Rev. James Leighton, and the Rev. Alfred Strawbridge, students from the Institution, Islington, embarked at Portsmouth, with their wives, on the 19th of July, for Calcutta, and arrived there on the 2d of November. Messrs. Medland and Leighton will join the Mirut and Agra Missions, and Mr. Strawbridge the Punjab Mission. Mr. Charles John Batstone and Mr. J. Wright, students from the Training Institution, Highbury, and Mrs. Batstone, embarked at Gravesend on the 14th of July for Calcutta, and arrived there on the 12th of November. The Rev. F. E. Schneider and Mrs. Schneider left Portsmouth on the 26th of August for Calcutta, on their return to Agra. The Rev. Julius Anthon Ludwig Alexander Stern, student from the Institution, Islington, embarked at Gravesend on the 4th of November for Calcutta, and arrived there on the 18th of February—For the *Madras and*

South India Mission: The Rev. Charles Every, student from the Institution, Islington, embarked at Gravesend on the 19th of July for Madras. Mr. Francis Scamell, student from the Highbury Training Institution, and Mrs. Scamell, embarked at the same place on the 20th of July for the same Mission, and arrived there on the 19th of December. The Rev. Richard Collins, jun., B.A., St. John's College, Cambridge, and late Curate of Kirkburton, Huddersfield, and Mrs. Collins, embarked at Portsmouth on the 24th of September for Madras, and arrived there on the 28th of December. The Rev. Luke Cradock, late Curate of Manningham, Yorkshire, left Southampton on the 20th of October for Madras, as Principal of the Harris School at Triplicane, and arrived at the Presidency on the 30th of November—For the *China Mission:* The Rev. F. F. Gough, on his return to Ningpo, and Mrs. Gough, embarked at Gravesend in May, for Hong Kong, and arrived there on the 8th of October. The Rev. Matthew Fearnley, M.A., St. John's College, Cambridge, and late Curate of Darfield, Yorkshire, and the Rev. J. M'Caw, B.A., Trinity College, Dublin, embarked at Gravesend on the 3d of February for Foo Chow foo—For the *Ceylon Mission:* The Rev. Henry Whitley, B.A., Queen's College, Cambridge, and late Curate of Sapcote, Leicestershire, and Mrs. Whitley, left Southampton on the 20th of January for Colombo, and arrived at Galle on the 25th of February—For the *New-Zealand Mission:* Mr. H. Ireland embarked at Gravesend on the 19th of June for Auckland, to join the New-Zealand Mission, and arrived there in October last—For the *North-West-America Mission:* Mr. Henry George embarked at Gravesend on the 11th of June for York Factory, and arrived there on the 29th of August.

From the foregoing lists it appears that in the course of the last year two Missionaries, and the wives of six, have been removed by death. Fifteen Ordained Missionaries have come home, three of whom returned to their labours within the year. Thirteen Missionaries, five having been clergymen at home, and seven laymen, have been sent out for the first time. Six Missionaries have returned to their Missions. In other words, while fourteen have been withdrawn, most of them only temporarily,

from the active force of the Society, twenty-six labourers have entered the field.

Ordination of Missionaries.

Nineteen of the Society's candidates have been admitted to Deacon's Orders during the past year—ten students from the Institution, Islington, one by the Archbishop of Canterbury, and nine by the Bishop of London; two native catechists at Abbeokuta by the Bishop of Sierra Leone; two native catechists by the Bishop of Bombay; one native catechist and one Lutheran clergyman by the Bishop of Calcutta; one catechist by the Bishop of New Zealand; and two catechists by the Bishop of Rupert's Land.

Number of Missionary Labourers.

During the last year the number of Missionary Labourers has been diminished by the two deaths already recorded, and by the withdrawal of six Missionaries who had returned home through the failure of health, and other causes, which will prevent their resuming their Missionary Work. At the same time, some new labourers have joined the Society abroad, so that the whole number of Ordained Missionaries and European lay teachers is considerably increased, being—Abroad—Ordained European Missionaries, 140; Ordained East Indian and Native Missionaries, 29; European Catechists, Teachers, and others, 39; European Female Teachers, 11. At home—Ordained European Missionaries, 20; European Female Teacher, 1: Total, 240.

Comparing this return with last year, there appears an increase of 13 clergymen, and 6 other labourers; making a total increase of 19 labourers of the classes enumerated above. There is also an increase in the number of native teachers employed by the Society.

CHRISTIAN-KNOWLEDGE SOCIETY.

Foreign-Translation Committee.

THE following Report was laid before the Board at their Meeting in July—

When the British Forces first sailed for the seat of war, while supplies of Bibles and Prayer Books and other Books and Tracts were sent by the Society for the use of our own soldiers and sailors, Prayer Books in Modern Greek, Turkish, Armenian, and Arabic, as well as Psalters

and New Testaments in Arabic were granted for distribution as occasion might require. The General Hospital at Scutari had not been long established before one of the chaplains applied for a further supply of Turkish, Armenian, and Arabic books, "which, he was sure, would be gratefully received" by some close at hand. "Some of us," he wrote, "have formed the acquaintance of the Armenian Archbishop of Scutari, and are also on friendly terms with one of the colleges of Dervishes. The latter receive us always most kindly, and sometimes come to see us at our quarters. This they do, knowing us to be Christian 'Papae.' They profess to be tolerant of all forms of religion but idolatry; and one of them told us a few days ago that they were suspected by the strict Mahomedans of being Giaours." The books requested were supplied immediately.

A Turkish version of the Archbishop of Dublin's work on the Evidences of Christianity had just been completed, under the direction of the Foreign-Translation Committee, who had availed themselves of the services of Mr. Redhouse, a gentleman strongly recommended to them as the author of an elaborate and valuable Turkish Grammar, and an accomplished Turkish scholar.

The translation of "Agathos and other Sunday Stories," into Arabic, stated, in the Report for last year, to be in the press, was already available for distribution. Copies of both these works have been from time to time supplied.

An Armenian translation of the Archbishop of Dublin's work, carefully tested and approved at the College at Malta, is now passing through the press under the auspices of this Committee. A version into Arabic, some time ago completed, at the expense of the Society, in Malta, of some of the Homilies, is now undergoing a final revision for publication in the form of separate Tracts, and will soon appear.

The above works have been undertaken at the request of the Standing Committee with the view of taking advantage of opportunities offered, for the promotion of Christian knowledge in the East.

Similar translations of Books or Tracts upon the Society's Catalogues have been made during the past year to aid the labours of Missionaries in other parts of the world, or of religious instructors among foreigners in England. Translations of "Faith and Duty," into the

Ogybwa language by Dr. O'Meara, and into the Cree language by Archdeacon Hunter, have been printed and supplied to the translators, for the use of the Indians to whom they minister, the one on the shores of Lake Huron, and the other in the diocese of Rupert's Land. In aid of Missions to the poor French and Italian residents in London, a French version of the Bishop of London's second series of Family Prayers, and an Italian translation of Bishop Wilson's "Form of Family Prayer" have been published. A French translation of Bishop Jewel's Apology, and Italian translations of the Rev. H. Stowell's Tract "On Infidelity," and the late Rev. G. S. Faber's "Rome and the Bible," are now in the press.

The Polish translation of the Archbishop of Dublin's Tract on the Christian Evidences published in 1852 has been reprinted. A Zulu-English Dictionary, compiled by Mr. Perrin, a resident in Natal, has been printed under the direction of the Foreign-Translation Committee, and the whole impression, consisting of 500 copies, has been taken out by the Bishop of Natal himself to aid the purposes of the Mission to the Zulu Caffres.

Extraordinary circumstances have this year thrown an unusual amount of what may be deemed extraneous work on the Foreign-Translation Committee. But there has been no neglect of their more appropriate and prescribed sphere of labour. A newly-revised edition of Diodati's Italian translation of the Bible has been their most important work completed in the course of the last year. This edition, as the title announces, has been carefully revised throughout, and corrected by comparison with the original Greek and Hebrew texts; the orthography has been modernised, some few obsolete words and phrases, no longer intelligible to ordinary readers, have been exchanged for others, of the same import, now in general use; while words and expressions which now either have a vague meaning, or convey a very different sense from that which they bore in Diodati's time, have been replaced by others of a more definite character, or which, to readers of the present day, exhibit more clearly and correctly the meaning of the originals. That this work may be still more acceptable and instructive to Italian Bible-students, marginal references have been supplied, Diodati's

lucid summaries of chapters, in an abridged form, have been retained, and well-executed maps, with chronological and other useful tables, have been added.

Luther's German translation of the Bible has been reprinted and corrected.

The printing of the Greek Septuagint at Oxford, which had been unavoidably suspended, has now been resumed, and will henceforth proceed without further intermission or delay.

The printing of the new version of the Old Testament in Arabic is proceeding under the care of Professor Jarratt, assisted by Mr. Fares, who still remains in London.

In the mean time, the New Testament of this version "is gaining favour," we are assured, and the demand for it increasing, in those countries where Arabic is read and spoken.

The printing of Mr. Brett's Arawak translation of the Gospels, with parts of Genesis and the Acts of the Apostles, resumed last summer, after an interruption explained in the Foreign-Translation Committee's Report for 1854, is now nearly completed. A translation has also been prepared for the use of the Caribi tribe, among whom it had been distributed with beneficial effect.

In the last Report of this Committee, reference was made to translations of the Gospels, then in progress, in the Loochooan and Japanese languages. Although these works are not conducted under the immediate superintendence of the Foreign-Translation Committee, the information is satisfactorily furnished in the following extracts from the Bishop of Victoria's Annual Report to the Archbishop of Canterbury, with respect to the College and Missions at Hong Kong, dated "St. Paul's College, Hong Kong, Feb. 1855:"—"We have been busily engaged during the last three months in printing in the Loochooan Language, Luke, John, Acts, and Romans, which we hope to send by an United States surveying ship direct to Loochoo at the end of the present month, to the Rev. G. H. Moreton, in that island. I have received encouraging Letters from Mr. Moreton, and am rejoiced at the present favourable prospects of that Mission being sustained. I have ten Chinese Printers residing in the college, and hope in another two months to have completed the printing of Luke in pure Japanese, with a Chinese version intermixed, from what is

called the Delegates' Version (now in publication by the British and Foreign Bible Society). The Loochooan and Japanese versions are the work of Dr. Bettelheim, the former Missionary at Loochoo, now returned to Europe. At present we publish a small edition, and regard it as a tentative and experimental effort for possible future correction. A considerable portion of my remaining special funds for printing, granted me by the Society for Promoting Christian Knowledge, will be consumed by the Loochooan and Japanese printing."

As to the Book of Common Prayer, three versions of it have more directly occupied the attention of the Committee, viz., translations into the Arabic, the Ogybwa, and the Cree languages.

The Board is aware to what an extent, and with what results, the Prayer Book, in Arabic, has been distributed, especially in Syria and Palestine. To meet the growing demand it became necessary to print a new edition of the work. The version has been carefully revised; and Mr. Fares has corrected the proofs, as the sheets were carried through the press. In writing to the Committee respecting this translation, Mr. Bowen observes that "the earnest way in which the congregation at Nablous join in making the responses in our Liturgy, in the Arabic Prayer Book, can be rivalled in few congregations in England."

A new and more complete version of the Prayer Book in the Ogybwa language, by Dr. O'Meara, has been printed, under the auspices of the Committee, at Toronto. This edition contains, for the first time, a translation of the Book of Psalms, and it has been made conformable, where it was required, to the translation of the New Testament, in the same language, published since the first edition of the Prayer Book was printed.

The translation of the Liturgy in the Cree Language was brought home by its author, Archdeacon Hunter, of the Church Missionary Society's North-West America Mission, where he had been using it among the Cree Indians for a considerable time, with much success, in manuscript. The Bishop of Rupert's Land had borne testimony to the value and accuracy of the translation, and was anxious to have it printed as soon as possible. Archdeacon Hunter corrected the press while he remained in England; an edition of 1000 copies was printed, and at the last

meeting of the Board "five hundred copies of this Prayer Book, on the application of Archdeacon Hunter, were granted for use and distribution by the Bishop of Rupert's Land."

The Committee view with particular interest and satisfaction such efforts as these in behalf of the North-American Indians. National decay had for centuries been fearfully making progress among them, and they were long pronounced to be a race doomed to perish.

"We cannot wonder," it is said by Archdeacon Hunter, "that many have viewed them as a race marked for extinction at no distant period like the aborigines of Hayti, and other portions of the human family which have ceased to be. And such must have been the case had they remained in destitution of the Gospel. The same influences which had already produced results so disastrous, must have continued to operate with increasing force, until the grave had closed upon a childless remnant. But that Gospel has been introduced, and new prospects are now opening to the Red Indian race in connection with the advance of gospel truth among them. The Gospel of Christ, while it ministers eternal hopes to individuals, is dispensing temporal blessings to the race; and, by wondrously correcting those national vices which have proved to be the noxious sources of untold calamity, it is arresting the progress of depopulation, and preserving the race from the extinction which had been deemed inevitable. There are little spots in Rupert's Land reclaimed from the moral wilderness which prove to us what may be done. We shall notice one—Cumberland Station—commenced in 1840 by an Indian Catechist, by whom were erected the first rude buildings and the first school and congregation collected. In autumn last, only nine years had elapsed since the arrival of the first European Missionary. During that brief period of nine years, 600 natives have been baptized, and many and interesting are the proofs that their profession is heartfelt. They value the means of grace, and, when absent at their hunting-grounds, will come long distances to be present at the highly-prized occasions of Christmas and Easter, undertaking cheerfully a journey of 100 or 200 miles, exposed to all the suffering of winter travelling. Their manner is orderly and devout. All join in making

the responses from memory, and in singing there is not a silent tongue. They are remarkably attentive, and can repeat the leading topics of the sermon when they return home to their friends. The greater part of the Lord's Day is spent in this way, repeating to each other what they know of Christianity, singing hymns, &c. In every house they have morning and evening prayers, and on their hunting excursions the same excellent practice is maintained. In approaching the Lord's table, it is no unusual thing to see them deeply affected, even to tears; and intimately acquainted as their Missionary is with their every-day life, he is enabled to state his full persuasion 'that many, very many, are sincere and earnest Christians, who, in a simple, child-like spirit, are striving to observe their Saviour's commands. One cannot but feel that many of them are children of God, washed in the fountain of the Saviour's blood, sanctified by His Spirit, and daily ripening for that better and happier world, where the wicked shall cease from troubling, and where the weary shall be at rest.' They are anxious for the conversion of their heathen countrymen, and omit no opportunity of winning them to embrace the Gospel."

Continent.

BIBLE SOCIETIES.

PROCEEDINGS OF THE BRITISH AND FOREIGN
AND CONTINENTAL SOCIETIES.

THE following information is gathered from the Fifty-first Report of the British and Foreign Bible Society.

France.

The Lord be praised, the result has been more satisfactory than that of any of the three preceding years. There have been issued from your Dépôt in Paris, in the year, 9854 Bibles; 94,574 Testaments; 4807 Portions; making a total of 109,235 copies of the Scriptures; an increase of 18,783 copies over the issues of the year immediately preceding. The total of copies issued from the Paris Dépôt, from the date of its establishment to the 31st March, 1855, is 3,221,468 Bibles and Testaments. To this total must be added the copies which, between the years 1805 and 1820, were put into circulation in France through the direct

instrumentality of your Society. So that the British and Foreign Bible Society has, up to the present time, circulated upward of Four Millions of copies of the Word of God in France. The first species of colportage, which we have now been carrying on for the last twenty-two years, and by means of which we have put into circulation 1,789,577 Bibles and Testaments, has required from your Dépôt, during the past year, 67,861 copies of the Scriptures. The second species of colportage, which is altogether new, and organized since the month of August, 1854, in favour of the French army, has required the issue of 28,572 copies, which make up the total of 96,433 copies placed under the head of colportage.

The French and Foreign Bible Society has, in the course of the year, issued from its Dépôt 8101 Bibles, and 152,326 Testaments, making a total of 160,427 copies. But from this number, 127,000 must be deducted as having been sold to your Society. The actual issues, therefore, of the French and Foreign Bible Society for the year were at least 33,000 copies. A great portion of these Scriptures were distributed by the Colporteurs whom they have employed in the districts of the country not visited by our Agents. The actual and direct distributions of this Society, since its formation, comprise upward of 445,000 copies. During the year just ended, its receipts were 50,836fr., and its payments 72,834fr.

The Protestant Bible Society of Paris has distributed during the past year 3816 Bibles and 4695 Testaments—together, 8511 copies. The greater portion of these were appropriated, the Bibles as presents to newly married couples, and the Testaments to young people preparing for Confirmation.

Spain and Portugal.

Your Committee have watched the progress of the political convulsions of last summer with peculiar interest; and they have been in correspondence with a gentleman on the subject of their projected operations. But nothing has since transpired indicating on the part of the authorities a disposition favourable to the circulation of the Scriptures. The Corresponding Committee at Gibraltar have remitted 14*l.* 5*s.* 5*d.*; and a good supply of Scriptures, both in English and Spanish, has been forwarded to them.

Your Committee have received a small

remittance from their old friend and correspondent, the British Chaplain in Oporto. They live in hope, that ere long the day may dawn when in this country the Word of the Lord may have free course and be glorified.

Switzerland and Northern Italy.

Lieutenant Graydon has been energetically and successfully employed during the year. His entire issues in that period amount to 20,639 copies. In Switzerland the sales have been very nearly doubled in the last year. The events of the times have been by far the most efficient means of bringing about such happy results.

Your Committee are now printing a new edition of the Testament and Psalms, in French and German, in parallel pages, in one volume, principally for the use of hotels.

They have had sincere pleasure in granting the sum of 200*l.* to a Society recently established at Basle, and formed for the special purpose of circulating the Holy Scriptures alone, without any admixture of the Apocryphal Books.

From the Dépôt in Savoy fewer copies than in the previous year have been issued, owing to a scanty harvest and increased difficulties in the way of colporting. A larger number of Bibles would have met with ready purchasers, could they have been colported from village to village.

The same difficulties in the way of rapid or wide dissemination as in Savoy, prevail in Piedmont also. To these must be added the late severe prevalence of cholera, the threatened interdict of the Pope, and the all-absorbing question respecting the large property of the Romish Convents. The number of copies, however, purchased throughout the dépôts has increased. The issues have amounted to 3871 copies.

In the autumn of last year Lieutenant Graydon paid a visit, for the first time, to the Island of Sardinia. Your Agent reports:—"The work in this island, in September and October last, was extremely well received. The reception could scarcely have been more favourable, had a much larger part of the population possessed the art of reading. I often heard that of above 550,000 scarcely 25,000 could read. Including the sales at very reduced prices 5400 copies at least have been got into circulation

through the ten Dépôts which are established in the kingdom of Sardinia."

Southern Italy.

The Florence Auxiliary, composed chiefly of British residents in that city, have held their annual meeting, and remitted the sum of 9*l.* 6*s.*, as a free contribution. The following communication, furnished by a correspondent, will be read with interest:—"The Archbishop of Florence has just published a cheap edition of Martini's New Testament, with notes, price six pauls, less than 3*s.* I look upon this publication as the victory of the Bible Society, and a glorious one it is: here is an Archbishop, to prevent his people taking the Scriptures from Protestants, recommending them himself. In 1848 this same Archbishop refused his permission to print the Scriptures at Florence. This edition, it is true, is accompanied with notes; but many of them are good, and the translation is for the most part unexceptionable."

Prussia.

Mr. Edward Millard, of Breslau, reports—"Unto Thee, O God, do we give thanks; unto Thee do we give thanks, for that Thy name is near, Thy wondrous works declare." It is in the spirit of these words that I desire to present the report of our operations during another year, in which we have had to contend with adverse circumstances. There has been an increase of 5631 volumes over the preceding year's issue, there having been 32,150 volumes distributed, notwithstanding the refusal of the Government of Frankfort-on-the-Oder to grant us a licence for our Colporteurs, assigning, as a reason, that the ministerial order of 1849, in virtue of which other Governments have repeatedly supplied our men with the necessary papers, was, by command of the ministry at Berlin, to be limited to the inland Societies.

Your valued correspondent, Mr. Samuel Elsner, of Berlin, has during the past year continued to superintend the distribution of the Scriptures among the soldiers in the Prussian army, and for this object he has again been furnished with a grant of 300*l.* toward meeting the expenses of printing an edition of 12,000 copies of the German Testament. He has, in addition, been supplied with 6281 Bibles and Testa-

ments in German, Polish, Lithuanian, &c. for the same object. Since the year 1830, when the work was commenced, 28,493 Bibles and 370,013 Testaments have, with the assistance of your Society, been distributed among the Prussian soldiers.

The total issues of the Central Prussian Bible Society have, during the year, amounted to 16,194 Bibles and Testaments, making the total of copies of the Scriptures issued in the Prussian dominions, by the Native Bible Societies, upwards of 1,860,000.

Germany.

Dr. Pinkerton reports that 77,835 copies have been distributed during the year. In addition to the above we have sent to the Dépôts of the Society in Paris, Cologne, and Breslau, 13,559 copies. The nett amount of proceeds of copies sold by our colporteurs and correspondents, is 2320*l.* 2*s.* 10*d.* The following editions of the Scriptures have been printed on account of the Society:—35,000 Lutheran Bibles, printed in Frankfort; 5000 ditto Testaments with Psalms, ditto; 5000 Lithuanian ditto, ditto; 10,000 New Testaments for Roman Catholics, printed at Sulzbach; 5000 Polish Testaments, ditto, printed at Leipzig: total, 60,000. We have also received 12,725 copies from the editions printed for the Society at Cologne, and 8205 copies from Earl Street, in various languages. From these statements it will be seen that the circulation has been 12,429 copies more than that of the preceding year, and that our proceeds have also been increased by 221*l.* 5*s.* 1*d.* Among the distributions, 10,100 copies for the prisons, hospitals, and almshouses, as a Jubilee gift from the Society have been most gratefully received, and assuredly will prove a source of saving instruction, consolation, and good hope, through grace, to many poor, aged, sick, and miserable souls, in many hundred prisons and almshouses. There have been 11 Colporteurs at work who have disposed of 15,814 copies. There have been 5984 Bibles and Testaments forwarded to the Frankfort Dépôt during the year.

Belgium.

There have been 7493 volumes issued during the year, and 210,358 since August 1835; beside 26,902 sent to the Society's Agents. The Bible work in

Belgium has been greatly assisted by the active co-operation of the Christian Union, or Young Men's Association of Antwerp. This Society employs a Colporteur, who sells largely on board the ships, and among the emigrants who embark from that port. The books sold to these friends during the year amount to 254 Bibles, 1575 Testaments, 149 Parts. The Société Evangélique Belge, for the circulation of the Word of God employs four Colporteurs, and at each of its Stations has small dépôts of Bibles and Testaments for sale. The Société Synodale d'Évangélisation has likewise employed a Colporteur in Flanders for upward of two years. When he began his labours at Bruges, he met with so much opposition, that he had difficulty in finding a lodging, every door being closed against him. Since then, however, a stir has taken place among the dry bones lying in this stronghold of Popery. A number of people have lately manifested a desire for Christian Instruction, and now, through the Divine blessing, not only does the colportage continue, but a Protestant Congregation has also been formed there.

A Colporteur writes:—"Having entered the house of a cartwright at Ghele, province of Antwerp, I offered the Word of Life to a workman, who exclaimed, 'You have just come at the right moment; we have some one here who can judge of your books.' I followed this person into a room, and found there a young priest, who took up the book, and having turned over several pages, suddenly threw it upon the table, and said angrily, 'The Bishop of this diocese does not allow this book to be read: it is only for us, and must be read in Latin.' I answered softly, 'Sir, do not be angry, but let me ask you why the people are not to read the Bible. I can prove to you, from many parts of Scripture, that we ought to read it in our own language.' I quoted several passages, among others, from 1 Cor. xiv. He said that nobody understood St. Paul. Then I asked him whether he or the Bishop did. He answered, No. I then asked him if the Pope did. He said again, 'No.' 'Then, Sir,' said I, 'if nobody can understand St. Paul, why did God inspire him to write his Epistles? But, Sir, allow me to tell you the truth: I think I can see why you say that nobody can understand St. Paul: it is because he prophesied

against you.' I quoted 1 Tim. iv. He was very angry. I left, and on going out, the workman, who had heard all the conversation, followed me, and asked me for a book, saying, he did not like to ask for one in presence of the priest, but that he believed now that the book was true."

Holland.

Mr. Van der Bom has, during the past year, had the sole charge of the Society's Dépôt at Amsterdam. During these last twelve months, your five Colporteurs were enabled to go on with zeal and delight with their glorious yet difficult work. In consequence of cold and fatigue, some of them were hindered, during some days only, from their labours; but from serious afflictions they have all been spared. The number of copies circulated during this year amounts to 20,460. Manifest hindrances are the cause that this number is no higher. The need of possessing the Word of God appears more and more to be felt.

One of the scholars in the Sunday-schools here, who participated in your Jubilee gift, was some weeks ago unexpectedly found in an hospital. A teacher in the School, who found her there, knew her not again, so much was she changed by illness. She spoke to him, and told him she knew her dangerous situation, and had no hope of living much longer. Being asked if she knew what would follow after death, she replied, "The judgment." "But what after this?" "Everlasting salvation." "For all men?" "No; but only for those who love the Lord Jesus." "Do you love Him?" "He has loved me, and now I wish so much to love Him. I have no fear of death, for then I shall go to the Lord Jesus."

This was the fruit of the Bible in a child, who, when she for the first time brought her Bible home with her, and bowed her knees before God, was punished in a severe manner by her father, who did not like, he said, to see such popery in his child: but he could not hinder the work of the Holy Spirit.

The *Netherlands Bible Society*, during the year, has issued 33,730 copies of Scriptures, the largest number issued by them in any one year. This number brings their total issues, since 1815, to 553,045 copies. The receipts, inclusive of a balance of 23,196 florins from the previous year, were 73467.

Cologne.

The number of copies issued in the year is 121,700, of which 46,237 have been sent to other dépôts.

The Apocryphal question continues to be agitated, and still interferes with the general distributions, as well as with the operations of the Colporteurs in that part of Germany.

Russia.

In consequence of the disturbed state of affairs caused by the breaking out of the present disastrous war, the Rev. T. S. Ellerby, the Society's acting correspondent at St. Petersburg, finding his congregation scattered, was compelled to leave his charge, and return to England. He left the stock under the care of Mr. Mirrielees, who has long taken a deep interest in the operations of the Society. Mr. Mirrielees stated in a Letter, November 9, that he had just received into his stores an edition which had been completed, of 20,500 Lettish Testaments and Psalms. The issues from St. Petersburg to the close of the last year had been 6818 copies.

Mr. Mirrielees states, that after consideration he had determined to offer 500 to 1000 Slavonian Testaments, for sick and wounded soldiers, to the Grand Duchess Helena, who had manifested great interest in their welfare, and organized several bands of nurses for their aid. Accordingly, he called on her private secretary, to whom he made his proposal in the name and on the behalf of your Society. The reply expresses Her Highness's ready acceptance of the offered gift of 500 copies, with promise of having them appropriately distributed.

Mr. Melville's issues at Odessa have considerably diminished, and amounted only to 2236 copies during the past year. The disturbed state of affairs has rendered his position very trying; yet, watching the progress of public events, he waits there still, to embrace any opportunity of service that may occur.

Sweden.

Your Committee have received the report of the Agency at Stockholm. It furnishes ample proof of the value of Mr. Knolleke's visit announced in the last Report, and the efficiency of the arrangements which he was enabled to make, especially in committing the work of the Agency to the fostering care of the Rev.

Nov. 1855.

John Rohlieb. The zeal and diligence with which this Clergyman has devoted himself to the service of the Society are manifested in the result of the past year's labours. This fully realizes the anticipations the Committee had formed in reference to that country. It shows an increase of 32,000 in the number of Scriptures printed, and of 19,429 in the number issued by the Agency in 1854 over those in 1853.

The whole number of the sacred volume issued by your Society in this country is 140,477 Bibles and 497,756 Testaments; and if we reckon besides these the copies, 8746 issued by the Swedish Bible Society, and those issued during previous years, the whole result is 295,797 Bibles, and 1,028,094 Testaments, or together 1,323,891 copies. Of these, there have been sent by order of your Committee to London, for the use of prisoners of war—500 Bibles in the Swedish, and 200 in the Finnish language, and 600 Swedish Testaments, and 432 Finnish; beside which, 50 Bibles and 100 Testaments in the Swedish language have been forwarded to Captain Otter, for the prisoners of war during the voyage from their country. By order of your Committee, 50 Testaments in the Finnish language have been sent to Christiania.

During the year 6000 Bibles, and Testaments, with Psalms, in Swedish, printed in London, have been forwarded to Stockholm. The Committee have engaged to supply the Institution for the Blind at Manilla, near Stockholm, with fifty copies of St. John's Gospel, according to Moon's system, which has met with much favour in that country.

Norway.

Mr. Knolleke, the Society's Assistant Foreign Secretary, proceeded in the course of the summer on a special visit to Norway. Mr. Knolleke ascertained that great poverty, and, in consequence, great destitution of the Scriptures, prevailed wherever he went. The agencies needed to be stimulated to greater activity, and were invigorated by the aid and the counsel they received. The friends were gratified by the visit, and shewed every disposition to prosecute with renewed energy the great work of the Society. Your Committee framed and forwarded some resolutions for the future guidance of the agencies, of which

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they expressed their entire approbation. It was not long before gratifying evidence was furnished of the beneficial result of the measures which had been adopted.

