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Missionary Register.

JANUARY, 1846.

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SURVEY

OF

THE PROTESTANT MISSIONARY STATIONS

THROUGHOUT THE WORLD.

IN THEIR GEOGRAPHICAL ORDER.

INTRODUCTORY REMARKS.

REMARKS ON THE SIGNS OF THE TIMES.

WHATEVER difference of opinion may exist respecting the results likely to issue from the present disturbed state of the world, all, apparently, are agreed in thinking that some crisis is rapidly making its approach, and in regarding it with no little apprehension. Would that we had reason for saying, that the Christian Church is in a condition to meet the storm which is thought to be impending; or that her fidelity to the holy deposit which has been committed to her care warrants an expectation that God will, in mercy, avert it.

The state of the Church, unhappily, exhibits few features which would justify the assertion that she is prepared for a conflict. Never, probably, was there a time when there was so great a variety in the sentiments of the intelligent and well informed in her communion. While the extremes of the opinions which now prevail are exceedingly remote from one another, the intermediate shades of difference are very numerous; and though, in some cases, nearly approaching each other, they are sufficiently marked to prevent harmony of feeling and unity of action.

Hence the operations of Protestants are rendered lamentably feeble, and their power to confront error, or effect extensive good, is painfully crippled.

Nor does it afford any satisfactory relief to know that there always has been great diversity of opinions in the world. Unity of sentiment was not to be expected either among Pagan Philosophers, or the multitudes who depended on them for information. Unblessed by Divine Revelation, they had no certain rule for the standard of their teaching, and no centre of light to attract the attention and affections of mankind. Bewildered in the dark mazes of a depraved imagination, misled by the ignorance of a fallen understanding, and disinclined to the truth by a perverted will, it is no wonder that there should have been little similarity of sentiment among them.

Might we not, however, have expected a far different state of

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things among those who are blessed by a Revelation from heaven—who profess to hold *one faith*, to be governed by the same laws, and to be walking in the same narrow way—and who rejoice in the same hope? Having the same divine standard to which to appeal, ought we not to be *of one mind*? And until some approximation be made to unity of sentiment, what can we expect but that infidelity, irreligion, and Popery will prevail?

Let the friends of Missions, therefore, while they are more abundant in their efforts to provide means for carrying the Gospel to the Heathen, spare no pains in labouring to promote a friendly feeling, both in their own communion and among the various bodies of Christians towards each other, the cultivation of a greater simplicity of purpose, and a close adherence to scriptural truth.

FRIENDLY FEELING BETWEEN MISSIONARY SOCIETIES.

Such a friendly feeling, however, by no means implies the union of all Denominations in one common effort. Were such a combination practicable, it is by no means evident that it would be desirable, or really beneficial to the cause of Missions. That cause is much more likely to be extensively promoted by the several bodies of Christians each carrying out their own plans, by such methods as may appear to them most desirable; while in their feelings and conduct they evince a friendly regard for all who *love the Lord Jesus in sincerity*, and labour to make known His salvation to their heathen fellow-creatures.

URGENT NEED OF ADDITIONAL LABOURERS.

We have frequently stated that the Missions are greatly in need of additional Labourers; now, however, the cry for help is become almost universal. God has mercifully disposed the Heathen either to lend a willing ear to the Truth, or to regard with respect European Religious Teachers, and thereby a greater demand for Missionary Labourers is caused than has been known at any previous period.

Varied as the documents which come before us necessarily are in some respects, they all agree in bearing testimony to the same fact—a fact of which the Friends of Christian Missions should never lose sight, namely, the utter inadequacy of the means at present employed to meet the necessities of the world.

In some instances the want of pecuniary means is a principal impediment to additional Labourers being sent forth to the Heathen, but in others, it is believed, means would be found, were suitable persons to offer themselves.

The demand for Teachers, and the difficulty of obtaining persons suitably qualified for labours abroad, has led to the commencement of a College at Canterbury, to be called St. Augustin's College, for the education of young men with a special view to the Ministry in the Colonies, or to labour among the Heathen immediately around the British Possessions. The entire controul of the College is

vested in the hands of the Archbishops of Canterbury and York, and the Bishop of London. The establishment is to consist of a Warden and resident Fellows. In this College, it is proposed that the students shall pay a portion of the expense of their maintenance.

This Institution, if conducted on sound Protestant principles—the genuine principles of our Church as laid down by our Reformers—will be, under God's blessing, a great aid to the cause of Christian Missions. But never was there a period when it behoved those who have the appointment of Labourers in the Missionary field to be more watchful and vigilant in their choice than at the present time.

IMPORTANCE OF CARE IN SELECTING LABOURERS.

Who can over-rate the importance of a wise discretion in selecting men for Missionary occupations?

If men be sent forth to an untried sphere of labour who have not counted the cost, whose piety will not sustain them in the time of trial, whose doctrinal views are unsound or obscure, or who are actuated by any other motive than a holy zeal for Christ and the salvation of souls, how great is the probability that they will dishonour the Gospel, or at least frustrate the intentions and disappoint the hopes of the Society to which they have pledged their services. Nor should it ever be forgotten that, together with resolution, zeal, and piety, physical strength of constitution forms a very important part of the qualifications of a Missionary.

IMPORTANT ANNOUNCEMENT OF THE INDIAN GOVERNMENT.

Christianity in India has received very important assistance by two measures lately adopted by the Government of India.

By an Order of the present Governor-General, all public employments will be conferred on the Natives with reference to their education and moral character. A preference will be given to those who have distinguished themselves in Institutions—supported, “as well by the Government as by private individuals and Societies”—“by a more than ordinary degree of merit and attainment.”

The second measure is an authoritative declaration of the law of British India, that no person shall incur, as hitherto has been the case—according to the principles of Hindoo and Mahomedan law—the loss of property or civil privileges on embracing Christianity.

SPREAD OF THE GOSPEL.

Our last Volume contains unequivocal proofs that the labours of Missionaries are now yielding much fruit. Many a Missionary's heart has been severely tried, and his faith painfully tasked; and not a few have gone down to the grave without any cheering evidence of the success of their endeavours to win souls to Christ. The aspect of the Missionary Field, however, is now greatly improved and highly encouraging. The Labourers now entering on Missionary Work are reaping the harvest which their predecessors sowed. Many from among the most pitiable

and degraded of the human race are now gathered into the fold of Christ, and are coming from the East and from the West, from the North and from the South, to *sit down with Abraham, and Isaac, and Jacob in the kingdom of God.* Instances of sound conversion are multiplying, and the evidence of it by a holy life is more and more frequent among Native Christians.

The American Board of Missions observe, in reference to the
Need of an immediate Increase of Funds.

Never were there such indications of Divine Agency in the Missions, or such glorious indications for the future, as now; and never was there such an evident impossibility of going on to the results at which we aim, without much larger funds. Nearly a thousand dollars have been called for and granted to meet the new movement of God's Providence at Hasbeiya in Syria; a like sum to sustain the Native Evangelists among the Armenians; and four thousand dollars to sustain the religious movement in villages of Southern India, where not a Missionary resides. These are mentioned merely as illustrations. What shall be done if the Providence and Grace of God continue to move so much faster than the Churches do? Will the Churches stop praying, *Thy Kingdom come?* Will they pray that He will check the progress of His grace? The past rate of increase in the contributions does not accord with the clear indications of the Divine Will.

Need of an immediate Increase of Labourers.

It would now be good economy immediately to send out 20 or 30 Missionaries of high character and qualifications, if they could be obtained. You will not be able to look at the present weakness of the South-India Mission in respect to numbers, and at the need there is of greatly-increased Missionary Labour, without painful apprehensions as to the consequences. At least 10 new Missionaries ought to be sent there without delay. The Mission in Ceylon, too, needs a reinforcement. So do the South-African, West-African, and the Syrian Missions. So do the Missions among the Mahrattas, the Dyaks, and the Chinese, and several of the Missions among our Indian Tribes. They need those reinforcements now. And this demand may be expected to increase from year to year. The harvest never was so great—never so promising for the time to come; and long has it been since the Labourers were so few, and so hard to be obtained.

Need of Prayer for a General Revival of Religion.

Experience has shewn, that the prosperity of Missions to the Heathen is intimately connected with the state of Religion at home. What is needed to sustain the great cause of Benevolence, especially in its more distant and expensive movements, is a spirit that sympathizes with the Lord Jesus in His love for a perishing world. In this spirit it had its rise, and in this it must be sustained and carried forward. Oh, were there but the spirit of Prayer in every individual engaged in this work, or in every Church! were the attention directed to the soul and its relations, as beyond comparison the most important thing; and to its salvation as the thing for which the Saviour shed His blood, and for which He commands Missions to be sent into all the world, how delightfully, how gloriously would the work advance. Our hope, our strength, is in Prayer. The building up of all our waste places, and the deep-rooting of Gospel Institutions over all our Western soil, is a thing of vast importance as a means of furnishing munitions

for our Spiritual Warfare upon the world lying in wickedness. But whatever the object which interests the disciples of the Lord Jesus, however good and important it may seem, if it be any thing short of the recovery of the world to the obedience of Christ, and filling it with the glory of His salvation, let us, when acting as His disciples, regard and pursue it as a means to that great end. As He laboured and died for that object, and commanded His disciples to live for the same, so let each of us do. This grand combination and concentration of spirit and movement is not yet attained.

We lay before our readers a few extracts from the Report of the Romish Society for the Propagation of the Faith, which shew the manner in which they excite the members of their communion to contribute to the support of their Missionary Operations.

Every Mission is a combat, of which we become the spectators. Christianity meets there all the same enemies that have, at all times, been opposed to its progress; it has there also to contend in every kind of struggle. There have been no controversies maintained by the apologists of the Church which it has not to begin again, either to confound the everlasting variations of Protestantism, or to unravel the subtleties of the Greeks; or, in fine, in order to pierce that cloud of gloomy metaphysics which is thrown around the idolatry of the East. There is no kind of penitential labour, of struggles against nature formerly undertaken by the Monks, who converted one half of Europe, which we do not see renewed in the heroic life of these Missionaries, voluntary exiles, wandering over raging seas, in forests, in a pestilential climate, among faint-hearted Christians, who are fearful at their presence; in the midst of infidels, who are lying in wait for them on their way. But as persecutions are the decisive test, they are, therefore, used in every age. Behold, in our own days, the prisons of Tong-King always full, the Confessors of China dying of hunger in the deserts, and the scaffold erected in the cities of Corea, in order that the testimony of blood may not cease. Thus, no description of combat ever ceases in the Church, neither that of words, nor that of mortification, nor that of martyrdom. Every thing that was to be seen in it at the different epochs of its history is to be seen still. It shews powerfully its immortality by that power which it has of always suffering, of being always in death, without ever being extinguished. It shews, also, its fruitfulness: for, in truth, so many labours and so much blood do not remain unproductive; in spite of opposition, the conquests of Christianity are extending and being established. In those vast empires of Asia, where the mandarins caused the crucifix to be trampled under foot, neophytes become more and more numerous every day, kneeling around the dear and sacred image.

That half-penny collected every week is a co-operation in the redemption of the world by the blood of Jesus Christ. This is the work to which we associate ourselves. After the example of Jesus Christ we begin to love men, without any of those close ties which are formed by community of race, of country, or of religion, and to love them as much as our Saviour loved them on the cross.

Among perverse people, cursed by travellers; among those cannibal tribes, whose horrible feasts they have pictured to us, we now see only immortal souls, in the highest degree deserving of our pity and affection. While learning to succour distress far removed from our sight, how can we remain indifferent to that which we see and touch—which meets us at the threshold of our door, in our streets, in the midst of our prisons and of our hospitals? No; the Association for the Propagation of the Faith, in turning the current of charity toward distant countries, takes away nothing from the poor of our cities. When you cannot find it in your hearts to refuse the Collector who comes to receive your periodical offering, will you close your door against the destitute children who come to ask you for bread? When the poor mountaineers of the Alps, when the fishermen of the coast of Genoa, and the Irish soldiers of the garrisons of India, deprive themselves of a portion of their food for the treasury of the Missions, do you not see that there is nothing so great but may be expected to result from these sacrifices?

And it is we, the Members of the Society for the Propagation of the Faith, who are chosen to be the workmen of this plan. When, in the dockyards of a port, the workmen stoop over the timber which they are shaping out, how little do they understand the importance of their work! and yet these timbers, when put together, will form the vessel which is to bear over the seas the flag of their country, surrounded with a halo of recollections and with glory. In the same manner are we the workmen, and our alms-gifts are the humble means which God thinks fit to use in order to build and launch forth the bark of the apostleship; and this bark beareth the standard of the Cross, and with it all the light and all the civilization of the world.

State of the Funds.

Receipts.		£	s.	d.
France	- - - - -	75392	3	1
America, North	- - - - -	2460	13	10
America, South	- - - - -	288	5	4
Belgium	- - - - -	6927	6	5
British Isles (England, Ireland, Scotland, Colonies)	- - - - -	9237	4	6
Cracow (Republic of)	- - - - -	14	3	5
Germany	- - - - -	2245	4	10
Greece	- - - - -	26	13	3
Ionian Islands	- - - - -	11	17	7½
Levant	- - - - -	186	1	8½
Lombardo-Venetian kingdom	- - - - -	3391	8	6
Lucca	- - - - -	355	14	11
Malta	- - - - -	475	8	1
Modena	- - - - -	769	1	10
Naples	- - - - -	3071	13	6
Netherlands	- - - - -	3778	17	1
Parma	- - - - -	568	1	7
Portugal	- - - - -	1642	4	5
Prussia	- - - - -	7100	9	1
Roman States	- - - - -	4468	12	5
Sardinian States (Genoa, Piedmont, Sardinia, Savoy)	- - - - -	10079	0	9
Sicily	- - - - -	864	1	11
Spain	- - - - -	60	12	9
Switzerland	- - - - -	2219	15	3
Tuscany	- - - - -	2314	1	4
From different dioceses of the North of Europe	- - - - -	98	10	11
		138,047	8	4
Remained in hand	- - - - -	19,268	7	9
Total	- - - - -	£157,315	16	1
Payments.				
Missions of Europe	- - - - -	25574	8	1
. . . Asia	- - - - -	37699	4	3
. . . Africa	- - - - -	11728	19	1
. . . America	- - - - -	43943	17	6
. . . Oceania	- - - - -	16798	15	7
Printing, &c.	- - - - -	8984	3	8
Administration	- - - - -	1233	4	3
		145,962	12	5
Balance in hand	- - - - -	11,353	3	8
Total	- - - - -	£157,315	16	1

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 Society has remitted 129*l.*, has purchased 600 Bibles and Testaments, and has received a grant of 500 copies. The Rev. E. Jones writes:—

I would also beg to state that copies of the Spanish and Portuguese Scriptures might be beneficially distributed among the crews of the slave-vessels in our harbour; and that a grant of English Bibles and Testaments might be advantageously placed at the disposal of our Committee, for the use of the numerous vessels carrying emigrants to the West Indies, and the Northern Coast of the Gulf of Guinea. Nearly 4000 persons have already left our colony for those places, and numbers are preparing to emigrate to the Yamba Country, many of whom have received a Christian Education. Of the sum of 129*l.*, which I lately paid into your treasury, nearly the whole arose from the sale of Bibles. We never give a Bible where

the person applying is able to buy, and their number is constantly increasing.

Some Spanish and Portuguese Scriptures have been sent to Mr. Jones, and 500 Bibles and Testaments have been sent to the Rev. M. Goodman, at St. Mary's, Gambia. The Gospel by St. Matthew and the Gospel by St. John, translated into the Accra Language by the Rev. W. A. Hanson, has been received by the Natives with great readiness. Mr. Greaves, of Accra, says of it, "I have been most delightfully astonished to see the interest which our school-boys take in your book: they are never without it, in the house and by the way; and I frequently meet them, in companies of three and four, reading to each other along the roads, as I walk out in the mornings."—P. 10.

CHRISTIAN-KNOWL. SOC.—The sum of 15*l.* has been granted to the Rev. F. H. Rankin, Colonial and Garrison Chaplain at Bathurst, toward the erection of a Place of Worship. Also Bibles, Prayer Books, and Books for Schools have been granted him.

RELIG.-TRACT SOC.—A few grants have been made to the friends connected with this portion of the Society's Operations; and a further supply of 1200 Books and Tracts

has been sent to the Rev. A. W. Hanson, the Colonial Chaplain at Cape Coast Castle—Pp. 10, 11.

B F SCHOOL SOC.—Three Natives, for a time under instruction in the Borough Road School, are proving themselves efficient Teachers in Sierra Leone. Mr. Charles Smith, an African, after six months' instructions in the Society's Normal School, has entered on his duties as a School-master on the Gold Coast.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

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

Although chequered by some trials, the history of this Mission during the year is such as to call forth the strongest ascriptions of gratitude to the God of all grace for the goodness and mercy which He has caused to rest on it. In the Colony of Sierra Leone itself the number of Stations is increased—the work of the Ministry has been blessed—the number of attendants on Public Worship, and particularly of Communicants, is considerably augmented—and great progress has been made in carrying out the educational measures referred to in the last Report. Beyond the limits of the Colony, a more decided and hopeful effort than has ever yet been put forth by the Society has been made to convey the blessings of the Gospel to the interior of Africa.

The amount received by the Parent Society from this Association is 391*l.* 10*s.* 4*d.*, which makes the total contributed 2639*l.* 18*s.* 5*d.*—P. 11; and see, at p. 228, a Notice of the increased healthiness of the Colony.

Labourers.

Rev. Messrs. Peyton, Townsend, and Smith, and their wives, reached Sierra Leone on the 3d of December, 1844—Rev. Messrs. Townsend, Gollmer, and Crowther left Sierra Leone on the 18th of December, and reached Accra on the 12th of January 1845, on their way to Badagry—Rev. Edward Jones sailed on the

13th of January, and reached Sierra Leone on the 22d of February, and, on the 2d of September, was married to Miss Wilkins. Rev. J. Smith was married to Miss Morris on the 28th of September. Rev. D. H. Schmid arrived at Cork on the 11th of April: on the same day Mrs. Gollmer died of dysentery. Rev. C. F. Ehemann arrived at Gravesend on the 18th of July. On the 29th of October Rev. J. Beal and Mrs. Beal, and Messrs. Parken, Maxwell, and Nicol, Africans, sailed for Sierra Leone, and arrived there Nov. 30—Pp. 11, 64, 159, 208, 256, 335, 414, 496; and see, at pp. 94, 297, 299, 377, 417, various Obituary Notices of persons connected with this Mission.

Stations.

Free Town—1804—James F. Schön, Henry Rhodes: Thomas King, John Taylor, *Nat. Schoolmasters*; George Nicoll, *Nat. District Visitor*; Sarah Jones, *Nat. Schoolmistress*. Communicants, 104—Schools, 4: Scholars: Boys, 173; Girls, 190; Youths and Adults, 180—P. 11; see, at pp. 146, 397, several particulars of the Mission; and, at pp. 533, 534, an Engraving and Notice of the Mission Buildings at this Station.

The Yoruba Service has been regularly continued. The Congregation consisted, at first, of 300, or 400; but when the excitement and novelty had ceased, it

dwindled down to 25 or 30 : these, however, are regular hearers. Since the departure of Mr. Crowther to Abbekuta the Service has been continued by Mr. T. King, who is also a Native of the Yoruba Country.

[Report.

Christian Institution, Fourah Bay—1828—Edward Jones, *Country-born Miss. Superint.*: Thomas Peyton, *Mast. of Gram. School*. Students, 28—P. 12; see, at pp. 146, 396, Notices of the Institution; and at p. 396, Commencement of Grammar School.

RIVER DISTRICT—comprehending *Kissey, Wellington, Hastings, and Waterloo*, with Out-Stations at *Benguema and Moco Town*; lying E and SE of Freetown, from 3½ to 20 miles—John U. Graf, Neils C. Haastrop, Christian T. Frey: John C. Müller, *Cat.* Joseph Bartholomew, John Attarra, and 15 other *Nat. As.*; 1 *Nat. Schoolmistress*—Communicants, 599—Schools, 16: Scholars: Boys, 770; Girls, 736; Youths and Adults, 782—P. 12; and see, at pp. 146—151, 398—401, many Reports and Details of Proceedings.

MOUNTAIN DISTRICT—comprehending *Gloucester, Leicester, Regent, Bathurst, and Charlotte*; lying S and S E of Freetown, from 3 to 6 miles—John Warburton, Nathaniel Denton, Isaac Smith: Ann Morris, *Fem. Teacher*; Matthew Harding, and 12 other *Nat. Male* and 4 *Female As.* Communicants, 726—Schools, 20: Scholars: Boys, 552; Girls, 478; Youths and Adults, 633—P. 13; and see, at pp. 197, 198, 401, 402, Reports and Proceedings relative to this District.

The want of a special provision for imparting a higher degree of education to those promising Native Girls from the Village Schools who may be employed as Teachers and Schoolmistresses has long been felt in this Mission. This want has now been supplied by the establishment of a Female Institution at Regent, under the care of Miss Morris, and the general
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superintendence of the Rev. N. Denton.
[Report.

SEA DISTRICT—*Kent*: the most southern Station in the Colony, 40 miles from Freetown—P. Frederick Bültmann, Joseph Wilson, James Barber, and 2 other *Nat. As.* Communicants, 131—Schools, 4: Scholars: Boys, 104; Girls, 111; Youths and Adults, 173—P. 13; see, at p. 198, an account of a journey from Waterloo to Kent; at p. 200, a Notice of a Mahomedan of rank: and at pp. 432—434 several particulars of the Mission.

TIMMANEE COUNTRY—*Port Lokkoh*, a Native Town, about 40 miles from Freetown: Population, 2500—Christian F. Schlenker: M. George Metzger, *Nat. Teacher*; S. Smith, *Native Schoolmaster*—Schools, 2: Scholars: Boys, 40; Girls, 10—P. 13; and see, at pp. 151, 242, 437—439, many Details of Proceedings.

The Rev. C. F. Schlenker and the Rev. D. H. Schmid, assisted by two Native Teachers, have continued to labour at Port Lokkoh. Divine Service in English has been regularly held in the School-room, where there has been an average attendance of fifty-six, including the School-children and the Members of the Mission Families. With few interruptions, also, the Missionaries have preached in the Timmanee Language to an average audience of about 30, in the yards of the King or of some of the Chiefs. It does not appear, however, that any fruit of these labours is yet visible.

Of the children twenty-seven are able to read; and the progress of all, in the various branches of learning, is represented as satisfactory. One of the Scholars, a promising youth of fifteen or sixteen years of age, has applied for Baptism.—
[Report.

ABBEKUTA—1845—Henry Townsend, Charles A. Gollmer: Samuel Crowther, *Nat. Miss.*; 3 *Nat. As.*

Several communications have been received from Andrew Wilhelm, the Native Teacher who was sent out to Abbekuta to attend to the religious instruction of the emigrants from Sierra Leone until European Missionaries should arrive. It appears that Andrew Wilhelm had repeated interviews with Sodeke, the King

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Church Missionary Society—

of Abbekuta, who always expressed an anxiety to know when the promised Missionaries might be expected. The King also directed two Letters to be written to the Missionaries, stating that he fully intended to keep the engagement which he made to Mr. Townsend, and that "not he alone, but also the whole of the inhabitants of Abbekuta, wanted the Missionaries."

The Rev. H. Townsend, having been admitted to Deacons' Orders, was subsequently admitted to Priests' Orders after a shorter interval than usual, by the kindness of the Bishop of London. It was of the greatest importance that no time should be lost, in order that he and the other Missionaries appointed to the Abbekuta Mission might be able to reach Abbekuta, and be in some degree settled there, before the rainy season should commence. An American vessel, possessing peculiarly suitable accommodations for the purpose, happened to be in the harbour of Freetown at the time, and was immediately engaged to convey the party to Badagry. A frame house, constructed for Mr. Townsend in England, and another prepared for Mr. Gollmer in Sierra Leone, together with other necessary supplies, were put on board; and on the 18th of December she sailed, with Mr. and Mrs. Townsend, Mr. and Mrs. Gollmer, Mr. and Mrs. Crowther, and four Native Teachers. [Report.]

Immediately before going on board we

Native Agency—In furtherance of the Committee's designs respecting Native Agency, two young men, George Nicol and Thomas Maxwell, born of African Parents in Sierra Leone, and educated in the Fourah-Bay Institution, have come over to this country for further training. In the Islington Institution their conduct and progress have been satisfactory.

Improved Healthiness of the Climate—There can be no doubt that the climate is less unhealthy than it has been, and that the effective strength of the Missionary Body is greater than at any former period.

Native Languages—Steady progress has been made during the year in reducing to writing some of the most considerable Languages of West Africa, forming Grammars and Dictionaries, and making Translations. The Rev. J. F. Schön's Hausa and English Dictionary has received several additions and improvements. His translation of the Gospel of St. Matthew has been revised and copied for the fifth time. Mr. Schön's Vocabulary of the Hausa Language, and Mr. Crowther's Vocabulary of the Yoruba Language, have been submitted to the Rev. Professor Lee of Cambridge; who, at the request of the Committee, has kindly furnished the Missionaries with some valuable general rules for fixing these and other languages and dialects of West Africa.

Baptisms—A greater number than usual of adults have been baptized during the past year in the different villages of Sierra Leone, after careful and long instruction, and diligent investigation of their motives and conduct.

Improvement among the Colony-born Population—Hitherto, the Missionaries have

assembled together in the Mission House, Freetown, and commended each other to the care and blessing of God. The season was solemn and profitable. Several of the Brethren accompanied them to the ship, and continued with them till the anchor was weighed and they were proceeding out to sea, when we heartily bade them God speed.

Thus have we witnessed one of the most interesting and important events that have taken place in this Mission—the Society's Missionary plant in Sierra Leone sending forth another branch, laden with the first-fruits of God's blessing on Missionary labour here, in answer to the prayers of His servants at home, to another part of the coast of West Africa. Surely we may exclaim, *What hath God wrought!* What shall we render to Him that giveth the increase. [Rev. J. Warburton.]

Summary,

(As given in the Forty-fifth Report.)

Stations, 17—Labourers, 70; being 15 European, 2 Country-born Missionaries, 4 Catechists, 1 Female European Teacher, 42 Male and 6 Female Native Assistants: of these Labourers 33 are married: and 1 Missionary and 3 Catechists are at home—Average attendance at Public Worship, 6270—Communicants, 1560—Seminary, 1: Seminarists, 28: Schools, 46: Scholars, 4932: being, Boys, 1639; Girls, 1525; Youths and Adults, 1768.

derived their chief comfort from observing the progress of the Gospel among the Liberated Africans; and it has been a subject of frequent sorrow to them, that the children of these Africans, born in the Colony, and educated in Christian Schools, and possessing religious advantages incalculably superior to their parents, have not manifested much concern for their eternal interests. There is reason to hope, however, that some improvement is perceptible in this respect. [Report.

WESLEYAN MISSIONARY SOCIETY.

GAMBIA.

Bathurst: on St. Mary's Island, at the mouth of the Gambia—1821—Matt. Godman: John Cupidon, *Nat. As.*—*Barra Point*: John Gum, *Nat. As.*—*Ngabantang*: Pierre Salah, *Nat. As.*—*Macarthy Island*: 300 miles up the Gambia—1832—George Parsonson, Benjamin Chapman. Rev. Benjamin Chapman arrived at St. Mary's on the 19th of March. Rev. George Parsonson and Mrs. Parsonson embarked for Macarthy's Island on the 12th of November—Members, 440—Paid Teachers, 8—Scholars: Boys, 244; Girls, 127—Pp. 15, 376.

The two sons of the King of Kataba have been removed from the Institution during the year; and it is earnestly hoped that they have acquired such an amount of religious and general knowledge as may enable them to be useful to others. One of these youths is the heir apparent, and should he live to succeed his father in the government, important results may possibly follow from his training under the Missionaries. There is at present in the Institution a son of the King of Ngabantang, who reads the English Bible, writes a good hand, and has commenced learning Arithmetic. Five young Natives, all of whom experience the saving power of the Gospel, have received instruction at the Institution, with a view to their being employed in teaching their own countrymen. They have made some progress in English Reading, Writing, Arithmetic, English Grammar, and Geography. [Report.

SIERRA LEONE.

Freetown, with Out-Stations—1817—Thomas Dove, *Superint.* of the Sierra-Leone Mission, Henry Badger, Thomas Raston: Joseph Wright, *Nat. As.*—*Hastings* and *Wellington*: Chas. Knight, *Nat. As.*—*York* and *Plantain Island*: Richard Amos. Rev. Thomas Raston landed at Cork on

the 12th of April. Rev. Thos. Raston and Mrs. Raston, Mrs. Gordon, Messrs. Wayte and Griffith embarked for Sierra Leone on the 27th of October—Members, 3086—Paid Teachers, 35—Scholars: Boys, 1378; Girls, 1006—Pp. 15, 16, 256.

The Report gives a favourable account of the Mission and the state of the Schools.

In the Sierra-Leone Station, which is divided into three Circuits—Freetown, Hastings, and York—we have thirty Places of Public Worship. Five of these are of stone, and are good substantial buildings; fourteen of wood, constructed chiefly of the timbers and planking of slave-vessels, which have been condemned and cut up in the Colony; the remaining eleven are merely wattled and covered with mud, the roof thatched with grass.

When we think of the overwhelming care which devolves upon the three or four men, with nearly four thousand members, and more than six thousand hearers,—when we take into account the baptisms, marriages, burials, &c., with every other pastoral duty, and add to this the effects of a malarious atmosphere—well may Sierra Leone be called the "Missionary's Grave!" Yes, and it must continue to be so, unless the Labourers are more commensurate with the labour. Oh that the great God of Missions would, in some way or other, give us the means for the employment of more Labourers!

Sierra Leone, as a Mission Station, presents one of the most desirable and most important positions in the wide-spread and still-extending field of Missions. Freetown is certainly the metropolis of the Western Coast of Africa. For Missionary Operations, the Colonial Government is in every possible way favourable: there are no obstacles: we have the uncontrolled range of the whole colony, and a people everywhere disposed to hearken to the words of Christ. Sierra Leone, as a Mission Station, is important on three very uncommon, but exceedingly favourable accounts; viz. Density of po-

Wesleyan Missionary Society—

pulation; Multiplicity of Nations; and the Use of the English Language.

Certainly the greatest curse that can afflict any country is Slavery. If Africa is ever to be elevated and restored, it will be by the Gospel of the ever-blessed God; and who but Native Agents are able to carry out the great design of Africa's salvation? And Providence has raised up Preachers on the spot. A very large and commodious building was offered for sale. It was bought at a public auction for 300*l.*, though it is said to have cost 7000*l.*, and is sufficiently large for a Mission Family at each end, and the students in the centre. We saw it, and with gratitude we embraced it. We were thus, by a remarkable Providence, put in possession of premises every way adapted for our purpose: and we at once entered on the work, which was the commencement of a new era, and will lead to incalculable and untold blessings to Africa. [Rev. T. Raston.

GOLD COAST AND KINGDOM OF ASHANTEE.

Cape-Coast Town, with 5 Out-Stations: 1835: Thomas B. Freeman, *Superint.* of the Missions in Guinea—*Annamaboe*, and Out-Stations: Robert Brooking, William Allen, jun., W. De Graft, *Nat. As.*—*British Accra*: John Martin, Henry Wharton—*Ashantee*: Mr. Chapman's successor is not reported—*Badagry*: Samuel Annear—*Abbekuta* and *Yoruba* unoccupied. Mrs. Greeves, of British Accra, died on the 14th of July 1844. Mr. Greeves also has departed to his rest. On the 10th of February Mr. George Chapman sailed for Ashantee, but in consequence of ill health returned, and reached Portsmouth on the 12th of October. Rev. T. B. Freeman and Rev. Henry Wharton reached the Gold Coast on the 23d of June. Rev. Wm. Allen and Mrs. Allen, Mrs. Brooking, Rev. Edward Addison, and Rev. George Findlay, sailed on the 11th of November for Cape Coast—Members, 751—Paid Teachers, 59—Scholars: Boys, 514; Girls, 229—Pp. 16—20, 64, 158, 455.

Some events have occurred during the year, which, while they serve to shew the difficulties which a Mission in Ashantee has not unfrequently to encounter, at the

same time as clearly prove how much the cause of peace and humanity depends upon the presence and influence of the Christian Missionary. One day Mr. Chapman was called on by a messenger, with a request that he would wait upon the King; and this messenger was immediately followed by a second, and he by a third, who urged the Missionary's prompt attendance. When Mr. Chapman reached the palace, he found the King surrounded by all his principal Chieftains, with their attendants, amounting to three or four thousand persons. They had assembled in consequence of an Ashantee woman having been murdered on the road from Cape Coast, by a native of the Asin Country, through which the road passes; and the King wished the Missionary to be present on the occasion. Great excitement was produced by the statement of the case; and two of the principal Chiefs, approaching the King, were about to bind themselves by the accustomed oath to take vengeance upon the Asin People, and vindicate the insulted honour of the King.

The King, however, interposed before the oath passed their lips: he complained that the Asins were a worthless and mischief-making people, declaring at the same time, with considerable vehemence, that if the English would cease to protect them, he would go down and punish them according to their deserts; but he wished his Chieftains to restrain their anger until the effect of the Missionary's mediation with the English Government at the Coast should be ascertained. Mr. Chapman visited the Coast; the matter was investigated and settled to the satisfaction of the King; and the gathering storm, which threatened not only the public peace, but the very existence of the Mission itself, happily passed away. Nor is this the only case in which the influence of the Mission has contributed, indirectly at least, in the past year, to avert the horrors of war.

The Mission at Badagry affords much encouragement. The Chapel is well attended, and sometimes even crowded with the residents of Badagry and the visitants from the interior. A gracious influence frequently accompanies the word. The spirit of prayer is manifested among the Emigrants and the Fantis attached to the Mission; while others, affected by the truths of the Gospel, manifest a desire to unite with them in Christian Fellowship. The

Mission School likewise is very hopeful. Two of the Native Converts at the Gold Coast have conducted themselves with such propriety, and have manifested, in the subordinate station which they have occupied, such general fitness for our work, that they have been unanimously recommended, by the District Meeting, as candidates for the office of Assistant Missionary.

[Report.

It was stated, at p. 455 of our last Volume, that the Mission at Badagry had been disturbed by war among several neighbouring Tribes. Mr. Annear's journal shews that he, Mrs. Annear, and the Mission House have been in the greatest peril. Happily the Missionaries have been provi-

dentially preserved, and the war for the present, and it is hoped permanently, is arrested. Mr. Annear's labours for the people are again exerted usefully and with considerable success.

God has poured out His Spirit upon us, and the Members have been encouraged to lay hold on Christ as their Saviour. Frequently has the cry, "Lord have mercy on me!" gone up before God, joined with the song of thanksgiving for pardoning love. A holy concern is wrought in the minds of many of our people for the salvation of their countrymen: they are often found in the streets, exhorting them to cast away their idols, and turn to God.

[Rev. J. Martin.

BAPTIST MISSIONARY SOCIETY.

FERNANDO PO.

Clarence—1841—with Out-Stations. John Clarke, G. K. Prince, M.D., Thomas Sturgeon, Joseph Merrick, Wm. Newbegin, Surgeon: Thomas Thompson, Alfred Saker, Engineers: Thomas Milburne, A.S.; Alexander Fuller, W. Smith, Bundy, Norman, Ennis, Gullimore, Duckett, Col. A.S. Stewart, Davis, Cooper, Vitou, Fem. Teachers. In February last, Mr. and Mrs. Newbegin, Mr. and Mrs. Thompson, Mrs. Prince, and Miss Vitou, sailed for Fernando Po in the "Dove," which is to be used as a sailing vessel, and reached that place on the 22d of March—Communicants, 80—Pp. 20—23, 64.

Mr. Clarke has devoted himself at present to the people of Fernando Po: he has prepared class-books for them, and translated part of the Gospels into the Fernandian Language.

Mr. Merrick has settled at Bimbia, on the continent, and has acquired a knowledge of the Isubu, the language of the district. He has also printed some Scripture Class-books in that language, which have proved very acceptable to the people. Recent Letters state that he is printing similar books in the Dewalla or Cameoons Tongue. A recent journey which Mr. Merrick made into the interior has proved very satisfactorily that there are openings for Mission Labour on every hand.

Dr. Prince continues at Clarence, and

his medical services are most highly appreciated by our brethren. They say, indeed, that, under God, he has more than once preserved their lives. Many hundred persons have also resorted to him for medical relief. †

The School at Clarence continues to prosper, under the care of Miss Stewart and a Member of the Church at Clarence. A School has also been opened at Bimbia, with about 60 children.

The Church at Clarence has contributed during the last year very nearly sufficient for their Pastor's support. An Auxiliary to the Anti-Slavery Society has also been formed during the year.

In the last Report it was stated that the "Dove" had not answered the expectations of the Committee as a steam-vessel. During the summer and autumn of the year they made extensive and careful inquiries for a steam-vessel likely to suit, but without success. It then occurred to them that the "Dove" itself might answer most of the purposes for which a steamer was required. After repeated trials, it was decided by competent judges, that she was admirably adapted for the Mission as a sailing vessel. The estimated expense of the vessel for one year, including stores, seamen's wages, insurance, &c., viz. 500*l.*, has been met by the New-Year's Contributions of the Young. This offering is the more welcome, as nearly all the Collectors have engaged to put forth similar exertions, and they doubt not with at least equal success, another year.

[Report.

In November 1844 Mr. Clarke

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made a pedestrian tour over a large portion of the Island of Fernando Po. He found the Natives teachable, and some of the Chiefs very desirous of Teachers.

In June 1845, Messrs. Clarke, Newbegin, and Thompson made a tour in the District of Calabar. They

were favourably received, and obtained a suitable piece of ground for the residence of a Missionary. On a subsequent occasion, Mr. Clarke visited Calabar, and King Eyo expressed his earnest desire that a Missionary might be soon placed near him, to teach his people.

GERMAN MISSIONARY SOCIETY.

The Rev. A. Riis, Superintendent of the Mission of this Society, in Aquapim, near Danish Accra, was compelled, by the declining state of his own and his wife's health, to solicit permission to return with her to Europe. He embarked for London; but before the voyage was half completed he had the grief to lose his beloved consort, a bereavement which he felt the more severely on account of his own enfeebled state.

On the 13th of October he reached London, where his verbal accounts of the progress of the Mission in Aquapim, which continues to be attended with many difficulties and much opposition, were interesting to those who heard them. Three additional Missionaries had arrived at Aquapim, to strengthen the hands of those already employed — Pp. 23, 24, 533.

JAMAICA PRESBYTERIAN MISSIONS.

OLD CALABAR.

The Presbyterian Church in Jamaica has come to the determination to commence a Mission in Western Africa, and have chosen Old Calabar as the scene of their first attempt. The Presbytery writes:—

The Churches of Christ in this island have for some years past been deeply impressed with the blessed obligation of sending to their sister islands in the west, and, above all, to their father-land of Africa, that Gospel which they have found to be *the power of God unto salvation*. After holding many meetings—offering many prayers—collecting considerable funds, and forming many resolutions—it seems that the Lord is now calling them, by a remarkable train of the clearest providences, to go forward to the work. The King of Old Calabar, with seven of his Chiefs, have sent them a pressing invitation to send Teachers to their country. After writing to say “Come,” they now inquire, “Why are you not come?” Many

British Christians are equally anxious for an instant commencement of this interesting Mission. Of their anxiety many have given practical proof. They see plainly that the fittest men for the evangelization of Africa are the Native Christians of the West Indies, headed, in the first instance at least, by European Missionaries inured to the tropics. Such have now been found able and willing to proceed to the field, and one of the latter class is the Rev. Hope M. Waddell.

The Rev. Hope M. Waddell has arrived in England, on his way to Africa, and some Native Africans from Jamaica are appointed to accompany him thither.

It is proposed to found a Settlement either at Old Calabar, or some other suitable place in the surrounding country; not so much as a Settlement of Colonists as to be a centre of operation whereby the moral and religious improvement of the Natives may be promoted.

AMERICAN MISSIONARY SOCIETIES.

Baptist.

LIBERIA—*Edina*, at the Southern extremity of Liberia, and an Out-Station: 1839: Ivory Clarke: J. H.

Cheeseman, *As.*; Joseph Winder, Lewis K. Cocker (or Kong Koba), *Nat. As.* — Communicants, 24 — Scholars, 70 — *Berley*, six miles

above Edina: John Day. Mrs. Crocker continues in connection with the Mission—Pp. 24, 25.

It is proposed to transfer the principal Station from Edina to Bexley, on account of the superior salubrity of Bexley, and its closer proximity to native villages. Bexley lies within a few rods of a large native town; and within a mile of six or seven native villages. A School will be continued at Edina, in charge of an Assistant. The School at Bexley contains fourteen Native Youths besides Colonists, and is doing well. The influence of the Mission is gradually increasing among the Natives, sometimes averting violence and the shedding of blood. To express their cordiality toward the Missionaries, the villagers are accustomed to say, "This town is yours."

Some progress has been made in the publication of the New Testament in Bassa. Matthew, John, and Acts have been printed, and the Epistles to the Romans and Corinthians are in course of preparation. Two of the Edina Scholars have given evidence of conversion; and one, the first instance since the School was established, has died. [Report.

Board of Missions.

GABOON: *King Glass's Town*: John Leighton Wilson, Wm. Walker: Benj. Van Rensselaer James, *Printer*, a man of colour; — Stocker, *Fem. Teacher*; 5 *Nat. As.* — *Oshunga* (Prince Glass's Town) Albert Bushnell. Mr. Griswold has been removed by death—Communicants, 18—Pp. 25—27.

Mr. James and his family removed from Cape Palmas to Gaboon early in the present year, thereby discontinuing the station at Cape Palmas. At a new Station called *Oshunga* there is a small Boarding School for Girls. There is also a School for boys at the Station first formed, containing 20 pupils. A number of Free Schools are taught by persons formerly connected with the Cape-Palmas Mission. The people build their own School Houses, and in other ways shew considerable anxiety to be educated. Their language is not difficult to learn. Beside preaching at the two Stations, the Brethren regularly preach once a month at some seven or eight other towns, lying from three to forty miles distant. Mr. Walker is de-

voting a portion of his time to acquiring the Bakala Language, which is spoken higher up the river, and more likely than the Mpongwe to facilitate their access to the unknown regions of the interior.

It is matter of profound regret that the French, in their reckless policy of colonizing, or religious propagandism, or both, have seized upon Gaboon. It was a deed of fraud and violence, nor can we foresee how the affair will end. There is no reason to suppose, however, that it endangers our Mission. Perhaps the Lord designs to overrule this event, as he did a similar occurrence at the Sandwich Islands, for the furtherance of the cause of liberty, truth and righteousness. [Report.

The commander of the French Vessel reports that the King of the French has ratified the treaty which was obtained from King Glass, as already detailed,* and that henceforth both sides of the Gaboon are to be considered as under the protection of that nation; though no interference is to be made with the laws, customs, &c., of the country, or with the trade of the river. This report has created quite a sensation among the people; and it would have been still greater, had there not been some doubt cast on the statement by the officers of two other vessels.

We feel that our situation is a critical one. If King Glass's people are dispersed, our Mission will be broken up, or greatly embarrassed, for the time. Our trust, however, is in God.

A French Catholic Priest arrived in the river, about two months since, and has erected a house at the French Settlement; but I have not seen him, nor do I know any thing about his plans or designs. We shall confine ourselves to preaching *Christ and Him crucified*, and endeavour to leave results, over which we can have no controul, in the hands of Him who orders all things well. The French may derange our operations and plans for a while; but I have no faith in the permanency of their establishments. [Mr. Wilson.

The death of Mr. Campbell on his way to this place, and of Mr. Griswold some months later—the failure of Mr. Walker's health, and his consequent absence from the Mission—the painful excitement which has existed among the Natives growing out of the attempts of the French to ex-

* See pp. 25—27 of our last Volume.

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tend their jurisdiction over the country, are events which have been truly painful and afflictive.

On the other hand, we have abundant cause for gratitude to our heavenly Father for His goodness, and sufficient encouragement to prosecute our work with unabated ardour. We have lived among the Natives in great quietness and peace; and we think their confidence in us and their interest in our work have greatly increased during the last year. The people have been attentive to our instructions, and there has been considerable outward reformation. Some, who were addicted to intemperance, have been reformed; the Sabbath is outwardly observed; and the habit of attending Church is becoming general.

The death of Messrs. Griswold and Campbell has cut short our expectation of establishing a Mission in the Pangwe Country for the present.

Stated preaching has been maintained at the two principal Stations, and, irregularly, at six other Settlements. The attendance on our Sabbath Service at Baraka has varied from 50 to 200 persons; the average number being about 120. At Oyunga the attendance varies from 50 to 100; the average number being about 75. At the Out-Stations the attendance varies from about 30 to 100; the average number being about 40 or 50 persons.

Considerable attention has been bestowed on the Mpongwe Language during the past year; and although we have not fully written out a grammar of this new language, its principles have been sufficiently developed to enable us to use it with more confidence and accuracy than heretofore. We have been greatly surprised to find, in this remote corner of Africa, and among a people but very partially civilized, one of the most perfect languages of which we have any knowledge. It is not so remarkable for copiousness of words as for its great and almost unlimited flexibility. Its expansions, contractions, and inflections, though exceedingly numerous, and having, apparently, special reference to euphony, are all governed by grammatical rules, which seem to be well established in the minds of the people, and which enable them to express their ideas with the utmost precision. How a language so soft, so plaintive, so pleasant to the ear, and, at the same time, so copious and methodical

in its inflections, should have originated; or how the people are enabled to retain its multifarious principles so distinctly in their minds as to express themselves with almost unvarying precision and uniformity; are points which we do not pretend to settle. It is spoken on the coast for nearly 200 miles, and perhaps, with some dialectic differences, it reaches the Congo River. It is not known how far it extends into the interior. [Missionaries.]

The Missionaries have made a very earnest appeal for additional Labourers.

Episcopal.

CAPE PALMAS—*Mount Vaughan*—1836—M. Appleby—Out Stations: *Graway* has been relinquished; *Fishtown* and *Rocktown*, Thomas S. Savage, M. D.: *Cavally*, 13 miles, *Cavally River*, 20 miles, and 1 other Station; John Payne, — Gibson: Mrs. C. L. Patch, — Davenport, *Fem. Teachers*; 2 *Nat. As.*; *Taboo*, 40 miles East of Cape Palmas, E. W. Hening; *Rockbookah*, George A. Perkins. There are several Native Teachers. In May 1844, Rev. E. W. Hening and Mrs. Hening, Mrs. Patch, Miss Rutherford, and Rev. T. S. Savage, M. D. embarked for Cape Palmas, and arrived there in August. In December 1844, Rev. George A. Perkins and Mr. M. Appleby and their wives sailed for Cape Palmas, and arrived there in February 1845. Rev. Joshua Smith and Rev. Samuel Hazlehurst arrived in the United States in November 1844. Mr. L. B. Minor has departed to his rest. Dr. Savage was united in marriage to Miss Rutherford in December 1844. Mrs. Thomson returned to New York on the 3d of June. Cost of the Mission 2072l. 6s. 5d.—P. 27.

Mr. Hazlehurst's health has been much benefitted by his visit. He hopes to return to his former scene of labour. The latest Letters from our Missionaries make mention of serious disturbances between several of the Native Tribes in the midst of which our Stations have been established. The quarrels, for a season,

created anxiety in the minds of the Missionaries, and interfered with the regularity of their Religious Services: still, these Services were not interrupted; and a gratifying proof of the growing influence of the Missionaries is found in the circumstance, that notwithstanding the excited state of the Tribes, these brethren were permitted most freely to pass from place to place, and every respect was shewn to their persons and property.

The review of our operations on this coast for the year is decidedly encouraging. The Native Congregations have increased in number; the Schools have been conducted with regularity, and with most evident improvement on the part of the pupils; a much more general observance of the Lord's Day has been enforced; and, above all, the spiritual blessing of the Lord has accompanied, in marked instances, the preaching and the Christian Instruction of our Missionaries and Teachers. [Board.

Mount Vaughan—The accommodations afforded by the buildings at this place induced the Rev. Dr. Savage to remain here, in company with the Rev. Mr. Hening, and the other newly-arrived Missionaries, until they should have become in some good degree acclimated. They continued at this place until January last, having occupied themselves constantly in Missionary Duty, and closing the year with the usual examination of the Schools at Cape Palmas on Christmas Day.

Fishtown and Rocktown—To these Stations ministerial services were frequently extended from Mount Vaughan; and the School at Rocktown, well conducted by two pious and capable Native Teachers until the month of January last, when the removal of the Rev. Dr. Savage and Mrs. Savage to Fishtown promised, with the Divine Blessing, to give new life to the efforts in that quarter.

Cavally—The temporary suspension of labour at this Station, owing to difficulties with the Natives, did not long continue. The satisfactory apology offered by the Tribes, and the earnest entreaties urged by them for his return, induced Mr. Payne to resume his abode there in March 1844. A very cordial reception was extended to him, and to the pupils of the School, who had remained faithful to him. To this place Mr. Payne has given his chief attention, and has preached every Sunday to congregations varying from 100 to 200 in number. There are 45 children in the Boarding School of the

Station. The Sunday School has been well sustained, having about the usual attendance of from 80 to 100 persons. The Holy Communion has been frequently administered: the number of communicants is 25. An Evening School, numbering 80 pupils, has been regularly held, under the care of Native Teachers. And during each week, public Religious Services have been held in the other places connected with the Station. Catechetical Instruction and Family Worship are attended to daily in the School; and a monthly Missionary Meeting is held for the older pupils.

The children in the Mission Schools afford much encouragement, improving not only in knowledge and in general deportment, but, in many instances, affording good reason to believe that the blessing of the Holy Ghost has accompanied the seed sown in faith and with much prayer. More adults have been baptized, and more candidates for that sacrament were under instruction, than in former years.

At *Kablah*, the School has been reopened, under the care of a pious native youth, with very fair prospects; and the Gospel is preached, as often as opportunity will permit, by Mr. Payne.

Taboo—Formerly occupied by the late Mr. Minor, has been frequently visited by the Rev. Mr. Payne. The buildings and grounds remained in good order, under the care of a pious native, to whom they had been entrusted since Mr. Minor's death. The same Native Teacher had kept up the Mission School; and Mr. Payne writes, that "the attentive and devout manner of the children afforded gratifying proof of their Teacher's attention to their eternal interests."

Cavally River—Formerly occupied by Mr. Smith. Since his departure the place has been visited by Mr. Payne; the Gospel frequently preached; and the Mission School kept up under a Native Teacher.

Rockbookah, Has also been visited by Mr. Payne; who has preached in this and neighbouring villages as often as opportunity afforded. The School at this place has also been continued by a Native Teacher; and the pupils, with those of the other Stations under Mr. Payne's oversight, have been collected quarterly at Cavally for an examination. The Station will now enjoy the undivided attention of Dr. and Mrs. Perkins.

Graway—The School at this Station was discontinued in July, for want of a

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American Missionary Societies—

sufficient number of children to justify the expense of maintaining a Teacher there. Mr. Payne has continued to visit it almost weekly, and to preach the Gospel there.

The Mission in Western Africa must, for a long time, continue to be one of our most expensive Missions. The Committee feel, however, fully warranted in prosecuting this Mission most vigorously, by the favour which it finds universally, and, it may be added, so deservedly, in the Church—by the encouraging measure of success which has already crowned the self-denying efforts of the Labourers in that field—and by the high degree of spiritual prosperity which has, under even greater difficulties, been attained by a neighbouring Mission of the Church of England. [Report.

On Friday I preached in two native towns. In one of these there was an individual among my audience who deeply interested me. She was a woman apparently more than threescore years and ten, and from the remotest town of the Plabo Tribe on the east. While I was preaching she gazed on me with the fixed attention of one who saw a White Man for the first time, and with an interest which would not allow her to lose a word. Often, as I proceeded, she expressed her assent to what was said in an audible manner, and with so much show of earnestness as left little ground to doubt her sincerity; and when I had closed she gave expression to her feelings in something like these words—"I thank you! I thank you!! I thank you, stranger!!! Your words are true—are only true. Oh people! we have transgressed—we have transgressed. Let us turn from our wickedness. Huabands who are present, tell your wives to turn; and wives, bid your husbands who are absent to do so too." Here the old woman was interrupted by the laughter

and ridicule of some around her; but they did not in the least disturb the seriousness and the interest with which she talked of *the things of God*. Shall the Gospel, once heard, but believed by this poor old heathen woman, save her soul? [Rev. J. Payne's Journal.

Mr. Payne's Journal adds to the numerous instances which have been recorded in our pages of the deadly effect of the superstitious practices of the Africans in reference to witchcraft, and the treatment to which persons suspected of witchcraft are subjected.

Methodist Episcopal.

LIBERIA—We learn that the Rev. John Seyes, Methodist Episcopal Missionary in Liberia, has returned to the United States. We have not received any further recent account of the Mission.

Presbyterian.

LIBERIA—*Sattra Kroo*: 1841: J. M. Connelly: *2 Nat. As.*: Scholars, 40. — *King Will's Town*: J. M. Priest. Cecilia Vantyne has been obliged, by her state of health, to return to America—Pp. 27, 28. Mrs. Sawyer has been married to Mr. Connelly.

A Day School and a Night School are also taught. Religious Services are conducted at both these Stations.

In the Colony, the Rev. J. Eden is the Pastor of the Church at Monrovia, and upward of 100 scholars are taught in two Schools, one of which is in Monrovia and the other in a neighbouring village. The Rev. T. Wilson is at Sinoe, where he conducts Religious Services and has charge of a School. The general aspect of these Missions continues nearly the same as was reported last year. [Board.

AMERICAN COLONIZATION SOCIETIES.

LIBERIA.

At pp. 28—30 of our last Volume we laid before our Readers the latest accounts of the Schools, commerce, agriculture, and other particulars relating to the Colony of Liberia. We now lay before them such information as is supplied by the last Report.

Increase of Territory.—I have suc-

ceeded in purchasing from the Natives a fine tract of land in the Little Bassa Territory, embracing about ten miles of sea-coast. In this purchase we have secured to the Colony the principal landing-place in that country, and nothing but the want of funds prevents the Society from owning very soon the entire coast of the Little Bassa country. King Barguay, Salt Water, and Prince, the proprietors of the remaining section of that country, have

expressed a willingness to sell. They own about fifteen miles of sea-coast, and I believe the only unpurchased territory between this place and Grand Bassa Point. This tract they propose to sell for six hundred dollars. I shall lose no time in bargaining with them. [Gov. Roberts.]

I have not failed, in my intercourse with the Native Chiefs, particularly those on the sea-board, to introduce to them the subject of Colonial Jurisdiction, and to obtain from them an expression in regard to the purchase, by the Colonization Society, of the entire coast from Cape Mount to Cape Palmas. In almost every instance the question has been favourably received; and if means had been within my reach, instead of securing only ten, I could have purchased more than one hundred miles of sea-coast the past year. The resources of the Society, however, have not been sufficient to enable them to make an adequate appropriation for the purchase of territory. [Gov. Roberts.]

Treaty with the Kroos—An important treaty of peace and friendship has been made with the Kroos, by which they bind themselves to abstain from all participation, direct or indirect, in the slave trade; "That no foreign officer, agent or subject, except of the Colony of Liberia, or the American Colonization Society, shall purchase, have, or in any way, by sale, lease, or gift, obtain right to, or claim upon, the Kroo Territory." They also bind themselves to foster and protect the American Missionaries.

This Kroo Country possesses many important commercial advantages; and foreign traders, and nations, have shewn special desire to obtain possession of it. The Kroomen are the pilots of the coast, and their services are almost indispensable to foreign vessels. They have never been engaged directly in the slave trade, but have always been of great service to the slave ships in assisting them to get their slaves on board. If they should strictly adhere to the terms and obligations of the treaty, it will subject the slavers to very great delay, and thus render them more subject to capture. [Report.]

Relations with Native Tribes—The relations of the Colony with the native tribes have been of the most friendly character during the year. Peace has been steadily maintained. This has resulted, as Governor Roberts remarks—"Generally from a conviction that we consider them almost a part of ourselves,

and cherish with sincerity their rights and interests. The attachment of the Natives is gaining strength daily, and will amply requite us for the justice and friendship practiced toward them. They continue to refer to the authorities of the Colony, for the adjustment of all their important disputes; and I believe in every instance we have succeeded in settling them amicably; thereby preventing wars, and the great calamities that would necessarily follow."

Commerce—The commerce and trade of the Colony have been steadily on the increase. According to the official returns, the imports for a single quarter exceeded 40,000 dollars, and the exports were about the same. The country has immense resources. It only requires industry and indomitable perseverance to develop them. [Report.]

Colonial Treasury—It is worthy of remark, that the receipts into the Colonial Treasury, chiefly from import duties, were sufficient to meet the current expenses of the commonwealth. These receipts would be vastly increased if all the sea-coast was under the jurisdiction of the Colony, by which smuggling and the introduction of goods free of duty would be prevented. [Report.]

While we have these assurances of the growing interests of the commerce of the Colony, we are happy in being able to state, that the spirit of trade, which has been so rife, is subsiding, and that a growing interest is felt in agriculture. Dr. Lugenbeel, in whose statements the fullest confidence may be reposed, alluding to this subject, remarks:—"I rejoice that the citizens of Liberia generally are convinced that the true source of wealth is in the soil: that in order to the maintenance of themselves and families, and the preservation of their standing as a free and independent community of people, endowed with the 'unalienable rights of life, liberty, and the pursuit of happiness,' they must cultivate the land, and, to a greater extent than formerly, live on the fruit of their own planting. [Report.]

Agriculture is in a steadily progressive state, and continues to be a subject of much interest to many of our citizens. It is calling up in a greater degree than formerly the attention of men of capital; and when such improvements have been introduced as the present system requires, it will doubtless become a general source of affluence. [Gov. Roberts.]

American Colonisation Societies—

Condition and Prospects—The message of Governor Roberts makes a most satisfactory exhibition of the present condition and prosperity of Liberia. The laws are respected—peace prevails—plenty is in all their borders—Religion is in a healthful state—education is increasing—agriculture is advancing—and contentment and happiness everywhere prevail. It exhibits most conspicuously the beneficial tendencies and the happy results of colonization.

The meetings of the Legislature were all marked with great decorum, and their proceedings would do honour to many similar assemblies in much older countries. [Report.

Schools—Increasing attention has been given to the education of the rising generation. The Colonial Council are concerting measures for establishing a general system of Public Schools, in which efficient and competent Teachers shall be employed, and a thorough course of instruction be given.

Improvements in the Colony—The Liberia Herald says: "The number of buildings at present going up in the Colony, as well as those undergoing repairs, is truly cheering." A large stone Jail has been erected in Monrovia. Also a most substantial, well-constructed, and commodious Court House has been completed. This edifice is built of the stone with which Cape Mesurado abounds. It stands on a site which commands a beautiful view of the lower part of the town, overlooks the bay and anchoring-ground, the bar and entrance into the river, Stockton Creek, Mesurado River, and a vast extent of the interior country. It is thirty feet by forty in the clear.

The light-house on the top of the Cape has also been completed. This is a substantial building, two stories high, with a cupola sufficiently elevated to be seen from any direction, and in any weather, at a distance of ten or twelve miles, unless when a thick fog covers the very Cape itself.

These facts, and this testimony of disinterested persons, which might be extended indefinitely, certainly shew that Liberia is in a healthful and prosperous condition at present, and that it promises well for the future. We actually behold what Pitt thought would come to pass, when, thirty years ago, in his great speech in Parliament on the Slave Trade, he said

"We may live to behold the Natives of Africa engaged in the calm occupation of industry, in the pursuits of just and legitimate commerce. We may behold the beams of science and philosophy breaking in upon that land, which, at some happy period, in still later times, may blaze with full lustre, and, joining their influence to that of pure Religion, may illuminate and invigorate the most distant extremities of that immense continent."

[Report.

Governor Roberts visited the United States in the summer, and inspired many by the communications which he made with new confidence in the growing importance of the Colony of Liberia.

The following are the ecclesiastical statistics of Liberia: Churches, 23; communicants, American, 1014; recaptured Africans, 116; Africans, 353; Total, 1483.

By recent despatches we learn that Governor Roberts has purchased the Little Bassa, and the Sinou Territory.

A difference has sprung up between the Colony of Liberia and the British, in consequence of dues being demanded of the Captain of a British merchantman for landing his cargo within the territory of the Colony, and which the captain refused to pay, as the Colony is not recognised by any nation as an independent sovereign state.

Maryland Colonisation Society.

CAPE PALMAS.

The Journal of the Society, in giving a view of the state of the Colony, says:—

Very important advances have recently been made in opening a free communication with the interior Tribes. The circumstances which led to this are not a little interesting, and serve to shew that African Monarchs and Statesmen, in the science of diplomacy, are not so very far behind those of Christendom. In the first purchase of territory at Cape Palmas the treaty was made with the Tribes bordering on the beach, and no intercourse whatever was held with the Chiefs of the interior,

who were represented to the Colonists as being hostile to the Settlement, and averse to free intercourse with it; and they in turn were made to believe that the policy and intent of the Government of the Colony would prove exceedingly injurious to their country. This double deception has actually been kept up for nearly ten years. How they got at the truth of the matter, and discovered the treachery, whether by the miscarriage of some plan, or by a long train of circumstances, we have not been informed. But the fact is, the mists have cleared away, and instead of being surrounded by a cordon of enemies, the Colonists find themselves greeted on every side by warm friends. Their Bush Neighbours are all anxious for free commercial and social intercourse with the Colonists, and we doubt not their true interests will prompt them to perpetuate these good feelings. The Saureekahs already have Schools established among them, by the Methodist Episcopal Mission, and the Barrakahs have already petitioned for the same advantages. Mr. Seyes, the Superintendent of the Missions,

hoped to be able very soon to supply the principal towns with Preachers and Teachers.

The light-house is at last fairly established on the Cape, a most prominent and welcome sight to the African Voyager. We are not informed of its actual elevation, or the magnitude and intensity of the light; but it is distinctly visible off the Garroway Reef, full twenty miles to the windward, and off Rockbookah, about the same distance to the leeward. This light must save a vast deal of time at least in vessels running down the coast close in shore, and occasionally a vessel and human life. The Orange Trees in the Colony are now producing abundantly, the Coconuts have blossomed, and the Sapotillas are in a thriving condition.

The friends of colonization continue to urge the importance of their undertaking, on the ground of its being the most certain means of putting an end to the slave trade, and of spreading the Gospel in Africa.

South Africa.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY. THE sum of 46*l.* has been received from Cape-Town Auxiliary; from Salem, 100*l.*; from Graham's Town, 70*l.* The following grants and supplies have been voted:—to Cape Town 1100 copies in English and Dutch, 1000 Dutch Testaments; to Salem 100 Dutch Bibles; to the Rev. J. Read 400 Dutch and 250 English Bibles and Testaments; to Griqua Town 200; and 1000*l.* to meet, in part, the translation and printing of 3000 copies of the Caffre Testament—P. 31.

We have been without a single Dutch Testament for three months, and we could have disposed of 500 since our shelves were empty. The reading population among the poor and coloured classes is daily increasing; and by selling the Testaments at half-price (1*s.*), it enables many to possess themselves of the Word of God, and of the best kind of reading, from which we have reason to look for the best effects.

There is at present a great demand for the Dutch Scriptures. I believe many more than 1000 copies of the small and cheap Testament are required at once for parties willing to purchase, and there is a similar demand for Bibles. The usual supplies sent to South Africa by the Society appear to be disposed of, by all who receive them, in a very short time.

[Rev. J. Philip.]

We had not a Dutch Bible left, nor scarcely a Dutch or English Testament, for our numerous Schools, where there is a great demand, we having scarcely any other books, especially of the Dutch, for their use. We have 29 Day Schools connected with this Station, beside as many Sunday Schools for adults as well as children; and it is most pleasing to go into these Schools, containing about 800 children, and hear the children of Hottentots, Finngos, Caffres, Tambookies, Bushmen, and not a few of those of the late apprentices, here and there read from the Scriptures *the wonderful works of God*. Few, comparatively, of the parents are able to purchase for their children, so that we have to give the Testaments. [Rev. J. Read.]

CHRISTIAN-KNOWLEDGE SOCIETY.