Christiania—The report from this place shows an issue for the year of 4052 Bibles, and 11,767 Testaments. The average issue for a few previous years had been about 6000. This Agency has been authorised by your Committee to print 10,000 Norwegian Bibles 8vo. and 10,000 12mo.; an edition of the Testament in 32mo., for distribution especially among soldiers and sailors; and to set up an edition of the Testament with the Psalms, in standing type, and to print a further edition of 10,000 copies when set up.

Drontheim—This Agency reports sales during the year of 1215 copies.

Stavanger—The issues from this place appear to have been 2857 copies. To meet the increasing demands, this Agency has been authorised to print 10,000 copies of the Testament.

Bergen—The friends here have disposed of 60 Bibles and 636 Testaments.

Christiansand—Though no report has been received from this Agency, your Committee have the satisfaction to know, that the members are busily occupied in the important work committed to their care.

Denmark.

The issues of the Danish Bible Society during the past year amount to 842 Bibles and 7239 Testaments, together 8081 copies; being 761 more than in the preceding year; and making the total issues, since the Society's establishment in 1814, 222,414 copies. The Secretary, the Rev. C. Rothe, in forwarding this statement, mentions that "at the anniversary of the Reformation (October 1853), the Jubilee of the British and Foreign Bible Society was celebrated throughout Denmark with much interest. At the request of your Committee the Minister for Ecclesiastical Affairs issued an invitation on the subject to the different bishops, which was everywhere attended with the most pleasing results."

JWFS' SOCIETY.

THE Forty-seventh Report supplies the following

Summary of Proceedings among the Continental Jews.

Amsterdam.

At Amsterdam the highest and the lowest classes among the Jews are constantly sending their children to Christian Schools, where, by reading portions of the Testament, and sometimes even learning by heart psalms and hymns, the seed has been first sown in their hearts, which has sprung up and ripened into decided conversion. The rabbies, during the past year, have perseveringly resisted the circulation of the Scriptures; notwithstanding which the Testament has been read and proved a blessing. There have been twelve inquirers under regular instruction during the year; one, after some hesitation, has at length openly confessed Christ, and, together with his wife and five children, has been baptized; but some, we regret to say, have not gone on satisfactorily. Several of the proselytes are walking most consistently; and a striking instance has occurred in which one of them appears to have been much blessed to a brother and sister.

Rotterdam.

A Colporteur continues to labour at this Station.

Sweden and Denmark.

Gottenberg: In his Missionary Journey in Sweden, Mr. Moritz has met with much encouragement, many eagerly listening to the Word, and some purchasing Bibles, and occasionally a Testament. Some of the poorer Christians lately collected 3*l.* for your Society. There has been one baptism at Stockholm.

Dantzic.

An interesting proof that the antipathy of Christians toward the Jews is fast disappearing occurred some little time ago at Dantzic. A Jewish Merchant having had wheat to the value of 200,000 dollars spoilt by the damp, was in imminent danger of bankruptcy. The Christians, however, were the first to come forward, and rendered him that assistance that he not only saved his credit, but has since fully recovered himself. Would that they were equally alive to the paramount duty of seeking to rescue their Jewish Brethren from everlasting ruin. It is probable that in a short time many congregations here will endeavour completely to reform their whole system, and your Society may then, under the

blessing of God, be the means of giving a right direction to the strong current of popular opinion. There is, however, one difficulty in the way of this. The conduct of professing Christians has most injuriously affected the feelings of Israelites towards Christianity. "What!" exclaimed a Jew to your Colporteur, "come to us with the Testament! We Jews think much more highly of Jesus of Nazareth than many of you Christians: you should go to them." Many Jews in Dantzic and its vicinity willingly listen to the Gospel. One aged Israelite, whose son is baptized, pays serious and earnest attention to the message of the Missionary; and another, who formerly indulged in abuse, has become quite altered, readily receiving Tracts, and evidently relishing religious conversation. Great interest in the Testament has been excited among the young. A youth who was compelled to withdraw from a Christian School during the hour of religious instruction, was found to spend the time in reading the Testament. Several Jews occasionally attend the service at the British Chapel. There are two Missionaries and a Colporteur labouring at this Station.

Königsberg.

At Königsberg an aged opposer of the truth has at length been led to read the Testament with great attention, and often comes for Tracts for his grandchildren. The rabbies have attempted in vain to dissuade a young man from coming for instruction. Another who has been educating as a Jewish Teacher, finds himself unable to carry out his purpose, owing to his belief in the truth of Christianity, and is leaving Königsberg, that he may at a distance from his friends openly profess his faith. At the fair at Memel your Missionary distributed forty-eight Testaments besides Hebrew Bibles, Pentateuchs, and various Tracts. Both the sale and the gratuitous distribution of the Scriptures have increased, the former amounting to 26%, being a fourth more than last year. Five inquirers have received instruction, but the usual obstacles have hitherto prevented baptism. Your Missionary, the Rev. E. M. Tartakover, is acquainted with about twenty-four families of proselytes.

Posen.

The indifference which succeeded the strict orthodox opinions of the Jews in

the Duchy of Posen has given way in its turn to a feeling of deep disappointment at the unsatisfactory nature of the doctrines of Rationalism and modern Judaism; and this change involves a far more earnest and general inquiry after some truth that can really satisfy. "Our present state," said a Jew to your Missionary, who had been pressing on him the need of an atonement for sin, "is indeed hopeless. We all, with a few exceptions, concur in the conviction that the present system of Judaism is false and inconsistent with the will of God; and yet we have lost all the elements of true religion which could enable us to restore the original worship revealed upon Mount Sinai. We have disowned Rabbiniism with contempt, as destructive both to body and soul, and yet we have received nothing better in its place; for our new teachers are as blind and wavering as ourselves. The old rabbies acted upon a false principle; the new ones act upon none at all. Conscience impels us," he added, "to abolish our synagogues; but custom and shame constrain us to preserve before the world at least a faint appearance of some worship." He went on to say that if the Jews were not more hated and despised than in former ages, "it was no merit of theirs, but resulted from the progress of civilization, and from the Christian Religion inculcating love and pity." One Jewish girl has been baptized at Posen; and your Missionaries have received reports of several baptisms in the neighbourhood.

The Posen Schools—It sounds deeply discouraging when your Committee inform you that one of their Schools has for a time been completely emptied of scholars, and that the numbers in the three periods of the year have been 471, 559, and 437, a decrease of 69 compared with last year. But when they tell you that this is owing to the bitter opposition of the Jews, in consequence of the conversion of a young Jewish girl, through her attendance at your School, and that other fruit has been reaped, you will again rejoice and take courage. A girl, about twenty years of age, was attacked and pelted with stones for going to the teacher's house, and at length forcibly kept away; but she contrived to come once more to say that she should do all in her power to prepare for baptism, and that she was not the only one that cherished the same intention. A Jewish

mother, when threatened with a fine for sending her child to the School, said, "If I must pay, I must; what does it matter? The fruit of having my child instructed will fully balance the money I have to pay as a fine." The Missionary asks the prayers of friends in England for these Jews in Rogasen.

Lissa.

The work has proceeded steadily at Lissa. Again and again has Mr. Blum, in his Missionary Journeys, met with secret believers in Christianity, only deterred from an open profession by the fear of separation from their dearest relatives. Two young Jews have been receiving instruction, one of whom has lost his situation in consequence.

Berlin.

The decline of reverence for the Talmud, so generally noticed, is illustrated by a remarkable feature in this Mission, namely, that many richly endowed Talmudical Schools are without candidates for their proffered advantages, and the funds are consequently otherwise employed. In one case the object contemplated by one of these bequests, among a certain family, has failed, owing to most of its members being now Christians. In the Jewish Schools, the books used are either written by Christians, or, if written by Jews, contain sufficient reference to the Testament to engage the attention of the children. And though passages may not be quoted from our Scriptures in a believing spirit, it is something, previously unheard of, that such passages should be quoted at all. Here, as elsewhere, many Jewish children attend Christian Schools. One little Jewish boy, in one of these Schools, is mentioned as always being at the head of his class, and first in any work of love, proposed by his teacher for poor heathen children. This boy was delighted at being allowed to go with the Colporteur to church, and offers his simple prayers in the name of the Father, the Son, and the Holy Ghost.

The number of inquirers this last year at Berlin has been small, and most of these have been obliged to leave the place from want of employment. Five adults have been baptized. The ecclesiastical authorities are favourably disposed toward the Society, and have ordered the Missions among the Jews and heathen to be mentioned in the general prayer, while

the clergy have been desired to preach annually on the subject of Jewish Missions, the Tenth Sunday after Trinity.

There is an increase in the number of Jews who are learning trades in the city of Berlin, and a society designed for the promotion of that object meets with more success than in former times.

Breslau.

At Breslau five inquirers have been instructed during the year, of whom two have been baptized; both very satisfactory converts. In one place alone, in that neighbourhood, during four weeks more than seventy Bibles and sixty Testaments were distributed, the sale of which realized 12*l*.

Cracow.

Your Missionary, Mr. Hoff, at Cracow, after thirty-three years' connection with your Society, departed in the faith and hope of the Gospel, and in the peace of Jesus, about a year ago. The Mission there has not been abandoned; Dr. Otremba, a Protestant Clergyman in the place, gives a portion of his time to the work, we trust not without a blessing, by which we are enabled to retain a Station in the Austrian dominions.

Poland.

Your Committee can scarcely trust themselves to speak of Poland, where, after thirty-three years of deeply interesting labour, their Mission has at length been abruptly terminated. It is like the loss of a child, over which for many a long year your Society has been watching, scarcely knowing till the moment of separation the affection felt for it, and only then becoming fully acquainted with the promise of future blessing which the circumstances of that separation have revealed. It has proved a great blessing, greater than can be known in this world, to the large population of Jews in this isolated position, and also indirectly to the Christians in Poland. To the Jews it has been a faithful witness of the pure truth of God, and the means of removing much ignorance and prejudice on points especially affecting salvation; it has created to a wide extent a spirit of inquiry among them; and has led many in the fullest sincerity to embrace Christianity. As regards the Christians, it has been the means of ministering to the spiritual wants of an English Congregation who would otherwise have been as

sheep without a shepherd; it has circulated a vast number of copies of the Scriptures and other religious books among the Protestants; and has aided in forming congregations, and supplying them with faithful pastors, three of whom are pious Jewish Proselytes. When Mr. Becker bore his last testimony to the truth of the Gospel, for which an opportunity was afforded in a most unexpected and providential manner, many were affected to tears, and came after Service to express their thanks, and to take an affectionate leave of him. But when the brethren Becker and West arrived at the railway station, on the 8th of February, to quit Warsaw with their families, the scene was overwhelming. Crowds of people of all classes, Jews and Proselytes, Protestants and Roman Catholics, and members of the Greek Church, together with their own more intimate friends, had assembled to take a last farewell of the Missionaries; and it may well be doubted whether the railway station in Warsaw ever before exhibited such a spectacle, and whether exiles ever left the Russian dominions so universally respected and regretted, and with such heartfelt blessing following them, as these devoted and long-tried labourers among the Jews in Poland. It is an important fact that while preparing to leave, they never heard the slightest exultation on the part of the Jews, on account of their expulsion; on the contrary, they experienced uniform kindness and sympathy; many expressing their regret, and listening attentively to the last to the Gospel message. Your Committee cannot forget that the Lord can still work even there; and they believe that the precious seed, now watered with tears, will yet yield its sheaves with rejoicing in the day of the Lord Jesus. They would confess with deep humiliation their shortcomings in those labours on which the door has closed; and supplicate greater grace for availing themselves more diligently of every opportunity for seeking, in spheres still open, the salvation of Israel.

Frankfort.

One deeply interesting feature of this Missionary Station is the continued intercourse of your Missionary with the teachers in the Jewish Schools, who are, of course, Jews. The results are, that they teach the Bible in their Schools, invite Mr. Poper to their houses, intro-

duce him to Jewish Families, and attend his annual conference. This has not failed to awaken the indignation of the rabbi. Many Jews have lately emigrated to America, with the avowed purpose of becoming Christians, and one of these has sent a message to the Missionary, through his friends, that he has already joined the Christian Church.

More copies of the New Testament have been circulated in the last nine months than in the former year; and many of these, Jews have paid for. A poor old Jewess lately said, "I often read that beautiful book, and whenever I take it up, I feel thankful to you for having given it me, and praise God for the mercy which is promised in it to me, a poor sinner." Another, a young Jewish orphan lad, recommended to the Missionary by a Jew, who had himself received blessing from reading the Testament, could not suppress his tears when hearing of the love of Jesus, and said, "Greater love could never have been shewn. I cannot read the history of Christ's passion in the New Testament without weeping bitterly; and then my heart feels drawn to Him, and I must love Him again." Some Jewish Parents have begged Mr. Poper to take their children and bring them up as Christians. Between two and three thousand Jews have had the Gospel faithfully preached to them; and many have come again and again for instruction, and are still searching the Scriptures. Thirteen inquirers have been under regular instruction, and three adults and five children have been baptized. A Jewish Lady, a proselyte, has been the means of leading one friend to Christ, and is making effort to win the souls of her friend's daughters.

Creuznach.

The work at Creuznach is making progress, though the sale of Scriptures has been somewhat less, owing chiefly to the poverty of the Jews. A large number of Jewish Congregations in the neighbourhood have been visited. The inquirers and proselytes are well cared for by their brethren, and much interest is manifested on their behalf.

Strasburg.

In *Wurtemberg* the Jewish Teachers are educated with the Christian Schoolmasters, and Mr. Hausmeister is persuaded that not a few of them are secret

believers. At *Stuttgart* all the Jewish Children attend Christian Schools. *Paris* has been again visited by your Missionary. It is a wide and most important field, which your Committee hope now very soon to enter upon in the way of regular and steady effort. A considerable number of Jews listened eagerly to the message of salvation, notwithstanding many hindrances, particularly the idolatry and superstition of the Romish Church. *French Switzerland* has been visited for the first time, and proves an ample field for labour. One inquirer, after the lengthened, unremitting opposition of his family, has lately been baptized. In *Strasburg* prayer meetings are held with special reference to the cause of Israel.

Fürth.

The labours of Mr. Deutch, your Missionary in *Fürth*, have been abruptly terminated by the interference of the authorities. He found the Jews, in the smaller towns of Bavaria, more disposed to listen than at *Fürth* itself; and one Jew induced several of his brethren to call on the Missionary.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.
TRAVANCORE.

THE Travancore division of our South-India Mission has difficulties to contend with which happily are unknown in the province of *Tinnevely*, *Madras*, and the *Telugu* country. In those localities the government is in the hands of British authorities. In *Travancore* it is in native hands, and, as will be seen from the reports of the Missionaries, its influence is brought to bear in various discouraging ways on the progress of Missionary work. In addition to this, there is in *Travancore* the element of corrupt Christianity, one much more difficult to deal with beneficially than pure heathenism. Long accustomed to regard Christianity as a religion of formality, and to content themselves with submission to tawdry rites and ceremonies, while in utter ignorance

of its sanctifying truths, the Syrian Christians are more apathetic and indisposed to heart-religion than even the heathen. "If the salt have lost its savour, wherewith shall it be salted?" Again, in *Travancore* the caste system is powerful in its action, and the degradation to which the despised sections of the community are subjected, extreme. According to the census of 1836, the population of *Travancore* amounts to 1,280,000: of these, 28,000 are Brahmins; the Nairs, Sudras, and other high castes, number 450,000, one-third of the whole; the Shanars, &c., 290,000; the slaves, a miserably-depressed race, amongst whom, through the efforts of our Missionaries, the gospel of Christ is beginning to introduce its consoling influences, 128,000. Brahminical influence is most powerful in *Travancore*, perhaps more so than in any other portion of India: in fact, it is by the Brahmins that government influences are principally directed.

Missionary work in this part of India has therefore peculiar difficulties, and the results obtained are the more valuable, and ought to be estimated accordingly. More especially during the past year opposition has been active: nevertheless, the statistics for the year 1854 present an increase in the numbers under instruction, the total in December 1853 being 4897, and in December 1854, 5057, of whom 221 are unbaptized, and 1233 communicants. We have to repeat a statement often made, that numerical returns afford a very imperfect criterion of the actual amount of good accomplished in a Mission. Much, very much, is being done, of which at present we see nothing; and influences are at work, as yet latent, but sure, in due season, to be revealed.

COTTAYAM COLLEGE.

Central educational institutions are essential to the efficient working of every large Mission. They require to be commenced so soon as converts begin to be gathered in, and to be diligently prosecuted, that, with the increase of congregations, materials for a native agency, in its various grades of schoolmasters, scripture-readers, &c., may increase proportionably. The value of such institutions appears distinctly in the working of the Sierra-Leone and Tinnevely Missions, while the New-Zealand Mission admonishes us of the difficulties which are sure to follow a neglect in the early formation of such institutions.

The Cottayam College has not been without results, the two Syrians now in holy orders in the Travancore Mission having been trained, in whole or in part, in this college; and others of its pupils will, it is hoped, be presented to the Bishop of Madras for ordination about the end of the present year. After a suspension in its operations, which circumstances rendered necessary, it was re-opened in June 1851, under the superintendence of the Rev. E. Johnson, assisted by Mr. W. D. Baker, to whose Christian character and labours Mr. Johnson, in his report for 1854, bears the following testimony—

In July 1853 I had to deplore the loss of my dear friend and zealous, able assistant, Mr. W. D. Baker, who died of pulmonary consumption. He had been for months unable to take any part in the college duties. While his strength at all permitted, his attention, patience, love for the pupils, and skill in teaching, were most remarkable. He seemed ever to be in the spirit of our blessed Lord's saying, "I must work while it is day: the night cometh, when no man can work." I feel the fullest assurance that when his night came he entered into rest.

The College recommenced with

25 pupils. At the close of the last year there were in the institution 56 pupils, of whom 50 are boarders and 6 day pupils. The latter are all Nairs. They receive a sound scriptural education in English and Malayalim. Of the general deportment of the pupils Mr. Johnson thus reports—

I am thankful to be able to say that I have found the boys most tractable and diligent. Seldom have I had to punish them: indeed, I have almost made it a rule to avoid the use of the cane, and to make it, when used, as much as possible a disgrace. They have always appeared cheerful and contented. Though I join with them in some of their sports, as cricket, and go out with them to walk, and in boats, I have never observed any thing approaching to disrespect. In fact, the great difficulty is to get them to be familiar and join in conversation. They will talk in English to my children, but neither in English nor in Malayalim can I, except very seldom, get them to make even an observation. They will answer a question, but very, very seldom ask one.

At morning and evening prayers they all appear most attentive, and some devout. Often, when I have gone to their sleeping-rooms, have I found individuals at prayers, while some were still at their lessons, and others asleep.

The difficulty before mentioned, of inducing them to speak, prevents me from speaking at all positively about the spiritual state of any of them; yet, while I feel the necessity of making every allowance for the discipline they are under, and the ease with which native youths are moulded as to outward appearance, from the serious manner of some I cannot but entertain good hopes of them.

The College is at present under the charge of the Rev. R. Collins, Mr. Johnson having been transferred to Pallam.

NORMAL FEMALE-SCHOOL.

Mrs. A. Johnson, under whose superintendence this school has continued during a period of eight years, under date of July 15, 1854, thus reports of the general results which have been produced—

Thirty-five girls have married and left

the school, and all, with the exception of one, are well-behaved young women, many of them mothers of one or two children, which I have the pleasure of seeing them bring early to church, and are taught to behave well. Three only of this number have been employed as schoolmistresses. Four girls have died during this time: two were very young, but of the other two I hoped well. Of the thirty-five, one is gone to Allepic, another to Trichur, another to Kunnankullam, and some are at Chochin, another at Tiruwalla, but the rest are scattered amongst our nearest Missions.

The Rev. H. Baker, sen., our Missionary at Cottayam, notices, in his report dated September 30, 1854, the following affecting case of two orphan girls received into this school—

About two months ago two orphan girls of good caste were brought to Mrs. Baker, by a very respectable man in the neighbourhood, saying that their mother, the only relative they had, had just died of cholera, and that he knew of nobody who would care for them and their little property, consisting of a house and garden, unless we would, and begged us to take them. It was pitiful to hear the younger girl crying to the elder one, and saying, "Sister, you won't sell me, will you?" fearing to be disposed of to unprincipled wretches of Mahomedans, some of whom are found in large towns ready to seize upon such orphans as their prey. We sent and had the poor woman buried in her own garden, which is customary, and Mrs. Baker has taken the two children, intending, as soon as they are sufficiently instructed, to have them baptized by the names of Martha and Mary. If any Christian friend who reads this should feel inclined to aid us in maintaining them, we should feel most thankful.

COTTAYAM DISTRICT.

Report for the year ending Sept. 30, 1854.

The following are extracts from the report, just referred to, of the Rev. H. Baker, sen., the Missionary in charge. It contains a specific reference to the discouragements which the Mission has to contend with in con-

nection with the native government of Travancore.

The statistical returns, made every half-year, shew a gradual increase in the number of persons in connection with the Mission. The last returns gave 735 persons of all ages. The number of communicants, including those at Olasa and Arppacara, is about 250. The attendance is irregular, and we seldom see any thing near this number present on one occasion; but I do not hear of any inconsistency of conduct on the part of our communicants, and I have every reason to believe that their general conduct is becoming the Gospel.

My readers or catechists, four in number, are, so far as I can judge, faithful labourers in the Lord. I am usually present myself once on the Lord's-day, when they deliver a discourse, as they do alternately in the afternoon to the Cottayam congregation; and it is gratifying to witness the interest and attention which they excite. The good effects of preaching the Gospel in this Mission is less apparent from any sudden or striking conversions, than in the gradual improvement of the character of the people at large; but I am happy to be able to look upon a goodly number, more especially among the younger women of the congregation, in whom I trust God has put His Holy Spirit.

The English school, in which there are twenty-six boys, gives great encouragement. A better supply of books for the use of the school at present is a great *desideratum*.

Several of the village schools are less numerously attended, but the reports of the progress of the children are favourable, and I have no reason to suspect their truthfulness.

Our class of heathen under instruction with a view to baptism is low at present, consisting only of six or eight. We have been grievously disappointed of late in two of this class, of whom we had great hopes. The direct opposition of the government to the conversion of the heathen prevents many joining us, and many more from inquiring after the truth. The dewan has lately brought to light an old order issued in the time of Colonel Morrison, against establishing schools without the leave of the sircar. This order was issued, I believe, on account of some local disturbances in South Travancore, and was

hope to have a few who shall, in time, be employed to teach in other villages. The church has been commenced, and the foundations brought up to the ground floor. All the wood-work is also ready. I hope the whole will be complete by January next. The slave school continues, many coming from considerable distances. A panic seized a party of them, who were runaway slaves residing a mile away in the forest near Assapian, and fourteen of them escaped to Cochin. Three weeks since, three only of these returned, all the rest having died of cholera. I hope these may remain unmolested.

The attacks of fever have been slight in the Malkavu hills, only two children having, as I hear, died, out of more than 1000 or more people living among them. I have fixed upon a spot nearly 3500 feet above the sea, where I hope to build a little house, and ultimately a church, which some Oxford friends promise to aid me in. The two readers here, brothers from the Allepie Mission, were both seized with fever: bad food, and worse medicine, produced dysentery, of which, I am sorry to say, the elder died. William Peake has been for two years a most valuable help to me. He taught the Araans, I believe, with an earnest desire for their good: hence I believe it is a good spirit pervades them—no foolish ideas of superiority over their former associates, or rivalry among themselves. Their children learn well, and I have had four lads at Pallam, in the school: one of these I have made a preparandi. I have also put an Araan in charge of the Puthata people: he is a man of some standing at Malkavu, reading and writing well, while his own family is a pattern of domestic comfort and Christian teaching which would shame many of longer Christian profession. Should it please God to raise me up suitable men among the hill people themselves, a great difficulty will be removed. The men from the low country want, generally, pay and work found them at their own doors, and alarm each other with vague fancies of tigers, griffins, and extraordinary diseases to be met with in the hills. I trust a beginning has been made, and if it please God to allow me to live among these people, I hope to bring forward a few promising young men, whom I hope the Committee will allow me to educate, with the view of making them teachers in

their own hills and forests. I believe a work of the Spirit is quietly going on among these poor Araans. A few days since I heard an old man, unable to move, but while stretched by his fire, praying, as if to himself, "Odayanaya Dheyvama"—i.e. "Mine owner, God, for Jesus' sake save me." Another, I remember, in his simple ignorance, said one day he knew not how it was, he prayed, and prayed again, but God would not hear him. He was desirous of obtaining relief from a chronic pain he had. I have often heard them thank God for permitting them to hear of Christ and a way of salvation.

During the last twelve months I have made some long journeys into the hills, sometimes to the Araans in other villages, and twice on to the central table-land, where I have found Mannans and Ooralies, with some hill pandarams, or pallars, as they call themselves. The last speak Tamil, and their habits and dress are also Tamil. The Ooralies have no settled place of habitation, clearing a spot, and leaving it as soon as the crop is taken; but the Mannans, like the Araans, have gardens of fruit-trees, jacks, areka-nut and other palms, but no cocoa-nut, the hills apparently being too high for them. I have always been enabled to speak to these people of the message sent to them by Christ, and have always been attentively listened to, except once, when a pussane, or devil-dancer, raised a riot, and tried to put me down by shouting. All these people have their peys or prathums, devils, which they imagine all their dead have been changed into, the power of these being for evil only. The mulla, or local demon, must also, they state, be propitiated before they sow or reap, &c.

The following brief but encouraging extract is dated June 7, 1855—

About eight weeks ago I baptized thirty-six converts at Malkavu, all Araans, who made a good profession. I trust the Holy Spirit has a work in the hearts of the people in those hills. God only grant me health to go on, and His name be for ever praised!

MAVELICARE DISTRICT.

General View.

In this district there are eight stations, where as many congregations have been assembled, under the superintendence of the Rev. J.

Peet, and the native minister, the Rev. Jacob Chandu. In five of these stations substantial churches have been erected, and the foundation of a sixth has been laid. As to the results of gospel teaching amongst the Syrian and heathen population of this district, Mr. Peet thus expresses himself—

Blessed be God, our teaching among the fallen Syrians is not in vain! Many of them, I have full reason to hope and to believe, have separated themselves from her communion, and joined with us, from an enlightened knowledge and deep conviction of the truth; but I am inclined to think our greatest work among them consists in the light we have, by God's assistance, been enabled to shed among such of the Syrians as come within the range of our Mission influence. Vast numbers, within the last twenty years, have obtained a correct theoretical acquaintance with the saving truths of God's holy word. Many have ceased to repose confidence in creature merit, and other dogmas inimical to truth: they read and reverence God's word, use our prayers in their families, and gladly avail themselves of every opportunity of placing their children under instruction: and to this extent our labours among them have been crowned with much success. Of our converts from heathenism I have, thank God, to speak with more satisfaction, and to report an increase of numbers. During the year I baptized 119, of which number 80 were adults, more than half of them being near relatives, and brought to the knowledge of the truth through the influence of their Christian connections. Thus does the word of God gradually spread, and God's elect become manifested in the midst of the fiery trials many have to endure.

Opening of a new place of worship.

On the 14th of October I was privileged to open a new temporary place of worship among a people now exposed to severe loss and persecution, whose knowledge of and reception of Christ was chiefly the effect of the grace of God in the heart of a woman not long since converted from heathenism. This woman was a member of one of the lower classes, but possessing superior natural abilities, strong, solid sense, and far more intelligence than the majority of her class. Through the influences of God's Spirit

she received the truth in love, and has since evinced her sincerity by quietly enduring considerable loss, and what by natives is looked upon as foul disgrace, as well as by becoming chiefly instrumental in persuading part of her family to submit to the yoke of Christ. Finding that the locality where she resided was suitable for the erection of a future church, and by the earnest desire of herself and others, I told them I would consent to fix a school-master, and make provision for the regular performance of Sabbath worship, upon the usual condition—made partly from poverty, partly to test their sincerity—that they should erect a place suitable for a school, and sufficiently decent to allow the creditable performance of our religious worship. The offer was gladly accepted; and the place being finished, I was glad to find a very neat temporary building, all prepared for the performance of divine worship. The floor was covered with a large mat, and the place furnished with a home-made, clumsy, but substantial arm-chair, and a very convenient moveable pulpit; the whole of which, together with a free gift of the land on which the building stood, had occasioned them considerable expense, for persons in their condition. As soon as it had been announced that I came to open the place for worship, and to baptize some heathen, the whole was surrounded by a large number of the neighbours—heathen, Mahomedans, and papists, in whose hearing I was privileged to proclaim the fundamental truths of the Gospel, and afterwards to baptize six adults, who fearlessly acknowledged their faith in Christ. It was a joyful season, and I believe we had the approving presence of the Spirit with us. These people still hold fast the profession of their faith amidst loss and tribulation, and greatly need the prayers of Christ's faithful people.

TIRUWALLA DISTRICT.

The Rev. J. Hawksworth continues in charge of this district, assisted by the native minister, the Rev. George Matthan, who is stationed at Mallapalli. The total under instruction in this district amounts to 897, of whom 873 are baptized, and 236 communicants.

The Movement among the Slaves—Bitter Persecutions.

It is in this district that the inter-

intended to have only a local application. The dewan insists upon its being binding at present, and everywhere. Ever since the year 1818 I have been in the practice of setting up schoolrooms when and where I choose, and never till now was questioned on the subject. The same objection is made to building churches. Every slight objection to any site that is chosen is attended to, false statements are made by the district officers, and five or six years pass away before a decision is come to, and that is mostly unfavourable. The conduct of our new converts has been, in general, good. Those in better circumstances are regular in their attendance on Divine worship: every thing connected with their former idolatry has been put away out of their houses and gardens, and family worship is established where there are persons capable of conducting it.