Books, value 10*l.*, have been granted to the Rev. Brownlow Maitland for a Boys' Day School at Cape Town; 25 Dutch Common-Prayer Books for Convict Stations; and Books and Tracts for distribution at George Town—Pp. 31, 32.

RELIGIOUS-TRACT SOCIETY.

Books, value 20*l.*, for Schools have been forwarded to Sir. P. Maitland, the Governor; to the Local Society at Cape Town 17,250 Dutch and English Tracts; for the Mission Schools 8600 Children's Books have been sent to Dr. Philip; and a Library, value 4*l.*, to Mr. Calderwood—P. 32.

EASTERN-FEMALE EDUCATION SOCIETY.

At p. 431 of our last Volume we gave the particulars of the Stations and Labourers of the Society in South Africa.

A pleasing incident took place to-day in the School. An article of clothing was brought to me to be made up for a poor destitute child. I thought of taking it home, and making it myself, but it occurred to me that it would be a good opportunity of testing the kindly feelings of my girls. Before dismissing the School in the afternoon, I asked if any would be willing to make it out of school hours. Three girls immediately stepped forward, and undertook to do it during the noon hour to-morrow, instead of enjoying their usual recreation. I endeavoured to impress on my children's minds the duty of loving one another; and although my School consists of different classes and tribes, English, Fingoes, Hottentots, and Caffres, a spirit of unity pervades the whole.

[*Miss Pitchers.*]

Miss Harding's School continues well attended: in the Day School 38, and 13 boarders.

A girl about eight years of age was brought by her mother to be received as a boarder: she had been a day scholar for a short time. We were consulting about receiving her, as so many had already been admitted, and there was no funds for their support; and while we were speaking about it, the poor child dropped down in a fainting-fit. When she recovered, I inquired the cause: the child said she was hungry; and after giving her some food, which she had not had for twenty-four hours, she was better. This at once decided the difficulty—she was admitted, and I trust that means will be supplied for her support, as well as for the rest. This poor Hottentot Girl is now doing well, and reads fairly in the English Testament.

This is the only establishment in Caffreland where females are thoroughly trained in every way to render them useful. We are obliged to have a very limited number; but if 150*l.* could be raised in England, it would support the School and the Teacher.

Since writing the above, seven girls have been sent by their parents. We did not like to send them back; but our funds are so exhausted with building, &c., that it is a serious undertaking to maintain twenty children without direct means of providing for them; but our eyes look in faith to Him, whose work I trust it is. He will provide, though we may be tried for a time.

Three of the Chief Tzatzoe's daughters are in the School. Others who have applied for admission we have told to wait for the present, and when we hear from our friends in England they shall be informed, if the establishment can be maintained.

[*Mrs. Stretch.*]

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

UNITED BRETHREN.

See, at p. 311 of our last Volume, the Synodal Committee's Survey of the Missions; at p. 378 an Obituary Notice of Two Hottentots; and at p. 520 the Synodal Committee's Remarks on the Accounts for the Year

1844, in reference to this Mission.

Br. Daniel W. Suhl arrived in London on the 7th of February, and on the 14th of July sailed for the Cape of Good Hope. Br. C. F. W. Klinghardt, with his wife and Sr.

Joh. Christ. Münch, sailed for South Africa on the 3d of June. Brs. and Srs. W. Genth J. Arn. de Fries, with Widow Sr. Meyer and seven children of different Missionaries, arrived in London on the 5th of June. Br. Fred. Wm. Mauhaus on the 3d of December embarked for South Africa—Pp. 158, 455, 533.

Groenkloof: 40 miles North of Cape Town—1808—Brn. Franke, Christensen—Communicants, 308—Baptized Adults, 190; Children, 414; Candidates, 146; New People, 192; Total under instruction, 1126.—P. 33.

We have just been honoured with a visit from our Colonial Secretary, Mr. Montague. In the course of conversation, he informed us of the intention of Government to remove the Leper Hospital from Hemel-en-Aarde to Robben Island, a small rocky isle near the entrance of Table Bay, hitherto occupied as a dépôt for military convicts, who are in future to be employed in the construction of the public roads. The leprosy, or Lazarus sickness, the doctors appear to be nearly agreed in considering an incurable disease; heritable, but not infectious. They are further of opinion that sea-bathing is the most efficacious remedy for it, and the best means of relieving the sufferings which it occasions; and for this Robben Island would naturally afford the needful facilities. Whenever the removal of the Hospital takes place, the Government land at Hemel-en-Aarde will be to be disposed of; and I need hardly say that we should be most thankful to obtain a portion of it, for the formation of a regular Settlement, to which might be gradually transferred some hundreds of the overgrown population of Genéidental. Of course, we did not fail to make our wishes on this head known to the Colonial Secretary, who listened kindly to our representations. Under existing circumstances, we cannot, however, be very sanguine of success.

Several regulations have been proposed, and are in course of being carried into effect, in our several Missionary Settlements. Among these, are the annual contribution of a small sum by every able-bodied inhabitant, toward the expenses of the place; the establishment

of a Missionary Association; the securing of a better and more regular attendance of the children at School, and the more effectual banishment of spirituous liquors from our borders. It is well to remind the people frequently of the love of Jesus to sinners, and the grief, which indifference to His merits and disobedience to His commands cannot but cause Him. The Word of His Cross continues even here to break and melt the hearts of the rudest transgressors. [Br. W. Genth.]

Genéidental: 130 miles E by N of Cape Town; with an Out-Station at *Kopjes-Kasteel*—1736; renewed, 1792—Brn. Teutsch, Külbung, Sonderman, Brauer, Gysin, Kühn, Heinrich—Communicants, 810—Baptized: Adults, 438; Children, 649; Candidates, 244—Excluded 57—New People, 446—Total under instruction, 2644—Pp. 33, 34.

The Government are at present occupied with the construction of a road from Cape Town to Grahamstown, the expense of which is to be defrayed by a tax levied on real property of every kind throughout the Colony. The rate is sixpence for every pound of estimated value. Our Settlements have their proportion to pay, the amount being divided between the Mission Fund and the inhabitants, most of whom, I am glad to say, shew a very becoming willingness, to bear their share.

We purpose, after the new year, to form a Missionary Association at this place, as a member of which every inhabitant will be eligible who is already a Candidate for Baptism, and who makes voluntary application for this privilege, with a promise to subscribe regularly to its funds, however small a sum.

[Br. L. Teutsch.]

In the Diary of the Station it is stated, in reference to the speaking individually with the Members—

In answer to the question, whether he prayed to the Lord, one of them said, "Yes, certainly, or else I should be as dry as this bench." Another, a Negro, who had grown old in slavery and utter ignorance of divine things, said, "It is but little of what I hear in the Meetings that I can remember; but I pray to our Saviour daily, and when I wake at night, to take

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the bad thoughts out of my heart." A third said, "I have been absent for some years from the Settlement, having engaged myself in the service of a farmer who was going on a two months' journey into the Interior; but when we had crossed the Orange River he determined to settle there, and I durst not travel back alone on account of the lions. Formerly I cared little for the Word of God; but now that I have been so long deprived of it, my hunger for it is excited."

Of the baptized and Candidates for the holy Communion, one said: "I learn to know myself better and better, and am often frightened at myself, thinking I am too great a sinner. But again I think that our Saviour died for me too. And though sinful thoughts and desires often come into my heart, I do not listen to them, for I pray our Saviour to preserve me; but it shews me what a poor sinner I am, and that without Him I could do nothing." Another remarked: "I do not understand all that I hear at Church, but I always bring something home to meditate on." Another, being asked whether he remembered the covenant which he had made with the Lord at baptism, said: "Oh, yes! and I pray daily for strength to keep it; and in temporals, too, I often experience our Saviour's help."

A Communicant observed: "I used to think that when I grew old I would cleave very closely to our Saviour: now I am old, and almost blind, and yet I find my heart often growing lukewarm toward Him, so that sometimes I even fear that I have Him on my lips only, while my heart is dead to Him." Another, on being asked whether he knew wherein meetness for heaven consists, replied: "Oh, yes! It is His grace alone on which I build: He forgives my sins for the sake of His precious blood. I come to Him daily as a beggar; but it is not with Him as it is with men. They say, 'What, here again so soon?' but He delights to have it so, and is never weary of us."

Amid these pleasing traits, the Missionaries are not without their trials: it is recorded in the Diary—

Many painful occurrences have taken place in these last months to try our faith; and since New Year we have had to exclude no fewer than 24 persons from

their privileges, either wholly or in part, on account of various immoralities. It is not surprising that such visitations should occur among a population of 2600 persons, mostly grown up in Heathenism, and exposed to frequent temptations while employed among the farmers. But the more numerous cases of drunkenness which have marked the present year may be traced to the opening of a new brandy-shop at Caledon. In general, however, these transgressions have been confined to such as are already excluded, some of whom appear to wish to shew their contempt for our regulations.

Brother C. R. Kübbing writes—

Our Training Institution does not make rapid progress, but it turns out occasionally a valuable Teacher. Last week I introduced Charles Jonas as Schoolmaster at Hout-kloof.

Hemel-en-Aarde: an Hospital, supported by Government for the relief of lepers; about twelve miles from Caledon, and near the sea—1823—*Br. Joseph Lehman*—Communicants, 36—Baptized: Adults, 17; Children, 8—Under instruction, 82—P. 34.

As to the present state of the hospital for lepers at *Hemel-en-Aarde*, I trust I may say that the blessing of the Lord, the good Physician, both of soul and body, continues to rest on the self-denying endeavours of His servant and handmaid there stationed, and they are permitted to experience that their labour is not in vain. For some time past there has been a report in circulation that Government intends to sell the hospital, with the adjoining lands, and to remove the inmates to the neighbourhood of Cape Town, for the sake of greater cheapness. The correctness of this rumour we have no means of ascertaining. [Br. L. Teutsch.

Elim: about 60 miles from Genadendal, and near Cape Aiguilla: with Out-Stations at *Hout-kloof* and *Duinvonteyn*—1824—*Brn. D. Luttring, Fritsch, J. J. Müller*: *Wid. Sr. Meyer*—Communicants, 227—Baptized: Adults, 152; Children, 214—Candidates for Baptism, 117—New People, 299—Under instruction, 1014—P. 34.

At our Mission Conference on the 11th of April we were thankful for the cheering

report made concerning the communicant portion of our Congregation. We had likewise reason to rejoice in the general progress of the other classes of our little flock. An ardent desire was expressed by many of them for further privileges; and 22 persons were approved of as Candidates for Baptism, 19 for Baptism, 19 for Confirmation, 22 as Candidates for that rite, and 5 were re-admitted to Church-fellowship. They were all greatly rejoiced by the communication, and promised to be faithful to the Lord. A baptized woman said, "When I was yet a slave, and my pious mistress reproved me at times for things which were sinful, I often laughed at her, as I knew no better; but having, through God's mercy, been convinced of sin, I have since gone to her, and begged her to forgive me for all my former misconduct and provoking ways, and she was rejoiced to see the change produced in me by Divine Grace."

We again, as usual, conversed with our Communicants individually, previous to their approach to the Lord's table. A brother said, among the rest, "I am perplexed about myself: it seems as if the Lord had forgotten me. I no longer feel his love and nearness. Before I became a Communicant, I felt more desire after Him than at present." Yet, dissatisfied as he was with himself, it was evident that he was seeking grace and mercy from the Lord, and not in vain. It is his greatest delight, in his leisure hours, to read God's word. Might but the number increase, of such as look into their hearts, and examine themselves as to their love to their Lord and Saviour!

In our Mission Conference, we could rejoice together in the prosperous spiritual course of our Communicants, after the monthly speaking with them. Many of them feel their deep corruption by nature, and their deficiency in spiritual things. But they were reminded, that Jesus did not come into the world to call the righteous to repentance, but to seek and to save lost sinners. We had, however, painful occasion to perceive, that the enemy of souls is still actively engaged.

To-day we had an agreeable visit from the Rev. Mr. Steele, Chaplain of a man-of-war, which is stationed in Simon's Bay. This young Clergyman was much pleased with the place, and greatly struck with our handsome Church. [1 *ary.*

This Church was erected in 1835, and Jan. 1846.

affords one of the most interesting and satisfactory proofs of the progress which the Hottentots have made in the arts of civilized life. The design was given by Mr. Skirrow, the government surveyor; but, with this exception, the whole edifice, from the foundation to the top-stone, was the work of Hottentot hands—the fruit of Hottentot skill and industry. The masons', carpenters', joiners', smiths', plumbers', glaziers' and painters' work were all contracted for by Hottentots of Genádendal, and performed by artisans and labourers employed by them, under the direction and superintendence of Br. Teutsch, the resident Missionary.

[*Ed. of Period. Accounts.*

Hout-kloof is about half-way between this place and Elim, being twenty-seven English miles from Genádendal, and twenty-three from Elim. It is a farm of nearly 4000 acres, the property of eight families of Hottentots, belonging to the congregation of Elim. Every third Sunday a Missionary from Elim goes thither to perform Divine Service, which is well attended, in a Chapel built for the purpose; beside which, occasional visits are paid from Genádendal. The people are sensible and well-behaved; nor are they indifferent about their children, most of whom have been baptized, but wish them to be instructed in the Word of God. The School will be held in the Chapel. Elim has supplied the most necessary furniture and utensils, for if the Hout-kloof people pay 2*l.* for each house annually, they do all they can afford.

I addressed an application for Government aid to Dr. Jones, the Superintendent-General of Education, but I had little hope of an affirmative answer. In June, I was agreeably disappointed by the receipt of a Letter from him, saying that he was now happy to place at our disposal an annual gratuity of 15*l.* toward the support of a Native Teacher, either at Hout-kloof or at any other Out-station. By this generous act of Government, for which we are chiefly indebted to the kind intercession of this gentleman, we are not only enabled to furnish the School-room at Hout-kloof, but also to open another at Kopjes-kasteel. [Br. C. R. Kobing.

Enon: on the White River, near Algoa — 1818 — *Brn.* H. B. Schopman, J. W. Stoltz — Communicants 74 — Baptized: Adults, 77; Children, 94 — Under instruction, 327 — Pp. 34, 35.

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United Brethren—

Through the providential goodness of our Heavenly Father, we have continued to have fruitful seasons since the date of my last. Our people have not only suffered no want, but their temporal circumstances have been manifestly improving. Their cattle has increased in number, they are better clothed, and their garners are getting well filled with millet and wheat. Some have purchased a plough and a waggon, and have begun to till the ground on a more extensive scale. They have also, by dint of persevering labour, completed a road into a newly-explored mountain-glen, which is found to be well clothed with wood, and which has opened to them a new source of profit, by the supply of timber which it produces. But how, you will probably ask, as to spiritual things? In answer, we may declare, with thankfulness, that the fruits of righteousness have been and continue to be produced, in increasing measure, and that we are seldom pained by any outbreak of manifest ungodliness. Our Missionary Association continues to flourish. In the course of the year past it has brought together the sum of 12*l.* 15*s.* 2*d.* sterling, the offering of one of the smallest and poorest congregations in South Africa.

The Schools continue to be numerously frequented: we have daily 90 children under instruction; in the School for older children 40; in the Infant School 50, under six years of age. The Church is well attended, especially on the Lord's Day, when it is filled with devout worshippers.

[*Br. H. B. Shopman.*]

TAMBOOKIES AND HOTTENTOTS.

Shiloh: on the Klipplaat River—1828—*Brn.* J. Lemmertz, A. Bonatz, H. Kschischang, D. Schärf—Communicants, 51—Baptized: Adults, 45; Children, 112—Candidates for Baptism, 33—New People, 352—Under instruction, 613, of whom 206 are Hottentots—Pp. 35—37.

Among our Hottentots, especially the young people, we earnestly desire to trace more spiritual life: nevertheless, we often rejoice to observe the mighty efficacy of the Word of the Cross, in softening the hard heart, and pulling down the strongholds of sin and Satan. This is often clear to us, when we converse with the Communicants previous to the celebration of the Lord's Supper:

many of their expressions at such seasons are greatly to our edification, and these are confirmed by a corresponding Christian Walk. Our Schools are in a very satisfactory state, and the Infant Schools, which I have the special care of, afford me great pleasure. The attendance is numerous and regular, and the children make good progress. The mothers are in the habit of coming with their young children, as often as any one has its birthday, and thus I obtain a good opportunity for speaking to them of the love of the Saviour, and exhorting them to give their hearts to Him. Of our Tambookies, we must, alas! still report, that the majority manifest great indifference to the message of Salvation. *They love darkness rather than light, and, because their deeds are evil.* With the baptized we have much comfort and satisfaction. Through the mercy of the Lord we continue to live in peace and safety. How different are our present circumstances from those which marked the commencement of the Mission fifteen or sixteen years ago. Then we felt very uncertain, when we lay down to rest, whether we should not be murdered in our huts by the savages who surrounded us, and who were more than once inclined to get rid of us. The Lord, however, held His protecting hand over us, and permitted us to gain, in due season, some souls for Him.

In temporals, the Divine Blessing has rested upon us abundantly. We continue to make collections for the benefit of our Mission Fund. [*Br. J. Lemmertz.*]

The long war between the Tambookies and Hintza's Caffres was brought happily to a close, and peace re-established between them. And what is certainly deserving of thankful acknowledgments, the Lord has sent, as Governor of the Colony, a man who fears His Name, and desires to promote His cause, at the same time that he seeks the good of all classes of the population. The treaty which he has recently concluded with the Caffres appears to be alike satisfactory to them and to the settlers on the frontier; and both the Caffres and Tambookies manifest the greatest respect for his person and character. From Port Natal we hear that the Boors who had established themselves in that district are disposed, rather than submit to English Rule, to retire further into the interior of the country, where both themselves and their cattle are in constant danger of perishing.

Last year, the plentiful return which the Caffre-corn yielded tempted them to commence brewing a kind of beer, by the immoderate use of which many of the poor ignorant Tambookies have been led into intoxication, and much mischief has ensued. We are compelled to make the mournful admission, that the majority of them, though they may come to Church pretty regularly, it is rather to sleep than to pay the least attention to what is said. This indifference to Christ and His Salvation often humbles and depresses my spirit, and makes me sigh to Him who is alone able to help and to save. For the few souls whom the Lord has already given us we are the more bound to thank Him, inasmuch as it is evident that they know what the Saviour is to them, and are earnestly intent upon feeding by faith on His merits and death. Oh, may they be enabled, by the influence of the Holy Spirit, to abide in Him; and thus may they be kept by *the power of God, through faith unto salvation!*

[*Br. Adolph Bonatz.*]

FINGOOS.

Clarkson (the name given by Gov. Napier to the New Settlement at Koksbosch, after the well-known opponent to the Slave Trade): on the Zitzikamma, among the Fingooos — 1839 — *Brn.* C. F. Nauhaus, C. Adolph. Küster — Communicants, 61 — Baptized: Adults, 115; Children, 63 — Candidates: for Communion, 41; for Baptism, 56 — New People, 69 — Under instruction, 294 — P. 37.

Our Communicant flock consists of sixty-six persons, who, with the exception of four under suspension from Church-fellowship, give us real pleasure. Indeed, our joy in the Lord is great concerning them, when we behold them, and reflect that a very few years ago they were heathen, in a state of the utmost rudeness and ignorance. To them the Gospel of Christ has indeed been the power of God unto Salvation.

On the 13th of September we formed our little Missionary Association, consisting of eighty members — twenty-nine Hottentots and fifty-one Fingooos. On the first Sunday in every month the company has a special Meeting, at which a short address is delivered, and Missionary Intelligence is communicated, the Service being closed with prayer. They afterward call on us, and bring their

free-will offerings, just as much as they please, and as they think they can spare. The greater proportion of these are small, not exceeding a penny, but some give as much as from threepence to sixpence. Our flock, it must be remembered, is very poor: and though the amount collected is inconsiderable, we would rather receive it from cheerful givers, than obtain a larger sum by means of direct and urgent application. We are satisfied that, as the Association is now conducted, its members and the whole congregation are spiritual gainers by it.

[*Br. C. F. Nauhaus.*]

In the beginning of February, Br. Küster paid his usual fortnight's visit to the Captaincy in the south-west. An instance of their superstitious credulity occurred on the occasion. A violent hurricane having arisen a day or two after his visit, which tore up several trees by the roots, and greatly damaged their gardens, the origin of it was traced to the Missionary. "We saw," they said, "how the Umfundisis (Teacher), at the close of his discourse, after admonishing us for not coming to Church, suddenly raised his books aloft, and by that means agitated the air; for soon after he was gone the wind arose." The real mischief, however, was ascribed to a rain-maker in the neighbourhood, who had turned the wind into a hurricane. The first gale was attended by a gentle rain, for which they were very thankful, their gardens being parched up. But the wind-maker, seeing this, had come to their kraal the same evening, and, having called them together, promised to send them a copious shower, provided they brought him some of their garden produce. The Fingooos, in their anxiety for more rain, soon filled the house with their offerings. But when the strong west wind drove away all signs of rain, and increased in fury as darkness came on, the impostor was glad to make his escape under covert of the night. It is our earnest prayer to the Lord that He would have mercy on these poor people, and deliver them from the works of darkness by the light of His Holy Word.

A Fingoo Girl, who had been distinguished for diligence and good behaviour in the Infant School, was missing one evening from her parents' house, and, on search being made for her, was found swollen and powerless from the bite of a serpent. All the means employed for her recovery seemed to be without effect, and

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next day the parents made preparations for the funeral; but as the body was still warm, and they observed a gentle breathing, they renewed their efforts, and at length succeeded in re-animating the apparently lifeless body, and by the end of a week, the child was again able to walk. As soon as she could speak, she comforted her mourning parents by the

assurance that she was going to see her Saviour face to face. At her request, her little brothers and sisters sang hymns by her bedside, in which she tried to join. This tended not a little to assuage the grief of her parents for their apprehended loss; but they were very thankful to the Lord when He restored to them their dear child. [Diary.]

LONDON MISSIONARY SOCIETY.

Cape Town—John Philip, D.D. *Superint.* of the Society's Missions in South Africa, T. D. Philip, M. Vogelgezang—Communicants, 116—Schools, 5: Scholars, 742—Pp. 37, 38.

The Rev. T. D. Philip, who arrived at Cape Town by the "John Williams," intending to proceed thence to Calcutta, his appointed Station, has been prevented by indisposition from advancing to his destination. In January last he was contemplating a journey into the interior, with his revered father, by which it is hoped he may realise some mitigation of the disorder from which he suffers. [Report.]

BOTTENTOTS.

Paarl: 85 miles N E of Cape Town—1819—George Barker—Communicants, 73—Day Schools 4, Scholars 270; Sunday Schools 2, Scholars 250—P. 38.

Mr. Barker has access to 1200 or 1300 people in and about this village, and there are several Places of Worship, in which Divine Service is regularly conducted by him. In the Paarl itself, the former Mission Chapel is appropriated to the European Congregation, while the Coloured People meet in Zion Chapel and Lower Paarl School-room. In the Coloured Congregations there has been no diminution of number; while a marked improvement, both in numbers and attention, has been observable among the Europeans, many of whom also frequent the evening meetings at both Chapels.

The Missionary has been greatly encouraged in observing the desire for instruction exhibited by the children of the Day School, which is so great as to preclude any trouble in securing their attendance. The progress of these children is, as might be expected, very good; and great credit was reflected on them and their Teacher, by the results of the Public Ex-

amination held on the 20th of September.

Twelve members have been received during the year, exclusive of two who were re-admitted. The general conduct of the members has been satisfactory, and that of the Coloured Population, on the whole, pleasing. Most desirable is it that they should not, in their present state of feebleness, be exposed to temptation; but the opening of a canteen—a house for the sale of ardent spirits—will, it is feared, prove injurious to many, if any inference can be drawn from first effects. [Report.]

Tulbagh: 75 miles N E of Cape Town—Arie Vos. This Station is under the care of the Rhenish Missionary Society—P. 38.

Klaas Vooks River: in the District of Zwelendam—1837—Cornelius Kramer—P. 38.

Caledon: 120 miles E of Cape Town—1811: renewed 1827—Henry Helm: Dan. J. Helm *As.*—Communicants, 279—Scholars: Day, 139; Sunday, 200—Pp. 38, 39.

On the grounds of the Caledon Institution about 1000 people reside; and, including 80 who live at the Out-Station on Slang River, with those resident among the farmers, the whole number under religious instruction and influence amounts to about 1425.

The Missionary has been encouraged by a large attendance on the various meetings for Prayer and Worship, and still more by the spiritual fruits which, through the blessing of God, have followed his labours. There has been an addition of 27 members to the Church.

The temporal improvements of the Station have steadily advanced, though the obstacles are of such a nature as require the most strenuous and persevering efforts to surmount them, especially with reference to the irrigation of the land—an object indispensable to the full pro-

prosperity of the Institution; yet, of all others, the most difficult of execution, under the present circumstances of the people. [Report.

Pacaltsdorp: 245 miles E of Cape Town—1814—Wm. Anderson—Communicants, 89—Schools, 3—Scholars, 236—P. 39.

I felt myself peculiarly enlivened when addressing the Candidates; and many around me in the Congregation were in tears. This event, added to the effects of an Address I had recently given at the burial of a young woman about 18 years of age, produced a great concern and awakening, especially among the young people, both male and female: many are now mourning before the Lord for their sins, and inquiring what they must do to be saved. Nearly every day some call on me to receive instruction, advice, and consolation. The present number of the awakened is twenty-six, and I am informed that there are others who have not yet come forward. Thus the Lord is pleased still to own the labours of his unworthy servant; and, though I feel very weak in body, these events are cheering to my soul. I do hope the work of grace thus begun may be permanent. O may the Holy Spirit be poured down upon us, that this new year may produce many new converts to Christ and his Church!

[Mr. Anderson.

Dysalsdorp, formerly called *Dysal's Kraal*: 45 miles N of Pacaltsdorp—1838—There is an Out-station at *Matjes Drift*, about 18 miles distant—John Melvill: B. E. Anderson, *As.*—Communicants, 94—Scholars: Infant, 34; Sewing, 10; Day, 30; Sunday, 180—P. 39.

The Church has received an addition of seventeen members. The Missionary, with gratitude, bears testimony to the holy walk and conversation of his flock, especially to the great change which has passed on some who formerly were notorious for their wickedness. One or two instances are adduced by Mr. Melvill of the spirit in which the converts, while journeying, have preached to others that Gospel through which they have themselves found peace. One man, having stopped for the night at a farm where the Coloured People were preparing for a dance, entered one of the huts, and began to converse with its inmates respecting

the kingdom of heaven. He told them of the love of God in the gift of His Son, and they listened to it with breathless interest: the whole of the people soon gathered around him, and, relinquishing their intended amusement, received from his lips the message of mercy. It is to be hoped that the seed thus cast from the hand of the sower may be blessed by the Lord to the salvation of many. [Report.

Hankey: near Chamtoos—1825—with an Out-station at *Kruis Fonteijn*—W. Kelly, *As.*; James Clark, *Artisan*. Rev. W. Philip was drowned in crossing the Gamtoos or Chamtoos River on the 1st of July. Communicants, 130—Scholars: Day, 50; Adult Sunday, 150; Juvenile Sunday, 65. At *Kruis Fonteijn*, Scholars: Day, 35; Sunday, 140—Pp. 39, 40; and see, at pp. 457, 458, an Obituary Notice of the Rev. W. Philip.

In our last Survey we mentioned the commencement of a tunnel by which the water may be conducted from the river to the plains on the other side of a ridge of hills. It is now completed. The late Mr. Philip wrote respecting it—

This tunnel is 260 yards in length, with an average height of six feet and breadth of four feet. As the greater part of it is cut through sandstone and conglomerate, it has required very little masonry. Its execution occupied fifteen months, and the whole expense has been about 500*l.* The water, having a fall of forty or fifty feet, from the point at which it leaves to that at which it joins the river again, it will be easy, by means of pipes, to convey it to lands lying on the other side of the river. Instead of 300 people, which number has been partially supported, the land may now support more than 3000. One Missionary and Schoolmaster will prove sufficient for the work of six, while the circumstances of the people will also be much improved.

This outlay has been made on the responsibility of the Missionary's family. A part of it has been met by friends.

A Fingoo, travelling through Hankey, sat down to rest for a few minutes at the door of the Place of Worship. As it was

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about the time of Evening Service, one of the Deacons and some people were standing there. After looking round him for a few minutes, and seeing a number of houses, the gardens of which were concealed, he asked the Deacon how the people obtained their food on such a place. The Deacon, an intelligent man, gave no direct reply; but bade the Fingoo look at him, and see if he was not healthy and well clothed. He then called a fine child that was playing at some little distance, lifted it up, and told the man to look at it, asking him whether it was not also well fed? The stranger assented, but his countenance wore an air of perplexity. The Deacon, resuming his peculiar course of argument, told him, that, if he would attend the Place of Worship on the morrow, he would see numbers, like himself, well fed and better clothed. The Fingoo, rising from his seat, adjusted his kaross; and, commencing his departure, lifted up his eyes and his right hand to heaven, and said, "It is always so where that God is worshipped." [Report.

Bethelsdorp: 450 miles E of Cape Town—1802—James Kitchingman—Communicants, 128—Scholars: Day, 82; Infant, 65; Adult Sunday, 75—P. 40.

At this Station the preaching of the Gospel, both on the Sabbath Day and week evenings, continues to be well attended, and also the meetings for prayer.

In several instances, through the year, it was found needful to separate some, who walked disorderly, from the Church; but, within the same period, four were received to its fellowship. "May we," exclaims Mr. Kitchingman, "be enabled to pray more earnestly for the outpouring of the Holy Spirit, that many may be brought out of darkness into God's marvellous light, and that those who make a profession may grow in grace, and in the knowledge of our Lord Jesus Christ!"

The progress of the several Schools has been more than usually encouraging. The Infant School, as one of the latest brought into operation, is attended with peculiar interest.

The past year has been very favourable to the temporal condition of the people. The salt-lake, so important as a source of maintenance, yielded abundantly, and a better price than usual was obtained for its produce. [Report.

Port Elizabeth: Adam Robson: Wm. Passmore, *As.*—Communicants, European, 30; Native, 87; Schools, 5; Scholars: European, 125; Natives, 183—Contributions to the New Chapel, 16*l.*; to the Parent Society, 13*l.*—P. 40.

I have observed with much grief, for some time past, that many of those who have not benefitted by the Gospel are becoming the victims of intemperance. Those on whom the Gospel has produced no effect have evinced how readily the vices of Englishmen can be adopted when the temptation is presented to them.

During the past year five have been admitted into the Church, and two more are candidates for admission. Many have made considerable progress in Scriptural Knowledge, and they are, I believe, anxious to do, as well as know, the will of God. The following incident occurred about a month ago:—At the conclusion of the Sabbath-morning Service I called on the Fingoo to offer prayer: he did so. The beginning of his prayer was marked by deep solemnity: after a time his feelings were much excited; sobs impeded his utterance; his language was broken; and at length he was obliged abruptly to close. I noticed him as he departed from the House of God, with his eyes fixed on the ground, shunning the observation of all: without looking up, or exchanging a word with any one, he went beyond the huts to a place where he could be alone. He had commenced by alluding to the condition of himself and countrymen before they heard the Gospel, when they indulged in vice, and when they were ready to murder one another; but, when he came to speak of God's goodness in having sent the Gospel to them, and in having made them partakers of its blessings, his voice faltered, and his heart seemed too full for utterance. He said, "How can we ever love thee as we ought to do for thy love to us?" He could get no farther, but sat down and continued sobbing all the time the last hymn was being sung, when he retired as I have already mentioned.

This man (a poor Fingoo, obtaining his living by working up to his waist in water on the beach in landing goods) brought me, two evenings ago, eight shillings as a subscription to the Jubilee Fund, and one sovereign as his annual subscription to the Society. [Mr. Passmore.

Uitenhage: 20 miles NW of Port Elizabeth—Wm. Elliott. Rev. J. G. Messer died on the 4th of June, aged 72, after 35 years of Missionary Labour—Communicants, 205; Schools, 3; Scholars, 420—Pp. 40, 41, 455.

The Divine presence and blessing have manifestly attended the ministry of Mr. Elliott in the past year. Thirty members of the Church have removed from Uitenhage, including 18 Bassoutos, who have been obliged to pass beyond the frontiers to obtain their livelihood by the cultivation of land—a source of maintenance of which they were deprived at Uitenhage by some new local arrangements in reference to the town-common, the use of which it would appear they previously enjoyed.