Of those who have joined us from the Syrian church I have a similar opinion to that expressed by several of the other brethren, viz. that the attachment of many of them to the English church in preference to their own is questionable; though some striking instances of attachment do occur, as in the case lately of Ponen, catechist, and his family. It was in the mouth of every one, that, on the death of his father, he would be found as good a Syrian as the best, by having masses said for his soul for forty days, and many superstitious rites performed. The time of trial came, his father died, and he was found faithful. A meeting of the family took place. His uncles and elder brother, all Syrians, were present, endeavouring to persuade Ponen and his other brothers to consent to the usual services, and continued till midnight, urging and pressing the matter; but finding they could not prevail, they arose, denounced a solemn curse on the party, and departed. After some days, the persons who carried the corpse to the church, and some members of the family, partook together of a plain meal, but no Catanar was present, nor any masses said for the departed soul. There is a great number of young people now in connection with the Mission, who are quite strangers to the church of their ancestors, and these are looked upon by the bigoted part of the Syrian community with a jealous eye. As this breach widens, which it does from day to day, we may hope for more stability on the part of those belonging to

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us. The Syrian church in Malabar continues in such a corrupt state, with so little prospect of improvement, that it is the imperious duty of all engaged as we are to urge its members to come out of it, and be separate, and to direct their feet into the only true way to peace and happiness.

PALLAM DISTRICT.

Report for the year ending Dec. 1854.

The total of individuals under instruction in this district amounts to 1239, of whom 1100 are baptized, and 293 communicants. Compared with the statistical returns of Dec. 1853, there has been a decrease of 406. The causes of this will be found explained in the following report for the year 1854, received from the Missionary in charge, the Rev. H. Baker, jun.—

When I took charge, in October 1844, the two churches of Pallam and Collata had but 124 regular attendants. There are now three substantial churches built in addition to these, and another is building in the hills—containing, as you will see, 1100 souls already baptized, and 139 heathen under regular instruction. The Committee have been led to permit me henceforth to devote myself to the people in the hills; consequently my successor will take charge of 766 baptized, and five learning at Changnacherry; while I shall have, at Mundakyam, 334 baptized and 134 candidates for that rite. The numerous schools, you will observe, contain about 500 children. There is one point I have much difficulty in deciding satisfactorily to my own mind, and this arises from the spiritual state of our followers. They do not grow in grace, nor is there that marked distinction we would wish to see between them and the numerous professing Christians around. There is a certain stage to which all our converts, whether Syrian or heathen, attain, and beyond which, I believe, very few go. A few formularies and scriptural expressions are learned, morality is observed, and general Sunday services attended: here they stop. Now, in Tinnevely the people continue learning in classes—at least I have understood so. Private meetings among themselves, headed by the catechist, for reading and

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prayer, are spoken of; and I conceive that the faithful exposition of Christ's words and promises *must* tend to quicken love and an increase in holiness. Here I have tried classes, prayer-meetings, and various methods, if possible to draw the people to think and talk of such subjects. My failures may arise from some fault in my method of dealing with the converts, or I may have looked to see fruit of greater perfection than they were capable of producing. It, however, has often forcibly struck me that the character of our Syrian converts has the tendency of deadening the better feelings of those from heathenism. I compare the former to the men who composed David's army when he first formed it; and I fear their reasons for joining us are too often precisely the same. You will observe in my return, that though the number of baptisms is more than double the number of deaths, yet the sum total is 406 less than this time last year. A party of Syrians will come to us, and continue professing to have no other object but a proper desire for instruction, and the leaders all the time have been plotting to obtain pay, assistance in a lawsuit, a letter to some official, or some other temporal good. If their ends are obtained, they then quietly draw away, though five or six years have been passed in connection with the Mission. I have met with more opposition in making heathen converts from such characters than from any other source. The people at Karikamuttum and Poatha left. The former could not gain their ends; the latter deceived a friend who was staying with me, and got his assistance in the law-courts, and then left: the Erecarte people, because I dismissed their headman from acting as reader, being suspected of smuggling. I am not aware of more than one or two heathen, who had been baptized, leaving the English Church. I believe their motives in general to be purer. My principle has been to receive all that came as long as they acted according to our rules, hoping that some benefit may be received, even from a temporary connection.

While I have thus generalized the character of our Syrian converts, I have no doubt that some of them know practically, and love the Gospel, and I hope to see a few, when our work shall have ceased, who, having looked to Christ, have found rest in Him.

The Pallam congregation has, at their own expense, built a wall 224 yards long, and 7 feet high, at an expense of 205 rupees, round their burial-ground. I shall be able to leave the five churches of Pallam, Collata, Erecarte, Changnacherry, and Vellatoorthe, complete, I trust, in buildings, and also in the formation of their congregations, and hope that they may increase in grace and holiness, as well as numbers, under my successor.

The Hill People.

I must say a word about my hill people. The Araans at Assapian learn but slowly, while those of Malkavu, Eermapara, and Mundapalli attend regularly morning and evening to learn. At the latter village, every species of persecution has been tried by the zemindar, through fear that he will lose his influence.

The Mundakym church and bungalow are building, and I trust I shall soon be enabled to complete them. I have no fear about the climate, except, perhaps, for two or three months, about May and June, when I think it would not be well for my wife and children to reside in the hills. Last year the jungle fever carried off thirty-two of our people, and nearly every one was attacked by it; but the season was an extraordinary one, both for drought and subsequent rain.

From a previous report, dated August 1854, we introduce some extracts bearing on the progress of the work amongst the Araans.

Mundakym has been very severely visited this year: nearly all the people have had the jungle fever. Such a season has not been known hitherto. A few persons of weakly constitutions have, in former years, been attacked, but throughout the jungly parts of Travancore deaths have, this year, been very numerous. We have lost fourteen at Mundakym, and five at Assapian, by fever. One of the principal Araan women also died, from the bite of a cobra. In these two villages there are 198 baptized, and 72 under instruction. About 100 of the former are Araans. The wild elephants destroyed large portions of the paddy crops when the cultivators were sick, so that they fear a scarcity. As a body, I am happy to report well of these people. Both men and women follow the services with their responses: some have learnt to read and write, and of these I

treatment is rigidly maintained, and the converts are denied all hope of redress in every case of injury, and are taunted with having no standing whatever in the country, having forfeited their former standing when they left heathenism, and being denied the long-conceded privilege, still allowed to all other converts, whether Romish or Mahomedan, of taking the standing of the class with which they connect themselves—notwithstanding these and many other annoyances to which the converts are exposed, I am bound most thankfully to acknowledge that not a single case of apostasy has occurred. But many appear to be deterred from openly professing Christianity. However, in the case of some of the poor slaves, love has vanquished fear. Eight have been baptized, and have maintained a strict consistency of conduct, and an undaunted perseverance, notwithstanding the shameful attempts that have been and are still being made to deter them from attending their Sunday-schools. A slave who attended the school-house which was burned down was caught by two slave-owners one Sunday. They beat him cruelly, and left him lying senseless. His own master, not content thus to be deprived of his services, and expecting that the outrage would be repeated unless something was done to prevent it, sent him, a day or two afterwards, to prefer a complaint at the police-office. The slave called to see me on his way, and inquired how he could get within shouting distance of the police-office. In Travancore the public roads are not open to the public: multitudes of free men are shut out of them. Slaves, of course, are kept out, and are obliged to keep to what the dewan, in his order about Christian (Protestant) converts, designates the field-way, which signifies the road the jackals go. I sent a slave acquainted with the neighbourhood to accompany the complainant. They had to pass through rice-fields, jungle, and gardens, keeping out of the reach of the owners. In this they failed: a nair caught them, and gave one of them a thrashing, while the other escaped. The attempt to reach the police-office was abandoned for the day. A second attempt was subsequently made, and resulted in a second thrashing. However, the complaint was ultimately lodged, the slave's deposition was taken at the top of his voice, and all attempts to get the case beyond that stage have proved abortive. The slave is

since dead. I have mentioned these facts to shew how futile are all attempts made by slaves to obtain justice in Travancora.

A few weeks ago a slave brought an idol to the bungalow. He himself had worshipped it until he learned the religion of Christ. His story about the idol, which I have had confirmed from other quarters, is singular. The idol is the image of a murdered slave, and was made and set up by the murderer to appease the spirit of his victim. The shocking mutilation of the body, and other particulars, have been narrated, proving that several must have committed the crime. One of the suspected parties destroyed himself a short time ago. Perhaps nothing could be a clearer or more affecting proof of the moral degradation of the slaves, than the fact of their regarding as a deity what they believed to be the image of a murdered slave, and actually worshipping it.

The way in which injured parties, despairing of getting justice through the police authorities, attempt to execute vengeance for themselves, is sometimes fearful. Some months ago a Pariar stole a cow. The owner, missing it at daybreak, called a large number of slaves, and proceeded to the Pariar's abode, where they found him cutting up the beef. They seized him, bound him hand and foot, and tied him with his hands behind him to a tree. Quick-lime was then brought and rubbed into his eyes, which were then bound with a cloth, and he was left in the direst agony until his eyesight was completely destroyed.

I gladly turn away from such revolting pictures, to others brightened by the hope of better things. The Gospel seems specially suited to cheer and elevate the down-trodden slave. It makes him hold his head up, and fills his eyes with the fire of intelligence and goodwill. Yesterday a baptized slave, accompanied by his wife and niece, came to see me. They came to ask advice. They are anxious that their children should be taught in the school about the Saviour and the better land. Their master, a Syrian Christian—how this holy name is disgraced!—is determined they shall not get beyond the Virgin Mary and the canonized saints. He has set up an opposition school, and the slave children are hunted day by day to bring them to it. The other day the little fellows were caught, and not only beaten, but a bramble was put round the waist of

one, and pulled backward and forward till the body was raw all round. This seems very much like martyrdom. While the slave was reciting this and other cruelties, not a single expression of anger against his cruel taskmaster escaped him, but he had tears in his eyes: his parental heart evidently bled for his poor children, for he is keenly alive to their eternal interests. I asked him if he thought of leaving the country. His reply was noble, coming from a slave. He said, "No; I have one thing to live for, and that is, the school must become a church. I shall try for this as long as I live. I will not leave the spot: they may murder me, but it shall be upon the ground." Surely here is fine material to work upon. This slave, if emancipated, and treated by the government as a free man should be, may largely assist in elevating the men of his neighbourhood, and be the means of turning many to righteousness. I was not prepared to find that the younger woman could repeat the Lord's Prayer, the Commandments, and the Creed, without a single mistake, and answer scriptural questions readily and correctly.

Mr. Hawkworth thus reports, in his letter of July 1854, to which we have already referred, of the

Aspect of the work as regards the Syrian and Heathen population.

The Mission is, I believe, exercising a very salutary influence on the Syrian Christians. Sunday traffic, until lately deemed lawful after Mass, is now stopped throughout the entire bazaar.

The general consistent conduct of our dear people at Thalawadi has, I am persuaded, a wide-spread and happy influence; and this we may hope will be very greatly increased when they have the advantage of a resident native clergyman. This I trust will be secured at the next ordination. An educated Syrian priest has been lately located in the neighbourhood of Thalawadi, partly with the view of drawing away our people. His efforts have failed, and his preaching may excite a spirit of inquiry amongst his own people.

The Mission work among the heathen is carried on, not only *visà voce*, but by the monthly periodical, which is read throughout all Travancore, by the very highest classes of Hindus and Mahomedans, though the readers amongst

the latter I fear are but few. Several Brahmins, not far from this, get the paper secretly, and it is also procured by the Romish priests; and for their especial benefit a portion of the Rev. Hobart Seymour's excellent speech at the Protestant-Alliance Meeting in May last, "on the sale of Masses for the release of souls in purgatory *before they go there*," is translated, to be inserted in next month's issue. One design of the periodical has been realized—the object which Missionaries have in view is now distinctly understood throughout the whole country. The little paper supports itself, and has reached its sixty-ninth number. This ought to be considered as an encouragement to make similar attempts in all our Indian Missions. The preparandi take duty every Sunday, and the Gospel is preached at nine places in this Mission. Also at Allepie and its out-station, Kawalum, where the number of converts is steadily increasing.

ALLEPIE DISTRICT.

On the return to Europe, in consequence of failure of health, of the Rev. J. Harding, this district was entrusted to the superintendance of the Rev. J. Hawkworth.

General View of the Mission.

The condition of the Missionary work is thus reported by him in his letter of Feb. 8, 1855—

With reference to the Allepie Mission, it should be borne in mind that the town is a seaport, marked by the same features of dense population, activity, and dissipation, as usually distinguish such places. I need not mention the dangers to which our converts there are consequently exposed. The urgent necessity for a resident Missionary, and the anxiety which must be felt by a Missionary in charge, residing at a distance of some twenty-five miles, will immediately suggest themselves. Mahomedanism with its bribes, and Popery with its numerous allurements to draw away our converts, abound there. But I am thankful to say we have been preserved from apostasy: there has only been one case of relapse, while a few have been received from the church of Rome, and, amongst them, the government apothecary, a very intelligent man, who for some time past has manifested an inquiring

esting movement amongst the slave population has been going forward. The introduction amongst the poor slaves of the alone element of improvement, Christian truth, is viewed by their masters and others with distrust and dislike; nor has persecution, in various shapes, been wanting to terrify them from availing themselves of the opportunities of instruction—with but little success, as will be seen from the perusal of the following extracts from Mr. Hawksworth's despatches.

The first of these communications bears date July 28, 1854, and gives a general view of what is going forward at Mallapalli among the slaves.

At Mallapalli the slaves' school has led to the establishing of a second, and a third, among a still lower caste, is being attempted; but there are difficulties in the way, and we may not, perhaps, be able to succeed for some time to come, as these slaves, and the whole of the surrounding country for some distance, belong to a rich and superstitious Hindu, whose fears are worked upon by interested parties. He has given me permission to erect a school, but hesitates to intimate to the slaves that they are at liberty to attend; and, without such express permission, they are afraid to come to the school which has been put up. These eastern slaves, as they are called, hang around them bunches of grass or leaves as a substitute for clothing. If they get a cotton cloth they wear it as a head-dress. They are, I believe, the lowest class but one of the human family in these parts: the lowest class of all is but very little known, even to the natives, and their language is not Malayalim, I think. It is very questionable indeed whether any one of the lowest class has heard the name of Jesus up to this time. The people in the mountains who have come under instruction are of a higher class than the eastern slaves, and therefore far removed from the almost unknown jungle people, who will probably first hear the glad tidings through the class next immediately above them, viz. the eastern slaves. The reason why they have not yet been directly reached is this—

we cannot get at them, nor can our scripture readers. The two slaves' schools at Mallapalli are regularly attended on Sundays by about thirty-five adults, some of whom give good evidence that their hearts are changed. At my last visit to Mallapalli a very respectable Syrian Christian came to see me. During our conversation he mentioned by name a slave well known to me, and said he believed him to be a truly pious man, and felt so interested in him that he had spoken with the slave's master to secure permission for him regularly to attend Sunday service at school. The slave-owner promised not to interfere with the slave's attendance, and he has kept his word. I am endeavouring to obtain a day's leave once a month for one or two slaves who, I am persuaded, know and love the truth, to enable them to visit and speak with their own caste people living at a distance. They will be received, I believe, with much less suspicion than men of another class would be. About three months ago I was visited at midnight by a party of nineteen men and women. They had been taught the Gospel far in the interior by a Mallapalli slave, and they were going, they knew not whither, seeking freedom to worship God. I was quite surprised at the knowledge evinced even by the women, who are generally most timid and backward, and at their avowed confidence in the Lord Jesus. He has called away six of them since then, and the rest have returned to the mountains.

The growing knowledge and general consistency of conduct evinced by our congregation at Mallapalli prove the wisdom of the Committee's plan of placing out-stations under the immediate superintendence of well-trained native clergymen.

The Syrian Christian above alluded to, and who is generally spoken of as one who carefully observes the Sabbath and reads his Bible, assured me that he considered the improvement in the conduct of his fellow-worshippers to be owing almost entirely to the good example set them by their neighbours—members of our church at Mallapalli.

In the subsequent September Mr. Hawksworth was enabled to communicate the following interesting notice—

You will, I am sure, feel interested

about the baptism of the slaves, which took place last Wednesday. On arriving at the school, in a jungle, accompanied by the Rev. G. Matthan, we found that some of the slaves had been in the school all night, waiting our arrival; but the morning being excessively wet, they concluded we could not come through the heavy rain. The paths through the jungle were converted into streams, so that we had to wade through the water a great part of the way; and it was unpleasant having to remain some hours in our wet clothes; but the appearance of the slaves, who soon hurried to the school on hearing of our arrival, abundantly compensated for all. There were about thirty desiring baptism; but it was deemed advisable to admit only two families, consisting of eight souls, in the first instance. Amid the numerous and great difficulties by which we are beset, arising from the bitter hostility of enemies and fears of friends, it is of the greatest possible importance that new converts should maintain a humble, firm, and consistent conduct. Efforts which may be truly deemed satanic, are made, not only by the heathen, but by Syrian Christians, to excite pride among the converted slaves, and persecution against them among their masters. Much prayer is called for.

The answers of the candidates were all that could be wished, and I was astonished to hear one of them declare, amid sobs and tears, the deep depravity of his own heart. I shall never forget the scene. After the baptism the adults were married by the Rev. G. Matthan, who took the liveliest interest in the proceedings.

I humbly believe that the work is of God, and to Him be all the glory. It was promised to the other candidates that their baptism would soon take place, if they maintain a consistent walk.

Slaves learning in other schools have expressed a desire for baptism. A Brahmin here is daily reading the Scriptures: he has declared his belief in the truth of the Gospel, his faith in Christ, and his desire to be baptized. There are other indications of what I hope may prove the coming harvest, but of which I forbear writing just now.

This, as might be expected from the hostile influences abroad in Travancore, was followed by persecution. A month later Mr. Hawksworth reported—

The baptism of slaves has been followed, as was expected, by direct and bitter persecution. From one of the schools the slaves have been driven away on the Sunday morning, just as they were assembling for prayer; and the following Saturday night the school in which the baptisms took place was set fire to, and burnt down. Great was the grief of the poor slaves, on the Sunday morning, when they found their prayer-house reduced to ashes. This is the second time it has been burnt down. At the usual hour of service the slaves assembled, and, standing among the ashes, they exclaimed, "It was here we first found the Saviour, and here, on this spot, we will still worship Him." They objected to seek the shelter of a neighbouring tree, so the service was held on the spot which they regard as consecrated ground. The school must be re-erected, though it may be burnt down a third time. The demeanour of the slaves during the service was, I am told, very affecting. Alluding to the destruction of their prayer-house by the enemies of the Gospel, they said, "Although they may destroy the outward temple, they cannot destroy the temple which God has set up in our hearts." Is not this the language of brethren in Christ? They claim, and must have, the assistance of more favoured brethren. "Remember them that are in bonds, as bound with them." Assistance is needed to re-erect the prayer-house. I trust some Christian friend will regard it as a privilege to help us, remembering that ere long it will be said, in the presence of an assembled universe, and by the King of kings, "Inasmuch as ye have done it unto one of the least of these my brethren, ye did it unto me."

In a letter dated February 8, 1855, Mr. Hawksworth thus speaks of the hostility manifested to the progress of the Gospel, and the futility of such efforts, as they have ever proved to be where the spirit of inquiry has been genuine—

Tiruwalla — Notwithstanding the opposition and bitter persecution raised against Protestant converts in this Mission, commencing with the dewan's order distinctly forbidding them the use of the public roads, and actually shutting them out of the courts of justice, and thereby reducing them to the condition of outlaws — notwithstanding this harsh

spirit whenever I have visited Allepie. His change of conduct, as well as of his religious profession, lead me to hope that he is sincere. Except when I am able to be at Allepie on Sunday, the services, morning and evening, are performed by two scripture-readers alternately. There is a fair attendance in the morning, but of course less than there would be if the Missionary were present. The two schools in the Mission compound, for boys and girls, suffer from the want of constant supervision. Many Mission agents have been trained here, and a considerable number of Christian artisans; and other Missions—Trichur and Cochin—are much indebted to these schools. Upwards of twenty Christian carpenters and stonemasons from Allepie now reside at Cochin, whither they have been induced to go in consequence of the great demand for labour, owing to the rapid increase of trade, which is greatly fostered by the paternal government of the East-India Company. Amongst the converts in this Mission there are a master sawyer, a master carpenter, and a foreman mason. Such independent members of the Mission, where the conduct is consistent, are of great value in an infant church. All the artisans maintain themselves respectably: most of them have married from the 'girls' school. At present, owing to the peculiarities of the Travancore government, trade is kept in abeyance here, and our people are drawn to Cochin, by the certainty of constant work and good wages; but the present state of things, it is supposed, cannot last long, and there is little doubt our people will return to their native place when they have a prospect of maintaining themselves and families in it. It is difficult to overrate the importance of such a body of independent Protestant converts, if properly tended, for the dissemination and establishment of the truth in India. The attempt to train up artisans was begun about twelve years ago, and, at the time, met with very great opposition from the relatives and friends of the boys. It is regarded with far different feelings now, and may be carried out to almost any extent in Allepie, but not in any other of our Missions in Travancore.

So many of our people having gone to Cochin, as above stated, the numbers given in the statistical returns of the Allepie Mission for the past half-year, viz. 165 men, 141 women, 228 children, a

Nov. 1855.

total of 534, of whom 60 are communicants, cannot be taken as fairly representing the strength of the Mission, much less the results of the labour bestowed there. I earnestly hope to hear shortly that a Missionary for this station is on his way.

COCHIN.

The Society's Missionaries now occupy two stations within this little principality, Trichur and Kun-nankullam, twelve miles north-east of Trichur. The total under instruction at both places amounts to 594, of whom 564 are baptized, and 134 communicants.

TRICHUR.

Report for the half-year ending June 30, 1854.

From the Rev. H. Harley, the resident Missionary at this station, a report has been received, bearing date June 30, 1854, from which we publish a few extracts explanatory of the state of the Mission at that period.

In my last report I alluded to the case of the Malayalim schoolmaster, named Paulos, who has been labouring under pulmonary consumption for a considerable time, and thus had ample warning given to prepare to meet his God. He has since expired, and, I firmly believe, in full reliance on the merits of the Saviour for pardon and acceptance hereafter. He died quite in the prime of life, and at a time when he was rendering important services to the Mission; but it pleased the Lord to remove him from his sphere of usefulness to a better and a happier shore. He was a young man who was very regular and conscientious in the performance of all his duties, and the pupils under his charge had considerably improved under his tuition. Although labouring under a most debilitating disease, I have never known him to have been absent from his post, except when the humidity of the atmosphere was so great as materially to affect his lungs, and so incapacitate him for active duty. He was always anxious to impart to those placed under his charge that knowledge which maketh "wise unto salvation;" and well I remember, the last time he was permitted to take a Sunday-school class, the earnestness and seriousness, with

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which he exhorted them to walk in the ways of the Lord. His powers of speech being but feeble, in consequence of the ulcerated state of his lungs, I had not pressed his attendance on the occasion alluded to, but he came of his free accord, and his mouth spoke out of the abundance of his heart. This was indeed his last effort; and from this time forward his strength visibly declined. I frequently visited him during his last illness, and found that he rested his hopes of salvation entirely on the Saviour. He frequently confessed to me his lost and guilty condition before God, and his reliance on Christ for pardon, peace, and redemption. Although his bodily sufferings were sometimes great, yet not a word of complaint was uttered, and he bore all with entire submission to the divine will. The word of God was a source of great consolation to his mind, and some of those whom he had taught were occasionally employed in reading it to him. The sacrament was administered to him before his death, at his own request, and he received this pledge of the divine love with becoming gratitude and thankfulness. It pleased the Lord to remove him from this world in the month of February last, when he quietly resigned his spirit into the hands of Him who gave it. May those in the Mission who survive him have grace to follow his steps, as he followed those of Christ! He has left a wife and three children to bewail his loss.

During the present half-year I have baptized seven individuals, and there are still twenty-six candidates for baptism, whom I hope to baptize after due examination in the course of the present month—July. Amongst the heathen a further distribution of books and tracts has been made, but with what results remains hereafter to be seen.

Some of the heathen at Trichur, who have placed themselves under instruction, have been much molested in consequence of their profession of Christianity. A man and his wife, living at Ancherry, who support themselves by dint of their own daily labour, expressed a wish to come under instruction, and the man, to shew his sincerity, cut off his kudumbi, or tuft of hair. A relation of his, living at Yenanaikal, on his cocoa-nut plantation, hearing of this, immediately took means to dispose of the property above alluded to, without consulting the rightful owners,

and obtained, in ready cash, the sum of one hundred and fifty rupees, which, to poor people, is a large sum. A complaint was laid in the tahaldar's cutcherry against the injustice of the act, but, in a court of justice composed of heathen, no redress has been obtained. It is, I believe, the intention of the parties to appeal to higher authority, but some time must elapse before the matter can be settled. It is in such ways as these that the heathen in these parts, who place themselves under instruction, are at times molested. Other similar cases might be alluded to, but the above will suffice to shew that the prince of darkness does not willingly let go his captives without a struggle or opposition. But our Lord has "led captivity captive," and has received the "heathen for His inheritance, and the uttermost parts of the earth for His possession."

It is my intention, since Kunnankullam has now become a Mission station, to prosecute my journeys more towards the south on the Cochin side, and a reader has been located within the vicinities of Ooragum and Iriniakudi, both very large heathen villages. Ooragum is more than eight miles distant, and is principally inhabited by the higher caste of heathen, who have erected a large pagoda here. Some of the rajah's family live at this place, and there is besides a tolerably large house erected for the use of the rajah, when on his way to Trichur. Iriniakudi is about six miles distant from Ooragum, on the Cochin road, and is equally a very great stronghold of idolatry. At this latter place I have been led to understand that some openings already exist for making known the Gospel among the heathen. Of these, particulars will be hereafter forwarded.

I devote one day every week for the especial instruction of the readers. The contiguity of the out-stations to the headquarters enables them to assemble together, without difficulty, on the evening of Saturday. They remain at Trichur on the Sabbath-day, and deliver their reports and receive spiritual instruction on Monday.

The Namburi Brahmin takes a part with the rest in visiting around; but age and increasing infirmities are impediments to his former activity. He is able to get access to the higher classes of heathen, and through his instrumentality

several books have been distributed among them.

Several of the readers act in the capacity of schoolmasters, and the number of schools continues the same as heretofore.

There has been a small increase during the past half-year in the congregation from among the Chogans, as alluded to in the first part of this report. With a view to impress divine truth more strongly on the minds of the people, it is in contemplation to lengthen the period of time in the Sunday-school, commencing the same at an earlier hour, in substitution for the present Sunday-afternoon service, which is but scantily attended. As the male portion of the adults have their weekly avocations, and are unable to attend instruction on the week days, it is of consequence that the Sabbath be improved to this end for their benefit, and it is thought that an especial instruction would be attended with beneficial results. As the people are unable to attend the divine service in the afternoon and Sunday-school together, it seems preferable to fix upon the Sunday-school, as by it divine truths could be more individually applied. Many there are who still require to be "fed with milk, and not with strong meat," and who must have "precept upon precept, and line upon line;" and to such the generalities of a discourse are of little avail. Our present congregation is chiefly composed of converts from heathenism and popery, and the members of it subsist entirely by dint of their own industry and labour, and are in no way dependent upon the Mission. Their occupations are of various kinds. Some are employed in the cultivation of paddy, whilst others are engaged in trade, or live by the produce of their own grounds. Some are employed by the native merchants in bringing wood from the forests in buffalo bandies, or as woodcutters, or as carpenters; whilst others subsist by their daily labours in the many and varied employments peculiar to the place. Thus there are sundry occupations among them; and Sunday being the only day that they can be collected together—as regards the male adults—we are anxious that it be spiritually improved to the utmost extent. The morning service on Sabbath-days has been well attended, and there has in general been a profound attention to the word preached. May the seed sown be

watered by the Holy Spirit, and bring forth fruit thirty, forty, or a hundred-fold! The congregation are, we humbly trust, with some exceptions, improving in the knowledge of divine things, and we have not to record any relapses, either into popery or heathenism.

The female-school, which I have forgotten to allude to in the former part of this report, continues to go on favourably. Two of the girls have married within the last half-year, and the present number amounts to fourteen.

KUNNANKULLAM.

Report for the year 1854.

From the Rev. J. G. Beutler, the Missionary at this new station, communications have been received, bearing date January 10, 1855. From these we learn that the total under instruction amounts to 90, of whom 82 are baptized and 15 communicants. It is the time of laying the foundation stone, as will appear from the extracts we publish—a day of small things, in which the Missionary much needs our sympathy and earnest prayers.

It is just a twelvemonth since it was decided to make this place an independent station, and consequently my work has been much of a secular kind during the past year. Building is a season of very much trouble and vexation; for one has not only to give directions and measurements for every minute particular, but one must stand by and see each separate work begun, continued, and ended; and very few of us escape some measure of suffering in consequence of the exposure to the climate which this necessitates. It is now two months since I took up my permanent residence here, though the house is not quite finished yet.