The attendance on Public Worship at the Fingoo Chapel, where the Services are conducted in the Caffre Language, has varied between 60 and 80. Several families of Fingoes have left the village from the same cause that led to the emigration of the Bassoutos.

An Infant School was opened in a new wing of the Chapel; and the attendance of the children is regular, usually exceeding 100.

[Report.

Theopolis: 550 miles E of Cape Town—Christopher Sass, R. B. Taylor—Communicants, 46—Scholars: Day, 43—Infant, 40—Sunday: Adults, 100; Children, 26—P. 41.

About 350 people reside on this Institution, and the remainder of those connected with it are scattered among the farmers in the vicinity. The average attendance in the Place of Worship on the Sabbath, during the past year, has been about 160. Four Services are held on the Lord's Day—two for the Hottentots, and two for the Fingoes and Bassoutos.

[Report.

There is a peculiarity in the Hottentots in the early stages of their religious impressions—they cannot bear to be thought under concern for their souls. We have often been grievously disappointed owing to this feature in their character. Actuated by a desire to foster the germs of incipient piety, we have sought and improved opportunities of encouraging and drawing out those whom we have observed unusually attentive in the use of the Means of Grace. To our

no small grief and surprise we have perceived from that moment an almost total withdrawal.

[Mr. Taylor.

Hence, experience has shewn it to be necessary to leave the awakening Hottentot himself to begin any conversation of a personal character.

The Bassoutos and Fingoes are reported as making rapid progress in civilization. They construct roads and erect dwellings in the European style.

Grahamstown: in Albany District—John Locke, T. Merrington. Mr. Smith has removed to Kat River—Communicants: European, 90—Native, 110—Scholars, 312—P. 41.

In connection with the Grahamstown Station, Religious Services are held regularly in the English and Native Chapels at Long Bush, Caffre Drift, and occasionally at the various Military Posts. There is an aggregate attendance of about 500 on the English Services, including the military.

The Native Congregation in Grahamstown numbers about 300; and the Church has 70 members. At Long Bush, the principal Out-Station, about 300 persons attend the worship of God, and upward of 40 are united in Church-fellowship.

[Report.

Graaf Reinet: A. Van Lingen—Communicants, 76—Schools, 2—Scholars, 160—P. 41.

There are upward of 500 Coloured Persons under pastoral care at this Station. Mr. Van Lingen continues to preach at the prison; while the Coloured Congregation attend the ministry of Mr. Murray, the Government Chaplain. In the afternoon he addresses 200 or 300 people in the Chapel, among whom some White People attend; and, in the Sabbath School, instruction is afterward given to about sixty persons, who are unable to attend during the week. The spirit prevailing among the Ministers of the Gospel in this village and neighbourhood is very gratifying.

The progress of the Day School is excellent, and has received the special recognition and commendation of Dr. Innes, the Superintendent-General of Education.

[Report.

Kat River—1829—James Read,

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James Read, jun., N. Smith—Communicants, 814—Schools, 17: Average attendance, 750—Pp. 41, 42.

There is much reason for gratitude, that, considering the number of the Church Members, so few have openly dishonoured their profession: many, it is believed, are walking closely with God, and enjoying the light of His countenance.

The accounts of the Bushmen and Tambookie Stations are encouraging: there had been several severe conflicts between the Tambookies and Galakas; but, through the timely interference of Government, a permanent peace now appears to be established. The hostilities between the tribes had caused Mr. Read much anxiety for the life of his son and the safety of the Native Teachers; but God has in mercy disappointed these fears, and given cause to triumph in His holy Name.

From the statement of Mr. Joseph Read, it appears that the Lord is pouring out His Spirit on the Bushmen, and the number of inquirers is increasing.

At the Tambookie Station, the principal Counsellor of the Chief Jumbo was sometimes much affected under the preaching of the Word. Young Mr. Read, and the Native Teachers, had arranged to preach at each other's places, and hold Prayer Meetings for a greater outpouring of the Spirit of God. Umjekie, the Ammaponda Chief, is so eager for a Missionary, that, when Mr. Read last visited him, he would not let him leave until he had commenced a hut for a Native Teacher, and another to serve as a Place of Worship: these are completed, and one of the Fingoo members had been there four days to make known the Word of God to the Chief and his people. [Report.]

Several of the children of Fletcher's School are strongly impressed with a sense of their lost condition, and, we trust, have begun earnestly to seek mercy. Wilonton has been the birth-place of many souls, both adults and children. We have several pious women there, who are mothers in Israel, and who have been made great blessings to many. [Mr. Read.]

Cradock—1839—John Munro—Communicants, 50—Schools, 2: Scholars, 248—Pp. 42, 43.

Although the people of this Station have suffered great distress in the past year, the labours of the Missionary have been attended with many indications of

good. In July, a Day School was opened with 70 children, whose progress has been exemplary. Dr. Innes examined them in November, and expressed great satisfaction with their advancement. There is also a prosperous Sunday School.

The Church has received an accession of seven members, in whose Christian character Mr. Munro reposes entire confidence. The class of candidates for communion with the Church is five in number, and seven adults have been baptized. The attendance on the Means of Grace, in both languages (Dutch and English), is encouraging, and, "we hope," says the Missionary, "sanctifying and saving." [Report.]

Long Kloof—1840—T. S. Hood, As.—Communicants, 39—Scholars: Day, 73; Sunday, Adults and Children, 500—P. 43.

The accounts of the progress of the Gospel at this Station are of a very pleasing character. About 200 people reside in the immediate locality of the Station, which is named Avontuur; and the rest of those who attend the Means of Grace live among the farmers. In the course of the year a Native Church was formed of nineteen members, all of whom had been recently baptized. There are twelve individuals belonging to the families of farmers, and five other Europeans, also united in Church-fellowship with the Coloured People. Such an union is highly important and auspicious in reference to the future progress of the Gospel in Africa. There are 27 inquirers, more or less earnestly seeking the Truth. [Report.]

There have been 87 marriages solemnized during the year, and one of the consequences of this increased observance of the marriage-rite has been a marked moral improvement.

The Day School has made excellent progress, and its effects among the people generally are found to be highly beneficial. A member of the Church was proposed for fellowship, and on inquiry, it was found that his first powerful impressions were derived from the earnestness and firmness with which his child urged him to hold morning and evening worship in his house. [Report.]

I spent one evening with a family who had been notorious drunkards, and was delighted: the lad, whom I had seen at the Station, was among the children with whom I conversed. I asked him if he prayed. He turned his head from me, and

answered with some hesitation, that he knew not whether it was prayer that he offered. I asked him if he felt any yearning of heart toward God. He said, for some time he had felt nothing but deadness and sorrow; but one day, being in the field with the sheep, he was cold, and endeavoured to kindle a fire. He struck a light and put it into some bushes, and blew it for a considerable time before the bushes began to smoke: this encouraged him to continue blowing, until the bushes began to flame. "I then," continued he, "set the fire down before me; and, folding my arms over my breast, thought, Just so is it with the Spirit of God working on the heart of a poor sinner. He will not forsake it until the light shines in upon it. From that time I hope that I have more earnestly desired to serve the Lord."

[*Mr. Hood.*]

Colesberg—1840—Theophilus Atkinson—Communicants, 20—Scholars: Day, 100; Sunday, 100—P. 43.

Since the opening of the new Chapel in November 1843, the public Services on the Sabbath have been well attended, the Place of Worship being generally filled with attentive hearers. The whole expense of the building was 318*l.*, and there is still a debt remaining due on it of about 64*l.*, which the people are making every effort to pay off.

The number of persons open to the labours of Mr. Atkinson is about 800; but, from the difficulty of finding suitable localities, no Out-Stations have yet been commenced. On the Sabbath, the Congregation amounts to about 200.

Mr. Atkinson speaks in pleasing terms of the labours of some of the members of his Church, in visiting the huts to converse with the careless and ignorant on the interests of their souls.

[*Report.*]

Somerset—1842—2 Out-Stations; Joseph Gill—Scholars, 50—P. 43.

The labours of Mr. Gill, assisted for a time by those of Mr. Merrington, who subsequently removed to Grahamstown, have been greatly blessed to the inhabitants, both Native and European. A convenient and plain building has been erected on land belonging to the Society, and was opened in January, with a remaining debt of only a little more than 80*l.* By the end of the year our Brother hopes to liquidate the whole. It has been named

Jan. 1846.

Hope Chapel, measures 51 feet by 23, and was finished at a cost of about 240*l.* His congregation on the Sabbath numbers about 200. There is a visible improvement in the social and moral condition of the people. Mr. Gill has performed as many as 46 marriages during the year, and baptized six individuals, and formed them into a Church.

[*Report.*]

CAFFRES.

Buffalo River, 1826—John Brownlee: Jan Tzatzoe, *Nat. As.*—Communicants, 42—Scholars: Day, 30; Adult Sunday, 100; Juvenile Sunday, 50—Pp. 43, 44.

Some of the inquirers have been most severely treated by the Caffres. One woman, who would not comply with the demand of her husband, when he required her to conform to Caffre Customs, has been compelled to flee. Another, who appears really to feel the power of the Gospel, has been prevented by her heathen relatives from attending Public Worship. A woman, who accompanied Mr. and Mrs. Calderwood when they visited Cape Town, and then joined the Church, though long unmolested, has, since her return, received much severe treatment from the Chief she had formerly lived with, although, contrary to the national custom, he had never paid any thing to her relations as a compensation for her society and her services. Such is a specimen of the lawlessness still to be found in this part of Africa, as well as the sufferings which the Native Christian is called to endure from the Heathen.

There has been some little improvement in the habits of the people during the year. Ploughing and working with oxen have become more common, and a good quantity of seed has been sown. A number of families have reaped wheat, and afterwards sown the ground with other grain. There is also a greater desire manifested among the people to plant fruit-trees in their gardens, and to purchase clothing.

Jan Tzatzoe and another Native Assistant have made extensive journeys for the purpose of diffusing the name of Christ, and the knowledge of His salvation.

[*Report.*]

Knapp's Hope: on the Keiskamma—1833—F. G. Kayser—Communicants, 10—Scholars, 53—P. 44.

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London Missionary Society—

When Mr. Kayser wrote, there were seven inquirers connected with his Station, four or five of whom he hoped shortly to admit to Church-fellowship. There is an average attendance of 100 on the preaching of the Word, but the surrounding population still remain indifferent to Religion. Bible Classes, in Caffre and English, are held regularly by the daughter of the Missionary. [Report.

Blinkwater: 1839—Henry Calderwood—Communicants, 25; Scholars, 104—P. 44.

At this Station and its several Outposts the Schools and Congregations have been in an advancing state during the year. Mr. Calderwood states his increasing conviction of the importance of Native Agency, and seems to have directed his attention successfully to that department.

The work of Christian Instruction, by Schools and Preaching, has been prosecuted with great vigour, through the instrumentality of Native Agents, at the following Out-stations, which our Brother has succeeded in establishing:—Hermanus' Kraal, Fuller's Hoek, Fort Beaufort, Gonzie, Uwezo, and Euxiwilu. At Fort Beaufort, where the operations as yet are chiefly of a preparatory kind, a suitable piece of ground has been obtained for the erection of a School for the Hottentots, which will also be used as a Place of Worship.

Mrs. Calderwood continues to receive into her house, for special instruction in the Word of God, and various useful employments, such as needle-work, several of her own sex, of various ages, both from among the Caffres and Hottentots. [Report.

Mr. Calderwood has for several months resided at Birklands, in the midst of a large population of Caffres. He is erecting a Chapel there. He writes—

I have been almost constantly here for the last five months, aiding in building. I have done a great part of the timber-work with my own hands, to save expense. This has been laborious in the hot season, with little accommodation; but my health has not suffered, and I trust the labour is not lost. This is a wild neighbourhood in every sense. I am more and more satisfied of the great importance of a Mission Station being established here; and all the Brethren in

Caffreland are of the same mind. We are now in the midst of a numerous and most necessitous people—necessitous in every sense. May the God of Missions render us a blessing to them!

Um.xelo, formerly called Botman's Kraal—1838—Richard Birt—Communicants, 39; Scholars, 165—P. 44.

There is a degree of outward respect paid to Religion by the Chief Botma, and his people, which is encouraging to Mr. Birt.

At the distance of three or four miles, a small building, 12 feet by 24, has been erected; and three Native Converts, sons of a Chief, have been useful among the people. As soon as the attempt was made to establish a School, the most violent opposition was raised by other Chiefs, whose professions had previously been very fair. When the Headman saw the Converts steadily determined to assist Mr. Birt in erecting the School-room, he declared that he would destroy the house. That very man subsequently underwent such a change, that he was employed to thatch the building which he had threatened to destroy: all external opposition died away; and a Native Teacher is engaged in teaching about thirty children daily.

In connection with the Native Church, the presence and blessing of God has been graciously manifested during the year. The enemies of God in Caffreland are still very numerous; and, as they behold the Gospel making sinners *wise unto salvation*, Satan deepens their malignity, and inflames their opposition. The few believers gathered into open fellowship with Christ, and those who shew a disposition to turn their faces toward Zion, are called to suffer much persecution, and the grace of the Holy Spirit is alone able to sustain them under the fiery trial. This appears to have been hitherto vouchsafed, so that none have been moved away from the hope of the Gospel. [Report.

GRIGUAS, CORANNAS, BECHUANAS.

Griquatown: 530 miles N E of Cape Town—1801—E. Solomon, Isaac Hughes, Walter Inglis: Jan Fortuin, Nat. As.; 14 Nat. Teachers. Mrs. Hughes died on the 7th of January—Communicants, 720—Schools, 14: Scholars, 690—Pp. 44, 45, 256.

When the Gospel was introduced among the Batlapi on the Vaal River, Simino,

their Chief, who was unfriendly to Missionary labour, left Moruane, taking with him those who still adhered to Heathenism, and a very few who had embraced Christianity. Since that time he has used every endeavour to induce those who remained to join him at his new residence, in the immediate neighbourhood of Touns. Their uniform reply has been, "We have the Word of God here, but that Word is not with you, and we cannot go to any place where that Word is not made known to us."

In the beginning of last year, Mr. Ross commenced labouring at Touns, and Simino was more urgent than ever in his endeavours to persuade the people of Moruane to an adoption of his views. Mr. Solomon met him at Touns, and had a long conversation with him, during which he candidly attributed the great improvement in the condition of the people to the influence of the Word of God. The result of his visit will probably be the removal of his people to the immediate vicinity of Touns. [Report.]

About two years ago, an Out-Station was formed among a mixed tribe of Griquas and Corannas, called the Cobesi, under a Chief named Witboog, living along the banks of the Great River, about 150 miles westward of Griqua Town; and one of our members was sent there as a Native Teacher. His natural abilities are not above mediocrity, and his actual attainments are low; but he has engaged in his work with ardour, and the Lord has blessed him in it. During his residence with Witboog a great interest has been excited in divine things, and many have come forward and expressed their desire to become the disciples of the Lord Jesus. He came to Griqua Town with 20, with whom I spent ten days. After fully examining them, I felt no hesitation in receiving 17 of the number. They were baptized on the first Sabbath of October. It was a solemn and interesting Service. [Mr. Solomon.]

Lekatloug: on the Hart River, among a branch of the Batlapi Nation—H. Helmore—Communicants, 210—Scholars, 200—P. 45.

The Chief, Jantje adorns his Christian Profession, and presents a pattern to his people in the management and instruction of his children. The Day School, with the Female Bible Class and Sewing School, under the care of Mrs. Helmore, gives great satisfaction and encouragement.

The Corannas, under Jan Bloem, have removed to the opposite side of the Vaal River. The members of the Church residing among them continue steadfast, and there are many Candidates for Baptism. The Berlin Society has appointed a Missionary to labour among these people, but until his arrival they will receive from Mr. Helmore, as heretofore, all practicable attention. [Report.]

The Bechuanas have not only their doctors and rain-makers, but their baloi, or sorcerers, or rather sorceresses, as they are chiefly women. The professed object of these sorcerers is, by the use of certain medicines, to secure prosperity to the families of their dupes, to their cattle, and to their corn-fields; but, in the prosecution of this charm, the most cruel and diabolical deeds are practised. At dead of night the baloi issue forth from their homes. The newly-closed grave is visited, the corpse exhumed, certain bones extracted to be used as charms; and, the rest of the body being burned, the ashes are sprinkled upon the corn-fields. They enter houses, and cut the sleeping inmates with knives: frequently poison is inserted into the wound, and the victim gradually sinks into the grave from the frequent repetition of such incisions. They drag the sick man from his bed, beat him with their mattocks, and leave him to die. Even pregnant women are not exempt, but are trampled with the feet till death follows. Children are strangled in their mothers' bosoms, and sometimes even cast upon the fire and burned in the very room where the unconscious mother is sleeping. [Mr. Helmore.]

BOSJESMANS.

Philippolis: on the north side of Cradock River, and Out-Station—1831—W. Y. Thomson: 14 *Nat. As.* Communicants, 279—Schools, 9: Scholars, 650—P. 45.

The revival of the work of God at this Station, effected through our departed brother, the Rev. Peter Wright, and the advancement of its temporal interests, continue in steady progress. Mr. Thomson states, that the evidence of this is to be seen in the religious feeling manifested among all classes of the people, but which is most apparent among the Bechuanas. In the Inquirers' Meetings upward of 150 persons attend, and others are daily added to their number, asking what they must do to be saved?

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Two Out-Stations have been commenced in the year by Native Teachers. At Ramah, which was visited by Mr. J. Wright toward the close of the year, the work of the Lord greatly prospers. Since the Native Teacher began his labours at Ramah, the people have congregated in the Station to the number of 300 or 400: they have sown corn, erected several neat houses, and contemplate the erection of a Chapel at their own expense. [Report.

BECHUANAS.

Lattakoo: 630 miles NE of Cape Town—1817—Robert Moffat, Wm. Ashton, Robert Hamilton—Pp.45, 46.

There are four Out-stations under the charge of efficient Native Teachers supported by friends in England; viz. at Hamhana, Nokaneng, Lingopeng, and Borigelong.

Although the work of God at this Station is not exempt from trial, it presents an encouraging prospect, and calls for special thanks to God. During the year there has been an addition of 30 members to the Church; three have been readmitted; 38 children baptized; and six members reparated for improper conduct.

Several thousands of Lessons, Spelling-books, Catechisms, &c., have been supplied from the Kuruman Press during the year. [Report.

The Gospel of the Son of God has free course and is glorified in this country. Its power has produced a vast change on the minds and habits of the population. Some have withdrawn to a distance, under the pretext of seeking pasture, but whose real object is to escape from the influence of a power which threatens ere long to overturn all their heathen customs. Some of our people have accompanied our Brethren to the two new interior Missions: the Missionaries find such assistance to be indispensable, not only in laying the foundation, but raising the superstructure.

The temporal affairs of the Station continue to encourage us: the number of waggons possessed by the people—the water-channels which have been formed for irrigating lands entirely by the Natives—the astonishing quantity of clothing and implements sold yearly by the merchant here—demonstrate the advances which civilization is making among a people who once abhorred the idea of their ancient policy being assailed, and who treated with contumely every attempt made to introduce another system than that which

had been handed down from sire to son from time immemorial. [Missionaries.

Borigelong—The Church at this Out-Station is in a very promising state. Mr. Ross visits them frequently, and states “that the Preaching of the Gospel among the people generally appears to be attended with the power and demonstration of the Spirit.” The Christian Natives have contributed a considerable sum to the Auxiliary Missionary Society [Report.

Touns: on the Kolong or Hart River—1844—W. Ross—Communicants, 17—Day Scholars, 80; Children under instruction, 300 to 400.

Mahura, the Chief, has acted a most honourable part: he has strenuously exerted himself to prevent all annoyances on or near what may be called the Mission Premises: he has nearly succeeded in stopping dancing, heathen singing, and public work on the Sabbath; and by his own example, the almost incessant begging of every thing belonging to us is very much abated. He regularly attends all our Public Meetings, and makes some endeavours to learn to read. Although the preceding part of his life is reported to have been wicked, deceitful, and cruel, so far as we now can see, he exhibits the very opposite, and seems to be greatly respected as a Ruler. One of the Under Chiefs, who has been a steady inquirer since I came to this place, is a firm, decided, and sensible man. He was visited with severe and protracted affliction: I saw him frequently when the hand of God was upon him. In his distress he determined, if his life was spared, in the strength of promised grace to repent and believe the Gospel. Since his recovery, he has steadily kept his purpose, and gives evidence of a life of faith in the Divine Saviour, and dependence on Him for salvation. His house is now the resort of those who fear God, and instead of the obscene dance and the blasphemous song, we now hear them singing the praises of God in Christ.

Having heard that a great many people were worshipping a man named Chuene, or Gobe, I went to witness the wickedness. I called upon Segutsane, Chief of the Bamanguaketsi, who of his own accord caused his people to be called; and about 50 of them having assembled, I preached from John iii. 16. All were very attentive, and seemed grateful for my visit and message. Afterwards I

I visited the human deity, as he pretends to be, and I saw a poor dying man lying on his back, receiving divine honours from about 70 people, chiefly women, assembled round his hut. I spoke to one of his wives of the enormous wickedness of which she and others were guilty to allow such a thing. Another of his wives answered, "This is our god: this is Jehovah: he brings us food, and health, and rain." I approached the living skeleton, and told him of his awful sin; when, being quite ashamed, he hid his face in a kaross. I then addressed the people concerning the true God and eternal life. While I was doing this, they clamorously exclaimed, "This is our god: this is Jehovah: he brings us all things." I have never seen such rebellion against the Most High.

[*Mr. Ross.*]

This wretched rain-maker has since died.

Mr. Ross regularly visits the Baharutse and Bawangketse Tribes, by whom he has been well received.

[*Report.*]

The people of this place have no great love for the Gospel, but they perceive the improvements of those who have a stated Teacher, and desire the same acquisitions. Their women are very hostile to any thing which tends to infringe on their heathen customs. When I last visited these people I was well received by the male population, but the females, who were walking in procession, performing one of the most degrading and wicked of the heathen rites, frustrated all my efforts to speak, except a few words amid tumult and noise.

[*Mr. Ross.*]

Mabotsa: among the Bakhatla—1844—D. Livingston, Roger Edwards: Meibaloe, *Nat. As.* P. 46.

Around Mabotsa there are about twelve villages, of considerable size and population, which Messrs. Livingston and Edwards regularly visit, and several of which—those near Kurrechane—have been placed under the immediate charge of Meibaloe, the Native Evangelist. He is of great service in the Mission by the amount of manual labour which he cheerfully renders, and by the affectionate addresses which he frequently delivers to his countrymen on the work of Christ and the way of Salvation.

The progress of the labours of our Brethren among this barbarous and degraded tribe has been most encouraging. Through divine goodness, Mr. Livingston

and his excellent Native Brother and valuable coadjutor, Meibaloe, who nobly came to his help in the moment of the most imminent peril, and nearly with the sacrifice of his own life, have entirely recovered from the serious injury they sustained from the attack of a lion, which occurred, not far from the new Station, in the early part of last year.

[*Report.*]

The Bakhatla are at present busily engaged in removing from their former location to the spot on which we reside. At some remote period their ancestors appear to have been addicted to animal worship, for each tribe is called after some animal. By it they swear, and, in general, they neither kill nor eat it, alleging as a cause, that the animal is the friend of their tribe. Thus the word Batlapi, literally translated, is "they of the fish;" Bakuain, "they of the crocodile;" Bakhatla, "they of the monkey."

But, if the conjecture is not wrong, they have degenerated from even that impure form of worship, and the wisest among them have now no knowledge of it, but suppose that some of their ancestors must have been called by these names. They have reached the extreme of degradation. In the Kuruman the existence of Deity is tacitly admitted by nearly all: those who form the exceptions to this rule denying it rather on account of attachment to their lusts, than in sober seriousness.

But the Bakhatla have no thoughts on the subject: their mind is darkness itself, and no influences have ever operated on it but those which must leave it supremely selfish. May the Holy Spirit aid our endeavours, for, without His mighty power, all human efforts will be but labour in vain! That power exerted over Bechuanas—raising them from the extreme of degradation, and transforming them into worshippers of the Living God—constitute the wonder and the cause for gratitude in the Bechuana Mission.

[*Mr. Livingston.*]

NAMAQUAS.

Komagga: about 22 days' journey from Cape Town—1829—John Henry Schmelen—Communicants, 52—Schools, 2: Scholars, 75—P. 46.

Through the past year, Mr. Schmelen has zealously persevered in his efforts to instruct the native believers, and to bring the Heathen to the knowledge and love of Christ. His labours are still greatly aided and encouraged by the presence and exertions of his brethren of the Bheniah

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Missionary Society, and by the evidence, in the further reinforcement of its Stations, of the deep interest which that Institution cherishes on behalf of Namaqualand.

[Report.]

BASSOUTO COUNTRY.

Thaba Pechu—1843—G. Schrei-

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CAPE TOWN AND NAMAQUAS.

Cape Town, with Out-Stations at *Wynberg*, *Diep Riviere*, and *Rondebosch*—Thomas L. Hodgson, Thomas B. Catterick, Barnabas J. Shaw—Teachers: Salaried, 2; Gratuitous, 72—Members, 260—Scholars: Male, 315; Female, 369—P. 46.

Stellenbosch, *Brackenbury Valley*, and *Cape Flats*—Barnabas Shaw, Edward Edwards—Teachers: Salaried, 2; Gratuitous, 8—Members, 192—Scholars: Male, 116; Female, 158—P. 46.

Lily Fountain, near Khamiesberg, in Little Namaqualand—1807—Joseph Jackson, jun.—Teachers: Salaried, 1; Gratuitous, 8—Members, 84—Scholars: Male, 65; Female, 68—P. 46.

Nisbet Bath, with 3 Out-Stations: in Great Namaqualand—1834—Benjamin Ridsdale—Teachers: Salaried, 12; Gratuitous, 32—Members, 391—Scholars: Male, 360; Female, 400—P. 46.

Damara Country: 1843—Richard Haddy: Joseph Tindall, *As.*—P. 46.

The latest communications received from Cape Town, afford a very satisfactory view of the Station. Much unanimity prevails among our people; the meetings for Christian Communion and Prayer are seasons of great spiritual refreshing; the Congregations are large and attentive; and not a few, from time to time, experimentally prove that the Gospel of Christ is the power of God unto salvation to every one that believeth. The Committee, however, regret that the health of Mr. Hodgson has considerably suffered from his arduous duties, and that Mr. Catterick also was, at the date of the latest accounts, so far indisposed as to be unable to take his share of labour in the Circuit.

At Stellenbosch Mr. Shaw is indefati-

ner—Scholars, 75—P. 46.

A Letter, dated in August, has been received, from which we learn that Mr. Schreiner was still labouring in the Basouto Country, under circumstances of encouragement, having removed from his former Station at Thaba Pechu to Basel.

[Report.]

gably applying himself to the work in which he so greatly delights; but he was unable, at the date of his last Letter, to meet the wants of the more distant places, in consequence of the absence of Mr. Edwards, who, on his return from England, would probably be detained at Cape Town for a short time, in consequence of the indisposition of two of the Brethren at that Station.

The past has been a season of great trial to the Mission at Khamies Berg. The Missionary and his family have been visited with affliction, and the unfavourable weather has had a very prejudicial effect upon the temporal circumstances of the people. The cause of Religion, however, is in a prosperous state.

The Nisbet Bath Station also is much affected by the unseasonable weather. A number of the most degraded and wretched of the African Race, the outcast Bushmen, are brought under the influence of Missionary Teaching.

[Report]

The holding of Divine Service among these people by one of our members was at first so great a novelty, and the assembling together of so many persons operated so strongly on their timid minds, that it was with difficulty they could be induced to remain. One man was so alarmed that he ran off in terror; and when pursued and overtaken by some of our people, and the kind language was employed to allay his fears and assure him of their friendship and kind intentions, he could scarcely be induced to credit their assertions, saying he was sure there would be quarrelling among so many people! All this timidity is now banished: they sit quietly to hear the wonderful things of God and are often very much affected.

[Mr. Ridsdale.]

This (the Damara Station) will form the most Northern Mission in Southern Africa. We are, in fact, within the tropics; and thus advancing to meet and hail our Fellow-labourers of Western Africa.

The impression made on my mind is, that the Gospel, throughout these exten-

sive and thinly-peopled regions, has operated very successfully in Christianizing and civilizing those to whom it has been regularly, or from time to time, announced. In no portion of South Africa, perhaps, have the labours of different Missionaries been so mingled as in this country; and it is highly gratifying to all concerned, to be assured that God has graciously given *the increase*. [Mr. Haddy.

The general state of Religion in Cape Town and its vicinity presents a much more cheering aspect than formerly. Several additional Ministers, with many subordinate Agents, find full employment in spreading religious and general knowledge. A more efficient system of education has been introduced into the Government Schools, which has doubtless improved the character of those which are less public. In different localities Free Schools have been opened, as the fruit of private beneficence; thus placing the means of instruction within the reach of the lowest class of the community.

The Ministers of different Denominations in Cape Town have a weekly Prayer Meeting, which is held at each of their houses in turn; after which they breakfast together. This will tend to unite, not only the Ministers themselves, but also their respective Congregations, more closely in the bonds of Christian love. I have twice been on these hallowed occasions, and shall ever remember them with delight. [Rev. J. Cameron.

An individual, who is now a Class-leader and Exhorter, speaking to me, said, "Myn Heer gave me a Testament when I was a boy," (perhaps thirteen years ago); "but I could not read, and wondered why you gave it. However, I kept this book; and when some wished to buy it from me, I refused to sell it. I had no School to which I could go, yet I resolved to get to know the contents of the book. I sought for any who could read it, and begged them to teach me also. I was then a slave, and had but few opportunities for instruction; but one way or other I got to read the book; and, by reading and hearing, I was brought to know myself, and to know Jesus as my Saviour." What encouragement to *row beside all waters*. [Mr. Shaw.

ALBANY.

Grahamstown: Wm. Shaw, Superintendent, Henry H. Dugmore, Thornley Smith—*Salem* and *Farmerfield*:

George H. Green—*Bathurst* and *Lower Albany*: John Smith, jun.—*Port Elizabeth* and *Uitenhage*: John Richards: William Sargeant, As.—*Fort Beaufort*, Purdon Smailes, As.—*Haslope Hills*: John Ayliffe—*Cradock* and *Somerset*: John Edwards—*Graaf Reinet* and *Beaufort*: a Missionary requested—Teachers: Salaried 12; Gratuitous, 228—Members, 1002—Scholars: Male, 926; Female, 950—P. 47.

At Grahamstown, the number of persons attending Public Worship, in the English department of the Mission, having so greatly increased as to render a larger Chapel necessary, a subscription was set on foot toward the erection of one. The sum of 2500*l.* was shortly subscribed toward this object. When completed, the Chapel in which the English Service is now conducted will be given up for the use of the Caffres and Fingoes, resident at Grahamstown. Among these the work continues in a prosperous state. Our Native Converts have given great satisfaction by their manifest desire to make progress in experimental Religion. Upward of 20 Natives have been recently baptized, and several still remain on probation. The Native Exhorters are evidently improving in piety and intelligence, and are very active in visiting the various settlements of their countrymen in the outskirts of the town. The Dutch Congregation is not so encouraging; but some have been received on trial for membership during the year.

The state of things at Farmerfield is decidedly prosperous. The last season was very favourable. The older members of our Society are making steady progress in religious knowledge and experience; and several converts have been recently added to the Church. The young persons are generally growing in intelligence, as well as piety, and afford great hope. In the Day and Sunday Schools, 18 of the Coloured residents are engaged in the work of tuition. [Report.

There are four distinct Schools all conducted by Mr. Roberts, in connection with Farmerfield; namely the Sunday School, the Day School, an Adult School, and the Watson Institution. Mr. Roberts is assisted in this department of his labour by a young man, a native of the Bechuana Country, who is very efficient, both as a

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Teacher and a Local Preacher. Our Schools are doing much good. [*Rev. G.H. Green.*]

The cause is making some progress among the Colonists in the *Bathurst* and *Lower Albany* Circuit; and the Native department of the work is highly encouraging. "It is a pleasing sight on a Sabbath Day, to behold so many just emerging from mental and moral darkness, clad in decent apparel, and sitting with fixed attention to hear Words whereby they may be saved. Many of them being now justified by faith, have peace with God through our Lord Jesus Christ, and are enabled to rejoice in hope of the glory of God. The Native Schoolmaster is employed also as a Local Preacher, and is very zealous in his endeavours to teach his countrymen. The School under his care is in a flourishing state."

In the *Fort-Beaufort* Circuit, the Native Congregations afford much encouragement, and the ordinances of Religion are generally well attended by the White Settlers also. At *Port Elizabeth* and *Uitenhage* there has been a net increase of fourteen Members during the year. At *Craddock* the Native Congregation continues large and attentive; twelve couple of Coloured People have been recently united together in marriage; and eight persons have received baptism, and subsequently been admitted as Communicants. In addition to the Native Coloured Population of the place, a considerable number of Caffres and Fingoes have located themselves at *Craddock* and in its neighbourhood. For their religious instruction a well-qualified individual has been sent from *Grahamstown*; and already the spirit of religious inquiry has been awakened in the minds of several. Our people at *Somerset* are exerting themselves in improving the financial circumstances of their Chapel, and in providing a suitable residence for the Missionary.

The Native Settlement at *Haslope Hills* is making very satisfactory progress. The Religious Services at the Station, conducted in the English, Dutch, Caffre, and *Sichuana* Languages, are accompanied with the promised blessing from on high. Several instances of conversion have taken place, and in other cases the minds of individuals have been enlightened, and they have manifested a strong desire to flee from the wrath to come.

No charge of dishonesty has been brought

against any of the inhabitants, although many of them, owing to the failure of their crops for two years, have been placed in straitened circumstances; nor has a single instance of drunkenness occurred among the 400 individuals who are more immediately under the Missionary's care. A Caffre has commenced the erection of a small water-mill, solely at his own expense.

In October, this important Station was honoured with a visit from Sir *Peregrine Maitland*, the Governor of the Colony.

[*Report.*]

In a Letter recently received from the *Rev. Wm. Shaw*, it is stated that the Anniversary Meeting of the Schools in and around *Grahamstown* had taken place. The examination of the children was very satisfactory, and there had been a very good attendance at the Meetings held for the purpose of transacting business connected with the Schools.

CAFFRES.

AMAKOSSE: *Newton Dale, D'Urban*, and *Gwanga*: *Wm. J. Davis*—*Beka* and *Wesleyville*: *Wm. C. Holden*—*Mount Coke* and *Tamakha*: *Wm. Impey*—*Butterworth*: *Horatio Pearce*—*Beecham Wood*: *J. Stewart Thomas*. AMATEMBU: *Imvani*: *Joseph C. Warner, As.*—*Clarkebury*: *Francis P. Gladwin*—*Morley*: *Thomas Jenkins*. AMAFONDO: *Buntingville*: *Samuel Palmer*—*Shawbury (Amabaka)*, *Wm. H. Garner*. AMAZULU: *Port Natal*: *James Archbell*—Teachers: Salaried, 37; Gratuitous, 99—Members, 477—Scholars: Male, 960; Female, 1526—Pp. 47, 48.

There have been printed 16,000 copies of various Portions of Scripture and of several Books.

During the year, *Mr. Dugmore* has translated the Gospel by *St. Luke*, and completed the Scripture Exercises, Number 2, and the book of *Exodus*, and revised sundry translations. *Mr. Davis* has completed the Gospel by *St. John*. *Mr. Warner* has translated the Book of *Proverbs*, and all the Catholic Epistles.

[*District Report.*]

The general effect resulting from the recent arrangements made by the Gover-

nor with the Border-Chiefs appears to be beneficial. Order and quietness prevail; and the Missionaries pursue their labours without those interruptions to which they were formerly exposed; while the operation of the clause in the New Treaties for securing to the Natives the benefit of religious toleration, promises to be productive of the most important results. The Native Christians, finding that they are no longer to remain a kind of proscribed and persecuted race among their heathen countrymen, "are recovering heart and spirit;" the Congregations increase; the Schools are better attended; and all things wear a cheerful aspect. The Fingoo Chiefs and people at D'Urban and Fort Peddie, who are a distinct people from the Caffres under the immediate protection of the British Government, have generally shewn an anxiety to enjoy the advantages of religious instruction. The Congregations at D'Urban are large: Christianity is rapidly spreading at both these Stations, and among the various clans of Fingoes within the Colony.

The Stations included in the Eastern Section of the District — *Butterworth, Beecham-Wood, Clarkebury, Morley, Buntingville, and Shawbury*—are all beyond the Kei River. The circumstances of these Missions have been greatly dissimilar from those of the Border Stations. When the Border Stations were prospering, the Stations beyond the Kei advanced but very slowly. The tribes, for whose benefit the Stations were formed—the Amakaleka, Abatembu, Amampondo, and Amabaka—were scarcely affected by the confusion which so long prevailed on the borders of the Colony; but wars among themselves and tribes beyond them produced great commotions, and disturbed the progress of the Mission Work. These disorders, however, have been, in the kind Providence of God, overruled for good. Great numbers of the Natives have sought peace and safety, by settling at the Mission Stations. There they have felt themselves secure, for none of the warlike Chiefs will attack a Mission Village: they call it "Gori's place," and the idea prevails that he would be a monster of iniquity who should make war on one of these sacred retreats. From the prevalence of this sentiment, the Mission Villages are regarded as so many *cities of refuge*, and at all of them the population is rapidly increasing. All who settle there conform to the existing regulations,
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and begin at once to attend the Public Worship and the Schools. At the present time there are not fewer than 20,000 Natives resident at the six Stations beyond the Kei, under the immediate care of the Society's Missionaries; and many striking facts illustrative of the effect of the Gospel among them might be adduced. The number of Members is steadily increasing; and the attendance at the Schools is such as to make it difficult for the Missionaries to provide the necessary apparatus for rendering the schools efficient. The people are rapidly learning to read the Scriptures in their own tongue; and the Rev. William Shaw expresses it as his opinion, that many Christian Congregations in more highly-favoured countries would appear to disadvantage when contrasted with those Caffre Congregations, if examined on the doctrinal, experimental, and practical subjects included in our Second Catechism.

At *Clarkebury*, Mr. Shaw says he was astonished to witness the large Chapel erected, by the people themselves, under the superintendence of the Missionary. All the people, men, women, and children, laboured in its erection, without pecuniary remuneration; and thus the largest, as well as one of the most substantial Chapels in Caffraria, has been raised without any assistance from the Society's funds. Mr. Shaw preached in the Chapel to at least 1000 Natives, while many stood listening on the outside, unable to obtain admission. The Mission at *Beecham-Wood* is rapidly rising; the change of the locality, rendered necessary by circumstances, being in every respect more favourable for the prosecution of the work.

In reviewing those Missions, there is nothing more cheering than the fact that a number of most valuable Native Agents are rising into usefulness. Several have long been employed as Local Preachers and Exhorters; and the time appears to be at hand for a more extensive application of this kind of Agency. The beneficial effects of the "Watson Institution," aided by the Mission Schools, are beginning to be realized in the preparation of the earlier Converts for various spheres of beneficial labour.

The Station at *Port Natal*, in the Amazulu country, is rising in importance. There is a small English Congregation at the Port. The Congregation of Caffres frequently amounts to 300. Pietermau-

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ritzberg has been regularly visited during the greater part of the year; and an Umgeni Station, where at least 3000 Natives are residing, having been transferred to the Society by the American Board of Missions, occupies as much of the time of the Missionary as he can possibly spare. The Caffre School at the Port, through the kind exertions of Dr. Blaine, is doing well.

At the Annual District Meeting, at Grahamstown, during its sitting, a Deputation arrived from the Amahlabi Tribe—a numerous people residing near the mountains which separate the territory of Natal from the Bechuana Stations of the Society. They were sent by the Chief Hlangalibalele, or the “Burning Sun,” to ask for “Christian Teachers.” They were introduced by the Chairman to the assembled Missionaries, and delivered their message, and urged their appeal with native eloquence and effect.

[*Report.*]

It is matter for devout thankfulness that God is working on the hearts of some who were careless about divine things, until the last few months. Since my last communication, six more Fingoes have begun to meet in class, all of whom are consistent characters. Most of these are in some way connected with the School, either as Scholars or Teachers, and three of them have been engaged as servants in our family. To see the work of God revive and spread, affords me greater satisfaction and pleasure than aught human could bestow. But my heart is still deeply afflicted with the awful state of heathen darkness and depravity which prevails around; the practical language being, “We love our idols, and after them we will go.”

[*Rev. W. C. Holden.*]

BECHUANAS AND OTHERS.

BECHUANA COUNTRY—*Thaba Unchu* among Barolongs and Bassoutos: *Ratabani* and *Mirametsu* among Corannas: James Cameron—*Plaatsberg* among Newlanders and Bassoutos: Richard Giddy—*Lishuani* among Bassoutos: James Allison, *As.* MANTATEE COUNTRY—*Imparani*, *Moteng*, *Sevumelo*: Jeremiah Hartley, *As.*—*Umpukani*: George Bingham—*Colesberg*: John W. Appleyard—*Kama Stone*, near Buffalo's Vleij: Wm. Shepstone. Rev.

Francis Taylor died at Colesberg on the 17th of November 1844—Teachers: Salaried, 8; Gratuitous, 71—Members, 604—Scholars, Male, 403; Female, 561—Pp. 50, 51, 159.

The King of the Baraputsi who sent repeated embassies to the Bechuana Stations of the Society, requesting Teachers, has been removed by death. With his last breath he told his attendants that the Missionaries would be their friends; and no sooner was he numbered among the dead than a Deputation of influential Natives waited on the Missionaries, imploring them to redeem the pledge made to the deceased King.

In consequence of this affecting appeal, arrangements were made for visiting the successor of the old King, with the view of placing Native Teachers in some suitable locality. Messrs. Giddy and Allison undertook this arduous task. They started on the 5th of May, and reached the residence of Mosuasi, the new King, on the 21st of June. They were received in the most respectful manner. Mosuasi, who is not yet quite of age, his mother, and about 200 of the principal people assembled, and gave the Missionaries a formal welcome. A Chief, who is uncle to the King, delivered the first address, which was to the following effect:—“The much wished-for day has at last dawned on us. We have long sought the Teachers, and at one time almost despaired of ever seeing them. We greatly rejoice at what our eyes this day behold. We have many enemies who are too strong for us. For many years we have been like lizards under a stone, which the Teachers have come to-day to remove, and we shall come forth into the rays of the sun. But we fear it is delusion. Perhaps we dream. The Teachers may never come to reside among us. Here is the child (pointing to Mosuasi.) His father's dying words were, ‘Seek a Teacher for him.’ If the Teachers will come and select a place on the south side of the Mokonto, we will remove the young Chief and his town, and build near him.” The old Queen then expressed herself in a similar manner; when the Missionaries replied, and told them they had only come on a visit; that White Missionaries could not settle with them with-

out the permission of their Fathers beyond the sea; but that for the present they would leave with them two Teachers of the same colour as themselves, who would teach them the way of the Lord until some further arrangement might be made. Having made choice of a place of residence for the Teachers, they superintended the erection of a temporary dwelling and Chapel, and then returned to their own Stations in the Bechuana Country. The residence of Mosuasi is in a westerly direction from Delagoa Bay; and, as the road of the Missionaries lay through a tract of country previously unknown to Europeans, they were careful to prepare a chart, and collect such information respecting the people as might be of general use. *Report.*

As far as we can ascertain from incidental information, obtained now and then from the north and north-east, the regions are densely inhabited with people, all speaking the Sechuana Language, or some dialect of it, and living in a far more compact and congregated state than those tribes inhabiting the southern regions. There exist millions of our fellow-men who know nothing of us, nor we of them; who are shut up in a vast continent, without any communication with the sea; and who, of course, by thousands, are passing into eternity every year. Now, it can only be by means of Missionaries that these countries can be explored, or any efforts made even for their civilization. If these people are to be rescued at all, it must be by means of the Gospel. In Baraputsi-land the population is considerable. In the section which we visited we found

at least 80,000; and beyond them, in a north-easterly direction, tribes are said to be at no great distance, far exceeding the Baraputsi in number. Among other tribes, there are the Baphiri, lying about 400 miles from the Baraputsi. They speak the Lisuto Dialect, and present, whenever they can be visited, a promising field for Missionary Effort. There are also the Baputini and Basetse, who live still nearer, and are in considerable numbers.

The people are prepared for the Gospel. They are just in that state in which the Gospel, if sent to them, is likely to be attended with success. They are a poor and destitute people, plundered and oppressed by their neighbours.

The political state of the country now favours our efforts. A Missionary would now go in with every thing, in this respect, according to his wishes.

The language bears such a close affinity to the Sechuana as to render its attainment, by any who may be sent from Bechuana-land, a matter of no very great difficulty.

The system of Native Agency could be carried on with great facility, as the people live in villages at no great distance from each other.

The character of the people would greatly favour our efforts. Compared with other Natives, they are a quiet, inoffensive, intelligent race.

We have already built a Chapel and a house, at a very trifling expense, and two Native Teachers are placed at Tlaounga, in the midst of a large population.

[*Rev. Rich. Giddy.*]

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

Biography.

OBITUARY NOTICES OF NATIVE CONVERTS, IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY.

SOUTH AFRICA.

AMONG the thousands of the Hottentot Race who were admitted to the blessing of freedom in Africa about five years ago, was the subject of the following brief narrative, who, not long after, by a redemption still more precious, was made a partaker of the deliverance of her soul from the bondage of sin and death. Mr.

Melville, Missionary at Dysalsdorp, presents us with the case of one who was a most exemplary member of his Church for about four years, having spent nearly the whole of her previous life in slavery, and who, in April 1844, was taken from the fellowship of the saints on earth to join the Church of the first-born in heaven.

Delia Marneweek was born a slave, and continued in that condition until the 1st of December 1839. She was baptized in the beginning of 1840, and, until the day of her death, was considered by all who knew her as an exemplary Christian. Although she confesses that she wandered from God, nothing of the kind was observable in her outward conduct. She was more than a year afflicted with a pulmonary affection, attended by much pain and suffering; but on two occasions when I visited her, I was delighted to witness an entire resignation to the will of God. I was in Cape Town when she died, and am indebted to her uncle, who was often with her during her last illness, for the following particulars:—

Speaking to her husband a few days before she died, she said "Is it not true that you have forsaken your God?" He said, "Yes."—"Then," said she, "seek Him again: though you are despised in the eyes of man, you may be made acceptable to God, and He will hear you. I am your wife, but now I feel separated from you, and from our children. I am loose from you and from the world: I am at this moment ready to depart and leave all behind. In my God I am able to say, *O Death, where is thy sting? Hell, where is thy victory?* I have suffered much during my illness, but my sufferings are not to be compared with those of my Lord Jesus Christ."

Speaking to her uncle she said, "I feel for you, your wife, and all I see. Do not neglect warning your fellow-creatures; but tell them of their danger, from the lowest to the highest, better than I have done. Trust not in baptism, as the means of Salvation, as I once did, for then it would only be the means of your condemnation. I have now seen, that, when we are baptized, we do but commence the spiritual warfare: therefore, I would say to you, beware of the mere form of godliness, for that induced me to be at ease: being satisfied with the form, I was for a season alienated from God, became neglectful in my devotions, and never awoke from my spiritual sleep until God brought me into affliction. I am now able to tell you of the way of Salvation, since I have suffered."

She had learnt to read, and she repeated the 104th Hymn (Missionary collection). "That hymn," she said, "is particularly sweet to me, and I wish you to sing it when you take me to the grave.

How holy is Jesus in heaven! My tongue cannot express it; my thoughts cannot comprehend it: even the angels in heaven are rejoicing at it. I feel rejoiced at this moment, (looking up with lifted hands,) for I seem to hear the sound of praise proceeding from those holy angels." Again addressing her uncle, she said, "What a beautiful hymn that is (21st) *Lof en dank en heerlykheid, Zy der hoogste majesteit.*" In English thus:—

Praise and thanks and glory be
To the Highest Majesty.

Then she turned herself round, with her hand clasped together, and for a long time kept repeating the two first lines of that hymn.

The next morning, being the Sabbath, she awoke her friends early, and said, "This is the day of the Lord; arise and praise His name:" and several times they sung, at her request, the 104th hymn, relating to the feelings of a Christian at the day when he shall arise to glory. While they were singing, she sat listening with deep attention, with a heavenly smile on her countenance. After a few days more of pain and suffering, Delia fell asleep in Jesus.

Mr. Read, in noticing the death of one of his Congregation at Philip-ton, says:—

Tys Juri, our departed brother, was first a deacon: when chosen he was rather a young Christian; but, as soon as it was resolved to choose such an officer, every eye was on him, and he has fully answered our most sanguine expectations. From the time of his conversion, he dedicated himself entirely to the service of God—his property, his person, his all. The piety of our friend was most decided: he had a sound judgment, his care for the poor was great, and he cherished a deep concern in the interests of the Church, being well acquainted with all its affairs, and unwearied in his attention to them. He had a most liberal spirit; for beside subscribing to every good work his horses, his waggon, and all he had was at our disposal when the cause of Christ demanded them. Tys Juri was my confidential friend: what I knew, he knew: he helped to bear all my burdens, and entered cheerfully into every good work.

The Society's Report mentions

three Native Converts connected with the Caledon Station, who have been removed to the eternal world:—

One member who died had been in communion for fifteen years; and after a life of consistent and active piety, in which she had been instrumental in leading others to a knowledge of the Truth, she met her death with cheerful confidence and firm hope of eternal life. "My body," said she, "is still here below; but my heart is alive with Christ, and longs to be with him in heaven." Her last words were, "Lord Jesus, by thy grace I am ready to go. Come, and take me now to thyself."

Among other cases of a similar nature, is that of a female, named Griet Moses, one of the Converts of 1841, whose death was produced by the bite of a viper, received while working in the garden. Her husband, also a member of the Church, asked her, as she lay at the point of death, concerning the state of her mind. She replied, "I am wrestling in my heart;" and she asked him to promise that their only child should be placed under the care of her mother, who is also a pious woman. He complied with her request; and she then desired that the employment of means for her recovery might be discontinued, adding, "I am willing to depart: I know and feel assured that I am going to my Saviour." Soon after speaking these words she expired.

Another case is that of Lea Jakobs, who, for ten years, had been a member of the Church. When she felt her end was near, she took an affectionate leave of her daughter and others, and, a few moments before her departure, raised her hands, saying, "Come, blessed Saviour, take me now to thyself."

INDIA WITHIN THE GANGES.

Mr. E. Porter, of Cuddapah, in a recent communication, gives the following account of a most promising Christian Youth, who had greatly won upon his regard, and whom he had hoped to see a valuable Labourer in the Missioury Field.

The name of our young friend was Isaac; he was the son of one of our Catechists, and for some time laboured as a Schoolmaster. His talents were excellent; and, during his illness, he gave the most delightful proofs of piety.

The immediate cause of his death was the bursting of a blood-vessel; but, for some time past, he had been afflicted with dropsy: it was during the period of his suffering from this complaint, that I visited him, and I was much pleased to find his views of Divine Truth so clear and correct, and his soul resting with unshaken confidence on the Rock of Ages. On one occasion I asked him, "Isaac, do you look to your own merits for salvation?" He replied, with as much energy as his weak frame would allow, "Oh, no! I am a great sinner: my only trust is in the merits of my Saviour." I asked him afterward, whether he was willing to go or stay? and he answered, "Whichever the Lord pleases."

Two days before his death I visited him again, and found him in a most delightful state. His spirit was calm and composed, looking to Jesus. When, in the course of conversation, I remarked, "God does not leave His people in their afflictions, but supports and comforts them at such seasons," he replied with much emphasis, "Oh, no! will He who has given His own Son for us, forsake us now? No, He will not forsake us."

It was refreshing to my soul, in this heathen wilderness, to see so beautiful an illustration of the influence of Divine Grace, and the power of the Gospel to support the soul of a poor Hindoo in his dying hour. His father, who constantly attended on him during his sickness, has supplied me with a short account of the state of his mind during his painful illness, in which the following expressions are recorded:—"If the Lord should spare my life, I will never forget Him, but live to His honour, and abide in His service; but if at any time death should seize me, I shall then go to his presence. Whichever of these events is pleasing to him, I am ready." When his father asked him whether he suffered much pain, he replied, "Yes, but if my Saviour release me from this pain, and take me to His presence, what can this sickness hurt then?" When his father asked him whether God had sent the affliction in anger or in love, he replied, "He has sent it for my good. I thank Him for giving me His Word. Oh, how great is the blessing!" He made other remarks to the same effect; all shewing the firmness of his confidence in the Saviour, and his full preparation for the

great change. The heathen around confessed that they never saw "so good a death." May the Lord grant that it may prove to many the means of spiritual life?

The Native Teacher at Bangalore, who, at the request of the friends in Yorkshire, by whom he was supported, received the name of Paul Sugden Lees, has finished his course with joy, and entered into rest. During the brief period which he spent in the service of the Saviour, he manifested much zeal and fidelity; but his *sun has gone down while it was yet day*; and from his few services he has been called to enjoy the rewards of the faithful servant. Mr. Rice, with whom he was more immediately associated in Missionary Labour, thus conveys the affecting particulars of his death:—

During a late visit to Osoor, a large town about twenty-four miles from Bangalore, that fearful disease, the cholera, in the course of the night seized the Native Evangelist who accompanied me (P. S. Lees). He had been actively engaged with me in preaching and conversing with the people until eight o'clock on the preceding evening, and we had both been anticipating an interesting and useful day of labour on the morrow. But the morrow's sun found him a dying man. He aroused me at half-past two in the morning, with the sad intelligence that he was very ill. Although the symptoms appeared suspicious, yet there was some reason at first to hope that it was merely a violent bilious attack. It soon, however, became manifest that he was the subject of that terrible malady which has swept off so many thousands in this and other lands, and that it had commenced its deadly work upon him. I immediately administered suitable medicine, and, leaving directions to those in attendance how to proceed, went myself, with all speed, on horseback, to a station about four miles distant, where I knew medical

aid might be obtained. Dr. Smith, from Bangalore, who happened to be at that time on a visit to a friend there, kindly came with me without delay to see the sufferer, and remained with him for some time. But the medicines which were given produced no good effect: the disease made rapid progress, and in a few hours death closed the scene.

I was able to converse a little with my suffering brother on his feelings in the prospect of death. He said, "I put my trust in Christ. He is my Saviour, and I know that all is well." On inquiring whether he had any message to send to his wife, he replied, "Tell her to follow me as I have endeavoured to follow Christ, and then we shall meet in heaven." It was with difficulty he could say so much as this; and, although sensible until nearly the last, he soon after became unable to articulate distinctly. I could do nothing but pray that his redeemed spirit might have an abundant entrance into that world where there shall be no more sorrow, nor suffering, nor death, but where the Lamb in the midst of the throne shall lead His people to living fountains of waters, and God himself shall wipe away all tears from their eyes.

The body was brought into Bangalore the same evening, and interred the next day, amid the tears of afflicted relatives, and the deep regret of all who knew our departed friend. He was a truly pious, devoted, young man. Much pains had been bestowed on his education in the Seminary. I had derived much assistance from him in various ways, and was looking forward to the time when I should have been able to employ him still more in active labour than I had hitherto done. But our Heavenly Father has seen fit to remove him at the very commencement of his career, and to disappoint all our fondly-cherished expectations respecting him. We mourn our loss, but would bow with submission to the Divine will, praising God for the grace bestowed on our deceased brother, and rejoicing in the fact that he was found *faithful unto death*, and has now, doubtless, *entered into the joy of his Lord*.

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.
MR. DUDLEY has forwarded the following remarkable statements:—

The total issues of the Auxiliary Society at Manchester during thirty-four years, ending Sept. 30, 1844, amounted to 194,335, being an average annual issue of 5712.

To the casual or unreflecting observer this might have appeared an adequate provision for the population. The fallacy of such an opinion will, however, at once appear, when it is stated that, in the year ending Sept. 30, 1845, the sales exceeded 15,000, being nearly threefold that of the average of preceding years. And yet, in the month of October, the sales at the Depository amounted to 9618; and so rapid has been the increase of demand, that, in the first eighteen days of November 11,713 copies have been issued, the sales, during the ten days, averaging more than 1000 a day;—a fact unprecedented in the history of any similar Institution. But on Monday last the orders received amounted to 2600, and on Tuesday and Wednesday respectively they reached 4000, thus making the number required within three days more than 10,000! The orders transmitted to Earl Street since the 1st of October amount to more than 33,000 copies.

It is not improbable that, in the contemplation of this vast distribution of the Holy Scriptures within the limits of a single Auxiliary, a suspicion may be awakened that the demand was prompted, in degree at least, by interested motives, and that a portion of these purchases have been made with a view to a re-sale at advanced prices. All my inquiries, however—and they have neither been few in number, nor limited in extent—have failed to discover a single instance in which Bibles or Testaments have been purchased for pecuniary gain.

The agency by which this work has been accomplished, and is still proceeding, is not the least remarkable feature of the case. The impulse to offer, and the desire to purchase, seem to have been alike spontaneous and simultaneous. Teachers and senior children in Sunday Schools—clerks in warehouses and factories—se-

rious young persons employed in the numerous and extensive cotton-mills—and others, in various ranks of life, who had been graciously taught the value of the Holy Scriptures as a revelation of infinite love and mercy—appeared to be animated by one spirit. After imploring a blessing from on high on their undertaking, they provided themselves with specimens of different editions of Bibles and Testaments, which they exhibited in the Schools and Factories, where they appear to have met with open doors and willing minds in every quarter. Thus two young women, employed in one factory, disposed of 300 Bibles and Testaments within a few days. A youth of sixteen years of age, the junior clerk in another cotton-mill, sold 460 within a similar time; and in a note now before me, writes—“Our mill has been in a commotion to-day with the people coming to order books.” Two young Ladies, Collectors of a Bible Association, who had considered their district supplied, furnished themselves with baskets of Bibles and Testaments; and going forth among the inhabitants of the same district, have, for several weeks, disposed of from 20 to 25 copies daily. I will only add, that the Superintendent, Teachers, and senior children of the Sunday Schools attached to one Place of Worship, have sold, within a fortnight, 600 Bibles and Testaments to the scholars, and have actually disposed of 4000 copies in the various factories in which these children are employed. In almost every instance the sales have been in single copies; the few exceptions being those made to individuals for other members of their respective families.

I have just returned from the Depository, and find that the Issues, from the 1st of November to this day, November 29, 1845, have been 20,525 Bibles and Testaments.

The Bishop of Chester has handed, for a friend, a Donation of 500*l.* to the Society.

CHURCH MISSIONARY SOCIETY.

Interview of the Bishop of Calcutta with the Committee.

On the 16th of December the Bishop of Calcutta attended a Meeting of the

Committee of Correspondence of the Church Missionary Society. His Lordship had long expressed a wish to meet the Committee; but had been prevented from doing so, at an earlier period, by successive attacks of illness and pressing engagements. On being introduced to the Committee, the Chairman, James Farish, Esq., expressed, on their behalf, their gratification at his Lordship's presence again among them, and their gratitude to him for the kindness which he had shewn to the Society's Missionaries in India, and for the encouragement and aid which he had afforded them in their work.

The Bishop of Calcutta, in reply, assured the Committee of the pleasure which it gave him to meet them, and expressed the highest esteem and regard for the Society's Missionaries in India—remarked the great advance of things in India, in a way of preparation, though positive and well-ascertained conversions were comparatively few—said that the work at Krishnaghur was proceeding hopefully, and that the anticipations which he had formed six years ago respecting it had been confirmed—spoke of the Converts in India as weak, but sincere—and was of opinion, on a full view of the matter, that more success had resulted from Missionary labours in India than the limited extent of the means employed would have warranted us to expect.

The Bishop farther stated, that there were several points for which he especially honoured the Church Missionary Society. 1. Because it had stood forward with decision for the truth of the Gospel, against the semi-popey of the present day; and had thus been made a blessing to the Church at home, as well as to the Heathen abroad. 2. For the great care which it took in the choice of the men sent out. 3. In the sound general learning and ecclesiastical instruction imparted to the Missionaries of the Society by their course in the Islington Institution. 4. For the harmonious working of the Committee; for their laboriousness; some of them he recognised as having been active members in that room very many years ago; and for the promptitude and decision with which they acted. 5. For the manner in which they followed out their Missionaries at their Stations, and exercised its legitimate powers as Lay Patrons, which the Bishop said he always wished the Society to retain. 6. For the scrip-

tural tone of its printed Reports. 7. Because he considered its faults, if any, to be on the safe side, in occasional over-directions to its Committees abroad. And, 8. Because all its designs were entered upon and carried on with prayer.

At the conclusion of the Bishop's address he arose and pronounced the benediction; and then withdrew.

Eastern Africa.

CHURCH MISSIONARY SOCIETY.

Visits to Wonica Villages.

IN a postscript to a Letter dated Sept. 9, Dr. Krapf shortly referred to an excursion among several Wonica villages, from which he had just then returned. In a subsequent communication, dated Mombas, Sept. 25, he has given fuller particulars, which we now lay before our readers.

Departure from Mombas, and arrival at Makaronghè—Troublesome Customs.

I left Mombas in the afternoon of the 3d of September, in a little boat. Our course led us, at first, along the bay which took me formerly to Rabbay; but after sailing a few miles we struck off to another cove, more to the west of Mombas. This cove is extremely serpentine, and its banks bear the same wooded aspect as the banks of the bay of Rabbay. Having sailed about six miles in all, we landed, and arrived, after walking a mile, at a hamlet called Makaronghè. Here I was civilly received by Sheikh Ibrahim, a Mussulman much attached to the Imam's Government. On being apprised of my person and design, he offered a lodging for the night, and a goat: the goat I refused to accept, as I had sufficient of my own provisions, and was determined to avoid the Abyssinian manner of hospitality, which costs three or four times more than the articles offered to the stranger are actually worth.

Sheikh Ibrahim, soon after my arrival, despatched an active messenger to the nearest Wonica villages, to inform their Chiefs of the arrival of a M'soongo—as an European is called in the Sooahelee Tongue—and to say that he wished they would honour the stranger with their heshima, or marks of good reception, especially as the M'soongo were furnished with recommendations from His Highness

the Imam. I always shrink on hearing the word *heshima*, which means, in Arabic, display connected with the exchange of presents. In the present case, I knew very well why the sly Sheikh insisted on the *heshima* being carried into effect. It was not because the Wonicas would not receive me otherwise; but because he himself wished to share the present which they would give me, and that which I should offer to them.

Journey from Makaronghē to Ribē—Not a Reception—Habits of the Wonicas.

I left Makaronghē at sunset, being accompanied by the Sheikh, to my great dislike. Our walk—for horses or donkeys are not to be had here, or extremely seldom—lay over level ground, covered with high grass and brushwood. In the outskirts of the hamlet are cultivated rice, cassava, maize, tobacco, vegetables of various kinds, *zemzem*—for making oil—red pepper, and other articles, which the people sell at Mombas.

We met several single individuals on the road, carrying loads on their backs. This convinced me of the perfect safety which prevails in this country, where highway robbers could do much mischief while ambushed in the high grass or thicket. But no such thing ever occurs, either because the Wonicas are too timid for such enterprises, or because they have comparatively no wants.

About nine o'clock we entered a thick forest, containing splendid timber. After we had crossed a brook—which must be a powerful torrent in the rainy season, and which runs toward the sea-shore—we ascended a high hill, which forms a part of the remarkable range of mountains which towers north-west of Mombas, whence you can see it. We ascended by a rough and narrow path for about half an hour. The forest, on both sides of the path, was impenetrable. The Wonicas do not clear the wood, its thickness preventing any enemy from attacking the villages, which the Wonicas plant in the centre of a forest. This is their universal custom.

After we had ascended to a considerable height, we arrived at the outermost gate, leading to the village of Ribē. Every Wonica village which lies in a forest has three gates, *i. e.* you pass, on one and the same path, through three successive gates, which are palisaded. We were ordered to wait at the outermost gate until the

Jan. 1846.

Chiefs, with their men, should have arrived. They soon made their appearance, and displayed their *heshima*, by shouting, dancing, brandishing their swords and bows, and all the show of joy which they manifest on extraordinary occasions.