Kunnankullam was a promising out-station in the time of Mr. Ridsdale, some sixteen years ago, as the perusal of the reports of that date will testify; but just as a flower-garden goes to ruin much sooner in this country than in our own, if it is not constantly nurtured, so it is with the church. Many went back; though on the whole it speaks favourably for the steadfastness of the people, that some forty members were remaining when I took charge. However, I regret that, during my short residence here, an inclination on the part of some to withdraw

has manifested itself. In fact, one family, during an infliction of cholera, sent for the Syrian priest to administer extreme unction, and then fell back altogether; and another, of whom I had the highest hopes, is just about to marry his daughter in the Syrian church. The reason of all this is simple. During these sixteen years, although professing to belong to our church, they have had their children baptized in the Syrian church, their marriages consecrated by their priests, and their dead buried according to the Syrian rites. There was little or no distinction, and therefore no persecution from without. But now the case is different: they must break off with their church, must attend our services, and submit to our discipline; and rather than be lax in this, I shall prepare myself to see some more go back: for if they do not join us with heart and soul, they are only as traitors in the camp. And there is another point. Formerly, the Missionary had influence with the governing elements, which made him esteemed and looked up to by many Syrians: now, circumstances are altered. The Syrians, though a large body, have no access to government employments, neither has the Missionary the influence to procure them such. And though I, for my part, am not sorry for this, yet I consider it as one of the reasons why the Syrians are no more so anxious to be in connection with Missionaries. They also know that we consider them as a fallen church, and that, when they join us, they must renounce its errors as entirely as a heathen his idolatry; and this is too severe a rule for their traditional pride. And therefore, although Kunnankullam is a large Syrian town, with about 10,000 inhabitants, my chief efforts will be directed towards the heathen. The place was chosen for a station, not so much for its own account, as for its centrality and easy access to the Heathen. It is true there are some very hopeful Syrians here, anxious to know experimentally what a life of God is, and I trust that some who have joined me are of this stamp. But as a whole, the people, with their priests, are sunk in sin: filthy lucre and drunkenness seem the two demons who govern this place. As regards the heathen I have better hopes; not so much from the learned or the rulers of temples, as from that diligent class of small farmers, from which many of our converts come—the Chogans, called, towards the north, Tiers. I have three of them, with

their families, under instruction, and during the last six months they have been most regular in attending the services. I had intended to baptize them last Christmas; but some of the women were timid, and reluctant to be the first to break down the barrier.

In several cases the Syrian metran from Antioch has proved a stumbling-block. Heathen came to me and requested baptism. On examination, when it was found that some sinister motive, such as a quarrel or lawsuit, had brought them to me, they were told that instruction came first, then a walk in accordance with it, and last baptism. This they deemed too weary a process, went to the metran, and were forthwith baptized, instruction being left for some future opportunity. Some other families are still halting between two opinions, waiting to see whether any of their neighbours will follow. After a stirring conversation they seem concerned, and are seen at church for a few times, and then the intercourse with their relatives, business, heathen festivals, &c., intervene, and wipe the impressions out again. Here I feel it above all things, that our work is one but of planting and watering, one of much patience and prayer. We must look away from what we see at present, and lay firmer hold of the promises we have for our work. In God's own time the faithful sower shall come with joy, bringing His sheaves with him.

Ceylon.

CHURCH MISSIONARY SOCIETY.

General View.

THE Missionary work in this island divides itself into two distinct branches, that to the Singhalese in the southern portion of the island, and that in the north amongst the Tamil people. Amongst the Singhalese it is admitted that the work is slow; but that progress is being made is the firm conviction of those who have the best opportunities of forming a judgment on the subject. They hesitate not to say that an important work is actually going on. In the Kandian province new modes of operation have been adopted. Itinerant preaching is being ac-

tively prosecuted, the results of which will not fail in due time to shew themselves.

We regret that of the Tamil department we cannot report thus favourably, its present aspect being very sombre, and the communications of our Missionaries marked by much discouragement. Such a state of things is sometimes permitted, to try the faith of the Lord's people, to see whether they will follow Him with the persevering prayer of the Syrophenician woman.

COTTA.

The report of the Rev. C. C. Fenn divides itself into two heads, corresponding with the two branches of labour with which he is entrusted—the institution, and the villages of Pita Cotta and Pagodi.

The Institution.

Of the institution, which is now thrown open to all Singhalese youths between the ages of fifteen and twenty, who can bring certificates of good character, thus affording to them the advantage of a thorough English education on scriptural principles, and which contained, at the termination of September 1854, thirty-four pupils, Mr. Fenn thus reports—

The progress of the students has been satisfactory—decidedly greater, I think, than the average progress of boys of the same age in England. The reason of this is, that, while they are about equal to English boys in quickness of intellect and power of memory, they are more diligent, and have a stronger desire to make progress in their studies.

Respecting the moral and spiritual condition of the pupils, the habitual reserve of the Singhalese renders it exceedingly difficult to speak with any degree of certainty. As the Singhalese are not a people of strong passions, self-restraint is doubtless a much easier task for them than for English Christians. With one or two exceptions, the conduct of the pupils has been satisfactory, and at all reli-

gious services they seem devout and attentive. I have not detected any case of untruthfulness among them during the last year.

There are two other educational institutions referred to in Mr. Fenn's report—the Cotta English school, and the model vernacular school.

The Cotta English school, which I now regard both as the model English school and as the junior department of the institution, keeps up its numbers, although the monthly fee has been raised from 4d. to 6d. per month, and the high price of provisions renders it difficult for many of the parents to make the payment. I examined the boys at the close of this half-year, and am happy to report that their performances were exceedingly creditable both to Mr. Barton and to themselves.

Five of those who have been trained under Mr. Barton and myself are now employed as schoolmasters or assistant schoolmasters. All these have been sent out during the last twelve months.

New Zealand.

CHURCH MISSIONARY SOCIETY.

OPOTIKI.

Report for the year 1854.

THE REV. C. P. DAVIES, in his report of this station, presents a painful description of the manner in which the thorns, the cares of this world, and the deceitfulness of riches, choke the word in the hearts of many.

After attending the Middle-District Committee at Tauranga, I proceeded to Auckland, to place myself under medical treatment, where I remained till the middle of March. During my absence the hooping-cough and dysentery were raging amongst my own family. One child of the school died from its effects. Early in April the measles attacked the whole of the natives, attended with very obstinate dysentery. Two hundred were attacked at the same time. Great part of my time was occupied in attending on the sick at the ps, and preparing medicines for the sick on the coast. I regret to say it was very fatal amongst the old people. I lost two valuable teachers, who in their

lives were consistent followers of Jesus, and on their death-beds exhorted all to follow and cleave to Christ. It is with much pain I must candidly confess I have not seen the fruits of this severe visitation of Providence. The natives everywhere, with very few exceptions, seem more engrossed than ever in laying up for themselves treasures upon the earth. The great price of food at Auckland has induced them to extend their plantations. They have many hundred acres of wheat this year, besides other food. By their over-anxiety for worldly wealth, they have, in too many instances, grown lax in their services towards God. In the month of May I visited Te Kaha, and found the natives on the coast in the state above described.

In the month of November I succeeded in getting the natives to go to the eastward, but was obliged to give them an additional payment. The Rev. T. Chapman accompanied me. I assisted him in the administration of the sacraments: and here I would mention one circumstance to shew the unwillingness of the natives to give any thing towards the cause of Christ, shewn in their collections at the offertory. At Opotiki there were 94 communicants: offertory, 2*l.* 1*s.* 2½*d.* At Tokata, 46 communicants: offertory, 3*s.* At Te Kaha, 48 communicants: offertory, 2*s.* 6*d.* At Omaio, 30 communicants: offertory, 8*s.* I mentioned to the native teachers, that the Church Missionary Society expected they would come forward to assist their Missionaries in travelling, as their object was to preach Christ to sinners. They told me, unless they were paid the natives would not go. I invited the native teachers to come to Opotiki, as in past years, for instruction. I regret to say that the excuse many gave was their plantations. At present I have six here who will remain till after Christmas: they are occupied in writing skeleton sermons. The beginning of this month I spent three days at Ohiwa: the same sad complaint, "surfeited with the cares of this life." I regret to say, that, on the 9th of December, the natives of Te Wanaupani tribe came in a hostile manner to Tunapohore, to drive away Te Ngaetae tribe from that pa. They were armed, and did every thing they could to excite the natives in the pa to come out and fight—I am thankful to say without success. After remaining three days at the place, they returned to their respective pas.

I fear they will return in the autumn.

I am thankful to say our girls' boarding-school has given us more satisfaction this year than formerly. They are getting on very nicely in English, geography, writing, arithmetic, sewing, and singing. Mrs. Davies devotes her afternoons to their service. We have averaged ten during the past year.

WHAKATANE.

Report for the year 1854.

We regret to find that Mr. James Preece has been a sufferer from severe indisposition, which has much interfered with his labours. He says—

The great price of provisions has increased the natives' desire for worldly riches, and made many feel very dead about their spiritual interests; yet I believe that many are making progress in the things of God.

TAUPIRI.

Report for the year 1854, by the Rev. B. Ashwell.

The Rev. B. Ashwell's report is characterised by features similar to those of his brethren. It speaks of heavy sickness; of much declension; and yet, amidst all, of encouraging results in no small proportion; of some who continue to be a solace to their minister; and others who, having witnessed a good confession before their countrymen, have gone to sleep in Jesus.

The year 1854 will always be remembered by the natives of this district, by the mortality occasioned from the diseases following the measles. Although the epidemic was general throughout the country, I think its ravages were more fatal on the banks of the Waikato and Waipa rivers than elsewhere: it has decimated the population of this district. Some villages have lost nearly a third of their inhabitants. The natives residing inland, and on the coast, appear to have suffered least. It has been particularly fatal to the young. Scarcity of food, occasioned by an unusually dry season, ill prepared the native constitution for the attacks of a foreign disease. All my scholars, fifty-six in number, besides my

own family, were attacked by it. Six scholars and a teacher have been removed by death. Although every effort was used to arrest the disease, and every attention paid to the children, the parents became alarmed, and our flourishing boarding school was reduced to thirty-five: this has caused us much pain, as some of the children were giving us much satisfaction. Of those who died there is reason to believe that four were prepared for their great change. Three of our native teachers in the district have been called from time to eternity: they gave evidence, in their lives and deaths, that they loved the Saviour. Although mourning their loss, the loss to the church here, I do rejoice in the power of the Gospel as manifested in the dying hours of these our New-Zealand brethren. An account of their last moments I forwarded in my journal of June last. Others of my people, especially among the aged, gave me cause to believe that they had good hope in their deaths. Levi Mokoro, the noted cannibal warrior, just before his death, prayed for himself, children, tribe, his minister, and all Missionaries, and died whilst declaring that Christ was his only hope.

The immediate effect of these visitations was to produce much seriousness throughout the district. It was only, I fear, of a transient nature. Returning health, and the excitement caused by the Ngatiteata and other tribes selling land claimed by the Waikato and Waipa natives, have produced much lukewarmness in their religious feelings, more particularly among the Ngatimahuta, the Ngau-ngau, and the Ngatiwauroa tribes. The removal of their teachers by death has not been blessed to them. Another cause for their declension is, that their avariciousness has been excited by the immense price for native produce given by traders on the Waikato, and by the merchants in Auckland. Only those who are converted could withstand the many temptations to which our people are exposed from these causes.

In the lower part of my district there is much to encourage us in our work. Last Sunday I baptized twenty-three adults, after a long probation and many conversations with them: this, I trust, is a sign that there is still a little spiritual life among my people. There are still several candidates for baptism, who are receiving further instruction. There

are thirty scholars in the girls'-school at Taupiri, and ten scholars at Pepepe, making forty scholars in these establishments. Their expenses are defrayed partly by a grant of 150*l.* per annum from the government, and partly by local resources and subscriptions. The expense of each scholar is 7*l.* 10*s.* per annum. The farm at Pepepe—two miles from the station—has been a considerable help, without which I must have dismissed nearly half the scholars, the price of food being treble, in many instances, what it was two years since. The only expense to the Society has been the salary of the assistant to the girls'-school, whose valuable services have set me free to visit more frequently the distant parts of my district. I have been absent from the station ninety days this year, and I have administered the sacrament of the Lord's supper ten times, viz., thrice at Taupiri and Whatawhata, twice at the Rapa, and once at Opuatea and Rangiriri. At the latter place there are several young men and their wives who are desirous to join the monitors'-school at Pepepe. Should it please God to give us a plentiful harvest, I shall be enabled to receive them. When at home, I have daily attended the monitors'-school, which continues to give much satisfaction. Our Missionary prayer meetings are well attended on the first Monday in each month, some teachers coming a distance of twenty and thirty miles—a good day's journey—for that purpose. Our annual Missionary meeting was well attended, and more than six pounds collected. We feel the loss of many of our Christian chiefs, who were with us at the last anniversary, especially Levi Mokoro, William Thomas, &c., who have since joined the church triumphant. During the year I have baptized 46 adults and 30 children, and 420 communicants have partaken of the Lord's supper. Mrs. Ashwell and assistant have been fully engaged in the girls'-school.

Upon a review of this eventful year, although called to pass through many trials—to witness the death of those we love—the declension of some—the ingratitude of others—to pass through good and evil report—and to experience bitter disappointment from many of whom we had hoped better things—yet the hand of a gracious Father has been and is still with us. God is love: all His will is love, covenant love in

Christ. I would therefore call upon my soul, and all that is within me, to bless His holy name, and not to forget His

benefits. I would praise Him for all that is past, and trust Him for all that is to come, for He does all things well.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—On the 25th of September, at the Missionaries' Children's Home, Highbury, the Instructions of the Committee were delivered by the Clerical Secretary to the following Missionaries proceeding to their respective Stations in the undermentioned Missions—*West Africa*: Rev. John Milward, and Mr. William Henry Charpentier, students from the Institution; with Miss J. E. Sass, returning to the Mission—*Yoruba*: Rev. James Jonathan Hoch, and Rev. Gottlob Frederic Bühler, students from the Institution—*North India*: Rev. Samuel Hasell, returning to Krishnagurb—*South India*: Rev. Peter Sorenson Royston, B.A., Trinity College, Cambridge; Rev. Robert Henry Vickers, and Rev. Anthony Bird Valpy, students from the Institution; Mr. George Walker, and Mrs. Walker—*Ceylon*: Rev. Septimus Hobbs, and Mrs. Hobbs, their services having been transferred from Tinnevely to this Mission.

The Instructions having been acknowledged by the Missionaries, they were addressed by the Rev. John Hambleton, Minister of the Chapel of Ease, Islington; the Rev. W. B. Mackenzie, Incumbent of St. James', Holloway; and by the Rev. Dr. Weeks, Bishop of Sierra Leone; and were then commended in prayer to the favour and protection of Almighty God by the Rev. H. Deck, Incumbent of St. Stephen's, Islington—The Rev. R. H. Vickers, Mr. G. Walker and Mrs. Walker, and Mrs. Cradock, embarked at the East-India Docks, on the 26th of September, for Madras. The Rev. A. B. Valpy and Mrs. Valpy embarked at Portsmouth, in October, on board the same vessel, for Madras—The Rev. S. Hasell embarked on the 4th of October for Calcutta—The Rev. P. S. Royston, and the Rev. S. Hobbs and Mrs. Hobbs, embarked at Southampton on the 20th of October, for their respective destinations. They were accompanied by the Pundit Nehemiah Goreh, who is returning to Benares after a visit to this country in the suite of the Maharajah Dhuleep Singh.

General Bapt. Miss. Soc.—Eight Brethren have sailed for India and China.

Wesleyan Miss. Soc.—The Rev. Abraham S. White embarked at Southampton, July 20, for Gibraltar, and arrived there on the 25th—The Rev. William L. Binks and family, the Rev. George B. Richards, and Mrs. Richards, embarked August 8, at Gravesend, for Melbourne, Victoria—The Rev. W. A. Quick and family embarked for Sydney, September 10.

WESTERN AFRICA.

Wesleyan Miss. Soc.—It is our duty to an-

nounce the death of Mr. Joseph Wright, of Sierra Leone. A native of the Aku country, Mr. Wright was kidnapped in youth, sold to slave-dealers, and stowed on board a ship, with hundreds of others. The vessel was seized on the passage by an English cruiser, and the miserable slaves set free on the happy soil of Sierra Leone. There the young Aku was taught, was converted, began to preach the Gospel, and gave such proof of a call to the ministry, that he was sent to England to be trained at our Theological Institution. He profited much by his residence at Richmond, and returned to his own country an able labourer. There he has faithfully discharged his Missionary duties for more than ten years. He learned that his relatives were found at Abbeokuta, and this year he resolved on making a journey for the purpose of visiting them. This he was permitted to accomplish; but, while with his mother, was taken ill. He reached the celebrated slave-port of Lagos, on his way back to Sierra Leone; and there, feeling death near, wrote a beautiful, wise, and touching letter to his son, whom he had sent to England to be educated at the Westminster Training Institution. There also he rendered up his spirit into his Master's hands, on the 7th of June. We cannot but rejoice that the soil of Africa is becoming, however thinly, sowed with the ashes of such Africans.

CHINA.

Wesleyan Miss. Soc.—The Rev. Messrs. Hutton, Preston, and Smith arrived in safety at Hong Kong on the 16th of May.

INDIA WITHIN THE GANGES.

Free Church-of-Scotland Miss.—We regret to note the decease of the Rev. Robert Nesbitt, one of the oldest Missionaries in Western India. He has laboured with devotedness and fidelity for nearly twenty-seven years.

Wesleyan Miss. Soc.—The Rev. Daniel and Mrs. Sanderson arrived in Madras July 11.

AUSTRALASIA.

Wesleyan Miss. Soc.—The Rev. John Thomas and his family arrived safely at Hobart Town on the 14th of April last, on his way to the Friendly Islands—Mr. and Mrs. Cope, Mr. Lelean, and Miss Partridge, have arrived at Sydney, New South Wales—The Rev. Samuel Hardey and family arrived at Swan River, Australia, March 29.

London Miss. Soc.—The last communication from the Pacific have brought the mournful intelligence of the decease of Mrs. Krause, the devoted and exemplary wife of the Rev. R. W. Krause, of Borabora, Society Islands.

Missionary Register.

DECEMBER, 1855.

Biography.

MEMOIR OF THE REV. JOSEPH WRIGHT,

A NATIVE AFRICAN CONVERT IN CONNECTION WITH THE WESLEYAN MISSIONARY SOCIETY'S MISSION IN WESTERN AFRICA.

IN our Recent Miscellaneous Intelligence for November we noticed the death of the Rev. Joseph Wright, and gave a few particulars of his eventful life. We now lay before our Readers further details supplied by the Rev. Joseph May, also a native convert, and the Rev. E. A. Gardiner. Mr. May, in a Letter dated York, Sierra Leone, Aug. 10, 1855, says—

Mr. Wright was a native of Obbah, in Yoruba, Western Africa. He was cruelly taken away from his parents and relatives, upwards of thirty years ago—he was then about ten or twelve years of age—sold into slavery, and, by the interposition of a kind Providence, rescued, and brought into the colony by the British cruisers, upward of twenty-seven years ago. He was shortly afterward taught to read English Books. Under the preaching of the Wesleyan Missionary he was convinced of his sins, and with a broken and contrite heart sought the pardon of them, and by faith in the Redeemer's blood he obtained peace with God through our Lord Jesus Christ. Shortly after this he felt it his duty to make known to his country-people the love of Christ to man: thus he began at once to go about calling sinners to repentance; and through his instrumentality several of his young companions have been brought to the saving knowledge of the truth. For a time he was employed as a hired Local Preacher. In 1842 he accompanied the Rev. Messrs. Dove and Badger to England, and was admitted into the Wesleyan Theological Institution, Hoxton; thence he was removed to Richmond. In 1844 he was appointed as an Assistant Missionary; and having been received into full connection with the Conference in 1848, on the 21st of December, together with the Rev. Charles Knight, was solemnly ordained to the work of the Christian Ministry, and for more than ten years laboured faithfully in the colony

Dec 1855.

in the service of his Divine Lord and Master.

Having heard that his parents were still alive, and frequently being urged to see them before their death, he obtained three months' leave of absence from the Committee, to visit at Abbeokuta his parents and relatives, whom he had lost for more than thirty years, as above stated. He left the colony on the 14th of February, arrived at Akrah on the 2d of March, and at Lagos on the 7th. On the third day after his arrival he wrote to the writer as follows:—"We landed at Lagos on Wednesday, about ten o'clock: twenty-one days' passage from Sierra Leone. Mr. Gardiner having heard that we were on the eve of arriving, sent a boy to wait for me. As soon as I made my appearance, the boy led me from the wharf directly to the Mission-house." On Sunday, the 14th, Mr. Gardiner preached in the morning, and he in the evening, from Psalm i. 6: "The Lord knoweth the way of the righteous," &c., which sermon, in one of the friends' letters, is said to have been very emphatic and touching.

After spending a few days here, accompanied by a Sierra-Leone friend, he left in a canoe, by the river Ogu, for Abbeokuta, where he arrived on the 23d of March, and where, after the lapse of thirty years' separation, he had the pleasure of seeing again in the flesh the faces of his parents and relatives. On the 4th of April he was seized with diarrhœa, the rapid effects of which prevented him

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from preaching on the next day, Good Friday. Returned to Lagos, on Friday, the 8th of June, he died in peace at the Mission house, and was buried on the same day by the Rev. E. A. Gardiner, amid the tears of a large number of Sierra Leone emigrants among whom he laboured in former years.

Mr. Wright was beloved and highly respected by the colonists. During his life-time he travelled throughout the colony, and preached in nearly every town and village. So he was well known nearly to all but strangers. The news of his death was a thunder-stroke to all his friends, who had never at all heard of his sickness. He has left behind him a wife and six children, one of whom is a daughter. His eldest son is now in the Wesleyan Training Institution, Westminster. The feelings of the family are indescribable.

Thus Mr. Wright, in the bloom of life and in the midst of his usefulness, has run his race, and finished his course. Truly, "God's way is in the sea, His path in the great waters, and His footsteps are not known." "How unsearchable are His judgments, and His ways past finding out!" His character as a man and a Christian is well known. He was a man of promptitude. To every duty and engagement he paid the most scrupulous attention. He was ever ready to co-operate with his brethren in the extension of the Redeemer's kingdom. For activity, diligence, and punctuality, he never was surpassed. His conversation and whole life are sufficient proofs that he loved God and the doctrines of the Christian Religion. He was a Wesleyan. His attachment to the doctrines and disciplines of Methodism was sincere.

In a Letter received while writing this from Mr. Gardiner, who was with him during his sickness, and even to the close of his life, he writes:—"Mr. Wright ever appeared to me to be a man of sound and unquestionable piety. Unlike too many from Sierra Leone, whose only object seems to be the acquisition of wealth, to be content to have their portion in this life, he kept the faith, strenuously and courageously set his face against sin, exhibited in his daily walk and conversation the power of godliness, and manifested to all around that he was a stranger and a pilgrim upon the earth, an exile anxious for his native home. He was a candidate for glorious bliss beyond the

skies. The world to him had lost its captivating charms. His treasure was in heaven, and his heart was consequently in heaven. He longed for his heavenly home, his everlasting inheritance, his eternal habitation.

He literally panted for this rest to come, and he has now gone to enjoy it in all its transcendent and ineffable fruition.

'Then shall we mourn to see
Our fellow-prisoner free?—
Free from doubts, and griefs, and fears,
In the haven of the skies?
Can we weep to see the tears
Wiped for ever from his eyes?

'No, dear companion, no;
We gladly let thee go,
From a suffering Church beneath,
To a reigning Church above:
Thou hast more than conquer'd death;
Thou art crown'd with life and love.'

"During his illness, I had, of course, frequent opportunities of conversing with him on spiritual things, and of ascertaining the state of his mind in the prospect of death. It would be impossible, and indeed needless, for me to put down all that he uttered on his death bed. Suffice it, therefore, to say, that, on more than one occasion near the close of his life, I asked the present state of his mind, if it was peaceful, and if he was still resting his soul upon the great atonement. He answered with much animation, 'Oh yes, yes! All my trust is in Christ, and the will of the Lord be done.' Several friends asked him similar questions, and received, in their turn, the same satisfactory answers. In this calm, tranquil state of mind he ultimately expired. As he found the exceeding great and precious promises of the Gospel his stay, comfort, and support during life, so he experienced them to be especially so in the hour and article of death; and with a sweet abiding conviction of his personal interest therein he finally 'passed through death triumphant home.' I may just add, that I was with him only a few moments prior to his spirit quitting this transitory scene. I then spoke to him on several subjects, and he answered me as usual. He had no pain, apparently, and retained his senses to the last moment that his spirit passed quietly away. 'Mark the perfect man, and behold the upright; for the end of that man is peace.' 'Let me die the death of the righteous, and let my last end be like his!' He was about forty-two years of age, and in the eleventh of his ministry.

In a Letter dated Lagos, July 21, 1855, the Rev. Ebenezer A. Gardiner says—

Mr. Wright arrived here on the 7th of March, and stayed with me at the old Mission-house until the 20th, on which day he left for Abbeokuta, in company with Mr. J. M. Turner, one of our official brethren. Both arrived safely, and in good health; and Mr. Wright was received in the same warm manner by the friends there, as he had been here.

He had also soon the satisfaction of seeing his numerous relatives, from whom he had been separated for nearly thirty years. His father and mother, as may readily be conceived, were especially overjoyed to see him, and received him as one from the dead. His mother immediately recognised him as her long-lost son, and, with feelings known only to a mother, embraced him with fond affection, and called him by the name which he bore prior to his being severed from her by the ruthless hand of the man-stealer. He found his parents, and most of his relatives, in a state painful beyond description or expression, to a mind enlightened, as was Mr. Wright's, by our holy and divine Christianity, being still the willing vassals and devotees of pagan rites and dark idolatry. His father is high priest of a certain grand fetish at Abbeokuta; and the mind of the poor man is therefore deeply immersed in the superstitions and customs of his ancestors. When asked by Mr. Wright, on one occasion, to attend the chapel at Abbeokuta, the old man was astonished, and replied, "What! you ask me to attend your chapel to learn religion, and I already a priest to teach others! The idea! No; you may attend your place, and I will attend mine. Your religion good for you; mine good for me," &c. Alas, poor man! Some of his relatives, however, during his stay at Abbeokuta, joined our Society there, which of course was to him a source of much pleasurable reflection on his return to the coast. God grant that his poor parents, and the rest of his relatives, may soon be brought into the same mind!

Mr. Wright was perfectly well at Abbeokuta up to the 4th of April, when he was attacked with the complaint which ultimately proved fatal, namely, diarrhœa. Means were there adopted for arresting the progress of the disease, but

without any lasting effect; and thus finding himself getting worse instead of better, he left Abbeokuta for Lagos on the 23d of that month.

He arrived here on the night of the 24th, and I received him at the new Mission-house the next morning in a very weakened state of health. I had only one room in the new house ready; but I cheerfully and willingly resigned it and my bed to my afflicted brother, and laid myself at night in the piazza, on a bamboo sofa, or any thing. He remained with me for about a week, during which time I did every thing for him that a brother's affection and prudence could suggest, in order, if possible, to bring him round; and I had the pleasing satisfaction to find that my efforts, under God, were beyond my most sanguine expectations successful; for he was evidently gaining strength daily. Just at this important juncture, however, when the disease was taking a decidedly favourable turn, truth demands of me to state that our late brother very inadvertently made a visit to a friend's house in the town, where he had a most virulent relapse of the disease, and was once more brought to the Mission-house, but in such an emaciated state of body, that I lost no time in applying to the medical officer of Her Majesty's ship "Pluto," Dr. Wilson, who, to that gentleman's honour be it spoken, although it was not his particular duty to attend on shore, did me, nevertheless, the great kindness to come, and that, too, on the very day I sent for him. When on shore, he saw Mr. Wright, and with much kindness and care prescribed for him. Yet from the time of his relapse, notwithstanding our combined and utmost exertions, he gradually sank under his distressing complaint, and finally departed this life about two o'clock on the morning of the 8th of June, to the great distress of myself personally, as also to a large circle of sympathizing friends and relatives.

His remains were followed to their resting place by the greatest company I have ever seen on any such occasion in Africa, and were deposited, amidst sighs, and tears, and lamentations, in a secluded and strictly private portion of the new Mission-yard, a nice quiet place of sepulture, "in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ; who shall change our vile body, that it may be like unto His glorious body, according to the mighty working

whereby He is able to subdue all things unto Himself."

Although I had not the pleasure of his acquaintance long, he was, I am fully persuaded, a truly sincere and pious character, a sterling Christian, a man of

God, who felt it incumbent on him, not only as an ambassador of Christ, but also as an individual Christian, to devote all his energies of both body and mind, with vigorous and untiring application, to the service of his Lord and Master.

OBITUARY NOTICE OF A NATIVE CHIEF

IN CONNECTION WITH THE LONDON MISSIONARY'S MISSION IN THE SOUTH SEAS.

Letters from the South Seas bring the following account of Tinomana—

Tinomana, the excellent old chief of Arorangi, has also been taken from us. He has been one of the most conscientious and exemplary worshippers of the true God, of all those who, like himself, were found in blind idolatry. He was the first chief who destroyed his idols in opposition to his own family and people: he was also the first to abandon what was to them a prolific source of war and bloodshed—polygamy. Being hunted and driven to the mountains by parties stronger than himself, he and his people have enjoyed the blessings of Christianity more than any others on the island. I have frequently seen him point to that part of the mountains where they were driven, where they had to remain for years, and where they were watched by their enemies, to catch those who ventured either to seek food from their lands, or to get a little fish at the sea-side; and in the most feeling manner he has attributed not only their spiritual, but also their temporal salvation to the introduction of the Gospel. I have often wished that those who talk of the primitive happiness of these islands, and who question whether or not Christianity has been a blessing to them, could have heard his opinion on the subject.