I followed after the joyful band of Chiefs and soldiers with a doleful mind; because their shoutings were not the songs of Zion, but of this world alone. When I arrived in the village, the noise and shouting still increased; and young and old, males and females, came forth to display their *heshima* before the M'soongo. Those who seemed to be mere spectators were driven by the Chief into the crowd, to join in shouting and dancing. When I went to the house of the Headman, the people—especially the young ones—respectfully cleared the way. The houses of the Wonicas are of a curious construction, and much resemble our haystacks in Europe. Poles are fixed in the ground, and are thatched with grass from top to bottom, so that the wind and light are entirely excluded. The door, or entrance, is so low and narrow, that you must stoop considerably. These rick-like houses are in some villages so close together, that the whole village must in a short time be consumed if one of the huts should take fire.

After I had entered the Chief's house, the crowds of people without dispersed, the young people only remaining. They behaved so properly and respectfully toward me, that they gained my affection. Some of them manifest an interesting sensibility of look, and are by no means so black and ugly as I conceived them to be, when I saw the Wonicas, for the first time, at Takongo.

The Chiefs were a little surprised when I told them that I was no merchant, coming to these countries for trade; but a Christian Teacher, wishing to instruct the Wonicas and Gallas in the true knowledge of God. The simple Chiefs sat on the ground all around me, and repeatedly expressed their feelings of friendship. Having finished my talk with them, I rambled through the village, which may contain 600 or 700 inhabitants. There are no Mahomedans living in Ribē, nor are they found in any of the larger villages of this range of mountains, though they resort thither occasionally for the purpose of trade. In Ribē I saw several tombs, erected close to the house in which the person had lived. I was afterwards informed that these Wonicas bury their

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dead in a reclining posture, turning the face southward.

At the extremity of the village I observed an isolated building, which proved to be the Senate and drinking-house. The room was full of people, each having before him a drinking-vessel, manufactured from a pumpkin. Tembo, or intoxicating cocoa-nut liquor, was poured out in abundance. I learned that the meeting was to celebrate a wedding, on which occasion everybody offers to the bridegroom and bride a quantity of tembo, which the married persons, associated with their relatives and friends, gulp down in the public meeting house. I saw afterward, in another village, a similar building, in which a large piece of pork, which the Mahomedans abhor, was hanging.

The bigotry, knavery, and haughty contempt which the Mahomedans manifest toward the Wonicas has hardened the hearts of the Wonicas, who seem to identify our holy religion with that of the Mahomedans; but an increasing acquaintance with us, and the foundation of our hope, will soon convince them of the gulph which lies between us and the Mussulmans.

Arrival at Kambē, and reception there.

Leaving Ribē, and travelling along the range of mountains in an easterly direction, Dr. Krapf writes—

Soon after we had entered the forest of Kambē, we were met by the Chief and some of his men. He wore his festival habit, and an ostrich feather stuck in his hair. He is a noble-looking young man, and honoured me more than any Chief whom I saw on this excursion. He speaks a little Galla. When I had arrived at the village, which is larger than Ribē, the noise, shouting, and dancing, of the waving crowds of young and old, exceeded all that I had witnessed at Ribē. Had I been able to speak the language fluently, I could have preached to the whole population, which centred at places sufficiently spacious.

Journey onward to Magombani.

After a short stay Dr. Krapf proceeded on his course toward Magombani, although exposure to the sun had produced violent headache. He says—

At sunset we passed the brook Medjimerē, which comes from the west and runs into the bay, by which I afterward

returned to Mombas. The delicious water refreshed us all; but my headache and weariness were alarming: however, I continued onward to Magombani, where I arrived in the evening after a march of twenty-four or twenty-five miles, partly in the burning sun, and partly under a shower of rain. No noise or shouting was raised at Magombani, and I awoke on the morning of the 5th without the serious apprehensions I had entertained the day before concerning my health.

Djebana—Policy of the Mahomedans.

It was now arranged that Dr. Krapf should be conducted by his guide to Djebana, at the foot of which Magombani is situate. Dr. Krapf writes—

The peak of Djebana towers over all its companion hills of the common range, and I can see it daily from the windows of my house at Mombas. The tract of country, on which the hamlet Magombani has been built by some Mahomedan speculators of Mombas, is exceedingly well chosen, since it is but four or five miles from the bay, and as they are able on this spot to secure to themselves the advantageous monopoly of copal, which the forest of Djebana produces: beside, they cultivate much rice and maize, and make use of the fine timber, which the forest presents, for boards used by the Arabian boat-builders. It is surprising how systematically the Mahomedans encroach upon the Wonica land in this direction. They erect small hamlets along the range of mountains, people them with their slaves, secure the good-will of the Wonicas by trifling presents, and receive the goods of the unsuspecting Kafir for trifles. In the course of time new settlers arrive, bringing with them a Sheikh, who superintends their religious wants, and enmeshes the infidels whenever he can. This is their mode of Missionary work, which goes hand in hand with mercantile speculations. In the time of famine, which occurs sometimes, many a Wonica is glad to turn Mahomedan to save his life; but he frequently throws off the compulsory yoke when the time of affluence returns. We may farther observe how slavery here supports the increase of a false religion. The more plantations the Mahomedans establish here, the more slaves do they want, and the more are they able to encroach upon the interior of Africa, and to spread their creed.

The walk of an hour and a half from Magombani up to the hill of Djebana was rough and steep, and led us through a romantic forest. The copal tree is abundant in this forest.* There is also a great variety of birds of beautiful plumage, and the botany is rich in spots which are not too much wooded.

Notice of Djognee, and its Headman.

On the 6th of September I set out in a north-easterly direction to the village Djognee. We had to ascend a hill, which was, however, not so high as that of Djebana. Our reception in the village appeared to be very cool, unfriendly, and suspicious; but I afterward found that I was entirely mistaken. Most of the people were at their plantations; and the Chiefs had not been previously informed of my arrival. The Headman twice requested that I should stay a day or two, in order that the whole population might be assembled, and display their heshimas. I sometimes feared he would force me to stay; for when I intended to leave the village, the gates were shut, and I was forced to return to the Chief, who had in the meantime called a few other Chiefs from the nearest plantation. He presented me with a goat, and begged me to convey his respects to the Imam.

After mentioning that some families had abandoned Djebana because of the loss of their cows, Dr. Krapf writes—

Whenever a serious disaster occurs to a Wonica, he leaves his home and settles at another place, which he thinks may be more safe, and not bewitched.

Dr. Krapf has made various excursions to several other villages, which he found to bear the same general character as those above described. The reception which he met with from the Wonicas was uniformly friendly. Many small hamlets were situated near the sea; but all the larger villages were from five to seven miles inland.

Account of the Wakamba Tribe—Visit to an Elder of Rabbay, a Wonica Village, and various Information respecting the Wonicas.

In a short tour which Dr. Krapf made at the end of Jan. 1845, he became acquainted with the Wakamba Tribe, a people who dwell partly among the

Wonicas, and partly at some distance inland. These people differ in language and customs from the other tribes near the coast, and many of them are employed as merchants in bringing rice, cattle, ivory, and, alas! slaves, from the interior. They are tall and robust, and their complexion is fairer than that of the Wonicas, reminding Dr. Krapf of the Galla physiognomy. They are, however, deeply degraded, indulging to a fearful extent in the habits of intoxication so prevalent on that coast, and, in many instances, being entirely destitute of clothing. Dr. Krapf started from Mombas before sunrise on the 29th of January, and was persuaded by Abdallah, one of his guides, to remain at his house until the elders of Rabbay, a Wonica village, should be collected to conduct him to the town, there being a probability, otherwise, of Rabbay containing but few individuals to listen to Dr. Krapf's address. On the 30th Dr. Krapf writes—

Having waited a considerable time for the arrival of the Elders of Rabbay, I thought it best to proceed without their guidance: When we had passed through three gates—this number, and the construction of the gates, is almost the same in every Wonica village of consequence—and entered the village, we found it nearly destitute of inhabitants. One of the men ran before us, to beat the public drum, to assemble the villagers. After some time, about ten men, among whom were the Elders, made their appearance. Wishing to gather a large auditory, before explaining to them the object of my coming, I desired to be conducted to the plantations of Rabbay, where I hoped to find more hearers. I had also learned that Emboga, one of the principal men, whom I had seen at Mombas, was absent at his plantation, which was described as bordering on the first hamlet of the Wakamba Tribe. Having heard some strange stories about this people, I gladly seized this opportunity of making my acquaintance with them.

A guide having been given me, we passed through the western gates of the village, and walked for a mile and a half

along the edge of a steep and deep ravine, naturally wedged in by numerous trees and much shrubbery. This ravine exhibits a very romantic appearance. The river, which runs through the ravine, was nearly dried up; but it must, in the rainy season, carry an immense quantity of water to the sea, as all the streams from the hills are collected in this ravine. At the point where we forded it, we found a large bulk of water shut in by the surrounding rocks. On our left there was a waterfall of some height. When I was about to quench my thirst from the pits of water, I was called by my party to take care of the hippopotami hidden in these rocky abysses; but I neither saw nor heard any thing of them. Having crossed the ravine, we ascended about 400 feet by an extremely steep path, and proceeded SSW. Level land of immense extent opened upon us, and an extensive view into the Wonica and Wakamba Country was presented. I obtained an idea of the extent of the Wonica Tribe of Rabbay. The territory of the Rabbay division of Wonicas may lie within a circumference of fifty or sixty miles. The plain which opened before us was now and then intersected by a hillock; on which a grove of cocoa-nut trees and some huts of the Wonicas might be seen. The plain is not much wooded: there is no forest, as in the country lying nearer to the sea. The air was delightful, and not as damp as at Rabbay and other places, from the absence of wood, which suits perfectly well the occupations of the pastoral Wakamba people, whose large herds of goats, sheep, and cows, are better than I recollect having elsewhere seen in Africa. The rich pasture-ground on this plain accounts for the superiority. Hence, milk and butter are abundant with the Wakambas, who sell their cattle and their butter to the Mahomedan traders of Mombas, who resort thither. The Wonicas, and all other tribes of the Interior, entirely rely on the Mahomedan coasters for obtaining their supply of clothes, beads, copper, salt, hatchets, iron, ornaments, &c.; while the Mahomedans receive their rice, maize, butter, cattle, copal, ivory, horns of the rhinoceros, slaves, &c., from the main land and the Interior. It is truly wonderful, how the overruling Providence of God has linked the most savage nations to each other, for the attainment of higher objects in His own good time. It is won-

derful, how He neutralizes and overturns Satan's destructive work by simple and natural means and causes. Truly He rules in the midst of His enemies. Would that the learners of Geography studied their object in this light! they would soon feel more interested in the Mission Cause, for this would provide them with a better knowledge of the physical and moral condition of nations and whole continents. Is it not wonderful that a large part of the East-African coast should be open, and that this part should have connexions with the centre of this continent? Does not this geographical observation point to a higher object?

After a walk of about three hours from Rabbay, we reached the Wakamba hamlet, Endila, which contains about eight or ten houses, inhabited by large families. We found the Elders sitting under a tree. I was a little struck at these almost naked savages, who neither arose nor said much on our appearance; but looked with sad faces toward the ground. Sometimes they gazed at me, as if I were a kind of superior being. I shewed as much friendliness to them as I could command, without affectation.

After some time the Headman—though their subordination to their Elders scarcely deserves naming, as every one is his own king, being entirely independent of others; while the Wonicas respect a certain degree of subjection under the seniors of the place—went back to his hut, and brought a bowl of milk, that we might refresh ourselves. At that time I did not know that the Wakambas are wont to mix up their milk with blood, extracted from their cattle by venesection. They believe that this addition to the milk renders it more nutritious, and increases their bodily strength, of which they boast, in opposition to the weaker constitution of the Wonicas. Afterward, I was led by the old man into his hut. The Wakamba hut is not more than four or five feet high, and the entrance is extremely narrow. The shape of the hut is circular, and it has a thatch of grass. The old man sat down on a cow-skin, while one of his wives sat on a miserable bedstead beside him.

The Wakambas—in the singular, Emkamba—are, like other savages, fond of ornaments, especially of various kinds of beads, and copper-wire. Their legs, arms, neck, and hair, are covered with

beads. This gives the naked savage a strange and curious appearance.

The Wakambas seem to keep aloof from the sanguinary practices of the Wonicas, who at certain months of the year celebrate their Wagnāro, when the young people are permitted to govern public affairs. I have formerly described this practice; but I did not know, at that time, that the Wagnāro, or festival of the children, cannot terminate unless they have slain somebody in the fields, or bought, by common contributions, a slave, whom they may kill. When this has been done, the festivity terminates with eating and drinking, and with the washing of their bodies, which they cover with mud during the Wagnāro, in order that they may remain unknown, when they slay any body on the road. How happy are our Christian children at home, who are encouraged to raise contributions for putting down the works of Satan and darkness; while the parents and relations of African children encourage their benighted offspring to contribute to the committing of murder and other cruelties. I trust many children, if they should hear of these atrocities, will endeavour, with more earnestness, to promote the Redeemer's kingdom in Africa and throughout the world. I can assure such dear little children that I appreciate THEIR efforts in particular. I expect the greatest blessing to arise from the co-operation of children. Their simple prayers for the Missionaries have such a value in my eyes, that I often think, in the greatest difficulties and dangers, that the Lord will hear the cry of the babes for my deliverance. In truth, when once a large body of Christian children shall put on the armour of light, in order to fight against the kingdom of darkness, we may expect that its foundations will be shaken; for the Lord is particularly fond of little children, who seek for nothing but Him alone. The prayer and contribution of such a child I consider as a jewel in the Missionary Work; while I dread lest I should misuse the outward and inward gift of one, whose is *the kingdom of heaven*.

The Wagnāro, however, is not exercised in full force at every village, nor is the month of its celebration the same at every place. A traveller is therefore advised to ask after the time of the Wagnāro of a village, as he might risk his life, if alone on the road during its observance. The Wadigo, or Wonicas in the south, appear

to be especially attached to this cruel practice, which seems to be a kind of propitiation, or sacrifice, offered to the evil spirits.

The Wakamba merchants are the principal traders between the interior and this coast. It would be through them, chiefly, that the traveller might succeed in penetrating into the centre of Africa. This point of view, therefore, renders the Wakamba people important and interesting in our estimation; as, if they can be brought under the influence of the Gospel, they may, like the Gallas, carry the seed of life to a large portion of Africa. They travel in caravans of from 200 to 500 men. As in this quarter no beast of burden is used, the Wakambas convey all their commodities on their shoulders, and frequently require from four to six men to carry one single elephant's tusk of the largest size. They are often attacked on the road by the Gallas, who are the decided enemies of mankind in every part of Africa. The Wakambas practice circumcision, as do most of the East-African Tribes. Their dead are thrown into the bushes, and left to the vultures or wild beasts; but I was informed that the Wakambas residing in the vicinity of the Wonicas do so very seldom. The Wonicas bury their dead: they do not, however, weep much; but give themselves up to eating and drinking, for the belly is their god and immortality. All that has no immediate reference to the present and visible world has no value, or at least little value, in their sight, and is either questioned or gainsaid. The language of the Wakambas seems to be similar to that of the Wonicas, and those Wakambas who have much intercourse with the Wonicas understand and speak the Wonica language perfectly well. The Wakambas live chiefly upon milk and meat, as they have an abundance of cattle, which is less the case with the Wonicas, who at many places have none at all. The Wonicas kill their sheep or bullocks, &c., with sticks, with which they beat the poor animal till it falls down dead. They eat any thing they can obtain; especially do they relish pigs and monkeys. They are always out on hunting excursions, and with their arrows kill every animal they can.

Having visited the Wakambas at the hamlet Endila, I went to call upon Emboga, one of the Headmen of Rabbay. He generally lives on his plantation,

which is far from Rabbay. He is a man, in some respects, superior to other Wonicas; but he is a beggar. He received us in a friendly manner, and served the whole party with cocoa-nuts, as is customary in this country. When a Wonica is visited by another, or by a stranger of consequence, the slaves are, immediately on his arrival, ordered to climb a cocoa-nut tree and cut off a good number of nuts. From Emboga's plantation I enjoyed an extensive view over the plain around, the soil of which looks, in many places, like one black garden ground, and is, no doubt, capable of the introduction of many tropical productions; but the Natives little trouble their heads about the accumulation of greater wealth, if they can but obtain their tembo, or cocoa-nut liquor. To obtain this they will make any sacrifice. On leaving, I was presented by Emboga with a fine goat.

—We returned to Rabbay by another road. On entering the outer gate, I noticed two small huts, about three or four feet in height. Asking for what purpose they were erected, I was informed, that every Wonica village possesses such a hut, and that it is called "Dahumba dsha mulungo," or God's house. Alas! it is a dwelling in which Satan resides. This is the place wherein the sorcerers perform their ceremonies before the Wonicas go to war; when they encourage each other to carry fire and sword into the land of their enemy. Over the third and last gate, near the village, I saw a cocoa-nut hanging. Asking what it meant, I was told, that it was uganga, *i.e.* sorcery. The inhabitants, at the request of the sorcerer, had put it up by common consent, in order that the evil spirit, or pépo, might destroy every one who should venture to touch the cocoa-nuts during their absence at the plantations. This is sufficient to deter every one from injuring the villages, and from stealing the cocoa-nuts.

After my arrival at Abdallah's, on my return, I was visited by the elders of Rabbay. After I had shortly explained to them that I was no soldier, nor merchant, nor officer of government, and that I did not come merely to see their country, or to give them worldly news and means; but that I wished to shew them the right way to everlasting happiness in heaven, they replied that their land, their cattle, their trees, their houses, their sons and daughters, were all mine. Pleasing as this declaration is, yet it remains to be

seen, whether they will keep their word, if they be put to the test.

Probable Site for a Station.

Dr. Krapf's object in these various excursions was to ascertain the practicability of forming a Missionary Station at one of the villages on the mainland, and to select the position most desirable for this purpose. In a Letter dated Feb. 14, 1845, he thus refers to this subject—

I am in a strait between the villages of Rabbay and Kambe; finding a more compact population at Kambe, but Rabbay being close to the bay described in former letters. The Chiefs of Rabbay have promised to give me every thing that I should want: "our sons and daughters, our cows and trees, our fruits and lands, are yours," was their declaration; but I shall see whether they will keep their words, for I am not very sanguine when I hear such declarations from the lips of African savages, especially from such drunkards as the Wonicas. If the Gospel conquer and triumph among these bondmen of Satan, the triumph must be great and signal, and of vast consequence; for Satan's realm is formidable in this quarter, and the Mahomedans laugh at my attempt to convert these deluded Heathen.

Missionary Excursions with a view to preaching the Gospel.

In subsequent journeys Dr. Krapf had a different object in view. Having now made considerable progress in the acquisition of the various dialects, he was anxious to avail himself of any opportunities that might present themselves to declare to these poor Heathen the blessed message of the Gospel.

WEST INDIES.

CHURCH MISSIONARY SOCIETY.

JAMAICA.

RURAL HILL.

General View.

THE Rev. C. A. Cooper continues at this Station, and of its general condition reports, in a Letter dated Aug. 5, 1845—

The work of grace is, I trust, progressing. The people seem to be more alive to the benefits of religious instruction for their children, and more thank-

ful, in proportion, for our exertions in their behalf. We have now the names of 245 on the books, and the average attendance is about 170.

CHICHESTER.

*Report for the Half Year ending
March 31, 1845.*

The Rev. C. W. Winckler is still in charge of this Station, and has furnished the following information respecting it—

*Congregation—Communicants—Candidates—Day
School—Missionary Meeting.*

My Congregation on the Lord's-day morning continues steady, and promises to increase. The average attendance is 300. I cannot, however, report great things as regards the most essential characteristic of a Christian Congregation—spiritual and practical piety; although, on the whole, there have been no instances of outward backsliding or gross immorality among my members. I continue my Catechetical Exercises on the Lord's-day afternoon.

The number of Communicants is 104—average attendance, 73—and there are 54 Candidates.

The Knockalva Day School has continued without any great increase or decrease. There are 56 names on the list, and a daily average attendance of 35. During the apprenticeship the parents sent all their children to School, for fear of having them perhaps sent to work. Now they care very little for their children's education, and, under various pretences, keep them at home.

On the first Friday in the month I hold a Missionary Meeting, when the monthly subscriptions, which, however, come in very slowly and scantily, are paid; the amount being applied to the general use of the Station.

*Visit of the Bishop—Confirmation and School
Examination.*

In the afternoon of the 18th of February the Bishop, accompanied by his Chaplain and another Clergyman, arrived here from Lucea, and on the next day held a Confirmation. I read the Morning Service, and the Bishop preached from Isaiah xxvi. 3; after which his Lordship confirmed 157 souls, 63 being from St. John's, in the parish of Westmoreland, and the remaining 94 my own people. The Chapel was crowded to excess, and there were as many without as within.

After the Confirmation the Bishop

examined the School, inspected the ciphering and copy-books, and made the first class read part of Acts v., questioning the scholars upon it. On the words, *and great fear came upon all the Church*, his Lordship asked, "What do you understand by 'the Church'? a building with walls, &c.?" The answer was, "Believers."—"In whom?" "In Christ Jesus."—"With what has Christ purchased His Church?" "With His own blood."—After this, one of the boys repeated Isaiah lv., with which his Lordship appeared to be much pleased; and expressed to the Schoolmaster, Mr. Mudie, his satisfaction with the progress of the scholars. Including the Bishop, there were seven Clergymen present during this visit.

On the 22d his Lordship called again at the Station, on his way to Montego Bay, and made arrangements for the education, at the Normal School in Kingston, of the boy who repeated Isaiah lv., with a view to his future employment as a Schoolmaster in the Diocese.

In a Letter to the Honorary Clerical Secretary, dated April 27, the Bishop refers, in terms of strong satisfaction, to his visit to this Station, and to the great usefulness, under God, of the labours of Mr. Winckler.

Proposed Erection of a Chapel.

On this subject Mr. Winckler writes, in his Report—

I have commenced the foundation for the Chapel. The lime-kiln is now burning, and the masons will be at work in a week's time. Mr. Jenkins, the Attorney, kindly offered me the use of wood for the kiln, and also the cattle to draw it together. He likewise allows me to draw timber for the flooring of the Chapel. One of my members, an excellent mason, superintends the affairs, and Mr. Jenkins, being a builder by profession, has gratuitously offered his advice and assistance. I have, therefore, every encouragement to proceed.

In a Letter dated August 5, the Rev. J. Stainsby, Rector of Hanover, in which parish Chichester is situate, writes—

On Thursday last, the 31st of July, we laid the first stone of the intended Chapel at Chichester, which has been delayed partly by the absence of the Bishop on Visitation to the distant parts of his Diocese.

The erection of this Chapel is of the more importance, as being one step toward the incorporation of Chichester with the Ecclesiastical Island Establishment.

SILOAH.

Effects of a Suspension of Missionary Labours at this Station.

The Rev. F. Redford labours at Siloah, Jamaica. On becoming more intimately acquainted with the people, he was grieved to find, what, indeed, might naturally be expected, that they had in some degree fallen from their former Christian Profession. On this subject he writes, July 10, 1845—

On my arrival, I found among the people much coldness and indifference to spiritual things, many errors prevailing, and several, who had formerly promised well, and whose names were in the list of Communicants or Candidates, living in open sin. Much of my time has been occupied in rectifying these things.

To shew to what a state of moral degradation the people would have sunk, had they remained destitute of religious instruction, I will mention a fact which occurred only the week before my arrival. Two Obeah men came to this district, from the north side of the Island, to practise their sinful and absurd rites; and, I regret to add, they had many followers. On one occasion, they met in great numbers around a large silk cotton tree; when the Obeah men told the people, very gravely, that they had lost their shadows; but that, if they would each give them fourpence, they would ascend the tree and fetch them down. Many paid the money, when one of the Obeah men went to the top of the tree, muttered some unintelligible words, and then came down, with his hands closed, and told the people that he had got their shadows again, but would not let them out of his hands unless they gave him more money.

Appreciation of the Means of Grace — Baptisms — Schools — Contributions from the People.

Mr. Redford then refers to the scattered state of the population, which was not the case in the time of his predecessor, as a serious obstacle to the prosecution of his la-

bours, he having "repeatedly had to ride more than thirty miles in the day to visit one sick person, over rugged mountain tracks, in some places almost precipitous." He then continues—

But notwithstanding these obstacles, and the discouraging circumstances to which I have alluded, there is still much to cheer the mind, and to call forth thanksgivings to the God of Missions. The attendance at Siloah Church is steadily increasing, and there is greater seriousness and decorum in their behaviour. The average morning attendance is from 750 to 780: few can stay to the Afternoon Service, having so far to walk home.

In addition to my Lord's-day Services at Siloah, I have a Meeting on Saturday for the familiar catechetical instruction of the classes into which my Congregation is divided, as Communicants, Candidates for Communion, and Candidates for Confirmation. These classes meet in rotation; the Meetings are very well attended; and in one or other of the classes nearly every member of my Congregation is included.

Since February, 33 persons have come to me, under serious impressions, to have their names added to the list of Candidates for the Holy Communion. I have 163 Candidates for this sacred ordinance, after having pruned the list of several whose behaviour was not in accordance with their profession. I have spent much time in speaking privately to these Candidates to ascertain, as far as possible, the state of their minds, and to give to each the counsel or warning which they might individually need. For this purpose I have met six or eight each day, two days in the week; and have been much pleased with the simple Scriptural manner in which many of them have expressed themselves. Some of my questions were designed to shew what extent of biblical knowledge they possessed. On asking an old man, an African, some questions in Scripture history, he replied, "Minister, me no can tell you dem tings; me no read de book; but me can tell you dis—me love me Massa Jesus, 'cause Him love me first and die for me who sin too much 'gainst Him; and when me come to de table me will tink more of Him love, and go try love Him more." Simple statements like this encourage me much in my work.

During the half year I have admitted

into the Church five adults, who, having given evidence of a renewed heart, received the sign and seal thereof in baptism.

The School at Siloah is going on, upon the whole, satisfactorily: the children, having been so long neglected, were almost as unruly as wild asses' colts. There are at present 50 boys and 65 girls in attendance. There is also an average attendance of 100 adults in the Sunday School, and many more would attend if I had books for them.

The people have most liberally assisted me in providing means for the support of the Schools, and in defraying several small expenses connected with the Church. Finding myself entirely without the means of providing Schoolmasters, &c., I appealed to my Congregation in a Sermon from the words, *Freely ye have received, freely give*: the result was a collection amounting to no less a sum than 112*l.* 3*s.* sterling; a very large sum to be voluntarily given by a poor people. This will nearly support my Schools; and it proves, I think, that they value the Means of Grace, and the instruction which their children receive in the Schools.

*Resumption of Labours at Accompong—
Gratitude of the Maroons.*

The preceding extracts all refer to Siloah; and Mr. Redford then gives the following information respecting Accompong—

There is another interesting portion of my district which I must notice, and to which I am happy in being able to devote some portion of my time. This is Accompong, a Maroon town, the oldest of the Society's Stations in this parish; but which was abandoned before Siloah. I have here a Week-day Service, which is well attended: indeed, if I may make the comparison, the Maroons are more thankful for the Means of Grace being restored to them than the Negroes around Siloah. They have been much longer without a Missionary than the people at Siloah, and yet they were living in a more consistent manner, and there has been less to complain of and correct among them. They have been, for some weeks, engaged in cutting a road over the mountains from their town to my house, about six miles, that I may visit them with greater facility. The distance I had to ride to them, before they made this road, was above sixteen miles. It has been a most laborious work, and they have cheerfully undertaken it without any pe-

Jan. 1846.

uniary remuneration. They have also new-thatched the Chapel School-house, and have promised to repair the dwelling-house, which was built by the Society, when the road shall have been completed. These exertions shew that they value the preaching of the Word, and the means of religious instruction. The School is in a very flourishing state: the attendance has increased, during the last three months, from 36 to 75. The children are better trained at home than those who attend Siloah, and are more eager to learn when at School. It is a pleasing sight to see them on all sides running up the hill on which the School-house stands, as soon as they hear the bell. Several of their parents have told me that they cannot keep them at home on any account: they will run off to School, when the bell rings, let them be in the midst of their dinner, or doing what they may. There is also an early School for adults, commencing at six o'clock in the morning, which is attended by ten males and twelve females, whose chief desire, in coming to School, is to be able to read the Bible. The Maroons have contributed about 13*l.* toward the support of their School.

Need of more Missionaries.

We close with a passage which painfully shews the need of more Missionaries in this part of the Lord's vineyard—

I recently had an application from the people residing in the south-western part of my district, about eight miles from Siloah, to open a School among them. They are willing to build a School-house at their own expense, which might be used as a Chapel for a Week-day Service. Between sixty and seventy children, who are now entirely destitute of all means of instruction, would attend the School as soon as it should be commenced. When there were three Missionaries in this district, where I am now labouring alone, Divine Service was regularly performed in this neighbourhood, and there was also a flourishing School.

North-West America.

CHURCH MISSIONARY SOCIETY.

Retirement of the Rev. W. Cockran.

THE Rev. W. Cockran has laboured in this Mission for upward of twenty years, with singular energy, zeal, and faithfulness. During the

last few years, however, his health has greatly failed; and he has, from time to time, been invited by the Committee to return home for a season, in the hope that his strength might be re-established. His reluctance to relinquish a post of great usefulness prevented him from availing himself of these offers; and now his increased infirmities have forced upon him the conviction that it is his duty to retire altogether from a Station, the varied duties of which his enfeebled constitution will no longer enable him efficiently to discharge. On this subject Mr. Cockran writes, July 30, 1845—

Another year has been spent, as many that are past; and happy should I have been had my health, spirits, and the circumstances of my family, permitted me to say that I am as able, and as much at liberty for the work, as ever. But truth compels me to state the contrary. If my indisposition had originated from a longing to see my native land, or from a desire to enjoy a holiday, then I should have thought that a visit to England would have invigorated both my body and spirits, and have filled me again with so much ardour, as to have led me to desire to engage afresh in Missionary labour. But my constitution is so shattered, that I do not expect it will ever be repaired. Conscious I am, that what I feel are more the symptoms of premature old age than anything else. It would be hoping against hope, to indulge in the expectation that I shall ever be able again to fill the office of Missionary to the satisfaction of those by whom I am supported, and with the approbation of my own conscience, which I find far more difficult to obtain, than the favour of the Society.

During the first three months of last winter my health greatly improved; but in the beginning of February my strength and spirits sank so rapidly that I often had but a slender hope of surviving till the spring. After returning from my journey from the Middle Church, late on the Lord's Day evenings, I was under the necessity of bathing my feet and limbs in warm water. The extreme cold and exercise of the day would cause such a great determination of blood to the head, as to produce pains of the most excruciating nature; and these attacks were always followed by great nervous

debility. The sufferings which I have endured in making a conscientious effort to perform my duties are too numerous and painful to communicate by Letter. The God whom I love, and in whose service I have engaged, only knows how often the claims of nature have been trodden under foot in obedience to the voice of conscience and a sense of duty. Conscious as I am that I no longer possess strength of body to perform the various duties of a Missionary with effect, I shudder at the idea of continuing in an office which my health and spirits disqualify me from performing. *If our heart condemn us, God is greater than our heart, and knoweth all things.* Therefore, to continue in the Missionary Field under obligations and responsibilities when unable to perform the labours, would lay me under the censure of my own conscience, and subject me to perpetual misery.

UPPER SETTLEMENT AND GRAND RAPIDS.

*Failure of the Rev. J. M'Alum's health—
Visit from the Rev. J. Hunter.*

The health of the Rev. J. M'Alum, who was ordained by the Bishop of Montreal to officiate at the Upper Church as Chaplain to the Hudson's-Bay Company, has not admitted of his fulfilling the duties which devolved upon him. For some time in September and October he exchanged duties with the Rev. J. Smithurst, at the Indian Settlement, in the hope that the change of air might be useful. This, however, produced no lasting benefit, and for two or three weeks the Upper Church was necessarily closed. Subsequently, he was able to undertake the Service once a fortnight; and on the alternate Lord's Day Mr. Cockran kindly arranged to take the duty, both at the Upper and Middle Churches, Mr. Smithurst coming over from the Indian Settlement to supply Mr. Cockran's place at the Grand Rapids.

In the month of June the Rev. J. Hunter, from the Cumberland Station, visited the Settlement, and officiated in all the Churches.

*Visitation of the Settlement by sickness—
Deaths, Baptisms, Marriages.*

It has pleased God again to per-

mit this Colony to be visited with sickness. The number of deaths, however, has not been equal to the usual average for the same amount of population. Mr. Cockran writes, in the Letter previously quoted—

We have suffered severely from ill health, throughout the whole Settlement, during the past year. In August 1844 a fever appeared among us, of a bilious nature, which spread considerably, and produced scenes of the most appalling nature. When it entered, a family it generally went through all the members of it. In one family eight persons were confined to bed at the same time for several weeks, and four of them died. In another, five were lying at the same time. Other families were more mercifully dealt with, and were confined by one, two, or three at a time. In the spring the influenza broke out: many suffered severely from it, and several deaths occurred. Since the commencement of summer we have been visited with a cholera of three days' standing, taking us by families.

At the Rapids we have had 31 deaths, and at the Upper and Middle Churches 20 deaths. The Baptisms at these two Churches have been 56; Baptisms at the Rapids, 52; Marriages, 14.

Schools—Attendance on Public Worship.

Our Schools have been as regularly attended, through the past year, as sickness would permit, and Scripture knowledge has been extensively diffused. The children improve as rapidly as could be expected under their peculiar circumstances. We have not the same motives to excite youth to diligence, as can be found in other countries advanced in civilization. We have no temporal advantages to hold out as the reward of diligence. We can only move them by the importance of eternal things, the value of the soul, the loss of which man must sustain, should he, through ignorance or the force of temptation, be led in that course of ungodliness and vice which would disqualify him for being the companion of angels, and become so vile as to call down the vengeance of God upon him. These, you may say, originate the strongest and best of motives; but, alas! how feebly do they operate upon man, even under the most favourable circumstances!

Sphere of Labour.

The Rapids Congregation consists of

above 130 families, stretching over a line of at least 11 miles. The Middle-Church Congregation consists of above 50 families. But beside these, the outkirks of the Rapids and Upper-Church Congregations draw in here. This will be sufficient to shew that there is abundance of work for a healthy, active, and pious Labourer.

Attendance on Public Worship.

In addition to what Mr. Cockran says in the above Letter, we give some instances, under this head, from other communications.

Dec. 8, 1844—The morning was delightfully fine, so that I had a very pleasant drive to the Rapids. I found the Church quite crowded, so much so, that I could not, without some difficulty, make my way down the aisle. The people listened with great attention, and appeared to be much interested in the subject.

[Rev. J. Smithurst.]

Feb. 9, 1845—I performed duty at the Rapids in the morning, and was grieved to hear that many of the Congregation were obliged to return home before the Service, the Church being so crowded that they were not able to gain admittance. I went to the Middle Church in the afternoon, and had a large Congregation.

[Rev. W. Cockran.]

July 6: *Lord's Day* — This morning I went from the Grand Rapids to the Upper Church, in order to perform Divine Service. The Church was crowded with a respectable and attentive Congregation. The sound of "the church-going bell," and the number of persons in comely attire flocking to the Church, tended to remind me of a Lord's Day in my native land. The whole Congregation appeared to be very devout during the prayers, and gave a breathless attention to the Sermon. In the afternoon I went from the Upper to the Middle Church, where I again found a large and respectable auditory waiting my arrival. The same attention and devoutness which I observed at the Upper Church in the morning also prevailed here. To see two large and intelligent Congregations assemble within the walls of two neat Churches, in the heart of the wilderness, was more than I was prepared to expect. The Upper Church is a neat stone building: the Middle Church is constructed of wood, having a stone foundation.

[Rev. J. Hunter.]

The remaining extracts are from the Rev. W. Cockran's journal.

Visits to the Sick and Dying.

Oct. 22, 1844—I called upon a sick person, read to him, and conversed with him on his prospects respecting the world to come. He said, "I find my mind turned away from this world. I see that every thing here is vanity; and, whether I sit on the box or lie in bed, I think of the goodness of my Saviour in coming into the world to die for sinners, and teach them how to prepare for heaven. I am not afraid to die; because my Saviour has given me a hope that I shall be with Him in heaven. This makes me patient and happy." I prayed with him.

Jan. 2, 1845—I went to visit a person who was dangerously ill, daily expecting to be delivered from this sinful world, and administered the Sacrament of the Lord's Supper to him. On being asked if he had any longing after the pleasures of this life, or any fear of death, he replied, "Whenever I am so free from pain as to be able to think, I stay my mind upon what my Saviour suffered for me, when on earth; and though now He is in heaven, I know that He still remembers me, and gives me strength and patience to endure His will. When I am thinking upon these things, this world appears as a dream in the night; and death is so far from terrifying me, that I fear it is not so near as I should like it to be. I try my strength every day, and find it continues one way.

Feb. 20 — I called upon a sick person, whom I expect daily to depart this life. His illness has been protracted, giving him abundant opportunity of setting his house in order, which I have every reason to believe he has not neglected; so that, whenever he may be removed from this world, I hope it will be to dwell with Christ. He depends unreservedly on the merits of Jesus for acceptance with God, and looks daily to God, through Him, for grace to enable him to bear patiently His will.

May 7 — I rode down the Settlement to visit a poor man who has been confined to his house, and frequently to his bed, for more than two years. Today he was very low. I saw, by his appearance, that he could not live many hours, and said to him, "I have often exhorted you to wait with patience the time appointed by your Heavenly Father, to deliver you from the burden of the flesh; and your patience has stood the trial. The messenger of death is just at hand to relieve you from the burden of sin. Your

wearisome days and tedious nights are now at an end." He lifted up his eyes and hands to heaven, while the tears of gratitude rolled down his cheeks, and exclaimed, "I bless God for it. Thanks be to God, through our Lord Jesus Christ! I have long been praying that God would, through the mercy of His Son, permit my soul to enter into rest." I read to him the latter part of Rev. vii., and prayed with him.

Address from the Chief Pigweys at a Funeral.

Sept. 3, 1844—I walked down the Settlement to attend a funeral. I addressed those present on the value of the soul, and exhorted them to give all diligence to make their calling and election sure. The Chief from the Indian Settlement was there, and spoke very sensibly to the parents, who had sustained the loss of a dear child. He told them that all men were under sentence of death on account of sin; but that God had provided eternal life for all who believe in Jesus Christ, and obey Him; and that therefore we ought to comfort ourselves with the prospect of meeting again, and living for ever.

Baptism of an Adult Indian.

Feb. 17, 1845—I was sent for to baptize two infants and one adult Indian, about seven miles down the Settlement. The Indian has for several years been attending Church, and conforming his life to the precepts of Christianity; but could not fully make up his mind to forsake all the vicious practices of his ancestors. While he thus halted between two opinions, it pleased the Lord to lay affliction upon him, to separate him from all his vicious companions, and to give him a clear view of the folly of his former ways, and the necessity of being baptized into the Christian faith, and depending alone upon Christ Jesus for salvation.

Need, and Commencement, of a New Church.

Dec. 17, 1844—I addressed my Congregation on the subject of building a new Church of stone and lime, 80 feet by 40 within the walls. It was unanimously agreed to, and a Committee was appointed to make an estimate of the probable expense of the building. There were about 160 men present, who were all resolved to do what they could.

Dec. 31—I held a Meeting for the purpose of ascertaining what means we could raise for building a stone Church. Almost all the males attended. I address-

ed them on the seal and liberality of the Children of Israel, when it was proposed to build the Tabernacle. If Moses found a *willing* people, the present assembly were equally so. *Silver and gold* they had none; but stones, lime, shingles, boards, timber, and labour, were cheerfully contributed, and to such an amount as perfectly astonished me. Never, since the day of Pentecost, was self so completely conquered. The shingle-makers proposed to give 10,000 shingles each, and the lime-burners 400 bushels of lime each. The mason proposed to dress the stones for one corner, and lay them, gratis. Boards and timber were promised in the same liberal manner. One black curly-head, descended from the line of Ham by his father's side, stood up in his leather coat, and said, "I shall give 10%." The eyes of all were turned toward him, and a smile played upon every countenance. I said, "I believe our brethren think you are too poor to raise such a sum." He said, raising his arm, "Here is my body: it is at your service. It is true, I can neither square a stone nor lay one; but there will be the floor and the roof: turn me to them, and then you will see, if God give me life and health, that the value of the sum shall be raised." In materials and labour above 700*l.* were promised. May the Lord give them health and strength to make good their promises! The work is for the honour of His Name; and He who has disposed us to be liberal beyond our ability, will, I doubt not, give us power to accomplish His wishes.

July 4, 1845—To-day the masons finished the substructure of our new Church, which is 5 feet deep and 4 feet thick. In the afternoon Mr. Smithurst laid the corner-stone of the superstructure. I am truly thankful to Almighty God for His blessing upon our efforts so far. Carnality and unbelief prophesied that we should "never dig the trench for the foundation." However, we set to work with so much vigour, that in one week we had the whole trench, 8 feet by 5 feet, gaping for stones; and our masons have continued ever since, building early and late, till the substructure is finished in such a substantial way, that we hope it will be quite secure from the frost.

On this subject Mr. Cockran also writes, in the Letter of July 30—

The Congregation at the Rapids have long been subjected to serious inconvenience, owing to the want of church ac-

commodation. The greater part of the young have been entirely excluded from the Lord's-Day Services on that account. To remedy the evil, we have now commenced building a Church of stone and lime, 81½ feet by 40 feet within the walls. The side walls are to be sufficiently high to admit of a gallery at the west end. The entrance into the Church is through a tower, adjoining the Church at the west end, which is 20 feet square, and through which we enter the gallery. It will be a commodious porch, to exclude the cold air from the body of the Church in winter. The substructure is now finished, and the superstructure is, at the two ends and north side, 4 feet high. We expect to raise the whole building to the height of the window-sills this summer. We have already stone and lime upon the spot to accomplish this, beside half the boards, planks, and other wood. Half of the corner-stones, and of the jamb-stones of the doors and windows, were chisel-dressed last winter, and are now also upon the spot. We intend, through the help of God, to proceed leisurely with the work, according to our means, till the building shall be finished.

INDIAN SETTLEMENT.

Report, for the Year ending August 1, 1845,
by the Rev. J. Smithurst.

General View.

I must acknowledge, with feelings of humble gratitude, the blessings which have been vouchsafed unto us by a kind and merciful Providence. The past year has been much more healthy than the preceding year. The harvest of 1844, though rather later and not quite so abundant as that of 1843, was still amply sufficient to meet the wants of the population. The buffalo-hunting was, however, quite a failure, and many have suffered severely on that account: as our people depend very little on that source, we have not been much inconvenienced. Our prospects for the present year, as far as the harvest is concerned, are favourable. The crops of every kind are healthy and promising, abundant, and likely to ripen much sooner than last year. Considering the difficulties experienced by my brethren in former years, with respect to obtaining a proper supply of food, I ought to feel thankful that the same difficulty does not press upon me. We must never, however, expect to get through the world without difficulty. Prosperity has its evils, as well as adversity. When worldly

comfort and worldly wealth increase, the heart is very apt to be set upon earthly, rather than upon heavenly, things. I see, with some concern, symptoms of worldliness, and a declension in piety, among some of whom I had hoped better things. This is a trial of greater magnitude than the temporary pressure arising from a short supply of provisions during some few weeks in a year.

Public Worship.

During the past year, Divine Service in the Indian Church has not, on Lord's Days, been performed with the regularity that I should have wished. On 21 out of the 52 Lord's Days I have been compelled to give assistance at the other Stations, omitting one Service in this Church. The attendance at the Lord's-Day Services is very regular, amounting, on an average, to about 350. The attendance at the Week-day Services varies from 60 to 100, according to the season. In seed-time and harvest it is, however, very small, being almost confined to a few old people.

Administration of the Sacraments.

During the past year, the number of baptisms has been seventeen, of whom two were converts from Heathenism, and fifteen were the children of Christian Indians.

Twelve new Communicants have been admitted this year. The number of Communicants last reported was 77; but as 2 have died, the present number is but 87. The accession to the number of Communicants has been, for the most part, from the young people who compose my Bible Class, and who are much better instructed than many of the older ones. I trust, also, that the knowledge which they have obtained is not altogether confined to the head; but that it is, in many instances, an experimental knowledge of the truth as it is in Jesus. Much more may be hoped for from the rising generation than from their predecessors, inasmuch as they are free from prejudice, and clear of many superstitious ideas which still cling to the old.

Schools.

In the Day-school, of which Mr. James Cook, a Native, is the Schoolmaster, there are 34 boys and 47 girls; total, 81. In consequence of the great increase in the number of cattle kept by the Indians, a larger proportion of the elder children is required at home than was the case formerly, so that the present standard of the School, in point of attainments, is

rather below the average of former years. All the children who are kept at home for the above reason attend the Sunday-school; and certainly many of them appear not only to keep up what was gained in the Day-school, but also to make some advances. There are, in the Day-school, 15 in the Bible Class, who also write, and are able to say the Church Catechism, and the same broken into short questions, as well as the Collects, and most of the 39 Articles. The Testament Class contains 16, who also write, and can say the Church Catechism, as well as a part of the same broken into short questions. The remaining 46 read in books below the Testament.

In the Sunday-school, in addition to the 81 attending the Day-school, there are 26 male adults, and 29 females; making a total of 136.

General State of the Settlement.

The Mission Establishment, which of course serves as a model to the Indians, is at length completed. The new farmhouse was finished, so that the servants could occupy it, last winter, and is found to be very convenient and comfortable. The farm is also in a good state of cultivation, and has now growing upon it fine crops of wheat, barley, oats, peas, potatoes, and turnips. From the produce of the farm half a ton of flour has been given to the Cumberland Station. About three tons and a half are annually used at this Station; partly given to the sick, partly to new beginners, and partly to those who work on the Mission Farm. This spring I furnished the Indians with more than 100 bushels of wheat and barley for seed, and about 150 bushels of potatoes. I also, at their own request, furnished many Indians with garden seeds, particularly peas, beans, turnips, carrots, and lettuce, most of which, I believe, get on well. Some wished for sun-flower and poppy seed. Only think of Indians with flower gardens! Who would have expected that twenty years ago?

A great improvement has taken place this year in the farms of the Indians. Many are now building barns, some of which are quite as good as that upon the Mission Farm. Indeed, in the civilization department every thing goes on very satisfactorily. The only thing now to be feared is a sliding into worldliness; too great an attention to temporal, and too little to spiritual, things. Many of the Indians have now their horses and carioles, and are not satisfied without

European clothing. They begin to be ashamed of the leather coat and blanket. This, of necessity, excites industry; but it also, in some instances, produces too great a love of the world. Civilization has its evils, as well as its advantages.

We now give a variety of extracts from Mr. Smithurst's Journal.

Candidates for the Lord's Supper—Administration of that Ordinance, and Distribution of the Sacramental Alms.

Aug. 2, 1844—I was for some time engaged in conversation with persons from the Cumberland Station who wish to be admitted to the Lord's Table. I was highly gratified with their simple but earnest expression of dependence upon the merits of Christ, and their acknowledgment of their own utter inability to do any thing good of themselves.

Aug. 4—This morning the Indian Church was well filled at an early hour. I administered the Sacrament of the Lord's Supper to 78 persons. All behaved with the utmost seriousness, and there is reason to hope that many obtained a blessing to their souls.

Dec. 25: Christmas-day—The Church was crowded at a very early hour this morning, there being a good many persons from the Upper Stations. I administered the Sacrament to 79 persons. The sum collected at the Offertory was 1*l.* 1*s.* 4*d.*, an amount highly gratifying for a congregation of poor Indians, who, a few years ago, had not a penny in the world.

Dec. 26—At first I was somewhat puzzled in laying down a rule for the distribution of the alms obtained at the Communion yesterday. The Indians are so nearly alike, in point of circumstances, that a selection would have been difficult, and offence to some inevitable. After mature consideration, I resolved upon limiting it altogether to such widows as were Communicants. The reasonableness of this rule all could perceive, and I was well aware that none would speak against it. Among the Communicants there are nine widows, who advanced to the front of the Communion-rails at the conclusion of my sermon. The money I had previously divided into nine equal portions, each wrapped in paper, and I now placed the whole upon a plate on the table. After a brief address, in which I reminded the recipients that they were in a certain sense receiving a gift from God, for that the money had first been offered to Him, and they were receiving it back again, I

gave to each her portion, with an exhortation to spend it in the purchase of something really useful. Many persons stayed in the Church, and appeared to be highly delighted; and the poor widows retired, apparently much pleased and very thankful.

March 21, 1845: Good Friday—The morning being very fine, the Indian Church was quite full, many persons having come from the other Stations. I was a good deal disturbed by people coughing. It is remarkable that, in this country, colds, when they occur, are always general, and perhaps 50 people will be coughing at once. After the Sermon I administered the Sacrament to 82 persons, being the largest number I have ever had. The collection at the Offertory was 16*s.* 4*d.* The celebration of this holy ordinance was a most refreshing season to myself, and, to judge from the tears which I observed to steal down many cheeks, there were others who also found it so.

Visits to the Sick and Dying—Administration of the Sacraments.

Jan. 1—After the Service I went to visit a sick person. She was formerly in the School, and two years ago married a young Saulteaux, who had lived with me some time as a servant. Her complaint, I fear, is consumption. Indeed, she appears to be fully aware that recovery is hopeless. I questioned her very closely as to the state of her mind, and the foundation of her hopes. She told me that she felt quite comfortable; that she placed her full confidence in the merits of Christ, and was assured that He would never forsake her. Though suffering much from a harassing cough, and a difficulty in breathing, she had all that calmness, patience, and composure, which indicate a faith resting upon the Rock of Ages, and a hope blooming with immortality. After reminding her of the promises of God through the Saviour, and exhorting her continually to rest upon Him, I prayed with her, and, on taking leave, asked if she wished to say any thing more. She replied, "I have only one request to make: will you administer to me the Lord's Supper? I feel it would be a comfort to me." I told her that I would most gladly do so, and appointed to morrow at 12 o'clock for that purpose, advising her, in the meantime, to occupy her mind by self-examination and prayer as a necessary preparation. She has always been

a serious and well-disposed young woman, and, I humbly trust, is a subject of the renewing influence of the Holy Spirit.

Jan. 2, 1845—I went, according to appointment, to administer the Sacrament to the above sick woman. I found her in the same calm and devout frame of mind as yesterday. Her mother and brother, who are Communicants, partook, with her, of the emblems of their Saviour's dying love. The scene was altogether most solemn, and was evidently felt to be so by all present.

Jan. 27—This morning I was sent for to visit the woman to whom I administered the Sacrament a short time ago. I was, however, sorry to find that she had just

expired when I reached the house. I endeavoured to comfort her husband by telling him that there was good reason to hope that the change to her was a happy one.

Jan. 28—I attended the funeral of the poor woman who died yesterday morning. The Indians still have a preference for their early interment of the dead. It is their custom, while heathen, to bury the corpse as soon as possible, that they may not be distressed by looking upon it; and even when they have become Christians they never seem satisfied to defer the funeral beyond the second day after the person's death.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. F. Schurr and Mr. C. Bomwetsch embarked at Southampton, on the 20th of December, on their way overland to Calcutta.

Wesleyan Miss. Soc.—Rev. W. Bannister and Rev. Samuel Brown embarked for St. Vincent's, on the 1st of November, and reached that Island on the 26th. On the 11th of November, Rev. Hilton Cheesbrough and family, and Rev. Thomas James, embarked for St. Kitt's. On the 18th of November Rev. James Wallace, E. S. Williams, and Rev. E. E. Jenkins embarked for Ceylon.

WEST AFRICA.

Wesleyan Miss. Soc.—Since the preceding pages were in type, we have received intelligence that the Rev. Thomas Raston and Mrs. Raston, Mrs. Gordon, and Messrs. Wayte and Griffith, arrived at Sierra Leone on the 30th of November.

INDIA BEYOND THE GANGES.

Church Miss. Soc.—By despatches recently received from this Mission, dated Oct. 16, 1845, we learn that the Rev. G. Smith safely reached Shanghai on the 26th of September; and contemplated a visit home, on account of his impaired health, in the early part of this year.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—Rev. J. Tucker has communicated the afflictive intelligence of the death of the Wife and youngest child of the Rev. H. W. Fox. Mr. and Mrs. Fox, with their family, had embarked for England as the only means, in her precarious state of health, of benefitting her; but so reduced was her strength that she died on the following day. The child died a few days after sailing from Madras. Mr. James Spratt, formerly a Student and Catechist of the Society, was admitted to Deacons' Orders on the 26th of September by the Bishop of Madras. The Rev. C. J. Rhenius, and Mrs. Rhenius, safely arrived at Madras on the 13th of December last.

CEYLON.

Wesleyan Miss. Soc.—Intelligence has been received of the decease of an Assistant Missio-

nary, Mr. John Anthoniez, of Sogh Ceylon, who died at Colombo on the 24th of July, 1845. While we are called to bewail the loss which the Mission has sustained by this dispensation, it is cause for gratitude to Almighty God, that this is the first instance in which the number of that valuable class of agents to which he belonged has been diminished by death in the Singalese District.

Baptist Miss. Soc.—Mrs. Owen Birt is expected home in consequence of her ill state of health.

NEW ZEALAND.

Wesleyan Miss. Soc.—The intelligence from New Zealand, as might be expected, partakes of a gloomy character: it will, however, be gratifying to the friends of Missions to learn, that the Missionaries and their families have been graciously preserved in the midst of wars and tumults, and that the Mission Property remained uninjured. The conduct of the Converted Natives under the care of our Brethren there, with a very few exceptions, has been most praiseworthy; and the fidelity and skill of the Chief Nene (Thomas Walker) has received the public and warm approbation of the Governor. Mr. Lawry writes, that "although the conflicts between the New Zealanders and the British have retarded the work of God in the Northern District, it is in full vigour and progress elsewhere." French Popery appears to be one of the elements of social trouble, as well as of religious evil, in New Zealand, as it is in some other islands of the Pacific Ocean.

WEST INDIES.

Church Miss. Soc.—By a Letter from the Rev. F. Redford, dated Dec. 18, 1845, we learn that on the 12th of that month he was visited with the afflictive dispensation of the sudden removal by death of Mrs. Redford, from a rupture of a vessel near the heart during her confinement.

Wesleyan Miss. Soc.—It is our painful duty to state, that the Rev. James Banfield, of the Island of Trinidad, has been called to suffer the loss of his beloved wife. This mournful event took place at Grenada, where Mrs. Banfield died on the 11th of November last.

Missionary Register.

FEBRUARY, 1846.

SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD.

IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 43 of the Number for January.)

South Africa.

(Continued.)

FREE CHURCH OF SCOTLAND

It was mentioned at p. 65 of our last Survey, that the Mission in South Africa under the care of the "Glasgow Missionary Society adhering to the Principles of the Church of Scotland" had been transferred to the management of the Free Church of Scotland. The Labourers have declared their consent and approval of this change.

Lovedale, 60 miles from Grahams-town—James Laing, Wm. Govan, Richard Ross, *As*; James Weir, Robert Balfour, *Nat. As.* Rev. William Govan has charge of the Seminary—P. 65.

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

We have to-day, within view of the Station, an exhibition fitted to awaken deep feelings of grief. Vena, a Caffre Noble, and one of the Chief Sandili's council, has just added a fifth wife to four still living. The marriage ceremonies terminate to-day. A number of oxen—the price of the woman—have therefore just passed, driven by men on horseback. They are seen dashing along with open mouth and tongue protruded, and the horses blowing hard as they urge them along. Meanwhile the marriage party appear in red patches (the Natives paint themselves red) amid the green foliage, and all eyes are fixed on this degrading scene.

Feb. 1846.

While musing on what I thus saw, my eye caught the kraal of Nampafa, which is a little to the left of Vena's. Nampafa is also a Noble, younger than the other, of the same council, and reckoned both acute and eloquent. His mind has been brought under religious influence. He had two wives. The father of the one claimed his daughter, because he had not paid the bestial price. I allowed her not to remain, and he has therefore only one. He has been taught in private by a Native Schoolmaster to read and write. He has washed the red ochre from his body and covering, and he is now a Candidate for Baptism. He has clothed himself in European Attire, and appears to be truly humbled and consistent. How different the two neighbours!

I was truly delighted with the examination of the Seminary. What, till now, I only imagined, has been fully realized. The sons of Europe and Africa were there striving together. Our own sons, and those of the coloured Natives were in fair rivalry; and the latter fully proved that they were no way deficient in natural gifts.

Much is due, under God, to our admirable tutor, Mr. Govan. [Mr. Bennie.]

Pirie, 19 or 20 miles E of Burnshill—John Ross: Joseph Williams, Thomas Hoe, *Nat. As.* Jane Thomson, *Teacher*—P. 66.

While faith and patience, fear and hope, were, and still are, thus tried, it has pleased the Lord to sustain his own work, and even to extend it at this Station. Two females were lately added to

K

Free Church of Scotland—

the class of Candidates for Baptism. One of them is an aged widow, the mother of Thomas Usé (one of the Native Catechists at Pirie); the other is young, but married. A gracious work seems to have been commenced in both some time ago. There are several other females, and two or three young men, who are discovering a state of mind truly interesting.

On the 10th of November three adult females were admitted to the Church by Baptism. One of them was a Candidate last year, when her daughter was admitted. The mother seems to have awakened to greater concern because she was not then admitted.

I must now say a little about the reception of six more Candidates for Baptism. As usual in such cases, I spoke with most of these twice, and I found more or less conviction of sin, original and actual; also an apprehension of the sacrifice and intercession of Christ, and some sense of their need, personally, of Divine Power to cleanse from sin, and to enable them to serve God. Three of them confessed with tears secret as well as open and known sins. They all declare their willingness to serve God, and some of them have had fearful bands to break, even in drawing nigh to God.

I have only room to add, that we have all great comfort in the progress of the Seminary. All parties concur in speaking of its success in the highest terms, and in giving it their confidence.

This district is bounded on the west and north-west by Burnshill, and on the east and south by Williamstown—a Station of the London Society; and between these there is about thirteen miles. On the north-east it may be regarded as bounded by Bethel of the Berlin Society, and on the south and south-west by Iggibigha of the Glasgow African Society, and Knapp's Hope of the London Society, the distance between these being about eighteen miles, and the Station is nearly in the centre.

The leading doctrines of Scripture—such as man's lost condition, redemption by the death of Christ, and the renewal of man's nature by the Holy Spirit—are more or less known over the district, and are not without their influence.

At the Station Public Worship is observed every morning at sunrise, and again in the evening about an hour and a-half after sunset; and it is usually attended by those resident, with their friends and

travellers who may be with them. Beside prayer and praise, a portion of Scripture is read, with remarks, in the morning; and the same is again read, and the hearers catechized on it, in the evening, after which there is a short exhortation. The exercises engaged in on the morning of the Lord's Day are fuller, as are those in the evening. They are very much like those of a Sabbath School; and so are those of the third meeting during about eight months in the year. The other diets on Sabbath are very much as with yourselves.

Family Worship, generally by the dawn of day, and sometimes long before it, is observed in every house at the Station, except perhaps one, and the same again in the evening after supper; and in all of these families, except two, the Scriptures are read by one or more in each family. In every house but two there is either a Communicant or Candidate for Baptism. In some families there are more than one of each. In one of the two houses, which contain neither a Communicant nor Catechumen, there is nevertheless one person hopefully pious, and there are several in like circumstances in other houses.

There are two Schools at the Station the one for males, and the other for females. In the Female School sewing is taught and practised in making vests and bonnets for men, as well as articles of female clothing; and a kind of rush or palm is plaited, and thus made into hats for sale.

Both young and old at School generally purchase their own books, though the Caffre Scriptures are rather high in price.

The people cannot contribute much toward the Gospel. Beyond the cultivation of their lands, they have work only occasionally at the Station, and therefore cannot easily get money. They live mainly by their cattle, and by raising native grain; but those at the Station raise also barley, wheat, potatoes, and various kinds of fruit: these add much to their comfort; but their distance from markets prevents them from gaining by the sale of them more than a few clothes and other necessary articles. They are, however, greatly better fed and clothed than others living apart from Missionary Stations.

Beside what is personal to each, there are many social hindrances to the reception of the Gospel among this people. Custom is the great tyrant of the land.

Idolatry, in the ordinary sense of that term, can scarcely be said to exist. The traveller adds his stone to the cairn as he passes, ejaculating a prayer for strength; he casts his knot on the long grass which fringes the ravines or the wayside, and his prayer is that he may find food whither he is going; and he sometimes asks a calf as an omen of success in a hunting expedition; but these do not lay any strong hold on the mind: they are the mere traces of what, it may be, it once was. But the usages which lay hold on the Caffre mind, and prove main hindrances to the Gospel, are the marriage dances and races which go on for days together, and the continually recurring dances for the alleged discovery of witchcraft. Polygamy, also, is a fruitful source of evil. Females are debased and oppressed, and yet they hail not the means of their own deliverance. Lying, theft, and covetousness have a strong hold on the national mind—so strong a hold as to bid defiance to all man's efforts.

Yet in spite of all such hindrances, and

more than all this, is the Gospel making way. Chiefs have forgotten their pride so far as to become disciples of Christ. Conjurors and impostors have confessed their delusive arts, and parted with their gains to win Christ. The young, the strong, and the rich, have severally found godliness great gain. The aged, the sick, and the oppressed, who were afraid of Religion, lest it should increase the evil of their condition, have been found cleaving to Christ as the portion of their souls. Hundreds, over this dark and enslaved country, have seen light, and rejoice in the freedom wherewith Christ maketh his people free. In January last there was a Meeting here for prayer and conference of the male Communicants and Catechumens from eight Missionary Stations, and amounting to nearly one hundred persons. And yet these were not all that actually belonged to these Stations. And there are really pious people known to the Missionaries, who, because of their circumstances, have not yet professed faith in Christ. [*Mr. Ross.*]

GLASGOW AFRICAN MISSIONARY SOCIETY.

Chumie, in Caffraria—Wm. Chalmers: Eliza Chalmers, *Teacher*; Edward Irving. Festiri, Coti, *Nat. As.*; Dukwana, *Nat. Printer*.

Iggibigha—Robert Niven: Gasa, *Nat. As.* Utali, Untokazi, *Nat. Fem. As.* Miss M'Laren is married, and has returned home.

Kirkwood, in Tambookieland, on the River Ixhonxe—John F. Cumming: Thomas Campbell, *Artisan*; James, *Nat. As.*—Pp. 66, 67.

During the year there has been nothing particularly to interrupt the dispensation of religious ordinances and the other means employed for instructing and civilizing the Natives, and the happy effects have been plainly visible.

The attendance on a preached Gospel has been remarkably large, and the demeanour of the audience becoming. It has often amounted to 400, crowding the Church, vestry, and every inch of spare room where they could hear the speaker. As a great proportion of them have resided for years upon the Station, and not a few of them have been born there, and have grown up to be men and women, passing through Schools and Sabbath classes similar to those in a well-organized

Church in this country, they have thereby acquired habits of attention and strict propriety; and when wilder Caffres from a distance mingle with them in religious worship, they soon learn to practise and accommodate themselves to the religious observances of those about them, as fresh drops of rain falling into the pool soon amalgamate with the mass of water.

By the latest accounts from Chumie, no fewer than ten persons have applied for admission into the class of Candidates for Baptism. Some of them had grown old and apparently hardened in sin, and had spent the spring-time of their days in the service of Satan and works of darkness; but "their summer," in the best sense of the term, was not passed, and it is to be hoped that they are yet to be added to the Church among the saved.

The Caffres dread death: they flee from it, often leaving the sick to die of hunger; and they try to put it away from them by casting out their dead relations to be eaten by wolves, burning their huts, and never mentioning their name. All around the Missionary Institution, the humanizing practice has so far gained ground among the heathen, that they now wish their dead interred. The Christianized Caffres have been taught to entertain no slavish dread of

Glasgow African Missionary Society—

death. They bury their relations in a coffin, and with all the other becoming attendants of mourning which British Christians employ and observe.

The effects of the Gospel are beginning to manifest themselves in various ways, (still more) opposed to the cherished habits and practices of the Heathen Caffre. Circumcision is also a Caffre custom very much respected by them, as its inflection marks the boundary between youth and manhood. Some of the Christianized young men have set their face against it. It is also a national practice for parents to sell their daughters at marriage for so many head of cattle. Christian parents are learning to give the hand of their daughter where she has previously given her heart, and not to sell her as a slave, but give her away as a child. Still farther, old men who are pretty wealthy found it a very good speculation to buy two or three young women as secondary wives to work for them. The young women have begun to learn that one man should only have one wife; and as such marriages were formed without their consent, several have taken themselves off, and gone into the Colony as a place of safety. [Report.]