In 1836 he joined the Church at Arorangi, and continued a consistent member until his death, which took place in October last. He had, for some time previous to his being attacked with measles, felt the infirmities of age, not perhaps being far from eighty, and more than once during the present year his friends have been assembled expecting his death. He never absented himself from the means of grace, except from illness. Finding him absent, on one of my visits, from the morning service and ordinance of the Lord's Supper, during the interval between the morning and evening services I went to see him, and found him

by himself reclining on his couch in the verandah of his house, leaning on his elbow, intently looking at his Bible. "What! all alone?" "No, I am not alone—God is here with me." "What have you been reading?" Having adjusted his spectacles he took up his still open Bible and read, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens;" and, looking up, said, "That 's what I am expecting. It will not be long ere this earthly house will tumble down, and then I shall have that not made with hands, eternal in the heavens." "Did your heathen gods ever promise you such happiness?" To this question he laughed heartily at the idea of wooden gods being capable of such things, and then, his countenance assuming a look of intense concern, he exclaimed, "Oh, how foolish! Oh, how foolish the young people are to think so lightly of the great things God has done for us!" This was said in reference to some of his children, whose conduct was a cause of much grief to him.

At another time during the prevalence of the measles I called on him, and informed him of the death of Kakai'a, a man so much older than himself, that when a child he was in the habit of riding about on his shoulders. I informed him of a conversation I had with the poor old man a short time before his death. That, having supposed him to be very near his end, I asked him if he were prepared for the great change he was so soon to experience. He replied, "My heart is fixed on God." "Do you believe your sins are all pardoned?" To this he hesitatingly replied, "Perhaps they are; perhaps not;" and then added, "I have cast them on Jesus, and I expect they are pardoned. This is my only hope." Tinomana listened in silence, and after some time, alluding to Kakai'a's first

expression, he exclaimed, in the words of the Psalmist, "My heart is fixed, O God, my heart is fixed." In this happy state he continued to the day of his departure, taking every opportunity of exhorting those who were about him to be diligent in their attention to the things of eternity. He also made every arrangement respecting his funeral, requesting that he might not be taken to Avarua, as had been the habit from of old with the chiefs, owing to a superstitious notion that if the remains were not taken there a dreadful hurricane would be the consequence. This was mentioned to him by one of the old men, to which he replied, "That season of darkness is past, and a different dispensation now exists." He was ac-

cordingly buried on the spot he himself pointed out, on the top of a little hill, just a little way in from the settlement, where also rest the remains of one of his principal people. There we assembled to place all that remains of Tinomana in a walled grave, where he will rest till the resurrection morn. A monument has since been erected by his people over his grave, and a coral slab, bearing his name and death, and the words, "Blessed are the dead which die in the Lord," cut out by Maheaiti, his grandson, has been placed against the chapel wall. He is succeeded by his son, Stephano, who promises fair to walk in the steps of his honoured father.

Proceedings and Intelligence.

ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

	Year.	Income.
		£ s. d.
ANTI-SLAVERY.		
British and Foreign.....	1853-54 ..	766 0 0
BIBLE.		
American & Foreign (Baptist).....	1853-54 ..	963 11 8
British and Foreign.....	1854-55 ..	124478 9 6
Naval and Military.....	1854-55 ..	2962 19 3
EDUCATION.		
American Sunday School ..	1852-53 ..	45211 5 0
British and Foreign School.....	1854-55 ..	17358 16 5
Ch.-of-Eng. Sund.-Sch Instit.....	1854-55 ..	1775 8 3
Eastern-Female Training Instit.....	1854-55 ..	5841 2 2
Church of Scotland.....	1854-55 ..	7859 15 7
Ch.-of-Scotland Fem. Ed.	1854-55 ..	1740 0 8
Eastern-Female Education.....	1854-55 ..	1714 9 0
Free Church of Scotland.....	1854-55 ..	13887 19 6
Home & Colonial School.....	1854-55 ..	6839 11 5
Irish Sunday School.....	1853-54 ..	2562 0 1
National Education.....	1853-54 ..	26140 12 9
Ragged-School Union.....	1854-55 ..	4583 0 0
Sund.-Sch Union (Benev. Fd.).....	1854-55 ..	367 11 1
JEWS'.		
British Society.....	1854-55 ..	4061 0 6
Church of Scotland.....	1854-55 ..	2831 3 2
Church of Scotland Ladies.....	1854-55 ..	632 9 9
Free Church of Scotland.....	1854-55 ..	4855 2 9
London.....	1854-55 ..	28780 13 3
MISSIONARY.		
American Board (Congregat.).....	1854-55 ..	64634 15 10
American Baptist.....	1854-55 ..	23438 19 2
American Home Miss. Soc.....	1853-54 ..	36835 4 2
American Baptist Home Mis.....	1853-54 ..	13468 15 0
American Episcopal.....	1853-54 ..	13730 7 4
American Free-Will Baptists.....	1853-54 ..	1301 0 10
American Southern Baptists.....	1853-54 ..	9723 15 0
Amer. Methodist Episcopal.....	1853-54 ..	42257 10 0
American Presbyterian.....	1854-55 ..	38348 15 0
Baptist.....	1854-55 ..	20050 14 1
Baptist (General).....	1853-54 ..	2141 8 5
Berlin.....	1853-54 ..	4257 13 4
Berlin (Gosner's).....	1853 54 ..	829 9 2

	Year.	Income.
		£ s. d.
Chinese Evangelisation.....	1854-55 ..	2106 4 10
Church.....	1854-55 ..	194730 4 2
Church of Scotland.....	1854-55 ..	3617 14 4
Free Church of Scotland.....	1854-55 ..	24054 13 3
French Protestant.....	1853-54 ..	3390 0 0
German Evangelical (Basle).....	1853-54 ..	13897 7 6
Gospel-Propagation.....	1854 55 ..	104521 12 11
Irish Church Missions.....	1854 55 ..	29480 2 0
London.....	1854-55 ..	59065 10 5
Netherlands.....	1853-54 ..	7849 5 0
Rhenish.....	1853-54 ..	5681 17 6
United Brethren.....	1853 ..	12846 13 3
United Presbyterian.....	1853-54 ..	15186 12 8
Wesleyan.....	1854-55 ..	111048 14 4

SEAMEN'S.

British and Foreign Sailors.....	1854-55 ..	3120 17 4
Destitute Sailors' Home and Asylum.....	1854-55 ..	8565 12 0

TRACT AND BOOK.

American Tract.....	1853-54 ..	86491 5 0
American Baptist Tract.....	1853-54 ..	10335 16 8
American Presbyt.-hd. of Pub.....	1854 ..	21293 7 6
Church of England Tract.....	1854-55 ..	85 0 1
Prayer-Book and Homily.....	1854-55 ..	2655 6 2
Religious-Tract Society.....	1854-55 ..	74144 10 0

MISCELLANEOUS.

Christian-Knowledge.....	1854 55 ..	25436 10 8
Church Pastoral-Aid.....	1854-55 ..	38173 7 0
Church-of-Eng. Young Men.....	1854-55 ..	541 0 0
Ch. of Eng. Scrip. Read. Ass.....	1854-55 ..	8924 8 3
Church-of-Scotland Col. Miss.....	1854-55 ..	3420 10 4
Free Ch. of Scot. Col. Mis.....	1854-55 ..	5884 2 0
Irish Scripture Readers.....	1853-54 ..	1831 15 3
London City Mission.....	1854-55 ..	307-6 18 6
Operative Jewish Converts.....	1854-55 ..	1425 4 6

Total ... 1,52,685 12 6

United Kingdom.

CHRISTIAN-KNOWLEDGE SOCIETY.

REPORT FOR 1854—55.

Introductory Remarks.

THE Society is thankful to God for the opportunities of which it has been enabled to avail itself during the year, of advancing many objects calculated permanently to promote Christian Knowledge. But although important measures have been adopted, in compliance with the requests brought before the Board, these steps have been taken, not without some anxiety arising from the impaired financial condition of the Society.

The depression of the Society's funds naturally forms one of the chief features of the Report for 1855. The members, however, may have the satisfaction of learning, that, while the Society's home efforts have been of late more than usually abundant, the work of faith and love, commended to it in behalf of the Colonial Church, has not been neglected.

The Society has distributed, in large numbers, at reduced prices, Bibles, Testaments, Common Prayer Books, and religious publications among the poor, and has supplied Schools with books of instruction. The loss thus sustained by the Society averages about 10,000*l.* per annum. But in the last year, ending in April 1855, owing to the advanced price of paper, and the heavier charge made on the Society by the Universities, and the Queen's printer, for Bibles and Prayer Books, the loss has been 14,081*l.* 13*s.* 1*d.*

The list of parishes and districts in England and Wales, which have been assisted by grants of Bibles, Prayer Books, and Books and Tracts, for Schools, Lending Libraries, and distribution, bears witness to the extent of service rendered to the cause of Christian Instruction by the instrumentality of the Board. The Society has also granted Large Bibles and Common Prayer Books for the performance of Divine Service in new churches and chapels, erected by means of private subscriptions, and in duly licensed school-rooms.

Issues.

The total number of Books and Tracts, issued between April 1854 and April 1855, amounts to Four Millions and Forty-seven Thousand, Three Hundred and Fourteen—namely,

Bibles.....	133,254
Testaments.....	72,041
Prayer Books.....	344,529
Other Books and Tracts.....	3,497,490
	<u>4,047,314</u>

The sale of Books and Tracts in the retail departments during the year has amounted to 21,641*l.* 6*s.* 6*d.*

The chief item of the Society's expenditure is that which arises from the distribution, at reduced prices, of the Books and Tracts upon its Permanent Catalogue; and a further charge of several thousand pounds per annum is incurred by the gratuitous issue of its publications for charitable objects, both at home and abroad.

Emigrants.

The Society in 1846 set apart 1000*l.* for the spiritual wants of emigrants quitting our shores. Since that time it has voted additional sums for the gratuitous distribution of Bibles, Testaments, Common Prayer Books, and Books of religious and general instruction, among the numerous emigrants embarking at our ports. It moreover assists in providing the services of clergymen at Plymouth, Southampton, and Liverpool, who visit the emigrant ships, afford instruction and advice to the people on board, and distribute such Books and Tracts as the Society appropriates for this purpose.

The Rev. J. W. Welsh has from time to time forwarded particulars respecting his visits to emigrants quitting the port of Liverpool. The following are extracts from his Report—"It will be seen, from the list of ships visited, that the number is less than in the previous quarter. The number of services, however, held on board has been greater. It is truly delightful to see the solemnizing effect produced upon the minds of even the hardened sailor by these services. I was alluding one day, in a sermon on the deck of a ship lying in the river, to the nature of the baptismal covenant. Between 400 and 500 passengers were assembled around me. The captain, with his mates and crew, formed part of my congregation. I reminded them of the sins that were upon them, of the early lessons they had received from their pastors and teachers, and of the prayers they had learnt to lip beside their mother's knee. A young seaman was just before me, with his arms folded, and

his head bent towards the deck apparently in deep thought. He listened with manifest emotion to my remarks on the subject of early Christian Instruction; but when I reminded them of the prayers they had learnt at their mother's knee, the poor fellow burst into tears, and made a rush down below. On conversing with him afterward I found that he had once had a pious mother, whose heart he had broken. She died in Gloucester, while he was at sea. His great trial was the jeers of his messmates, when he would do good. I gave him a Prayer Book, &c. During the past year, 210,742 persons have sailed from the Mersey as emigrants, being at the rate of more than 4000 a week; and for the conveyance of this vast multitude of people, composed of the surplus population of at least three European nations, a fleet of 957 ships has been employed. Of these persons, 194,922, chiefly Irish and Germans, have proceeded to the United States; 41,491 to the Australian Colonies; about 20,000 to the Colonies of North America; and the remainder, about 200, to the East and West Indies."

The sums voted by the Board for the spiritual benefit of emigrants having been exhausted, it was agreed, at the General Meeting in July, that 400*l.* be placed at the disposal of the Standing Committee for the use of emigrants. The Standing Committee gave notice of their intention to propose that at the General Meeting, on the 2d of October, a further grant of 600*l.* be made for this purpose. This has been done.

Foreign-Translation Committee.

The Committee have issued translations of the Bible in French, Italian, Dutch, German, and Spanish. The Arabic Bible is in the course of printing. The Testament has been published in Maltese, Polish, Arabic, and Ogybwa. The Gospel according to St. Matthew has been printed in the language of New Zealand; the Gospels of St. Matthew and St. John, in the language of the Arawak Indians, have been published; and the Gospels of St. Mark and St. Luke, in the same language, are now in the press. The Testament in Coptic and Arabic has been published. The Prayer Book has been produced in French, Dutch, German, Danish, Italian, Spanish, Portuguese, Modern Greek, Modern Armenian, Maltese, Arabic, Turkish, Amharic, New Zealand,

Ogybwa, Muncey, and Cree (North-American Indian). With respect to the last-mentioned translation, the members will learn with pleasure that the version of the Liturgy in the Cree Language has been found eminently serviceable among the North-American Indians. Copies have been sent to the Bishop of Rupert's Land for gratuitous distribution. During the last nine years, at Cumberland Station in Rupert's Land, 600 natives have been baptized.

Further particulars were given in our last Number.

Books and Tracts for the Forces.

One of the most important transactions of the Board during the year has been the aid rendered to the troops engaged in the defence of their country in the East, and to the brave men who have suffered from wounds or sickness. The consideration of their case excited the sympathy of the country at large, and called forth the earnest endeavours of this Society to minister relief and comfort to the sufferers. The steps commenced by the Society for the Propagation of the Gospel in October 1854, for the supply of Army Chaplains at the seat of war, afforded a suitable opening for the efforts of the Society for Promoting Christian Knowledge in the gratuitous circulation of its publications in the Crimea, and in the wards of the hospitals in the East. Since the commencement of the war upward of 1500 Bibles, 1500 Testaments, 18,000 Common Prayer Books, and Tracts, as well as works of general information and instruction, to the number of about 50,000, have been furnished gratuitously to the regiments in camp, and to the wounded and invalided inmates of the hospitals of Scutari, Kulalie, and Smyrna. Among the clergymen who left their homes to minister to the sick and wounded soldiers, the Rev. George Proctor and the Rev. Robert Freeman corresponded with the Society, and received at its hands the books which they specified as needful for their ministrations. Both these self-denying men have since sunk beneath the weight of their labours, and the fatal influence of the climate.

Although the fund of Clericus has afforded a considerable portion of the gratuitous supplies for the troops, yet, as that excellent charity is restricted, with regard to the description of the Books and Tracts

derived from it, and its treasury is well-nigh exhausted, no small burden has fallen upon the general resources of the Society on account of these benefactions.

The Rev. C. E. Hadow, Aug 2, 1855, in forwarding his thanks for a gratuitous supply of Prayer Books, said—"The Society will be glad to learn that the men in this hospital deserve these generous gifts. They are very good church-goers, not only on Sundays, but on the weekday evenings. Many, I know, value the means of grace, and have a great reverence for sacred things. They prove it by the heartiness with which they join in the Church Service, the Liturgy, and Psalmody."

Many charitable persons have furnished from their own funds, from the Society's stores, presents of books for the troops at the seat of war and in hospitals.

In every measure that has been adopted for the mitigation of the horrors of war by the application of religious instruction and consolation, the Society has taken a prompt and active part. As soon as Miss Nightingale, and her band of nurses, had become established at Scutari Hospital, communications were made to her respecting the supply of suitable books: and these were supplied through the hands of the chaplains. Several nurses also received books, on due recommendation, for use at Scutari. Several regiments of militia, and recruits, on their enrolment, have partaken of the Society's assistance, and received Bibles, Prayer Books, and Tracts.

The sailors in our fleet have, through the application of the chaplains of several ships of war, had Bibles, Prayer Books, and Books and Tracts gratuitously forwarded for their use.

Additional subscriptions for this purpose will be thankfully received at the office of the Society.

Hawkers.

Some Members of the Society, anxious to promote the moral and intellectual improvement of the working classes throughout the country, have recently represented to the Society the benefits which would probably arise from the circulation of Bibles, Prayer Books, Scripture Prints, Maps, and publications on both Catalogues, by the hands of Hawkery. This plan has been adopted with much success at Southampton, in South Herts, and other districts. The

Society, willing to afford its aid and influence to so good a design, has not only allowed its publications to book-hawking associations at Members' prices, but, in certain instances, voted small grants of books, with the view of commencing these institutions. The principles, however, on which they are founded are such as should render them self-supporting. The Hon. and Rev. Godolphin Hastings, Secretary of the South Herts Book-hawking Society, has informed the Board that books have been sold by the hawker in that district, during the year, to the amount of 126*l.*; and that of this sum the books sold from the Catalogues of the Society for Promoting Christian Knowledge amounted to 84*l.*

Libraries and Reading Rooms.

The Board has also assisted in the formation of Libraries connected with Young Men's Reading Rooms, and Literary Associations in different parts of the kingdom; the applications for such aid being generally made by the clergy in behalf of their parishioners.

Bargemen and others.

The Board has given its aid in behalf of bargemen and men on canals, the children of Ragged Schools, poor Italians in London, the inmates of Reformatory Institutions, &c. There is indeed scarcely a form of need which can be reached by such resources as the Society has at its disposal, which has not been relieved by its means.

Destitute places in Ireland and Scotland have been assisted with gratuitous supplies of Books and Tracts; and for some parts of the Continent, where a difficulty has been found in obtaining by purchase the publications of the Society, small grants have been voted, on the recommendation of the Bishop of London.

State of the Funds.

	Receipts of the Year.	£	s.	d.
Benefactions.....	3829	0	10	
Subscriptions.....	13675	12	6	
Legacies in Cash.....	3362	12	4	
Ditto in Stock.....	45	0	0	
Dividends and Rent.....	3738	7	1	
Ditto on Trust Accounts....	1472	6	1	
Committee of General Literature.....	50	0	0	
Dr. Warneford's Legacy to be invested.....	2000	0	0	
		28172	18	10
Books sold.....	57263	11	10	
Total.....	£85,436	10	8	

Payments of the Year.		£	s.	d.
Books, Paper, Printing, Binding, and Charges.....	71739	3	8	
Bibles and other Books issued gratuitously.....	3773	13	3	
Tract Committee for Copyright and Expenses.....	548	19	3	
Grants in Money for Churches, Chapels, and Schools.....	4235	0	0	
Payments from Special Funds..	2994	12	5	
Committee of General Literature,	1741	12	8	
Scilly Isles Mission Pension...	75	3	9	
Anniversary of Charity Children,	50	0	0	
Foreign Printing.....	59	14	6	
Annual and Monthly Report...	194	11	4	
Salaries.....	1887	10	0	
Taxes, Postage, Stationery....	909	0	2	
Legacy Duty.....	19	2	10	
Investment of Dr. Warneford's Legacy.....	2000	0	0	
Revision of Irish Prayer Book..	23	8	6	
Total.....	£91,051	12	4	

Remarks on the State of the Funds.

The Treasurers think it their duty to lay before the Standing Committee, for the information of the Society at large, the present state of its finances.

The very great demands made on the resources of the Society, by the increase of the home population and the progress of education, as well as by the extension, during the last twenty years, of the Colonial Church, have induced the Board to make very liberal grants, which have greatly reduced the funds placed at the disposal of the Society by the bequests and donations of former benefactors. After providing for the grants already made, less than 2000*l.* now remain available for the general purposes of the Society.

During the twenty years subsequent to the audit of 1834, when these funds amounted to 134,482*l.*, the Society has expended the following sums:—

By loss on Publications.....	£228,812
In building Churches in the Colonies,	89,339
In building Colleges in the Colonies,	40,220
In aid of founding Colonial Bishoprics,	27,000
In Educational purposes at home...	31,980
In Grants of Books, chiefly for home purposes.....	62,234
	<u>£479,585</u>

The loss on the Society's Publications, which now amounts to about 10,000*l.* per annum, arises almost entirely from the sale of Bibles and Prayer Books at Members' prices. No loss is occasioned to the Society by the publication of illustrated works, nor by the sale of books on the Supplemental Catalogue.

Dec. 1855.

After expending the whole of the annual revenue from subscriptions, donations, and legacies, in the manner mentioned above, and in the increase of the number and value of the publications, the reserved fund has been reduced to the sum of 17,302*l.* 7*s.* 6*d.* 3½ per-Cent. Stock, which is chargeable with liabilities amounting to nearly 15,000*l.*, leaving less than 2000*l.* available for the purposes of the Society. It is therefore manifest that unless the resources of the Society can be largely increased a great diminution must be made in the grants annually voted by the Board, and the usefulness of the Society proportionally reduced.

Appeal.

The anxiety which the facts set forth are calculated to excite in the minds of the friends of the Society is considerably increased by a falling-off in the receipts from annual subscriptions during the last ten years. It is evident, that unless means be adopted for increasing largely the ordinary resources of the Society its usefulness must be seriously impaired; and the Standing Committee will be obliged, by the state of the Society's finances, to lessen the scale of assistance which they have hitherto recommended to the Board in behalf of many important objects, both at home and in the Colonies.

Under these circumstances the Standing Committee think it their duty, not only to call the attention of the Members of the Society and the public in general to this subject, but also to attempt a more extensive and systematic organization than has yet been adopted for increasing the permanent income, and carrying on the operations of the Society.

But before deciding upon their course the Committee have instructed us to request that you will kindly favour them with any suggestions, with regard to the method of proceeding, which may appear to you the best fitted to promote in your neighbourhood the object in view. They at the same time beg the favour of your assistance and co-operation.

It has already been suggested to the Committee:

"1. That the Parochial Clergy may be induced more generally to unite with the Diocesan and District Committees in exertions to increase the number of Subscribing Members of the Parent Society;

thus replacing subscriptions which have ceased in consequence of death or the removal of members to other districts.

"2. That parochial efforts may be more extensively made to raise funds by sermons in the Society's behalf.

"3. That much valuable aid may be rendered by holding periodical meetings for the purpose of making more widely known the operations and wants of the Society.

"We shall be greatly obliged if, after consideration of this letter, you will kindly communicate to us your views and opinions on the subject."

Many Letters, containing useful suggestions, have been written in reply, which have received the careful consideration of the Standing Committee, and will assist them in their deliberations.

District Committees.

In addition to several district branches in the Colonies, there are in the kingdom 377 District Committees, whose object it is to promote the interests and operations of the Parent Society; by increasing its funds; by enlarging the sphere of its operations; by facilitating its communications with members resident in the country; and by affording to the districts in which Committees are established a more easy and extensive supply of its publications. The Board and officers of the Society are well aware of the great value and importance of these Committees, and are thankful for the services rendered by many of them. While they advance the Society's objects by a large circulation of books, they afford from time to time substantial aid by liberal benefactions to the Parent Institution. This is as it should be. With regard to some of the district branches, it may be found desirable, by means of fresh organization, and a recurrence to former practice, to render them more beneficial to the Society, and to a greater extent available for the purposes for which they were originally constituted. With this view it is proposed, under certain arrangements, to appoint a travelling Secretary, whose duties will be—

1. To visit the district Dépôts throughout the country, putting himself in communication with the Treasurers and Secretaries of District Committees, and with the persons in charge of the Dépôts.

2. To make arrangements, in conjunction with the officers and members of

the Committees, and subject to the approval of the Diocesan, for the holding of public meetings and for sermons to be preached in aid of the funds of the Parent Society.

3. To advise and carry into effect such measures as may be deemed expedient to promote, by means of the Committees, the sale and circulation of the Society's publications; and to increase the number of Subscribing Members of the Parent Society.

Decease of Mr. Joshua Watson.

Since the publication of the last Annual Report the Society has had to lament the loss of one of the oldest and most active of its members, Mr. Joshua Watson, whose death took place on the 30th of January, 1855. Within a very short period previously to that date, Mr. Watson had been in correspondence with the Society, and had, after reading the appeal put forth by the Treasurers on the depressed state of the Society's funds, subscribed his name for a benefaction of one hundred pounds.

Attention having been called to the event of Mr. Watson's death, the following Resolution was unanimously adopted by the Board on February the 6th, the Bishop of New Zealand being in the chair—

"That this Meeting, having had its attention called by the Standing Committee to the death of Joshua Watson, Esq., desires to record its deep sense of the loss which the Society has sustained by this event, and of its veneration for Mr. Watson's character. The Society bears in mind that Mr. Watson was one of its members for nearly sixty years, during sixteen of which he zealously devoted himself to the duties of the Treasurership; and that he continued to promote, in important ways, to the latest period of his valuable life the objects and interests of this Society.

"That this Resolution be inserted in the Minutes of the Board, as a tribute of respect and affection for his memory."

Alteration of Rules.

An alteration has been made in the Rule adopted in December, 1838, relative to the days of the meeting of the Board; it having been resolved by the Society, on July 3d, 1855, that Rule IV. of the Society stand thus:—

"IV. That a General Meeting be

holden at the Society's House, at two o'clock on the first Tuesday in every month (except the months of *August* and *September*), unless such Tuesday shall be the Tuesday before Easter; and then, that the Meeting be held on the Tuesday following."

St. Augustine's College, Canterbury.

The Rev. H. Bailey, Warden of St. Augustine's Missionary College, has continued to forward several periodical works issuing from the press connected with this College. The Warden lately transmitted a copy of the address delivered by the Lord Bishop of New Zealand at the Annual Commemoration of the College in the chapel, on St. Peter's Day, June 29, 1854.

Of the Society's scholars during the past year, Mr. Gamble has been ordained to a Curacy in the diocese of Newcastle; Mr. Pearson has become Curate to the Rev. J. Stannage, of St. Margaret's Bay, Nova Scotia; Mr. Emery is Incumbent of Upper Ireland, in the diocese of Quebec; Mr. Chambers sailed in an emigrant ship in May last, to be Divinity Fellow of Christ's College, Tasmania; Mr. Bramley left the College for duty in the diocese of Cape Town in September 1855. Those now in college, who partake of the benefits of this Society's scholarships, are Mr. Thomas Lightfoot, Mr. Matthew Fothergill, and Mr. Bode.

Candidates for Holy Orders in the Colonies, on proceeding from this College to their distant stations, have been presented by the Society, on the recommendation of the Warden, with books for their own use, and for distribution.

GOSPEL-PROPAGATION SOCIETY.

REPORT FOR THE ONE HUNDRED AND FIFTY-FOURTH YEAR.

Introductory Remarks.

THE Society for the Propagation of the Gospel desires to commence its 154th Annual Report with a devout expression of thankfulness to Almighty God for being permitted to complete one year more of labour in His service. That labour, it is humbly trusted, has not been in vain in the Lord. It has extended into new fields, and, judging from the fruits, may be said to have been not unpleased.

Decease of Vice-Presidents.

During the year the Society has had to deplore the death of one of its oldest and

most steadfast friends, Joshua Watson, Esq., who for more than forty years rendered the most important services to the Society by his wise counsel and generous support. He saw the income of the Society increase from about 5000*l.* a-year, in 1812, to considerably upward of 50,000*l.*, independent of the proceeds of the Queen's Letter, and of the many special funds for particular dioceses. The estimate which the Society formed of his services may be gathered from the following Minute, which was agreed to at its General Meeting in February last:—

"The Society desires to record its thankful sense of the services rendered to it during a long course of years by the late Joshua Watson, Esq., one of the Vice-Presidents of the Society, its deep respect for his memory, and its humble prayer that God may raise up many other such workers and givers for the extension of His kingdom upon earth."

The Society has also had to lament the loss of two other of its Vice-Presidents—the Rev. Dr. Spry, who, for about an equal period, was a firm supporter of the Society, and a regular attendant at its Meetings; and Sir Robert Harry Inglis, the benefit of whose "judicious advice and ever-ready support" are formally acknowledged in a Resolution of the Society.

Election of Members.

An important modification has been made in the 9th Bye-law, and henceforward it will be in the power of any individual member of the Society to propose for election into the corporation any one who, either by his zealous services, or his subscriptions for a specified period, shall have given proof that he has the great objects of the Society at heart.

Anniversary Sermon.

It has been determined that the practice of printing the Anniversary Sermon shall be discontinued.

Assistant Chaplains to the Sick and Wounded at the Seat of War.

The principal operations of the Society during the year which has now to be brought under review have been in the old spheres of Missionary Labour; but fresh ground also has been occupied, and advantage has been taken of openings for the introduction of the Gospel, wherever the means at the disposal of the Society have enabled it to go forward.

About the time of the publication of the last Report, the attention of the whole country was absorbed with the great events and first signal success of the war in the East. All classes were engaged in a generous rivalry to supply the wants and minister to the comfort of the soldiers; and it occurred to the Society that its own proper function was to make additional provision for their spiritual instruction and consolation. This proposal, which was warmly encouraged by several distinguished officers, met with the full approval both of the Chaplain-General and the Secretary-at-War; and the Society cannot repress a humble acknowledgment of gratitude to the Almighty for having been permitted to set on foot this Mission of mercy to the British Army.

Never did the Society undertake any work which so fully called forth public sympathy and support. In a few weeks a fund abundantly sufficient to meet the estimated expenditure was collected, and no time was lost in selecting and despatching well-qualified Chaplains to the seat of war.

At a General Meeting of the Society, specially convened, and held on Tuesday, October 24, 1854, the Lord Bishop of London in the chair, the following Resolution was unanimously adopted—

“That a Fund be opened for the purpose of maintaining an additional number of Clergymen, to minister, under the direction of the ecclesiastical authorities on the spot, to our sick and wounded soldiers, at the seat of war in the East.”

The Secretary, in consequence, wrote to the Secretary-at-War—

“SIR—The Society having under consideration the insufficiency of the ordinary number of military chaplains to meet the extraordinary demands of an army in the field, and to minister to the sick and wounded soldiers in the hospitals, has directed me to call your attention to the necessity of despatching, without delay, to the seat of war, an additional body of Clergy, to be placed under the authority of the senior chaplain. I am further directed to say, that the Society will undertake to make an allowance at the rate of 100*l.* a-year to every such chaplain, provided that the Government will guarantee an equal sum, with free passage, and the ordinary field allowances. The Society is compelled to limit its own

undertaking, in the first instance, to a single year.”

The twelve Assistant Chaplains required by the Government were selected by the Society, with the least possible delay, out of more than one hundred applicants, and were at once despatched to their several spheres of labour, either in the hospitals of Scutari, or at the camp in the Crimea.

In a very short time, however, their number was reduced; two of them being ordered home by a Medical Board for the recovery of their health, and three others having fallen victims to the camp fever. The Society desires to record their names, as of those who, freely offering themselves for a service of great peril, have lost their lives in their Master's service. The Rev. William Whyatt died at Balaclava on the 23d of February, the Rev. George Proctor at Scutari on the 10th of March, and the Rev. Robert Freeman at sea, on August 19th.

But long before these sad losses, the Committee considered it to be their duty to offer to send out a still further number of Assistant Chaplains, should the services of more appear to the proper authorities to be needed. A large number of candidates again offered themselves for this somewhat perilous service, and the Board of Examiners to whom the selection of the fittest was referred, was for many successive meetings occupied almost exclusively in this duty. The total number appointed up to the present time is 25, but of these, three, as already stated, were suddenly called away from the midst of their labours, and three others were ordered home by a Medical Board. It is gratifying, however, to state that two out of the three were soon sufficiently restored to resume their duties, though no longer in connection with the Society. The Rev. E. G. Parker returned to the Crimea in April, with a commission as Chaplain to the Army, and the Rev. Edward Owen is appointed Chaplain to the troops at Aldershot.

The names of the Assistant Chaplains thus appointed by the Government and the Society, and now engaged at the seat of war, are as follows:—

Rev. Charles Edward Hadow.
 Rev. Edward Eade.
 Rev. John Escreet.
 Rev. William Sykes.
 Rev. James Wallace.
 Rev. John D'Arcy W. Preston.

Rev. Edward Pyddoke.
 Rev. Thomas Coney.
 Rev. William Francis Hobson
 (is at home on sick leave.)
 Rev. Haydon Aldersey Taylor.
 Rev. Thomas Jacob Freeth.
 Rev. Lawrence John Parsons.
 Rev. C. A. Asheton Craven.
 Rev. Edward Boscawen Evelyn.
 Rev. Henry Robinson.
 Rev. Milward Crooke.
 Rev. Sydney East.
 Rev. John Bowden.
 Rev. Richard Lee.

The Society has received satisfactory evidence of the services which the Chaplains have been enabled to render to their several divisions, and of the thankfulness with which their ministrations have been received, both in the hospital and the camp.

Proposed Mission to Turkey.

A short time previous to the late Day of Humiliation, some Clergy having written to the Society, proposing to have collections in aid of the Chaplains' Fund—a fund which for some time to come, at all events, seemed quite adequate to the probable demands on it—the Society was induced to recommend that collections made on that day should be in behalf of that other most important but secondary object, which was hinted at in the first proposal of the Chaplains' Fund, viz. the foundation of an English Church and Mission in Turkey.

Accordingly, at a General Meeting of the Society, on the 16th of March, it was resolved, with the full approval of the Archbishop of Canterbury and the Bishop of London, "That the Society will undertake the Trusteeship of any funds which may be transmitted to it for the erection and permanent endowment of a Church in the Turkish Dominions." The time, however, did not allow of the general circulation of this Resolution before the Day of Humiliation, and consequently but few collections were made for the object proposed. The Treasurers hold a sum of 870*l.* on this account, a sum altogether insufficient to justify the commencement of the work, even supposing the present to be a suitable season; but the Society trusts that whenever it may please God to restore peace to Europe, the fund will be raised to such an amount as may enable it to plant in Constanti-

nople or its neighbourhood that most appropriate of all monuments, a Christian Church, to be the memorial of our thankfulness for the termination of hostilities, and the token of the desire of a Christian people to shew a more excellent way to their Mahomedan Allies.

Association and Organizing Secretaries.

During the past year the Society has endeavoured, by improved organization to give additional facilities to parochial clergymen, who are willing to promote the objects of the Society by making their parishioners acquainted with the proceedings of the Missionaries of the Society, and with the great work which its limited means alone forbid it to undertake. To many additional Organizing or Archidiaconal Secretaries the Society is indebted for valuable services. An Association Secretary, the Rev. E. Child, has been appointed for Ireland; and several returned Missionaries have contributed, by public addresses, to diffuse an increased amount of information respecting their several spheres of labour.

Method of assisting Missionaries.

The Society last year recorded an instance of great liberality in one of the Australian Clergy voluntarily resigning his Missionary salary. It has this year the satisfaction of mentioning a similar instance of generosity on the part of a Clergyman in the Diocese of Fredericton, whose stipend was by no means excessive. "The Society," says the Bishop, "will be gratified to learn that the Rev. Charles Lee, of Portland, (St. John,) begs me to place at its disposal 25*l.* out of the 50*l.* received by him as its Missionary, and will only draw for a portion of the smaller sum in July." This act of generous self-denial has no doubt been prompted by a knowledge of the difficulty with which, and the persons (in many instances the very poor) from which Missionary Funds are collected in this country.

The Society would heartily rejoice to see the Clergy in the several Colonial Dioceses competently, and even (where it is possible) handsomely provided for; but this can be effected only by a more free spirit of giving among the people to whom they minister.

All that the Society as trustee for its many thousand contributors (of whom comparatively few are among the wealthier

class,) can do, is to contribute such a sum as in addition to what can be raised on the spot, or in the Diocese, may suffice to provide a decent competence for the Missionary. Even such grants are now necessarily made for a limited time, and that for two sufficient reasons: 1st. That the Society's own means of continuing the grant may fail; and, 2d., the increase in the population or wealth of any particular station may render extraneous aid no longer necessary. To continue the support of a Mission which does not really need it, is of course to squander funds which have been given to secure the ministrations of religion where otherwise they could not be had.

In order at all adequately to accomplish its work, the Society must have the means of following the poor emigrant to his home in the wilderness, and availing itself of promising openings for the establishment of Missions among the heathen, as recently in Borneo and South Africa; but it can only hope to effect this by gradually withdrawing from the older and more settled Missions, and reducing its allowances wherever local resources can be found to make up the deficiency.

Emigrants' Spiritual-Aid Fund.

During the past year four Chaplains or Teachers in emigrant ships have been remunerated from this fund: and Chaplains for emigrants have been provided at Birkenhead, Southampton, and Quebec. The number of emigrants from the United Kingdom in 1854 was 323,429.

St. Augustine's College.

A grant from the Society's Jubilee Fund was appropriated to the foundation of Oriental Scholarships at St. Augustine's Missionary College. Mr. Ernest A. Fussell, the first exhibitor on this foundation, having completed his studies, and passed a satisfactory examination, is about to sail in the present month for Madras. Another scholarship has been filled by the appointment of Mr. C. G. Franklin, son of the Society's Missionary at Cuddalore. The recent removal of part of the Clergy-Orphan School to Canterbury, it is hoped, may lead to a more abundant supply of well-trained students to the Missionary College.

Five candidates for holy orders from

the College, during the past year, have received grants for passage money to the Colonies.

Information respecting the College may be found in the Calendar published by Messrs. Rivington, or may be procured from the Warden.

State of the Funds.

Receipts of the Year.		£	s.	d.
Subscriptions, Donations, &c.	60828	0	2	
Legacies	3161	11	4	
Jubilee Fund	900	11	7	
Rents	2079	4	4	
Annuities	1786	6	0	
Mr. Long's Gift	601	6	4	
Mrs. Broome's Gift	1	11	3	
Interest on Exchequer Bills	73	4	10	
Interest on Mortgage	82	6	8	
Dividends on Stock	3478	1	10	
Dividends on Railway Debentures	1016	11	4	
Dividends on Bank Shares	12	17	3	
Balance repaid	2790	0	0	
Royal Letter Collection	2710	0	0	
Total	£104,521	12	11	

Of which 23,429*l.* 17*s.* 6*d.* was contributed for Special Purposes.

Payments of the Year.

Europe	425	0	0
Toronto Diocese	677	10	0
Quebec Diocese	2610	16	3
Montreal Diocese	4252	14	6
Nova-Scotia Diocese	13359	2	3
Fredericton Diocese	5348	11	0
Newfoundland Diocese	5375	16	8
Rupert's-Land Diocese	544	2	0
Jamaica Diocese	1330	0	0
Barbadoes Diocese	2185	0	1
Antigua Diocese	300	0	0
Guiana Diocese	1614	11	3
Calcutta Diocese	8461	9	6
Madras Diocese	12299	9	0
Colombo Diocese	1487	13	10
Borneo	1976	4	0
Sydney Diocese	1931	4	6
Adelaide Diocese	3639	6	0
Melbourne Diocese	400	0	0
Newcastle Diocese	1500	0	0
Tasmania Diocese	913	3	6
New-Zealand Diocese	1472	3	1
Capetown Diocese	4765	2	6
Natal Diocese	1643	14	3
Graham's-Town Diocese	1401	10	0
Mauritius Diocese	3000	0	0
West-Indian Africa	1000	0	0
Pitcairn's Island	25	0	0
Tristan d'Acunha	150	0	0
Seychelles	230	0	0

Colonial Bishopsrics.....	256	18	9
Missionaries' Expenses at Home,	453	18	11
Deputations.....	1924	9	3
Meetings.....	199	7	4
Printing.....	2809	15	1
Advertisements.....	84	4	5
Postage and Parcels.....	1080	1	8
Salaries and Wages.....	1944	6	11
House.....	489	15	6
Office.....	308	17	4
Law Charges.....	110	13	0
Annuities.....	162	0	0

Total.....£94,143 12 4

Of which 33,747*l.* 10*s.* 11*d.* was expended for the Special Purposes for which it was contributed.

The ordinary Income of the Society, available for its general purposes, was therefore 53,382*l.*: adding one-third, 9237*l.*, of the Queen's Letter Collection, the total Income was raised to 62,619*l.*

The Expenditure on the General Fund Account for the year 1854 was 60,396*l.*

With regard to Special Funds, the Society has nothing to add to what was said in last year's Report. It heartily rejoices at every new indication of sympathy with the Colonial Church, every diocese and district of which has its own trials and difficulties, and may well look, therefore, for whatever help it can find in any quarter. The Society most willingly offers to be the channel of any contributions which individual donors may wish to send to any particular colony: but it earnestly begs all its friends to bear in mind that its own existing liabilities amount to an annual charge of about 60,000*l.*, and that, consequently, subscriptions to any considerable extent cannot be transferred from the general to any special fund without imperilling some one or more of the Missions to which the faith of the Society is pledged. It surely, however, may be safely assumed that there is sufficient liberality in the members of our Church to encourage new Missionary Enterprises without trenching on the fund which the Society feels utterly insufficient for the great purposes to which it is dedicated.

CHURCH-OF-ENGLAND TRACTSOCIETY.

FORTY-SECOND REPORT.

State of the Funds.

THE total amount of Subscriptions and Donations during the

year is 49*l.* 18*s.* 6*d.*, and 35*l.* 1*s.* 7*d.* has been received for Tracts, after deducting the expense of agents and discounts. The sum of 13*l.* is due to the Treasurer.

Issues.

There have been sold in separate Tracts 10,610, in volumes 580, and 3363 have been issued by grants.

New Publications.

There have been 37,000 Tracts published in the year; of which 3 have been new Tracts of the larger series, 6 of the same series have been reprinted, and 1 of the Children's series.

Extracts from the Report.

The Bristol Church-of-England Tract Society has never, indeed, claimed to stand foremost among the religious societies of the day: so far from this, it has with difficulty maintained its ground; but it has ever been entitled to support and encouragement from the object which it proposed and the usefulness which it has evinced. Drawing its principles from the Bible, and exhibiting them for instruction and edification, as they are explained and expounded in the Formularies and Homilies of the Church of England, this Society has at least had the honour of bearing an ensign in the great army of the Saviour, and of displaying a banner in the cause of His truth.

The object designed in the establishment of this Society was to circulate in a cheap form among the poorer classes those great truths which are the elements of all saving knowledge, illustrated by facts and biographies. This purpose has been steadily pursued during the more than forty years' existence of the Society, and its labours have received proportionate success.

While thankful for the past, the Committee cannot but express their conviction that much more, under the Divine blessing, might have been effected, had the zeal, energy, and co-operation of their friends in later years kept pace with those of the first founders and leaders of this Society. When it is considered how useful an handmaid this Society might still be to others, it is with deep regret that the Committee mark the decreasing amount of that support which is required to enable the Society to continue such

important purposes. The state of society at the present day shows that the necessity for such an Institution is rather increased than diminished. Not only the enemies of our beloved Church, but of Christianity itself, are unceasingly active in their hostility. Popery still veils the minds of too many: its insidious errors prevail over many who are in name members of our own Church. The reign of infidelity has not passed away. Never, perhaps, were its destructive efforts and poisonous effusions put forth in more numerous, more subtle, more portable forms than now. In an age peculiarly marked by a desire for knowledge, and the onward progress of intellectual development, this moral pestilence is spreading far and wide, bearing destruction to the well-being, and death to the souls of untold numbers.

How deeply, then, is it to be regretted that your Society has not more enlarged means effectually to aid in drawing a sanitary cordon around the multitudes thus in danger, by circulating in much greater numbers their useful Tracts, and thereby extending and diffusing the healing blessings of the Gospel.

Let, then, a renewed energy and interest be called into action on behalf of this Society, in some degree proportioned to the exigencies of the times. More especially would they invite the younger Clergy to join their ranks, to fill up the places of those who are gone to their rest, and to aid their cause, either by contributing new Tracts or circulating those already on the list.

For the three Tracts upon subjects connected with the present war there has been a large demand; and while this Report was preparing for publication a second edition was printed to meet orders from two ladies who wished to send a large supply to the Soldiers' Friend Society, for distribution in the Crimea, in the hospital at Scutari, and at the Walmer Barracks.

The Committee have long been in the habit of making gratuitous grants of Tracts to Clergymen and others, for distribution in parishes and districts where purchases could not easily be made; and from these some of the most cheering results have followed. In this course they earnestly desire still to proceed, but their efforts can only be in proportion to the assistance they receive. The present state of their finances is not encouraging.

Some of the Society's Tracts have found their way to the seat of war, not to spread gloom and sadness around, by presenting dark and dismal pictures of death and the grave, but to give light and instruction, comfort and hope, joy and consolation, to men in circumstances which religion alone could cheer and support. A Christian lady of this city, sharing in that sympathy and kindness which have kindled in so many compassion and pity for the sufferers of our gallant soldiers and sailors, recently gathered and forwarded a large collection of clothing and other appliances for the benefit of those sufferers. But she deemed not the package complete until she had added to the provisions of the body some food for the perishing souls of her countrymen. With this view she requested a grant of 1000 of the Society's Tracts, which was granted, and she forwarded them to Scutari.

The Committee, in conclusion, once more entreat a Christian and benevolent public not to suffer these works and labours of love to fail through the lack of means. Amid wars and rumours of wars; amid distress of nations with perplexity, the judgments of God abroad and at home; amid redoubled claims on our pecuniary resources for social and national emergencies, we should not forget whence alone peace and comfort can flow to a distressed world. Efforts for the Divine glory, testimonies of love and gratitude to the Saviour, will sooner or later receive abundance of blessing. That which is laid out for God He will assuredly repay, giving manifold more in this present time, and in the world to come life everlasting.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

REPORT FOR 1854—55.

Introductory Remarks.

IF the Report of the Committee does not present features of thrilling interest, it will at least be found to indicate steady progress; and if we may not strike a note of unmingled joy, we have not less cause for devout gratitude than on former occasions. The object of the Society has brightened in its aspect, and gained a firmer hold on our convictions and sympathies; it does not weary by familiarity; success does not elate, for it is all of God; disappointment shall not depress, although

it may humble: for the promise is sure, and is in His hands who is "the same yesterday, to-day, and for ever." Facts encourage us to expect an increased development of the designs of Sovereign Mercy to the favoured but still unbelieving race. We refer specially to the wide diffusion of the Word of God, and the cordial reception which it finds among the Jewish People; the patience with which they listen to scriptural appeals; and the meekness with which, in many instances, they have conceded to arguments for the truth of the Gospel; their growing and avowed consciousness of deficiency in their own system; their determined enmity to the dogmas and worship of popery; their good common sense and shrewdness of intellect exercised in scriptural investigation; the influence of Divine truth as remembered and felt in times of affliction; the consolations derived from the same source in the dying hour; the spirit of awakening inquiry among the young; the conversion of at least one in very advanced life; the altered state of feeling between Jews and Christians; the acquaintance of Jews with Christian writings, evident in their own literature and public addresses; and the development of Jewish character, ennobled in proportion as it is relieved from the degradation of ages.

Mission in London.

The labour on what was once considered an almost hopeless field is not in vain. A strict adherence, however, to the principle of the Society, not to afford temporal relief under any circumstances, is often a source of trial to the kindly feelings of the Missionary; and sometimes he is discouraged by witnessing the withdrawal of individuals from his instruction, that the same truth may be sought where some provision is made of the bread that perisheth.

Mr. Neuman has retired from this work to devote himself to private tuition.

Mr. Gellert, who came to us with all the precious recollections of the Mission at Pesth, in which he had been engaged, at the commencement of his labour in London, was almost broken-hearted at the want of heart which he found among his countrymen here. But perseverance, persuasiveness, and the prayerful preaching of Christ have prevailed, and he can now weep tears of joy over souls in earnest for salvation.

Dec. 1855.

Mr. Mozart, who has faithfully served the Society for ten years, and from whom we are about to part with unfeigned regret, reports a decided change among those who have had his daily ministrations. Those who once cursed, now bless him.

Mr. Wm. Brunner has had free access to many engaged in mercantile pursuits, and to men of literary standing. His papers exhibit encouraging indications of the results of patient inquiry and scriptural instruction.

Mr. Jaffé's ministry appears to have been attended by the same blessing which was traced in connection with his previous engagements in Bavaria and in this country. He has visited in four months about 132 families, conversed with 340 individuals, and relates some striking instances in connection with his Mission.

Mr. Langford says: "How timely the admonition to gird up the loins of our minds—to stand with our lights burning, and diligently to occupy until the Master come! Time and death are always busy, and if we wish to work it must be now. Jews, like Gentiles, spring up, flourish, die, so rapidly that our labour grows faster than we despatch it; and there are many adversaries always ready to hinder and destroy our work. I have preached and testified publicly, and from house to house, the things concerning Jesus of Nazareth. I have announced to many, truths which they had never heard before, and have dropped a word by the way-side, which to some has been a word in season; and have been enabled in many instances to get the young to listen to the message of mercy, while the aged and the care-stricken have neglected or rejected it."

One Missionary reports—"Entering upon an entirely new field, with no introduction to Jewish houses and shops but my Christian Tract and Hebrew Bible, I have to report, as the result of six months' labour in London, 60 accessible families. In some of these, on my first call, I met with a storm of abuse; in others, a decided refusal either to accept a tract or to hear a word about Christ; but on a second or third call, confidence has been gained, my tracts have been accepted and read, and my visits rendered welcome. I have called upon 112 Jewish shops and houses; have paid 283 family visitations; have had 460 conversations; have distributed 550 religious tracts, as well as a

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few Bibles and Testaments. During the four months in the provinces, I visited the Jews at Bristol, Bath, Cardiff, and Brighton. Including London and the Provinces, during the past ten months I have preached upward of thirty times, given lectures and addresses at general week-night services, ladies' working meetings, ladies' committee and other meetings, and Missionary Meetings in Congregational, Wesleyan, and Baptist Chapels, thirty-eight times, and given addresses to Sabbath and day schools twenty-four times. When in London, beside spending five or six hours each day in visiting and conversing with Jews, I devote two evenings in the week, from seven till ten, to conversations with Jews who feel disposed to visit me for that purpose. I also attend once a week at the house of a Christian Friend in Spitalfields, from eight o'clock in the evening until ten, for the purpose of meeting Jews, to read, translate, and expound to them the Hebrew Scriptures in relation to the Messiah, a Christian Friend having kindly lent me a room for that purpose. The Christian Missionary has much to hope for from the Jews possessing a better acquaintance with the Scriptures; and not only are numbers of them beginning to examine more closely the Old Testament, but also eagerly reading the New. Only a few years ago, the Jew considered it a violation of every thing sacred even to touch a New Testament."

Mrs Eldred, the Scripture Reader in London, observes: "I have great cause for gratitude, in that the Lord's ancient people appear more interested in the Word of God. I have now 25 of the parents and grandparents who attend. Hitherto I have disposed of 235 Bibles by sale. I have three classes; the first containing those from nine to fourteen years of age, 14 in the class; the second, those from fourteen to sixteen years of age, 18 in the class; in the third from sixteen and upwards, in the class 20. Total number of regular attendants, 52; of occasional attendants, 18."

A Private Friend has also rendered us good service by visiting fellow-Christians in towns adjacent to his residence, not as a deputation, but to interest them in the cause, and to commence prayer-meetings on behalf of Israel. This is mentioned in the hope of the example being extensively followed.

Mission in Liverpool.

At Liverpool the Committee have commenced a Mission, conjointly with a Committee for the spiritual instruction of foreign emigrants. Mr. Levy devotes a third of his time exclusively to the objects of this Society, and receives salary accordingly; and the remainder is occupied, under the direction of the Committee referred to, by attention to the foreigners. He speaks of the great importance of Liverpool as a Missionary Station, and of a spirit of inquiry and earnestness already awakened amid much of prevailing infidelity and indifference.

Mission in Manchester.

Mr. Naphtali, the first Missionary sent forth by the Society, and who cherishes toward it the zeal and affection of a son, has been eminently useful in promoting its interests, and has been remarkably blessed of God in his labours of love for Israel. He has acted, we believe, on his own lately expressed sentiment—"Nothing will prevail with the bigot but a spirit of deep humility and genuine walking with Christ." This is the proof that Christ is "the power of God unto salvation." He reminds us of 23 converted Israelites as the fruit of his ministry, while he has yet many around him who are receiving the truth at his lips; and travellers resorting to Manchester at the festivals seek him as their friend, and oft refresh him by living proofs that his Christian Instructions have retained their hold on the memory, and it is hoped in some instances have savingly impressed the heart.

Mission in Hull and Birmingham.

Mr. Schönberg, both at Hull and Birmingham, has free intercourse with many Jewish Families, and can report of some who are partakers with him of the precious faith of the Gospel.

Travelling Agents.

The Society's travelling agents, the Revs. A. D. Salmon and M. Reed, have been very actively prosecuting the duties of their office, and have, during the year, held about 170 meetings, at which they have pleaded the cause of the Society, either from the pulpit or the platform. They bear uniform testimony to the interest felt in the object of the Society, although, owing to numerous other claims and the pressure arising from the state of

public affairs, they have not always received the measure of support which, they are sure, would have been in other circumstances cheerfully accorded.

Associations and Collections.

To the devoted piety of females the Society is very deeply indebted. These friends have suffered no changing circumstances to weaken their energies; and on the continuance of their exertions we gratefully and confidently depend in prospect of the future. At Brighton, Bristol, Norwich, Halifax, Nottingham, Sheffield, and other places, we have been called to rejoice in increased assistance, and in organisations which promise growing support.

We are very much indebted to private individuals in humbler walks of life for the zeal with which they have made the cause of Israel their own. And amid the larger offerings of the mature, no contributions have awakened more lively satisfaction than those from the young. We have Sabbath-morning offerings from a young gentlemen's school at Brighton, and several from other schools; Bible-class offerings; and 28*l.* from the young at Norwich.

State of the Funds.

Receipts of the Year.

	£	s.	d.
Auxiliaries, Associations, Collections, &c.	3410	3	1
Subscriptions and Donations. . . .	465	10	6
Jewish Herald and Books.	76	19	5
Legacies.	108	7	6
Total.	£4061	0	6

Payments of the Year.

Missionaries' Salaries, including Expenses of Foreign and other Journeys and Removals,	2570	10	8
College Expenses.	128	17	11
Printing Annual Report and Appendix, English and Foreign Books, Tracts, &c.	154	4	9
Expenses at Meetings.	22	12	7
Salaries.	612	10	0
Office Salaries.	155	10	0
Jewish Herald—Printing, Publishing, Paper, and Stamps.	134	8	2
Rent of Offices.	80	0	0
Postage and Parcels.	43	3	8
Advertisements.	18	3	6
Stationery.	26	0	9
Bibles, Testaments, and other Books and Tracts.	29	11	10
Travelling Expenses in Forming and Visiting Associations, &c.	173	13	7

Sundries.	29	2	8
Interest on Money borrowed.	60	6	4
Total.	£4238	16	5

Remarks on the State of the Funds.

The whole year's income is 197*l.* less than that of last year. Expenses have been less by 304*l.* But we began the year with a debt of 544*l.*, and of the year's income 1541*l.* was not received until within little more than a month of closing the year's account. The effect has been that your Committee have been obliged to borrow money at interest, and to consent to the withdrawal of three Missionaries. We have 21 Agents engaged in the work. The Committee would be glad, instead of withdrawing labourers, to increase your Foreign Agency, especially in Germany, and wherever, amid the millions of Jews on the Continent of Europe, access can be gained. Very much might be expected also, could it be attempted, from occasional journeys by the Missionaries to parts around their Stations. Colporteurs would also form a most important appendage to each Mission. We are anxious, too, to adopt measures for coming into closer contact, by means of the press, and by the services of persons equal to the office, with men of superior mind and station among the Jewish People. For all this, resources of money—of talent—of piety, are requisite. Means must also be put in vigorous operation for sustaining the interest of the cause throughout the country, and for drawing forth the spirit of prayer and brotherly love. This has been attempted partially, but very successfully, by sending two of the London Missionaries into provincial districts.

Appeal.

Truth compels us to the conclusion, that without ampler resources, and more strenuous exertion, we shall not fulfil our duty, and that our share in the final results will be small. How shall we secure those essential resources? It seems to lie within the power of associated energy and individual influence, under God, to accomplish all that is needed. Only let the Jews have a due proportion in the prayers, the zeal, and the perseverance that have been summoned to the cause of Gentile salvation, and the object will be attained—the remnant will be gathered—Gentile salvation will be extended, and finally all Israel will be saved: and then

He whose right is to reign will be seen riding forth attended by "the called, and chosen, and faithful" of all nations; on His vesture and on His thigh the Name written, "The Word of God"—and wearing on the brow once circled with thorns, the "many crowns" of all the earth.

As to the pecuniary standing of the Society—by the diminution in the number of Agents its disbursements will be diminished, and hope may be entertained that the debt will soon be liquidated. But, in concluding this Report, the Committee respectfully ask, Is this the ground on which we should be satisfied to stand? With a basis in the constitution of this Society, on which evangelical Christians of every communion, and those who, holding most sacred and dear every word of unfulfilled prophecy, yet differ in their interpretation, can unite in an object admitted by all to be of infinite importance—having in our Missionaries a band of tried and faithful men, whose labours God has blessed—the Bible Society and the Religious-Tract Society ready to supply us with the Word of God and religious publications—and with the Jewish mind inquiring, and the field of Jewish Missions presenting an aspect more inviting and promising than ever—is it a time for us to contract our agencies, and to respond to the claims of Israel with lukewarmness? Oh, no, no! One right apprehension of the value and the peril of a Jewish soul—one recollection of coming judgment—one memory of the inscription on the cross, "Jesus of Nazareth, the King of the Jews"—will surely kindle a nobler feeling in every heart, and ensure some new efforts for His glory, who lived, and taught, and died to save the lost sheep of the house of Israel, as well as to gather those "not of that fold," that there might be one fold under Him, the one and glorious Shepherd.

Continent.

BRITISH SOCIETY FOR THE PROPAGATION
OF THE GOSPEL AMONG THE JEWS.

The following notices of the Society's proceedings are presented in its last Report.

France.

Paris—Mr. J. Brunner, on a review of the year, is deeply impressed with gratitude and awe for the encouragements and difficulties which he has experienced.

Many cases under his notice, and the present tone of the Jewish mind in general, open hopeful prospects for our Mission, and invite prayerful attention. The Jews are in search of something tranquillising. They disavow infidelity. Mr. Brunner's labours have been savingly useful, he believes, to eight individuals during the year. The number of Jews with whom he has friendly intercourse is largely increasing; and he scarcely meets with one who has not already had converse with Missionaries or Christian Pastors. He frequently attends the synagogue, and has there opportunities of speaking to great numbers of them.

Mulhouse—Mr. Ginsburg, who had entered on his work at Mulhouse with youthful but well-directed energy, has been called to pass through severe bodily suffering; but he was enabled, by meek and believing endurance, to glorify God. The sympathies, too, of his Jewish friends were tenderly and affectionately rendered; and their impressions in favour of Christianity appear to have been deepened by what they witnessed in his chamber of sorrow. Two of his inquirers have been recently baptized under circumstances of mingled joy and sorrow; for the bitterest feelings of parental enmity were excited, and every effort used to defeat the design of our now baptized brother and sister. Mr. Ginsburg says that he has had friendly introductions to 38 families, or about 160 members of the synagogue, and making, with those visited in neighbouring towns and villages, about 400. He frequently holds meetings in houses where strangers are invited to be present. In every visit, he says, his object is to preach Christ.

Lyon—Passing events make deeper and more solemn and meaning impressions upon the Jewish mind than on any others. The foreign Jew believes the decline and fall of the Russian empire to be ultimately connected with the restoration of Israel, and the final end of the world. A crisis like the present has brought many to a close study of those prophecies which relate to Messiah's advent, and to their own future. Mr. Frankel says—

"Shortly after my arrival here, the rabbi exhorted them not to disturb their minds with a set of doctrines, explaining to them that if they said the words, 'Hear, O Israel, the Lord our God is

one Lord, their eternity was secure! What was the effect? During the late epidemic, when death was knocking at every one's door, content with increasing their charities a little, the mass of the French Jews remained as careless and indifferent as ever. The Jews read the Testament that they may quote it among other works, to prove that they have liberal and well-stored minds."

Well-attested facts, connected with the Lyons Mission, shew that there are some who have accepted Christ as their Saviour, but who are so situated, that a public profession of their faith would place them in the most straitened circumstances. Others there are searching the Scriptures, and inquiring for the Saviour, whose numbers may God greatly multiply.

Mr. Frankel has paid a visit to the Jews in Rome and other parts of Italy.

Marseilles—Mr Cohen finds, as was anticipated, his most interesting occupation, and one which must ever be regarded with liveliest expectations, among the passengers to and fro. He says, referring to his past experience as a Missionary, he has met with Jews hardened in infidelity, who spurned the truth when first preached to them, whose hearts it has pleased God to open to attend to the things which make for their peace. "I have stood by the bedside of dying Jews, once so opposed to the truth that they would not speak to me; but who, led to embrace the truth, have died in full assurance of faith. These were the dying words of one: 'Why should I be afraid to die, when I have Jesus Christ for my Saviour? for He has robbed death of its sting, and the grave of its victory. I can die in full assurance of eternal life.'

"My mission here assumes a more encouraging aspect. About 200 Jewish families are resident. The synagogue is very thinly attended. The travellers, having nothing to fear from their brethren, listen to the Gospel message gladly, and purchase the Word of God. Many cast off the shackles of the Talmud, avowing that if they had continued in the study of it, they should have become infidels. I firmly believe that unless we try to make the Jews Christians, the Talmud will make them avowed infidels. There is a general dissatisfaction with Judaism, and disgust with popery." He speaks of the eagerness, especially of poor Jews, to possess the Scriptures, some of which

have been taken into the interior of Africa and India.

Mr. Cohen refers to the conversion and baptism of a highly respectable Jewish Lady, eighty years of age. She has recently partaken, for the first time, of the Lord's Supper, and now, rejoicing in Christ Jesus, calmly waits the hour of her departure.

Frankfort-on-the-Rhine.

Mr. Stern's Mission continues to bear evidence of the blessing of God on the ministrations of himself and family; and some of the fruits of his early instructions are peculiarly grateful.

Belgium.

Since the last Meeting a Mission has been commenced in Belgium. The Jews, in number about five thousand, live amid a population of four millions and a quarter, by far the greater proportion of whom are Roman Catholics. It is not surprising, therefore, that the Jews are little acquainted with the simplicity of the Gospel, and that they cling to the formalism and heartlessness of modern Judaism, preferring this to what they consider Christian Idolatry. Be it, however, remembered, that from the Roman-Catholic press in that country has recently issued a stirring appeal for prayer on behalf of the Jews. Very considerable attention has been awakened by our Missionary's exhibition of the truth, and his appeals to the heart; thirty and forty Jews attended public services held by him at Brussels and at Antwerp; and a Young Men's Association, consisting of twenty-one Jews and three Roman Catholics, have sent to Mr. Kessler for instruction in a better way than that to which they have been accustomed from their childhood. Mr. Kessler has been most cordially encouraged in his efforts by the Clergy and other Christian friends of different denominations, who have formed an Auxiliary in aid of this Society, and established meetings for united prayer on behalf of the Jews.

Germany.

We find pervading the papers of Mr. Gottheil and Mr. Schwartz, a tone of healthy confidence in the prospects of the Jewish Mission in Germany. Both have been brought into contact with Jews in different grades of wealth and talent, and have witnessed the influence of Christian truth on awakened minds, which had been long reposing in the slumber of hereditary error.

Mr. Gottheil has had much free intercourse with Jewish teachers, and has rejoiced in the candid and enlightened spirit of those who yet cling to a lifeless formalism, rather than receive as little children the doctrine of a Saviour's divinity. He feels, however, that there is a secret agency at work, doing much for us—a spirit of light and inquiry, at least opening the eye of the mind. "It must be remembered," he says, "that ours is a gradual work, and in its very essence spiritual, and dependent on Divine influence; but it is deepening—assuming quite a different aspect, and requiring much enlightened and consistent piety on the part of Christians living among the Jews, and subject to their daily observation."

Mr. Gottheil publishes, under the sanction of the Society, a monthly Jewish periodical, similar to the "Jewish Herald," which has a circulation in Germany, Russia, America, Denmark, and Italy; and he strongly enforces the necessity of a periodical for intelligent Jews, taking its stand on the pure Mosaism of the Old Testament, and thence preaching Christ, and directing the inquirer to the fuller manifestations of the New Testament.

Mr. Schwartz states that the experience of the last twelve months has quite confirmed his often-expressed views of the altered and hopeful state of the Jewish mind, and he longs for permission to carry the Gospel around and beyond Breslau, among the 40,000 Jews in Silesia. There are many secret believers, some of whom are afraid to avow themselves, because of the derision of nominal Christians. Among the orthodox there seems an utter want of religious consciousness; and yet Christianity is there striking its roots, for they are well acquainted with its facts and doctrines, while their hearts are cold and untouched.

Mr. Schwartz has been privileged to witness the baptism of three of his converts, while another has been suddenly called from the feet of the teacher on earth, as he hopes, to the fellowship of the blessed in heaven.

Ceylon.

CHURCH MISSIONARY SOCIETY.
COTTA.

The Villages.

IN this portion of his work Mr. Fenn has had discouragements to

contend with, which we trust may prove to be of a temporary character. There have been some interesting cases of inquiry and baptism, of which he thus speaks—

There have been thirteen baptisms during the last year. Of those baptized, five were infants, eight adults. One of these last was a pupil in the institution. He is a Kandian, though his uncle was educated in the institution.

At the conclusion of the period embraced in this report there were five other candidates for baptism. Four of them are pupils in the institution. The father of one of these, though nominally a Christian, had given the boy over, while yet an infant, to the charge of his grandfather, a rigid Buddhist, who brought him up in his own religion. Subsequently, however, the father placed the boy in an English school, and, after some time, about six months ago, sought admission for him into the institution. The result was, that the lad himself renounced Buddhism, and wished to be baptized, the father, as far as I can learn, concerning himself very little in the matter. The youth was admitted to the institution as a pay student on August 1, 1854, still unbaptized, but well acquainted with the leading doctrines of the Gospel.

Another of the candidates is a young Kandian, who has long been desirous of admission into the Christian church, and on several occasions accompanied Mr. Higgins in his preaching tours. He is of high rank, his father having belonged to the household of the last king of Kandy, though the family are now reduced to poverty in consequence of having been implicated in the rebellion of 1848.

The three other candidates are Kandian boys, who found their own way from Kornegalle—a district in the north-western province—to Colombo, for the purpose of completing an English education which had been commenced in the government school in their own neighbourhood.

About a month or so after the admission of these boys, I was surprised one Sunday by a visit from two Kandiens, evidently, from their manner and general appearance, men of some rank, dressed in the costume of their country. These were no other than the father and uncle of one of my Kornegalle pupils, apparently commissioned by their friends to

visit them, and inquire after their welfare. I had some interesting conversation with them. They expressed themselves quite satisfied with what they saw of the institution, and perfectly willing that their young relatives under my charge should be baptized, and become Christians. They refused, however, to accept a New Testament, although they took two or three tracts. May it please God that these young Kandians, tasting the sweetness and experiencing the power of the Gospel in themselves, may be able to recommend it to their friends and neighbours. One of these has been baptized, though at a date subsequent to the period referred to in this report: the others are now candidates for that sacred rite.

BTUL COTTA.

Congregations.

This portion of the Cotta district is under the care of the Rev. I. Wood. Within its limits there are 22 congregations, the largest numbering about 100 attendants. The communicants are 39 in number, and, during the past year, there have been baptized 50 children and 19 adults. Mr. Wood enters very minutely into the condition of each of these little flocks, but our space will not permit us to follow him.

Schools.

The number of day-schools in the district is 36, containing 1178 scholars, with an average attendance of 750.

General View.

Mr. Wood thus concludes his report—

I would say, in conclusion, that though our congregations and schools have been thinned by disease and death, yet we believe there has been a growing attachment to Christianity manifested throughout the districts. Formerly, with but few exceptions, all came with a view to obtain the rites of baptism and marriage. Now, we have good reason to believe that many attend our services because they have become more decided in their Christian profession. Thus, though we cannot speak positively of saving conversions, still we are not left without hope. God is giving us a "day of small things," to try our faith and to make us more

prayerful and persevering. He is emptying us of self-reliance by causing us to know and feel that He—and He alone—can give the increase, how diligent soever we may be in planting.

TALANGAMA DISTRICT.

This district is under the care of the native minister, the Rev. C. Jayesinhe, on whom also devolve the duties connected with the Singhalese services and congregation at the Mission church, Colombo. The Singhalese service in the Mission church on Lord's-day afternoons is attended by some thirty-eight persons. There is every prospect of their increase, as information respecting the church and its services spreads among the people living in Colpetty, Slave Island, and the cinnamon gardens. One adult Tamil convert, and a Kandian youth from Kornegalle, were baptized in the Mission church during the month of October of last year.

The Talangama Congregation.

There are in the Talangama district five other congregations: the largest is that of Talangama, of which Mr. Jayesinhe thus reports—

Divine service is performed here every Lord's-day, morning and evening. The average attendance on these occasions amounts to 100, consisting of 54 adults and 46 children. There are 30 communicants in this congregation, many of whom, though exceedingly poor with regard to the things of this world, are yet, I trust, rich in grace, and worthy partakers of the memorials of our Lord's dying love. The congregation is steady, and regular in attendance, and generally improving in the knowledge of our Lord and Saviour Jesus Christ. A catechetical lecture also is held here on Wednesdays, which is attended by the school-children, and a few adults living in the neighbourhood. There is a class of adult candidates for baptism containing seventeen persons. Prayer-meetings are held in two families on week-days, which are much valued by those who attend them. Three infant baptisms have taken place during the year.

There are thirteen schools in the district, containing 408 children, with an average attendance of 233.

BADDAGAME.
General View.

The Rev. G. Parsons, and the native minister, the Rev. A. Goo-nesekera, conduct this Mission, comprising the village of Badda-game and three out-stations on the coast. The congregation at Baddagame retains the feeble character of former years. Three adult baptisms have taken place, and there are twenty-five candidates for baptism, principally young persons from twelve to sixteen years of age, belonging to the schools. The seminary contains 12 boarders and 19 day-scholars, and the station girls-school some 60 pupils. There are, besides, several out-schools in the surrounding villages. Cottage lectures have been held as in former years, and there has been a steady increase in the attendance. We introduce a brief extract from Mr. Parsons' report.

In conclusion, whilst we mourn over the past as a year productive of very little positive results, we would endeavour to encourage ourselves by the faithfulness of God, and renew our hopes in His promises, that they who sow in tears shall doubtless come again with joy, bringing their sheaves with them. I had hoped that the coming trials would be the forerunners of an awakening among the people, and that, like showers of rain, they were sent to break up the fallow-ground, and prepare it to receive the comforts of the gospel; but, alas! I have watched and hoped in vain.

Missionary Meeting.

In March 1854 Baddagame was visited by the Rev. W. Knight and the Rev. G. Pettitt, and a Missionary meeting held in the church, of which Mr. Pettitt has given us the following account—

March 22—It is not difficult, on special occasions, to get a large attendance in Baddagame, as the people like a little excitement now and then, although it is so difficult to get them to attend public wor-

ship regularly. We did not expect a large meeting to-day, as the season for sowing their grain is just commencing. We were therefore agreeably surprised to find the church well filled: the number present, young and old, being 390.

The meeting commenced with a Singha-lesse hymn, to the tune of the old 100th Psalm, and by reading a chapter in Isaiah, with a few prayers. Mr. Knight, introduced by Mr. Parsons, addressed the assembly at some length, explaining to them the blessings set before them in the Gospel of Christ by the labours of the Missionaries who had been living among them for so many years, and their responsibility as persons to whom those blessings are offered.

The modeliar of the place, a native Christian from Matura, then spoke a few words to the assembly in commendation of the Gospel, and the endeavours of the Missionaries to propagate it among them.

The native minister, the Rev. A. Goo-nesekera, then addressed the meeting for himself, shewing how his own faith in heathenism had been shaken, and the Gospel was first brought into contact with his mind. One man wanted to bring on discussion, but he was easily quieted.

Mr. Parsons, in expressing his satisfaction at the numerous attendance, and the marked attention of the people, remarked that no time was left for him to say what he wished, and asked if they were willing to meet Mr. Knight and himself again on the following Wednesday, to which they readily consented. A collection was then made while a hymn was singing, which amounted to 10s. 6d. In the course of my observations, referring to the blessings conferred by Christianity in this life, I had said, the surest way to draw down the blessing of God upon their lands and families was to acknowledge Him as the author of all good things; and not long after I sat down the sky was darkened with clouds, and thunder and lightning were followed by heavy rain, just such as they require at this time for their cultivation.

New Zealand.

CHURCH MISSIONARY SOCIETY.
MIDDLE DISTRICT.

TAUPIRI.

Visitation of the Measles.

MR. ASHWELL'S journal of this period of heavy sickness we intro-

duce very nearly *in extenso*. It places us at once in the midst of this suffering period. The rapid progress of disease; the strong man disabled; the healthy cast down; some glorifying God and confessing Christ in the time of tribulation; others dark and without a hope; the Missionary amongst them as a faithful pastor and friend, ministering to the suffering body and anxious soul—we do not think it possible for any one to read all this without being stirred to earnest sympathy.

May 8, 1854—It is just a fortnight since the measles appeared in the school. All the scholars—fifty in number—without a single exception, have been attacked.

May 9—Heard to-day that several cases had terminated fatally among the natives visiting Auckland. We felt exceedingly anxious about the school-children, not knowing what may be the consequences to the school. The parents of the children are so foolishly fond of them, that a slight illness is often the cause of their removal to the native villages, where, by injudicious treatment, serious consequences follow.

May 13—Several of the parents of the children arrived. I cautioned them not to come too near their children; in two instances the caution was disregarded. They took the measles, and returned to their homes, twenty miles up the river, against my advice. One died the day after: another is dangerously ill.

May 14: *Lord's-day*—A Roman Catholic party arrived here from Auckland, on their way to Rangiahio. They had lost four of their number from this disease. I visited them: they were exceedingly glad to see me. Three were exceedingly ill: the eruption having been checked, a malignant dysentery was the consequence, which, I fear, will end fatally with all. I administered medicine, and gave rice, and spoke of the only name given under heaven whereby we must be saved, Christ, and Christ alone. At morning prayers I was pleased to find twenty out of the thirty Papists present. In the evening I visited the sick, and had service. Some of the Romanists attended, others would not. I spoke to them of the only way, the truth, and the life. No other name but Jesus, no other salvation

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but through Him. Peter could not save them, for he was a sinful man. The Virgin Mary could not, for she felt the need of a Saviour, and her spirit rejoiced in that Saviour. They were attentive, and did not attempt to reply. One poor ignorant man crossed himself, repeating the name of the Father, Son, and Holy Ghost, and said, "That's all my religion: I know nothing more." I asked him if he thought that the mere crossing of himself would save his immortal spirit. He replied, "I cannot tell: I suppose so." I then shewed him the necessity of the new birth—a real change of heart—of a simple dependence on Christ. A few minutes after this conversation one of the sick natives died, making the fifth since they left Auckland.

Eight days since I rode after dark to a pa, a few miles distant, to see the sick, two of whom are in a precarious state. With one, Jeremiah, I was much pleased: he said he now felt how vain were earthly hopes and joys. His words were—the only great thing was, the salvation brought by Christ. I returned home late in the night: felt very unwell from fatigue and anxiety.

May 15—Visited the sick. I found Jeremiah very ill, but calm and happy. He said to me, "I have no goodness of my own: Christ alone is my righteousness, my Saviour, my all."

May 17—Visited Joanna, a woman of rank. Whilst suffering from the fever occasioned by the measles, she bathed in the Waikato, which brought on inflammation of the lungs, which in a few days proved fatal. I was pleased with her state of mind. She told me that Christ was her only dependence. As she was exceedingly regular in her attendance at church and at the Lord's Table, I feared lest she should, unknowingly to herself, depend upon these outward ordinances. She said, "I am wicked and sinful; but Christ, and Christ alone, is my leaning-post"—*i.e.* dependence—"my only hope." I called upon another woman, Priscilla. I said, "You are very ill. Are you happy? What is your comfort?" She replied, "Christ is my only comfort." "Do you pray?" She said, "Yes." "What do you pray for?" She then gave me the following prayer—"O my God! send Thy Holy Spirit to change my heart, that I may listen to Thy words. I cannot listen without Thy Spirit. Oh, give me Thy Holy Spirit to turn my heart, for the love of my only Saviour

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Christ." I used to think this poor old creature very ignorant, especially as she could not read her Testament. Another woman, named Grace, after expressing her only hope in Christ, died happily.

May 18, 1854—*Jaenna* died this morning. From these and similar cases it will be seen that a real work is going on in New Zealand. It is true that the love of many has waxed cold. Some who did run well have left Christ, through the love of the present world. Yet among many of the old and despised the marks of a genuine faith are seen, and its power to support on a death bed is felt. Engaged the whole of this week in preparing medicine, visiting and attending to the sick at the school and native villages; and I am thankful to say, that, in each case of measles, where attention has been paid to advice, and the medicines duly taken, recovery has followed.

May 28: Lord's-day—A thin congregation: many of my poor people ill. I felt much grieved at some of the teachers, who had neglected to visit the sick. I pointed out their sin. I gave medicine, and prayed with the sick, and rode six miles after sunset to Makiri and Wai-pahihi. Had evening service. Visited sick, among whom were Weteni and his wife, a chief who had grievously disgraced his Christian profession by taking another wife. He had many English comforts about him. His house, dress, habits, &c., as far as regards mere civilization, were much in advance of many around him. I said, "You have surrounded yourself with comforts which you are now leaving: what can they profit you?" "Oh! do come and talk with me," was the reply. I went in. He said, "I have given up the woman I took for a wife: God has shewn me my sin: it has found me out. I am like Judas. I have betrayed my Saviour. Tell me, O my minister, tell me, may I pray?" My heart was overflowing with joy whilst hearing this proud chief thus confessing his sorrow for sin. (The last time I spoke to him he told me he would not listen to any thing I could say, but that he should join the Romanists.) I replied, "Oh, you may pray. I et us pray now." After pouring out our hearts to a prayer-hearing and prayer-answering God, he said to me, "Pride has been the occasion of my fall." I rejoiced over this, I trust, returning prodigal.

May 29—Weteni was better, but his wife fast sinking, and appears near death.

She most earnestly requested baptism. On examination, I found she was acquainted with the great truths necessary to salvation. I cautioned her lest she should depend on this ordinance for salvation instead of Christ. I told her that outward baptism was not salvation. True salvation consisted in the baptism by the Holy Spirit—a new creation, without which no outward ordinance would avail. I then baptized her. I also baptized two sickly childr. n. Last night another immortal soul was called into the presence of its Judge. This is indeed a serious time among my poor people. The mortality throughout the district has been great. More than fifty have been cut off by the after-effects of the measles, through want of care; and this will be the case with most European diseases. Nothing, under God, but schools on a large scale can save the New Zealanders as a people. Being under the Missionary's care, he can see that they are attended to, while it is impossible to visit all the cases of sickness occurring in his district. Day and night have I been employed, for the last five weeks, in visiting sick at all hours and in all weathers. My earnest prayer to God has been that this afflictive visitation may be the means of inducing many to fly to a crucified Saviour, and not rest content with a mere nominal Christianity. After visiting the sick I reached home three hours after dark, after riding thirty miles, a merciful providence having kept me in safety whilst passing the swamps in the dark.

June 12—The tribe of the Ngaungau returned to their pa, Tukopoto, bringing their sick with them. Visited William Otapo, suffering from dysentery. I was pleased with his state of mind. He is the native teacher, and his consistent conduct has afforded me much satisfaction. I fear he will not recover. I visited poor old Martha Wesley, the widow of Wesley Te Pake, the chief of Tukopoto, the account of whose happy death I forwarded in my journal July last. I asked her what hope she had. Her reply was, "I have no hope but in the one salvation, Christ my Saviour." I said, "Martha, after your husband's death you wished some of his things to be 'tapu,' sacred." "Yes," she said, "it is true. It was wrong: great was the sin: but I am dark about it." I asked her if she prayed. She replied, "Yes, this is my prayer—O God! mine is a native heart. Give me Thy Holy Spirit! Change my heart! Forgive my

sins in the blood of Jesus! strengthen me! take care of me, for Jesus' sake!" She died in the night.

June 20—William Otapo is still ill from dysentery, taken from his brother, the young man who died a few weeks since, which I have already mentioned. If my teachers are taken from the district it is true God can and will raise others; but—humanly speaking—I cannot tell who can supply their places. I have been hitherto specially blessed in my fellow-helps, many of whom have died most happily—Daniel, Jeremiah, Samuel, and others. I am much distressed and cast down. Several of my best teachers are suffering from this disorder, dysentery.

Never do I remember such a time of sickness and distress among my people: never have I witnessed brighter triumphs of faith.

I fear I shall ere long have to send the account of the death beds of some of my best teachers. Surely God has a controversy with the worldly-minded and lukewarm among our churches. O that we may "hear the rod, and Him that appointed it!"

MAKETU.

The Rev. T. Chapman occupies this station. We are happy to find that, notwithstanding a distressing attack of hooping-cough, his health has been such as to enable him to visit the various stations throughout this part of New Zealand—Te Kaha, Omaia, Opotiki, Whakatane—for the purpose of administering the Lord's-supper. The following is his

Report for the year 1854.

The infant churches of this district, at the close of 1854, present anomalies of an unfavourable nature, difficult to realize, and equally difficult to amend. We have, perhaps, too soon relaxed the common appliances of Missionary warfare. We have succoured, with much assiduity and cost, the mother: her children—the church of the future—are ignorant and bare. But new resources may be opening; munitions may be—and I trust are—preparing; and all may yet be well. Yet, as we see appearances at the present day, both in relation to adults and children, they are discouraging in the extreme. The unfavourable change which has taken place among the natives arises

—mainly perhaps—from the greatly enhanced value of their produce, which, filling their minds with thoughts of gain, seems to have led to much indifference to their religious duties, unaccompanied by any apparent alteration for the better in their social condition, or any desire, in the slightest degree, to assist those who would help forward the education of their children. The war, which for about eighteen months disturbed Rotorua and Tarawera, was concluded last April by a not very satisfactory peace. The evils of this war will, I fear, long shew itself in a laxity of discipline. So many were drawn away—teachers among others—belonging to my district, that I know not, in many cases, how to proceed.

I have taken three Missionary tours during the year, occupying sixty-five days; these tours extending, coastwise, from my own location, eastward, to the limits of this archdeaconry. In reference to these visits, I found, as we always do find, causes deeply to mourn over, yet happily not causes of distress only, but little kindlings of encouragement also, lest we should have "sorrow upon sorrow."

Our boarding-school of ten—as assumed, but varying in number, rising as high as fourteen—is of that even character, in attainments and behaviour, which calls for no remark.

Our congregations are become nearly stationary, making due allowance for the inducements which are presented to the natives, enticing them away to various parts, many to Auckland and its neighbourhood, and some to California and Melbourne.

The past year has been marked by more severe sickness than any I remember during my twenty-four years' sojourn in New Zealand. The severe forms were influenza, measles, and whooping-cough.

We have also received Mr. Chapman's journals for the year 1854, containing much of interesting detail. As the documents to which we have hitherto referred have treated principally of that portion of the year in which sickness was so prevalent, we take up Mr. Chapman's journals at a somewhat later period, after the sickness had subsided.

Spiritual state of the congregations.

July 9, 1854: Lord's-day—Held services

and school, which were tolerably well attended. Yet none cry out, "What must we do to be saved?" It is very difficult to know what is the general result of your labours among this people. No opposition; no earnest inquiry. You preach the blessedness of the Christian's portion: none are elated. You declare the judgments of God: none are depressed. And yet you know that the gospel has done, and is still doing, great things for New Zealand. Its moral influence is everywhere seen and acknowledged; its personal, regenerating power is rarely fully exhibited.

Rise in the price of provisions.

Much conversation among the natives upon the subject of the great rise in the price of provisions: 1*l.* 10*s.* for a ton of 2000 lbs. was the full price here of potatoes. They are now worth 6*s.* a basket of 80 lbs.; flour from 30*l.* to 35*l.* a ton; and rice 6*d.* a lb., or, rather, none in the market. A young man came to-day to offer eight bushels of wheat, tolerably good, at 6*s.* a bushel. This I bought, and gladly received.

State of the population.

October—Little to remark during the remainder of this month, save that war and its horrors are gradually being lost in the peaceful occupations of agriculture. Still, there are many restless heathen, whose hearts are not in accordance with the rising changes of this once dreadful country; and these still do, and will, agitate whenever opportunities offer. The plough, and a few more towns and rural European districts, would greatly benefit the natives, if such laws could be enacted, and such persons become inhabitants of the towns and villages, as would generally set the natives a good example. But seldom is this seen. Auckland probably has more of good than is found in most colonial towns; yet there are fearful characters among its inhabitants, as may be expected, and few there are among the natives visiting it who do not receive damage in some shape or other. That the natives, in most parts, are decreasing in numbers is very evident, and that districts of tens of thousands of acres should remain long desolate is unlikely. Indeed, the sooner ample portions are reserved, and allotted to the aborigines, and the other portions sold for their benefit, the better. So thoroughly loose are many of the native claims, that investigation will

soon prove to you that A, B, and C have equal claims, because neither A, B, nor C know any thing really whether they have any claim at all, beyond a vague notion of progenitorship and its ramifications: hence the endless disputes and serious quarrels among them—a very undesirable state of things, and the sooner ended the better.

We shall accompany Mr. Chapman on a

Missionary tour along the east coast.
Opotiki.

Nov. 10—Much conversation with Mr. Davies on the general state of his natives, for here, as in all other places, there is a change taking place; not in a casting off their profession of faith, but in an increasing care for worldly things, and this cannot be without damage.

Nov. 12: *Lord's-day*—Held morning service, baptisms, and the Lord's supper. I preached the word to a large and attentive congregation, faithfully setting before them life and death, blessing and cursing, The Lord give His blessing! Ninety-four gathered round the table of the Lord, and in quiet solemnity partook of that "bread and wine which the Lord hath commanded to be received." Held evening service as before, and, few having left the pa for their little settlements at a distance, we had again a full congregation.

Tunapahore.

Nov. 14—Reached Tunapahore in the early part of the afternoon. The natives here are in apprehension of a disturbance relative to their land; indeed it may almost be said of every part of New Zealand—continued disturbances about land. Held evening prayers in one of the compounds, the chapel being in ruins, and the pigs having lately too frequently visited it to make it desirable to hold service there. Nearly all the people of the pa attended, and appeared willing to be instructed.

Tokata.

Nov. 15—We reached Tokata early in the afternoon, and commenced examination of classes for baptism and the Lord's-supper. The natives here were ready to receive us, a messenger having preceded us. Here, at evening prayers, having well lighted up their handsome chapel, we duly administered the sacraments of our Lord and Master. I closed those interesting services by an address as so-

lemn as the subject demanded, and, I hope, to the benefit of their souls. It was late when we retired to rest, and in rest and peace we passed the night, rising refreshed, and thankful both for our mercies and our privileges.

Te Kaha.

We reached Te Kaha on Saturday, and summoned the natives for examination. Here we had some difficulties, some disputes having arisen, and these may generally be called "pig and land quarrels," and are interminable. The wonder is, that a people without any acknowledged power or law should live together so quietly as they do. Admonishing some, and requiring others to keep back until the next season for celebrating the holy communion, our classes were arranged for the morrow, the Sabbath-day.

Nov. 19, 1854: Lord's-day—At Te Kaha. Held morning service, baptisms, and Lord's-supper. I considered it no small privilege to preach to a full congregation, in a beautifully-finished native-built chapel, the Gospel of our Lord and Saviour Jesus Christ. The hearers were attentive, and at the Lord's-supper quiet and solemn. Surely our preaching and our "labour is not in vain in the Lord." The teacher here is attentive, and in himself appears to set a good example. This is a good feature. Mr. Davies preached in the afternoon a plain and practical sermon. Lord, give "the hearing ear and the understanding heart!" Quietness was observed through the whole of this Sabbath-day, and nearly all the natives were well dressed in European clothes. What a pity, that civilization and the public-house should ever remove them from their present simplicity of life! More convenient and substantial houses, with the rubbish of old times—tapus and burying-places around their dwellings—removed, and cottages and gardens duly arranged, little more is desirable for them. These and the Gospel would, with God's blessing, make them a singularly happy people.

Whakatane.

Nov. 26: Lord's-day—Held morning service, baptisms, and administered the Lord's-supper. A very high wind having blown down the chapel, leaving one end resting on its post, we held service in this nook, the natives sitting round outside. But we slowly and orderly adjourned to Mr. Preece's house for the administration of the Lord's-supper. We had our usual English service in the afternoon, but none

of the Europeans here attended. They are nearly all a drinking set, and, generally speaking, shew a very bad example. In the evening the natives were again assembled for prayers, and were addressed, the attendance being nearly equal to that of the morning. Thus the day was fully occupied in my Master's service, and I was most thankful for health and strength and opportunity to be so engaged. It is a blessed work, and I pray God that the unworthiness of the instrument may be lost in the worthiness of Him who said, "Whosoever shall do the will of my Father," &c.

Concluding observations.

Great are the changes which are passing over us here; some for good, many, I fear, for evil. Strange for the natives of New Zealand, so soon after the opening of their country, to find themselves receiving highly-remunerating prices for every article of trade they can offer; resources thus opening to them for obtaining the comforts and conveniences of life; paying no taxes or dues of any kind, save a ten per cent. upon imports; themselves without any enemy to fear around them, or foreign enemy to provide against; their lands their own, unencumbered and untaxed; possessing a country blessed almost beyond compare with alternate sunshine and showers, abounding in rivers, and super-abounding in fructuous streams; its forests inexhaustible, if placed under proper regulations—now yearly devastated on all sides, merely to grow potatoes, while tens of thousands of acres of valuable land are lying waste around them, only so because the plough and sheep are still absent; inhabiting an island whose seas teem with valuable fish, and many of whose bays are yearly visited by the whale; enjoying a climate where, save in some few parts, its cold seldom produces even surface ice, and where its summer heat, never oppressive, is almost always succeeded by a night of most refreshing coolness; "fruits of the earth" growing in luxurious abundance with the least common care and help; and where, also, the conservatory would furnish, without further assistance than its shelter and glass, the tropical fruits in all their variety; their land stored with copper, iron, and coal, waiting only the appliances of capital and the industry of the labourer and mechanic; its very swamps filled, not with desolating miasma, but with a plant destined yet greatly to supersede other

and present resources for the loom and the rope-walk; its forests, its hills, and its valleys, neither the haunt of ravenous beast nor venomous reptile; by nature, by resources, and by position, a maritime country; its inhabitants—if preserved by righteous and salutary laws from the foul stain of all hitherto effects of colonization and “fire-water”—hardy, brave, and inclined to unite with the foreigner; about, perhaps, three-fifths already under the influence of, at least, a profession of Christianity; without laws—save the administration of them, in two or three isolated places where the white man rules—and yet robbery and murder scarcely known, settlers, who live away from their own countrymen, neither using shutters to their windows and scarcely a bolt to their doors—these, these are some of the features which truly belong to New Zealand, an island, which there are few who visit it, who do not wish to remain or return; whose aboriginal inhabitants, I sometimes fear, will not survive the process of amalgamation, but, engrafting the evils of their own system to the alluring vices of the wicked and unprincipled white man, may, like the millions of others who have disappeared before the Christian invader and the Christian settler, ere another century or two elapses, be found only in the pages of history; their preserved heads or whitened skulls a memento of the past to the curious, themselves obliterated, and their language forgotten. What, then, ought to be done? The Societies have already exceeded their first principles of Missionary action. University students are but little interested in the heathen world. The aged Missionary can pray, but hardly hope; and the infant churches, lately rising out of barbarism, and its many attendant soul-destroying customs and rites, see but dimly the blessings they are called to enjoy, and fail eagerly to “stretch forward to those things which are before;” assailed on the right hand and on the left by alluring follies, vices, and gain; catching at the shadow, the substance gliding away. Yes, to save New Zealand, to save a race whose history is at best only to be gleaned from legends imperfectly understood, but who were found high in bearing, sagacious in many of their views, and independent in their nature—how to save them? Let others tell us this. But truly the aspects of the present day will warrant our fears lest the course of some twenty or thirty

years should hear the rising generation say, “The harvest is passed, the summer is ended, and we are not saved.”

EASTERN DISTRICT.

The prominent features of the reports from this district are precisely similar to those which have attracted our attention in those portions of the island which have been reviewed. They are, on the whole, of a painful character. They are urgent as to the need of more prayer and continued effort on behalf of this people, lest “the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.”

The reports of the Missionaries, from all parts of the island, bear testimony as to the increase of wealth amongst the natives, and with this, we regret to say, an increase of worldly-mindedness. Amongst the coast tribes, the evil example of English traders is found to be contagious, and the vice of drunkenness, to which the New Zealander was once a stranger, is rapidly spreading. At this dangerous season, when there is so much to excite the anxious solicitude of all who are interested in the welfare of New Zealand, sickness has rested heavily on the natives, and, with European vices, European diseases to which they have been strangers have committed great ravages. The measles, the first visit of this sickness, has been very fatal. This intelligence will pain many amongst us, but, we trust, will draw forth many fervent prayers for the revival of the work amongst this people. The fire only smoulders, and the breath of the Spirit is needed to kindle it into more vigorous action. Many remain steadfast, and persevere in witnessing a good profession.

It is evident, however, that

there never has been a crisis in the history of the New-Zealand Mission when the close application of the word to the consciences of the natives, in all its awakening and sustaining power, was more urgently called for than at the present moment. They who are engaged in the ministrations of the word need to be "instant in season and out of season." Nor is the superintending agency of the European Missionary enough: there is needed the more minute and penetrative action of an effective native agency. To the want of this we are disposed to ascribe, in a great measure, this retrograde movement in the religious condition of the New Zealanders. Zealous the native teachers have been, but, with few exceptions, they have not had the advantage of special training. They were earnest men in the different districts taken up to help the Missionaries when nearly overwhelmed by the desire for instruction and baptism, which some fourteen years ago crowded upon them from every quarter. They have not now the requisite influence. A higher standard of qualification is necessary; and we therefore note, with peculiar satisfaction, the commencement of Central Training Schools, as mentioned in the report of Archdeacon W. Williams.

We now present the reports from the different districts to our readers for their careful perusal.

*General Report for the year ending
Dec. 31, 1854.*

We so classify the report of Archdeacon W. Williams, inasmuch as it refers, not merely to his station of Turanga, but to the district generally.

In consequence of the station at Uawa being unoccupied, it has been arranged that the care of the natives of Table Cape

shall be undertaken by the Rev. James Hamlin, while those of Uawa and Tokomaru shall be in connection with the Station of Turanga.

By the appointment of the Rev. W. L. Williams to this station, the wishes of the Society are in the way of being carried out—of training up a body of effective teachers from among the natives. In the outset there are many difficulties to encounter, but a commencement has been made with every encouragement to look for success. Upon this department Mr. W. L. Williams will himself report.

The past year has been remarkable as a season of unusual sickness. The measles, which for the first time has visited the country, has affected old and young throughout the whole island. At Turanga, Uawa, and Tokomaru, there has been great mortality. Such has been the extent of the casualties, that the natives have been greatly alarmed, and have inquired why they should be thus cut off. But a sufficient answer may be found in the wickedness and indifference which prevails in many. For, indeed, God has not dealt with us according to our deserts, nor rewarded us according to our iniquities. It is painfully evident that the population has seriously diminished.

The measles was quickly followed by whooping-cough, and numbers of young children have fallen victims to it, particularly where the people were far removed from the assistance of medicine.

The natives of Turanga have been generally an industrious people, and the stimulus communicated to them by the large demand for wheat at Auckland, and the high prices given for it, have led them to cultivate more extensively, and has thrown into their hands a large amount of property. Temporal prosperity has led to worldly-mindedness and all its attendant evils. An avaricious spirit has been engendered, and—grasping at more, like the dog and the shadow—they believed that by buying vessels for themselves, and taking their own grain to Auckland, they should realise a much greater gain. About twelve of these vessels, averaging between twenty and thirty tons, have been purchased by the natives between East Cape and Turanga; but nine have been wrecked, partly for want of skill, partly because there are no proper harbours to shelter them along the coast. But this is the least evil.

Those natives who have thus been led to hold intercourse with the English towns have always been injured in their morality. They copy from our own countrymen an indifference to religion, and pick up all other vices which are so common in an English community. There is now, unhappily, a disposition to indulge in drinking, which is fostered by the English traders, who, notwithstanding the heavy penalties enforced by the law upon all persons who supply the natives with spirits, nevertheless distribute great quantities among them. Thus, after a lapse of fourteen years since the Gospel was brought to this part of the island, there is more apparent difficulty meeting us at every step than when we first came among them. When the Gospel message was new to the people, there was astonishing favour shewn towards it: "they heard the word gladly." But by-and-bye many were offended, when they found that they were still subject to tribulation and affliction; and in the case of many, we have to mourn that, under the influence of the care of the world, and the deceitfulness of riches, the word is choked, and becometh unfruitful. Hence is seen the necessity of constant exertion, and of the faithful declaration of the Gospel. If in an English parish much, under God, depends upon the labours of the clergyman, and, where he is remiss, the people fall back into a state of spiritual darkness, much more is care required where we have to encounter the influence of old superstitions and of new temptations. But what means have we for carrying out that which is required, where one Missionary has an extent of country to attend to which is fifty or sixty miles in length? Native teachers have hitherto done great service, but they are unequal to the increasing emergency. From the central training schools there is every hope, and it gives much encouragement to see a prospect of improvement in this respect; but time must be allowed for the principle to be carried out.

After what has been said of the evils which have risen up among us, it will not be expected that this part of the Mission is in the state in which it is desired that it should be. Still we take courage. There are many faithful in whom the word bears fruit. These persons are regular in their attendance at the services of public worship, and also

frequent the Bible classes as often as opportunity is given them. The average number at the Bible classes has been 500. The communicants during the year have been 804, including those of Uawa and Tokomaru.

In the girls' boarding school at Turanga there has been an average of thirty pupils, who are instructed with great regularity. Their general progress has been satisfactory, but there still remains much room for improvement.

Of the numerous deaths which have occurred, some have been of a happy character, and there has been good evidence that the soul has passed to the heavenly inheritance. In such cases the object of our Mission has been attained, and God's name has been glorified in those who have believed. But we need a larger measure of quickening grace, by which alone the things which remain may be revived, and the Christianity of this people may become more hearty and sincere.

With respect to the distant parts of this district, I have paid two visits to Uawa, Tokomaru, and Waiaapu—viz. in the months of April and November—for the purpose of administering the Lord's-supper, in which I was assisted by the Rev. Rota Waitoa at Hicks' Bay, and by the Rev. C. Baker at Waiaapu. The communicants at the former place have been 224; those at the latter 681; and those at Uawa and Tokomaru 402. I also visited Wairoa and Table Cape in September, and administered the Lord's-supper there, assisted by the Rev. J. Hamlin, to 410 natives.

I am happy to report of our native clergyman, the Rev. Rota Waitoa, that he labours steadily at Te Kawakawa; but he has had his portion of difficulties to contend with, and needs encouragement and support.

TURANGA.

Report for the year ending Dec. 31, 1854.

The report of the Rev. W. L. Williams bears more specifically on the proceedings at this station.

Before speaking of the work in which I have been engaged during the past year, I would first record my thankfulness to Almighty God for the kind care and protection which He has afforded us in bringing us safely to our destination, which we reached on February 18th,

receiving on our arrival a most hearty welcome from the natives of the district, to all of whom I was personally known before my departure for England in 1847.

Soon after my arrival, I was much struck and disappointed to see a marked difference in the manner of the people in their attendance on the service of God, as compared with what it was when I knew them before. Great numbers of them now seem altogether indifferent and careless about religion, openly shewing their disregard of it, without respect to time or place; whereas, seven years ago, there was always the outward appearance of devotion at least, if not the reality, in the congregations generally throughout the district. In the numbers of the congregations, too, there is a great falling-off; for though the morning service is generally well attended, the Sunday-school and the afternoon service are very much neglected. This indifference may perhaps be traced, partly, to their increased temporal prosperity, which has engendered a more eager desire after this world's wealth, and so drawn off their hearts from the pursuit of the only true riches. Another circumstance, too, which must give pain to all who have the interests of the natives at heart, is the great prevalence of drunkenness among them, a vice which was almost unknown among them a few years ago, and which they held in great abhorrence, though they had frequent examples before their eyes in many of the European traders.

These things would almost tempt us to despair of doing any good, if we had not known that the work is God's, and that, how much soever Satan may exert himself against it, God's work must and will be advanced in the end. He has doubtless permitted these discouragements for wise purposes. May they stir us up to greater fervency and diligence in the prosecution of those labours to which He has called us!

The teachers' school, I am thankful to say, has proceeded so far in such a way as to give me every encouragement. There is no lack of pupils who are ready to offer themselves; but our numbers are kept down from want of accommodation, as we have only one building at present, which has not room for more than seven. We began in May, soon after the archdeacon's return from Auck-

Dec. 1855.

land, but the measles coming on soon afterwards proved a serious interruption. It was its first visit to this country, and therefore both old and young were attacked; and the mortality in our immediate neighbourhood was so great, that for several weeks in succession we had funerals almost every day. Humanly speaking, much suffering, and many deaths, might have been avoided but for the recklessness and want of attention on the part of the natives themselves; for it is difficult to get them to take even the most ordinary precautions against sickness; and yet they wonder why it is that they do not see the same amount of suffering amongst the English residents as there is amongst themselves.

We commenced school again after the measles in July, with four pupils, and in the beginning of August we received a reinforcement of four more from the Waiau district; one in the middle of September from Wairoa; and six more, on the 29th of November, from Waiau, making in all a total of fifteen; but of these two have left us, reducing our number to thirteen. Eight of these natives are married, and their wives attend the girls' school. The hours of school have been from half-past eight to half-past eleven A.M., and from six to seven P.M. Instruction has been given in portions of the Holy Scriptures—viz. in part of the Book of Genesis, and in part of the Gospel of St. Matthew—in the English language, writing, arithmetic, singing, and geography.

May God grant an abundant blessing on this and on all similar institutions, and qualify His servants engaged in them for their important work, since on the character of these undertakings, under His blessing, will depend much of the usefulness of a native ministry, and the future welfare of the Maori church!

TABLE CAPE.

Report for the year ending Dec. 31, 1854.

From the Rev. James Hamlin, who has been in charge of Table Cape, lying to the south of Turanga, the following report of that portion of the district has been received—

The work of the Lord, in any country or district, cannot long go on without opposition. In appearance it ebbs and flows according to adverse or favourable

3 X

circumstances, the number and kind of enemies it has to oppose, and the zeal or lukewarmness of its friends.

This year has been one of trial. Afflictions have been permitted to assail, and through the lukewarmness of some of the professed disciples of Christ, the enemy of souls has been permitted to gain an advantage over us.

The various outposts belonging to the station have been visited with as much regularity as circumstances would permit; and I am thankful in being able to report, that at each the attendance at divine service, on Sundays and other days, and at Sunday-schools, Bible classes, and adult schools on week days, has on all occasions been good when I have been present. I may also add that the conduct of the inland tribes has, generally speaking, been encouraging. Our discouragements lie on the coast, where our fellow-countrymen reside. The schools, however, at the native villages, conducted by the native teachers, have, with one or two exceptions, been nearly discontinued. The high price the natives now obtain for their produce has opened new fields for procuring the things for the body, and has drawn them from the settlements, and scattered them in various directions. The native teachers, in many places, can no longer, with any regularity, assemble their people for school on week-day mornings: they do not now possess that influence over them which they formerly did; but they themselves require to be constantly urged on and encouraged in their work. At Mohaka, and at Te Waiau, the native teachers continue to maintain their position, and the work of the Lord goes on more steadily than at some other places.

When I returned from the northward, in February, I learnt that plans had been laid and steps taken, by the whaling party, to bring a groggeller into the midst of the natives amongst whom we are located. The first liquor was brought on shore in June, and drunkenness, with its attendant evils, were on all sides of us. One white man lost his life in consequence. Liquor is now brought on shore on all opportunities, and is hawked about by both whites and natives for the sake of the profits. Two other houses are now in the course of erection by whites, whose object, as report states, is the sale of liquors. This state of affairs in this bay has been several times represented to the government. I

wrote a letter in June to the resident magistrate of Ahuriri, complaining of these irregularities, but no remedy has yet been applied. Instigated by the whites, three or four of the worst of the natives have declared that they owe no subjection to the Queen, governor, or magistrates: their land is their own, and they will do as they like; and that the whites have assured them that no magistrate would ever come to this place to take cognizance of what was done here.

The number of children that have attended the day-school since June has varied considerably; and when the liquor has been about, for a fortnight or three weeks none have attended. The fact is, it is now discovered that the Mission-house is much too near these scenes of riot for any thing to be done successfully in the way of schools; and if this state of affairs is to go on unrestrained, there remains no alternative but to withdraw the station altogether, or to remove it to some other spot.

The measles and whooping-cough were introduced into this district in the beginning of June, when the weather was unusually wet and cold. The measles, and diarrhoea, and dysentery, that followed, carried off many of the old careless livers, and the whooping-cough not a few of the children. Not fewer than 130 in the district have died since June, being about three-fourths more than the usual number of deaths in a year. Several of the disciples of Christ have fallen asleep, we hope, in Jesus. To the one party He has come as a thief in the night, to the other as the messenger of peace. It is worthy of remark, that in those residences where drunkenness and theft were carried on, and where the greatest lukewarmness amongst the Christian party existed, the number of deaths has been about seven to one of other places. The Lord, in His afflictive dispensations, thus warns the careless of his danger, and says to him, "He that, being often reprov'd, hardeneth his neck, shall suddenly be cut off, and that without remedy." To others He repeats the exhortation, "Be ye also ready, for at such an hour as ye think not the Son of Man cometh."

The natives of Te Reinga have rebuilt their chapel in a very neat manner, and have considerably enlarged it. Materials are also ready for the erection of chapels at Mohaka, Arakanihi, and Waihua, which we hope will be erected in the course of the autumn. I

Fifty-six children have been baptized during the year, and eleven adults.

We add a few extracts from Mr. Hamlin's journal; some encouraging, others sadly the reverse.

Evil influences.

Nov. 28—We reached Opoutuma, on our way to Turanga, at dark this evening. Here we found only a few natives: nearly all had left, and gone to whale. The whaling is the very destruction of every thing that is good and proper: the drunkenness, the vulgarity of manners, the obscenity of language, the horrid oaths and curses which so frequently proceed from the lips of the whalers, must make such abodes the wicked place in miniature. I was in hopes many of the natives would be induced to leave these places of wickedness, and of this there was some prospect some time ago; but I believe more frequent than now than ever. Amongst those who have joined the whaling parties are several native teachers, who have made shipwreck of a good conscience if not of faith.

Christmas—Sad New Year.

Dec. 25: *Christmas day*—In the morning I rode to Rangiwatima, a place about five miles distant, where were assembled from 200 to 300 natives. I held service in the open air, and preached from Luke ii. 13, 14. Had a short school, and returned to our encampments. Held service at this place, and preached from the same text as at Rangiwatima. The congregation was not so large this morning as it was yesterday. Here, and at the place from which I returned this morning, the natives had made a Christmas feast. At each place a temporary house, of about sixty feet long by twelve wide, was erected: the roof was a covering of calico. In each the food was laid out in two rows, of which the natives at each place partook without any noise or disorder.

Dec. 26—At Ahirau I went on shore. I was requested to be present here, as a fight from our natives at the heads of the Wairoa was expected on account of Afatu's wife, who had gone astray, and it was greatly feared how it would end. After addressing a few words to the people of this place, and those assembled with them, advising them to be quiet, and to lay aside all weapons, and all words and actions calculated to irritate, I went to

meet our party, who were not far off. These, I found, were well disposed, and had come to make peace and to renew their former friendship rather than to make any ado. I walked on before them till I came up to the other party, and there, between the two parties, I took up my position. A few speeches were made, and all ended in a very amicable manner. This being concluded, I went and held a Bible class with the Ahirau party. I then left, and returned home about seven in the evening. Whites and natives continually intoxicated during the week, though they gave us no personal annoyance.

Dec. 31: *Lord's-day*—Last day in the year. I took the services at the station, morning and evening, to-day, and the school. The morning service was pretty well attended: but few were present at the evening. Whites and natives intoxicated. I preached from Matt. xxv. 34—41. May the seed sown spring up in their hearts, and bear fruit to the praise and glory of God!

Thus closes the old year. Taking a retrospective view of it, how much cause there is to humble ourselves with fasting and prayer for the many sins and wickednesses committed during the year; beseeching God to pardon what is past, and to give us grace to repent and forsake sin, and to seek more earnestly for the cleansing efficacy of His Holy Spirit. How many tares have appeared amongst the wheat this year! O God, do Thou speak, that the dead may hear Thy voice and live! Do Thou cause Thy life-giving word to take root, and it will grow!

Jan. 1, 1855: *New-year's day*—Most of the whites were assembled at the grog-shop, and every one was intoxicated, and many natives too—no fresh natives, the same that I have mentioned several times before. One white man, who was intoxicated day after day, amused himself in interrupting travellers in the public path in front of the grog-shop, and took away one or two horses from them. The only white woman in the district, besides our family, was also there intoxicated, and several of the whites were fighting. What an introduction to the new year! No children have attended our school for several weeks past, and some of the parents have even gone so far as to say that their children, unless they were paid for attending, shall not attend again.

Jan. 2—At ten o'clock, P.M., two whites and a native, all drunk, came into

the paadjoining the Mission premises: their object was to drag away a young widow. One of them was living with two sisters as his wives, and he wanted this as a third: the other was living with a native woman, and wanted this as a second. The brother of the young person was favouring one party, and the native with them was standing up for the other, who was his master in the spirit affair. But being opposed by a man in the pa, the drunken native took up a fire-stick to set fire to the house of his opponent. He made

several attempts, but was happily prevented. Had he succeeded in firing the other's house, the pa, the church, and every building on the Mission premises, would have been destroyed. The wind was blowing so strongly in that direction at the time that nothing could have saved them. This affair was not quieted till past midnight. We have passed nearly twenty-eight years in the land without any accident of the kind; but I now begin to fear whether we shall long escape, surrounded as we are by drunkards.

North-American States.

BOARD OF MISSIONS.

Summary for the year 1854-1855.

Receipts: 310,247 dollars 77 cents—
Payments: 313,893 dollars 18 cents.
The Board is now in debt 20,507 dollars 90 cents.

BAPTIST MISSIONS.

Summary for the year 1854-55.

Receipts: 114,907 dollars 53 cents—
Payments: 145,528 dollars 31 cents.
The Board is in debt more than 60,000 dollars.

Summary: Stations, 84; Out-Stations, 570; Missionaries, 56; Female Assistants, 63; Native Assistants, 223; Communicants, 15,311; Schools, 74; Scholars, 1684.

PRESBYTERIAN BOARD.

Summary for the year 1854-55.

Receipts: 184,074 dollars 17 cents—
Payments: 175,705 dollars 10 cents.
In the receipts are included considerable grants made by other charitable Societies and for Indian Schools by the Government.

Summary: There are 20 Missions beside what is done for Papal Europe—Ordained Missionaries, 59; Licensed Preachers, 5; Male and Female Assistants, 114; Native Assistants, 43; Native Communicants, 650; Schools, 26; Pupils, 6596.

No information respecting other Societies has, at present, reached us.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. F. Bultmann, the Rev. J. Millward, Mr. W. H. Charpentier, and Miss Sass embarked at Plymouth October 24, for Sierra Leone—The Rev. G. F. Bahler, and the Rev. J. J. Hoch, embarked at Plymouth, October 24, for Lagos—The Rev. I. Smith and Mrs. Smith left Lagos, October 12, in consequence of ill-health; and arrived at Plymouth, November 11—The Rev. S. W. Koelle and Mrs. Koelle left Alexandria, Oct. 21, on account of ill-health; and arrived at Liverpool on the 10th of Nov.—The Rev. F. A. Klein left Jaffa, September 15, and arrived at Strasburg, October 13—The Rev. A. Cowley, Mrs. Cowley, and four children, embarked at York Factory, September 22, and arrived in London, October 25.

London Miss. Soc.—The Rev. J. J. Dennis embarked at Nagercoil, Oct. 16.

Wesleyan Miss. Soc.—On the 1st of Oct. the Rev. Thomas Stephenson and R. W. Pordige for Madras and Bangalore, John

Scott and W. H. Dean for Colombo and Trincomalee, and Mr. Priestley for the Cape, embarked at Portsmouth, accompanied by the Missionary Secretaries and other friends. The Rev. Dr. Bunting gave the Missionaries a farewell address in their cabin, and commended them in solemn prayer to the Divine protection—On October 17, the Rev. Aaron Edman and Mrs. Edman, with Messrs. Protheroe and Raspas for Jamaica, Messrs. Webster and Mack for St. Vincent's, Mr. W. Green for Barbadoes, and Mr. Huxtable for Bahamas, embarked at Southampton: Messrs. Comben and Dove, appointed to Newfoundland, proceeded to Torquay, October 15.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. A. Dibb and Rev. H. Dixon safely arrived at Madras on the 5th of September.

NORTH-WEST AMERICA.

Church Miss. Soc.—The Ven. Archd. Hunter and Mrs. Hunter safely arrived at York Factory on the 5th of September.

THE EDITOR'S CONCLUDING REMARKS.

At the commencement of the "Missionary Register," in the year 1813, the Rev. Josiah Pratt, the originator and first Editor of the Work, announced it as his design in publishing it, to make it the medium of communicating to the public "a brief but satisfactory view of the progress of Divine Truth throughout the world. And that, while particular attention would be given to the proceedings of the Church Missionary Society, the principal transactions of all similar Institutions would be recorded, and chiefly in their own words." For twenty-five years he laboriously and steadily persevered in his plan, and received much encouragement from the evidence which was given of its extensive usefulness. When, from increasing years, his strength became unequal to the severe application which was necessary for the preparation of the "Missionary Register," in 1838 he committed it to the present Editor, and a few years afterwards wrote—"Under a deep sense of the important assistance which the 'Missionary Register' was rendering to the cause of Missions, to the various Religious Societies intimately connected with them, and to the propagation of the Gospel both at home and abroad, I have for many years devoted a very considerable portion of my time in preparing it for publication. The enfeebled state of my health having rendered it necessary, a few years since, to transfer the Publication to other hands, I bless God for having directed me to one who has conducted it to my entire satisfaction." To which his son, soon after his father's decease, added—"The above I know to be the often expressed sentiments of my late revered Father, and which he was desirous to be known as such by the public."

The present Editor has had the satisfaction of also receiving the following attestations in favour of the "Missionary Register:—"

The undersigned Officers of various Missionary Societies, and other Institutions intimately connected with Missions, having been requested to state their views of the "Missionary Register," beg to assure the Members of their respective Societies, that they can safely recommend that work as conveying, in the words, or according to the authorized statements of the various Missionary Bodies, a *summary and condensed Report of all their chief transactions, and also fuller details of the Proceedings of the Church Missionary Society.*

(Signed)

HENRY VENN,	} Secretaries of the Church Missionary Society.
RICHARD DAVIES,	
D. COATES,	
JOHN ARUNDEL,	} Secretaries of the London Missionary Society.
ARTHUR TIDMAN,	
JOS. JOHN FREEMAN,	
JAMES J. REYNOLDS,	} Secretaries of the Jews' Society.
W. AYERST,	

The undersigned esteems it a privilege to be permitted to express his opinion of the great value and interest of the "Missionary Register," and its increasing importance to the Christian Public of this country. He cannot but consider it as one of the best practical essays on *Christian Union* that the present Age has produced; and, as such, deserving the special encouragement and support of all who desire that the work of the Lord may be performed everywhere in *one* spirit, however diverse the mode of performance. The Annual Survey is a condensed Report of the state of

the *Missionary Work throughout the world*, geographically arranged, and, for reference, invaluable.

(Signed) P. LATROBE,
*Secretary of the London Association in Aid
of the Missions of the United Brethren.*

The Secretaries of the Wesleyan Missionary Society cordially recommend the "Missionary Register" for general circulation among their friends and the Christian Public at large. Between two and three hundred copies monthly are supplied to the Foreign Stations of the Society. Should other Societies afford similar patronage, it would materially assist to support a work of acknowledged Christian Catholicity and great usefulness.

(Signed) JABEZ BUNTING,
ROBERT ALDER,
JOHN BEECHAM,
ELIJAH HO LE, } *Secretaries of the Wesleyan
Missionary Society.*

I very cordially join in the recommendation of the "Missionary Register," as expressed in the foregoing testimonials. We supply our principal Mission Stations with them; and our Brethren, without exception, express their cordial pleasure in receiving and reading them.

(Signed) JOSEPH ANGUS,
Secretary of the Baptist Missionary Society.

I feel much pleasure in adding another, and a sincere recommendation of the "Missionary Register." I have always found the work contain correct and well-digested statements of the Operations of the *Missionary, Bible, and Tract Societies of our own Country and Foreign Lands*. Its truly Catholic spirit should secure for it a wide circulation among all Protestant Christians.

(Signed) WILLIAM JONES,
Secretary of the Religious-Tract Society.

The undersigned have pleasure in adding their testimony to the value of the "Missionary Register," as exhibiting a *comprehensive digest*, with occasional details, of the proceedings of *Protestant Missionary Societies* during the present century.

(Signed) ANDREW BRANDRAM, } *Secretaries of the B. F. Bible Society.*
GEORGE BROWNE,
W. DEALTRY, Clapham.
M. M. PRESTON, Cheshunt.
DANIEL WILSON, Islington.
JOHN HENSMAN, Clifton.
WILLIAM CARUS, Cambridge.
WILLIAM GOODE, St. Antholin's, London.
WILLIAM JOWETT, Clapham.
FRANCIS CLOSE, Cheltenham.
W. CARUS WILSON, Casterton Hall.

Notwithstanding, however, these testimonies in favour of the "Missionary Register," the sale of it has become so limited, principally, it is believed, through the number of Publications issued by the Missionary Societies themselves, that the Editor does not consider himself justified in bestowing on it the large amount of time and labour which its preparation requires. He has therefore determined to conclude its publication with the present Number.

At the same time, he cannot refrain from expressing his humble thanks to Almighty God for the blessing which He has caused to attend its publication. Vast and glorious has been the increase in Missionary Operations since the commencement of the "Missionary Register;" and he would adore the Saviour's Grace for the progress of the Gospel, and the triumphs of the cross in heathen lands which its pages record.

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