Since the return of Mr. Niven, Iggibigha has been under the temporary charge of the Rev. John Cumming, assisted by Gasa, Umgunana, and several native females, who carry on the Female School.

When Mr. Cumming entered upon his labours, he found every thing connected with the Station in a healthy and lively

state. He was particularly pleased with the number attending Divine Ordinances, the becoming attention which they gave, and the arrangements which Mr. Niven had made for conveying instruction to the oldest and youngest upon the Institution. All, by acting now as scholars and again as monitors, were made both to receive and also to impart information according to their ability.

Messrs. Cumming and Campbell went into Tembuland to erect within it a Missionary Station. The first place where they unyoked their waggon and began to erect a temporary residence they called Kirkwood. It was in the midst of a pretty extensive valley, through which ran an excellent stream of water. Like other African rivers, it had steep banks, and ran so low, that it could, at no point, be made to flow for the purpose of irrigation over any part of the valley. It was resolved, therefore, to move the Institution. Mr. John Pringle, of Glenthorn, a gentleman of great practical knowledge, along with Mr. Niven, went into Tembuland to explore the country, and, aided by the Missionaries, they fixed on a place called Ubankolo as an eligible situation for a Station. The water can with ease be made to flow over a large tract of land. Thither the Missionaries removed, and began to make preparations for erecting the necessary buildings. Mr. Cumming having received a temporary appointment to Iggibigha, Mr. Campbell was left alone at Ubankolo, to construct the necessary houses, and to carry on, as far as time and strength would allow, the instructions of the surrounding Heathen. [Report.]

FRENCH PROTESTANT MISSIONS.

HOTTENTOTS.

Wagenmaker Valley: 30 miles N E of Cape Town—1830 — Isaac Bisseaux—Scholars, 70 — Baptized, 34—P. 67.

A member of my flock has lately died, well prepared for another world. She was patient, calm, and joyful amid all her sufferings, which has made an impression not likely soon to be effaced from the memory of those who visited her. Night and day her converse was with the Saviour. At first a slave under a hard master, she was afterward married to a man given to intoxication, who cruelly treated her both before and during her

illness. Freedom improved her condition, and now she has seen the end of all her troubles. [Mr. J. Bisseaux.]

Mr. Bisseaux has been much occupied in collecting money for building a church, and to meet the sum expected from the Society for this purpose.

BASSOUTO-BECHUANAS.

Bethulia: 54 miles S E of Philippolis: Inhabitants, 2900; chiefly Batlapis, and the rest Bassouto—1833 — J. P. Pellisier — Communicants, 89—Baptized, children, 78 —

Candidates for Baptism, 34 — Scholars, 200 — Congregations, 450 — P. 67.

This Station prospers. Among the Candidates is a man whose enmity to the Gospel was so great that he took every thing from his wife, and then thrust her out in a most cruel manner from his house, desiring her never to return. He now behaves as kindly to her as before he treated her cruelly.

A poor widow has died in the faith, with a full hope of a glorious eternity, to the great admiration of the wondering spectators. This and similar instances of the effects of the Gospel has done much toward reforming the usages of the people. Even witchcraft is losing its hold of the people.

The greater part of the people have been deprived of the fruit of their industry, in cultivating their land, by the devastation caused by locusts. [*Missionaries.*]

Beersheba, on the Caledon River; 60 miles SW of Plaatsberg—1835—Samuel Rolland; Joseph Ludorf; Miss Delatte, *Teacher*—Communicants, 242—Baptized: Children, 359; Adults, 238—Scholars, 500—Congregation, 600—P. 67.

M. Rolland pays particular attention to the education of the young, as the best means of planting the Gospel permanently among the people. There are 550 persons able to read.

The order and improvement of the children attract the admiration of the Bassoutos, and gain for the School their good opinion and confidence.

The female pupils, when grown to maturity, have successfully resisted the custom of their nation, and will not allow themselves to be sold to husbands in exchange for cattle to whomsoever may be the highest bidder. Many of these young females have given their hearts to God, and live as becomes the Gospel.

M. Ludorf has a class of infants for religious instruction twice a week.

[*M. S. Rolland.*]

M. Rolland's Report is chiefly a detail of School arrangements.

Bethesda—1844—Chr. Schruppf. M. Schruppf labours at this Station, not without success. In April last

6 persons were baptized, which has cheered the Missionary amid his exertions in behalf of an ignorant and degraded people; and he seems to abound in hope of a happy result from the adoption of this place as a Station.

Darkness reigns at Bethesda: Satan employs his vigour greatly there; and the number of his subjects are proved to us, by their continual howling and savage dances, that they are decided to remain faithful to him. Drunkenness, adultery, murder, and all the other enemies of the Gospel, which are dying away in other Stations, surround us in all their terror.

[*M. Schruppf.*]

Morija: 162 miles E of Caledon: among Bassoutos: 272 dwellings with 816 inhabitants—1833—Thos. Arbousset, —Mæder: Constant Goselin, *As.* Communicants, 93—Baptized: Children 73; Candidates for Baptism, 52—70 Catechumens at the Station; 132 in 34 villages—Congregations 400—Scholars, 58—Pp. 67, 68.

In October last M. Arbousset was compelled to go to the Cape for the benefit of his health.

The Missionaries visit many of the neighbouring villages as frequently as practicable. The temporal condition of the Station has been prosperous, and the locusts having destroyed much of the crops of the surrounding country, many strangers came to buy corn at the Station, and have thereby been favourably impressed with the residents at Morija. Molapo still entertains the design of going to reside near the River Poutiatsana, two days journey distant from Morija. The progress of Religion among the people generally greatly encourages the Missionaries. There is much brotherly love, and the advantage of religious society and intercourse is highly appreciated by the Natives. The seed of Divine Truth has been sown in the hearts of many; and, should they leave the Station, the Missionaries have reason to believe that its fruit will be apparent. Circumcision and other native customs are gradually falling into disuse.

There have been 35 persons baptized during the year.

[*M. T. Arbousset.*]

Thaba Bossiou—1837—Eugene

French Protestant Mission—

Casalis, H. M. Dyke. Communicants, 59—Baptized: Children 31; Candidates for Baptism, 18—Under instruction, 100—Congregation, 400—P. 69.

The progress of Religion at this Station has been satisfactory, and without interruption. A son of the Chief Moshesh is among those who have been baptized during the year: he received the name of Nehemiah, in the hope that he may promote the cause of God in this land. He seems to be decidedly pious, and is possessed of considerable ability. Among the Catechumens is the Dowager Queen of the Basoutos. The Natives make very slow progress in civilization and husbandry. M. M. Cassalis and Dyke have been obliged to leave the Station to assist at Morija which, as might be expected, has been detrimental to Thaba Bossiou.

[Report.]

Berea—1845—J. Martin. The Missionary at this new Station is much cheered by the disposition which the people manifest to receive instruction. The number who attend Public Service is between 25 and 35. M. Martin has not yet been able to visit the numerous villages which surround the Station.

LIGHOYAS.

Mekuatl: four or five days' journey N W of Morija—1837—Francis Daumas—Communicants, 42—Baptized: Infants, 28—Catechumens, 55—Scholars 125—Congregation 200—P. 68.

Happy effects have resulted from his labours since the people have been undisturbed by war. Heathen superstitions are losing their hold of the people, and the Chief has declared himself opposed to circumcision. In six villages there are

those who are in earnest for salvation. On the death of the son of the Chief Moletsane, instead of the people being, as on former similar occasions, unwilling to hear the Missionary's instruction, they promptly assembled to hear, and listened with great attention to the addresses delivered to them.

The Chief Moletsane punished one of his people for destroying a book which the man's wife had received, and declared he would not tolerate such acts.

The pupils in the Schools, both children and adults, make such progress as very much to encourage the Missionary: about 50 can read fluently: some have commenced Arithmetic.

The Natives are more attentive to agriculture, and have reared wheat, which they have sold to advantage to the Dutch Farmers.

[Report.]

BECHUANAS.

Motito: 9 miles S W of Old Latakoo—1832—Prosper Lemue; John Lauga; 2 *Nat. As.* Communicants, 46—Scholars, 60—Baptized 117—P. 68.

No rocks are harder than the hearts of the Barolongs. Our Letters may seem to be inconsistent, by their reports of the changeableness of the people. Working as hired labourers in the heat of summer; parched by the north-west wind; exposed by night to the attacks of lions; crossing rivers at the risk of our lives;—are trials light in comparison with the distressing apathy of the Barolongs.

[M. Proe. Lemue.]

M. Lemue, however, rejoices over one person as brought into the fold of Christ during the year.

Friedau: 180 miles E of Motito: J. A. Pfrimmer, — Bouchard—Congregation, 180—P. 68.

AMERICAN BOARD OF MISSIONS.

Umlazi, near Port Natal: Newton Adams, M.D. Scholars: Day, 101; Sunday, 400—*Umgeni*, six miles NE of Port Natal: Aldin Grout—*Peter Maritzberg*, a Dutch Settlement: Daniel Lindley—Pp. 69, 69.

Our congregations on the Sabbath are much as heretofore, varying from 500 to 800 persons in winter, and from 600 to

1000 in summer. During the summer a Service is held at a place six miles from the Station, where from 100 to 300 persons usually assemble. In the aspect of the people, as they are assembled on the Sabbath, we can observe a marked improvement, though it is not as great as we could wish. Some of them are respectably and neatly clad, while others are but partially clad. Of the latter, some

have coats and shirts, others pantaloons and shirts, and others still shirts alone. Most of the adults of both sexes have blankets of some description, which, however, they do not always choose to wear; and many of the boys and girls appear decked out in savage finery, with scarcely any thing that can properly be called clothing.

Many who attend the Sabbath School can read fluently, and some have nearly committed to memory all the books which we have printed. A decided progress has been made in this School within the past year. We have several youths, of both sexes, who are qualified to render us much important assistance in this department of our labours.

I make my tours among the people, living at a distance, on horseback, and I am always well received, and listened to with attention. My arrival at a village is the signal for the people of that and the neighbouring villages to assemble, when I address them for thirty or forty minutes, and then proceed to another Settlement. The day is occupied in this manner; and when I stop for the night my hut is usually filled with men, women, and children, whom I address in a familiar manner until I am weary; and after they have retired to their own houses, I may hear them, frequently until a late hour, conversing together on what they have heard. I have often been much gratified by the pleasure manifested by the people on receiving a visit, and by hearing the inquiry made, with much apparent interest and solicitude, "When will you come again?" I would gladly devote more time to this interesting department of labour; but as it is necessary to suspend, in part, our operations at the Station during my absence, I have felt that it would not be wise to make these tours more frequently.

I have no confidence in expecting the conversion of multitudes, nor in a general and deep concern among the people for the salvation of their souls; but in a gradual relinquishment of degrading heathen customs, in the diminished hold of superstition on their minds, in their general observance of the Sabbath, and in their profound attention to the preaching of the Word.

The Colony of Natal, in extent about 150 miles square, is supposed to contain from 80,000 to 100,000 Natives, aborigines of the country, a majority of whom

composed at one time a part of the Zooloo Nation. They are to be found in all parts of the Colony, living generally in compact settlements, under their respective Chiefs. So far as we can learn, it is the intention of Government to appropriate lands for these people, and locate them in different communities. There is reason to believe that 8000 or 10,000 people will be placed together; and it is understood to be the intention of Government to vest in the Chiefs a title to the lands occupied by their respective Tribes, which they will not be allowed to alienate for a certain number of years. This plan, if carried into effect, will fix the Natives permanently on the soil, and place them in circumstances highly favourable for the prosecution of Missionary Operations among them. Each community will afford a field sufficient in extent for one principal Station and several Out-Stations, and it will give sufficient scope for the labours of at least one ordained Missionary and one Teacher, with their wives.

The Surveyor-General of this Colony, recently arrived, is instructed by the Governor at Cape Town to make inquiry respecting the Natives, and report to him. Some time must elapse, therefore, before the question of their location can be finally settled; but, from the known kind and Christian views of Governor Maitland toward the Natives, we need not entertain any fears, I think, that they will not be liberally provided for.

Estimating the people at 100,000 at least, ten locations will be required. We have, then, within the Colony, a field sufficiently large for ten principal Stations, demanding at least 20 Missionaries and Teachers, with their wives, to occupy them. We have a people perfectly accessible, and very desirous of having Missionaries. We may have large congregations and numerous Schools, and we may prosecute every department of Missionary Labour in security, and rely on the disposition of the Government to afford us every facility which we can reasonably desire.

The mass of the people among whom we have to live and labour are in a state of deep degradation, strongly attached to their evil customs, and almost beyond description vile and corrupt in their habits and practices. Chastity is scarcely, if at all, known among them. All of them will cheat and lie: some will kill and steal. They are very careful to conceal their worst vices from us, and we did not form

American Board of Missions—

right ideas of their character, until we had become familiar with their language, and, by travelling among them, had obtained better opportunities of observing their daily lives and conduct. A true delineation of the character of this people, drawn out in detail, would present a picture sufficiently revolting. And in addition to all the rest, the native opposition of the human heart to the teaching of God's Word is as strong in them as in others.

I cannot help feeling strongly that God, in His providence, is here setting before the American Board a wide door to a most interesting field, and that He is loudly calling on the Churches to enter and occupy it. The demand for Labourers, it seems to me, is immediate and pressing. If 20 Missionaries were on the ground this moment, they would find immediate and full employment. I have now in my mind several places, heretofore visited by

me, where, if Missionaries were already located, they might have as large congregations as come together at this Station, and might be, in all respects, as favourably situated for doing good. I have said nothing of the openings for Missionaries beyond the limits of the Colony. This part of the field seems to me to demand our first attention, and when this shall have been fully taken possession of, there will doubtless be room enough to extend our operations. [Dr. Adams.

The aborigines of this country are regarded, and are to be treated, as British subjects; and His Excellency seems to know that the experiment which is about to be made on 100,000 unlettered Heathen has not often been tried. They are to be civilized, and thus converted into orderly and useful members of society. To accomplish this benevolent work, every attainable good influence must be employed, and that soon. [Mr. Lindley.

GOSPEL-PROPAGATION SOCIETY.

The Station at Wynberg is no longer dependent on the Society—P. 69. In reference to this alteration, and further proceedings, the Report states—

The Society, considering that the time had arrived when it could no longer properly charge itself with an allowance for the support of a Clergyman in the neighbourhood of Cape Town, has withdrawn its allowance from the district of Rondebosch; but is pledged to assist in maintaining three Missionaries in the more remote parts of the Colony. The Rev. W. Long sailed, in the beginning of the year, to occupy one of the proposed Stations. It is hoped that, with the co-ope-

ration of the Colonial Government, the members of the Church of England residing at Uitenhage and Graff Reynet will, ere long, be provided (for the first time) with the blessing of a resident Clergyman. A Colonial Chaplaincy has already been constituted at the town of George, to which the Rev. E. T. Scott has, on the Society's recommendation, been appointed.

The Rev. G. Dacre, who has recently sailed to occupy the Station of Chaplain to the Forces at Cape Town, has undertaken to act as the Society's Local Secretary at that place.

It is, however, earnestly to be hoped, that this important Colony may, ere long, be provided with a resident Bishop.

BAPTIST MISSIONARY SOCIETY.

The Society do not consider Grahamstown one of their Stations, though the Committee is generally

requested to nominate a Minister—P. 69.

RHENISH MISSIONARY SOCIETY.

NAMAQUAS.

From the Report of the London Missionary Society we extract the following particulars:—

The Rhenish Brethren pay particular attention to the instruction of the young, the results of which are extremely cheering, and such as, by the blessing of

God, cannot fail to operate beneficially on the religious interests of the country at large. A pious member of the Church at Komaggas, and his wife, are now labouring with great zeal and diligence at Steinkopff, the Station formerly occupied by our late Missionary Wimmer; and Bethany, with other Stations both in Little and Great Namqualand, are under

the charge of the Rhenish Missionaries, who, in September last, were contemplating arrangements for the further extension of their Missions, especially on a spot near the sea coast, where there is a Settlement of Portuguese, among a number of Natives, who have probably wandered thither from the Eastern Coast, called Red Caffra. At the mouth of the Great River, an intelligent pious youth from one of the Mission Schools has been

placed to instruct the young—a work in which he delights; and thus a beginning has been made in the employment of Native Agency to aid the Missionary Work among the Namaquas. In September, Mr. Schmelen was intending to visit the place, to inspect the School, and to encourage the heart of the young Teacher.

A Member of the Native Church under Mr. Schmelen died in the course of the past year, rejoicing in the Lord.

Appeal to Young Ministers to become Missionaries.

The following Remarks, in reference to obtaining Missionaries, is made by Mr. Lindley of the American Board of Missions:—

I was much affected by that part of your Letter, in which you speak of the difficulty you experience in finding men who are willing to go on a foreign Mission. Are there no pious young Ministers in America? Or are they all afraid of hard work in that good cause for which they have vowed to live and die? Do young men in the Ministry read in their Bibles, *Go ye into all the world*? Are they all, or nearly all, content to take no direct part in the efforts made to extend the kingdom of Christ among the Heathen? These, and many similar questions, have come up in my mind; but to every one of them I feel compelled to answer, "I cannot believe it." There must be many young Ministers, and many preparing for the Ministry, who love the Heathen, and would be willing to come to our help, if they knew our circumstances.

To such let me say, Brethren, we need your assistance. We are surrounded by many thousands of Heathen, to every one of whom we have the freest access possible. Your residence among them would be as safe as it is where you now are. The climate is one of the healthiest in the world. The land is literally flowing with milk and honey. Every thing you would need for the body is here to be had. You may go out and come in, rise up and lie down, with as little to disturb your peace and quietness, as in any part of the world. Of the adversities and anxieties heretofore experienced by us, you would know nothing. The field which we have been for years trying to enter, is now fairly, fully, permanently open to us; and I declare to you, with all due seriousness and consideration, that the wide world of Heathenism does not present a spot more favourable than this for the exercise of that love, which, as Christians, you profess to feel. Say, then, that you will come to our assistance. We will receive you kindly, gladly. Our comforts and joys shall be yours, as far as we can make them so; and your sorrows shall be our sorrows. Come, and in us, if it be possible on our part, you shall find the brothers and sisters whom you may leave behind.

African Islands.

MADAGASCAR.

London Miss. Soc.—The Society is still precluded from occupying the Station at *Tananarivo*.—Pp. 69, 70.

This Island still remains under the cloud of that dark and mysterious dispensation which deprived the people of their Teachers, and exposed them to the cruel vengeance of their inveterate and powerful enemies. No opening has appeared for the revival of Missionary Labour; and, since the death of the devoted Johns, no direct efforts on behalf of the Native Christians have been found
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practicable. God is able to preserve His own work there, and we are assured that He will cause His people to rejoice under their tribulations, and keep them faithful unto death. [Report.

It was mentioned in our last Survey, that Sir John Marshall had erected a monument to the memory of the Rev. David Johns. The feelings by which he was actuated are thus described by him, in a Letter to Dr. Philip of Cape Town:—

It was my desire that the French, as well as the Natives, should witness the

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degree of respect and the estimation with which we regard our Missionary Brethren: this, added to my personal knowledge of the worthy man and of his virtues, induced me to apply my utmost though humble ability to do honour to the self-devoted and undaunted Minister who sacrificed his life in obedience to the dictates of a conscientious desire to do his duty.

In the following sentence Sir John Marshall, who is well acquainted with the circumstances of Madagascar, expresses his view of the present state of the Island, and the extent of opportunity which it presents for the resumption of the labours of the Christian Missionary:—

Although that fertile field for spiritual instruction is abandoned for the present, I am persuaded that it may be resumed with safety at St. Augustine's Bay, in the South-western part of the Island. At this time there is but one Englishman resident in Madagascar, if my information is correct. It is an island full of interest to the world at large, but to us in particular, being the centre of our colonial circle in the Indian Ocean.

It is added by the Directors:—

The Directors cherish an undiminished interest on behalf of Madagascar, honoured and endeared as it is by the blood of the martyrs of Jesus, and the sacrificed lives of devoted Missionary Brethren; and they will not fail to take the first practicable opportunity for the revival of the Mission there, when the resources of the Society and the events of Providence will permit. At no time, however, since the suppression of Christianity, in 1835, has there been an entire cessation of direct Missionary Labour among the Natives of Madagascar, and much has been done to improve any opening which the gracious Providence of God might present. The Missionaries, who retired from Tananarivo at the above period, and remained at Mauritius, found in the latter island not a few of the people for whom they had so long laboured, and the number has been continually increasing; so that at the present time there is a large scope for the preaching of the Gospel among the emigrants and refugees from Madagascar, and the planting of a Malagassy Church in Mauritius.

A Letter from the Rev. J. Le Brun has led the Directors to make the following remarks:—

In the beginning of May the Queen of Madagascar issued orders to the effect that the English and French residing in her dominions, should, within eleven days, take out Letters of naturalization, or leave the island. The consequences of refusal or compliance would, in either case, have been most serious, and great alarm was excited. The Governors of Mauritius and Bourbon promptly adopted measures for the protection of the European Settlers, and, if necessary, for their removal. An expedition was equipped and sent forth on this service; but, after the total failure of attempts by negotiation to obtain a mitigation in the orders of the Queen, followed by an unsuccessful attack on the Fort of Tamatave, the French and English forces retired with considerable loss of life. It is not to be supposed that the respective Governors would rest satisfied with such a termination of the affair, but no intelligence has yet been received as to the result of any further measures which may have been adopted.

MAURITIUS.

B F Bible Soc.—A grant of 100 Bibles and 200 Testaments has been made to Mr. Chevallier, and he has remitted 9*l.* 16*s.* The Rev. L. Banks, Chaplain at the Mauritius, has remitted 50*l.*, and has applied for 50 Bibles and 50 Testaments in French—P. 70.

I have found that when the Bible is placed, as it were, at the head of all education, presiding and directing it, if the Schoolmaster attends in humility to the power of the Holy Scriptures, irrespective of his own endeavours, he may rest assured that in due season he shall reap the harvest, and that in no case will his labour be in vain. A Schoolmaster ought to have no fear about making too much use of the Bible: if it brings forth thunders and lightnings, it will also operate as a still small voice to fill the heart with joy and gladness; and the character, even of a child, under its holy influence, exhibits a peculiar degree of amiability. I have endeavoured to act up to this conviction myself, and have reason to be thankful that I have done so. [Mr. Chevallier.

Christian-Knowledge Soc.—The

sum of 50*l.* has been placed at the disposal of the Mauritius District Committee; and 36 French Common-Prayer Books have been granted for the French Congregation at Port Louis—P. 70.

The Rev. A. Denny has forwarded the Annual Report of the Mauritius District Committee, by which it appears that exertions are making by the friends of the Church in the Colony for the moral and religious improvement of the Hill Coolies, forty thousand of whom have been introduced into the Mauritius from India during one year. [Report.

Relig.-Tract Soc.—There has been granted to a Correspondent at the Mauritius a small supply of Chinese Tracts, for circulation among the Chinese now at Port Louis. He has also had 1600 French Publications, to counteract, if possible, “the immense number of vile books which are now circulated, and are doing much mischief”—P. 70.

London Miss. Soc. — Port Louis: J. Le Brun (in part)—*Mocha*, 12 miles from Port Louis: J. J. Le Brun: 5 *Nat. As.*—Pp. 70, 71.

Port Louis—This is the principal town of the island. The free sittings of the Chapel, equal to the reception of 200 persons, are no longer sufficient for the accommodation of the Negroes who attend on the Lord's Day. An Adult Sunday School has been formed, in which from 80 to 100 persons are instructed, consisting of Malagassy, Africans, Malays, and Creoles. Mr. Le Brun perceives a strong religious movement among the people, combined with a growing desire for knowledge. The Church of Rome is exerting all her energies to bring the people within her pale.

Mocha—This Station, which lies at a distance of 12 miles from Port Louis, was projected by the late Rev. David Johns. The object he proposed in this undertaking was to provide a place of residence for Christian Refugees from Madagascar, and to bring them under regular instruction, with a view to their own spiritual good, and in the hope that it might please God to raise up from among them some

who might afterward become Teachers and Evangelists, both in their own country, and among the Malagassy in Mauritius. Mr. Johns purchased a piece of ground, of about five acres, at Mocha, intending to build a house and settle there himself on his expected return from Madagascar in 1843.

The project was not laid aside. Mrs. Johns, still at the Mauritius when her devoted husband died at Nosibe, felt it her duty not to abandon the plan; and, with the assistance of Mr. Le Brun, she proceeded to erect a Mission House, and three smaller houses for the Malagassy Refugees—one for Rafaravavy, one for Andrianado, and one for Ramiadina and Rafaralahy, a piece of ground of from one to two acres being attached to each house.

Mrs. Johns returned to England, and since September last the Station has been under the superintendence of Mr. Le Brun, jun.

Mrs. Le Brun, jun., has established a promising Malagassy School of 55 children, in which she receives good assistance from Rafaravavy and another Christian Refugee. The congregation, under the care of Mr. Le Brun, includes above 100 Malagassy, with every prospect of rapid augmentation; and on the first Sunday in January it was his happiness to form a small Church, of seven members, from among them.

Mocha is well adapted as the site of a permanent Mission Station. It occupies the centre of a large Malagassy village, and two other populous villages lie within a few miles of it. The land is capable of being brought into a state of high cultivation, being bounded on one side by a river of excellent water.

In the neighbouring mountains there is an Out-Station, where David and Ramiadina have been appointed to labour. They hold Prayer Meetings, and teach the people to read. [Report.

It was formerly stated, that two Malagassy converts, Joseph and Andrialaina, were by the bedside of Mr. Johns when he died at Nosibe, and it is sad to learn that there is much ground for apprehension as to their safety: no intelligence has been received respecting them since the lamented event which they were called to witness in Nosibe in August 1843.

[Report.

Inland Seas.

Red — Mediterranean — Black — Caspian — Persian Gulf.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

CIRCULATION—To *Malta* have been forwarded 750 Bibles, 600 Psalms, 300 Testaments in Hebrew; 740 Bibles, 700 Testaments in Italian; 375 Bibles and 500 Testaments in English; 50 Bibles, 500 Pentateuchs, 300 Psalms, 400 Testaments in Arabic; 200 Old Testaments, 300 Psalms in Modern Greek; and 100 Testaments in Spanish. — In *Greece* the Society's Agent has issued 8932 copies of the Scriptures, of which 7754 were in Greek. Mr. Leeves has offered 4000 copies of the Testament in Modern Greek to the Greek Government; he has placed a collection of the several versions of the Scriptures published by the Society in the Library at Athens, and has added 250 copies of the Testament in Ancient Greek. The printing of the Judæo-Spanish Testament has been completed at Athens, and the late Bishop Alexander had requested 100 copies — to *Smyrna* 200 Arabic Bibles have been forwarded, and 4810 copies have been issued from the Dépôt—to the British Hospital at *Damascus* 86 volumes have been granted in various languages, and 350 volumes for the Jews in that city—to *Bagdad* have been forwarded 228 volumes in eleven different languages—Pp. 70, 71.

Your Committee have, from time to time, been indebted to the Missionaries of the Church, London, and Wesleyan Missionary Societies for valuable assistance in superintending the management of the Society's Dépôt in Malta. These Missionaries have been successively withdrawn by their respective Societies. Your Committee have deemed it right not to relinquish so important a spot, believing that the advantages which it affords are capable of being much extended, and they

have entered into an engagement with the Rev. Isaac Lowndes as an Agent of the Society, at a salary of 200*l.* per annum.

The Persian Bible, prepared by the Rev. Mr. Glen, is advancing at press, under the auspices of the Committee on Foreign Missions connected with the United Associate Synod in Scotland.

[Report.

RECEPTION—With those given to grown-up people, great care and discretion was used. I may confidently state, that, with little or no exception, all are read. True it is that, in former years, we have disposed of a greater number of Scriptures and Christian Books. The reason for this diminution in numbers must not be sought, however, in any peculiar opposition or objection raised against them, or the Schools: of such obstacles we have, thank God, been perfectly free during the past year; but the reason for it is rather our endeavour to adhere more strictly to the principle of sale, and the circumstance that Syra seems to have been well supplied in former years, when thousands of copies of Scriptures were distributed. The grown-up people read the Scriptures, and some do not hesitate to confess that they derive benefit for their souls from them: these are mostly females. In the forenoon of a holiday, I found in one house the mother of one of our scholars reading the New, and in another house another mother the Old Testament, both declaring to me, without being asked, that it is their delight to read the Scriptures in the Modern Tongue. Another old lady never forgot one of the Psalms which I once pointed out for her consolation at an hour that she needed it, confessing to the last day of her life that it had been precious to her longing soul; and another aged female told me, a few weeks ago, that, in her leisure hours, nothing gives her more delight than reading the book of the Gospels which I had given to her daughter some time ago.

There is obviously a more general acquaintance with the Bible, and its principal doctrines, than there was when we first came to Greece. There exist now,

generally, more enlightened views of Christianity, and a fuller acknowledgment of its being the duty of every Christian to read the Word of God. There is found now less gross superstition than there was formerly. There exists now, generally, less prejudice respecting a translation of the Bible in the vulgar tongue. All these effects are chiefly owing to the exertions of the Bible and Missionary Societies and their Agents. I may further add, that there now exists more ability among the people than formerly for understanding the Scriptures in Ancient Greek, when they read them, or hear them read in the churches.

[Rev. F. A. Hildner.

The work among the Armenians at Constantinople goes on uncommonly well. A great many among them, both priests and laymen, have made the Scriptures the standard of their faith, and daily more are added to them.

[Mr. Barker-

We feel that it would be unjust to the Committee and friends in England, should we close without assuring you that there are great encouragements still to continue to aid the Bible Circulation in Turkey among both Christians and Jews. The first edition of the Modern-Armenian Testament, which we published through your liberality, was an adventurous experiment, as it was the first thing of the kind. But the edition will soon be exhausted. Although it is not adopted by ecclesiastical authority, the people in great numbers receive it gladly. We see various favourable results connected with the free circulation of the Scriptures in a language understood by the people. We see ameliorations in regard to various superstitions and injurious practices. We hear that there is a much greater amount of preaching in the churches; and great solicitude is manifested by the preachers to give their doctrines the appearance of being based mainly on the Bible. Schools, also, of an improved and elevated character are being established in every part of Constantinople among the Armenian Community. The reading of the Scriptures in an intelligible language has been the means, by God's blessing, of curing many of their scepticism.

There is not, probably, a city in Turkey where the Scriptures, in modern languages, have not been carried; and we might mention twenty towns where Armenians are found who daily search them.

[American Missionaries.

The following communications

are important indications of an improved state of things in the Mediterranean:—

There is to be a Representative Assembly, a Turk and a Christian being sent from each province. This is curious, as a sign of the times, as is a late Hatti Scheriff of the Sultan, saying that all the attempts at reform hitherto made in his empire were but failures; that he thought it necessary that his people should be educated; and that he therefore ordered that schools should be established throughout his dominions, and a large hospital establishment for the sick and distressed.

[Mr. Leves.

The unprecedented proceedings of the Grand Signor encourages us to hope that the Turks are really to be prepared to witness, some day or other, among them liberty of conscience. The Sultan assembled here all the governors, primates, and heads of the different religious denominations of all the surrounding countries, including Tenedos, Aivali, Magnesia, Smyrna, Scio, &c., and, after giving them valuable presents, decorations, &c., made a most gracious speech to them to this effect: "That he felt anxious for the welfare of all his subjects, and was desirous of their happiness; that he considered all in the same light, without any distinction whatever, whether Turks, Christians, or Jews, and that justice should be administered among them equally the same." These assurances, coming directly, for the first time, from a Sultan, his allowing the Archbishop of Ephesus to return a suitable reply, and permitting the bystanders to kiss his feet, trifling as they may appear in the eyes of Europeans, are innovations of an extraordinary nature in the usages of this country. The surprise they produced was most striking, and created no little joy in the hearts of all, the Turks excepted, who naturally felt themselves humbled at being placed on a par with those whom they consider as infidels.

[Mr. Barker.

Mr. Ionides, a Greek merchant of London, now in Athens, who, in the name of himself and his family, devotes the sum of 60,000 drachms (about 2300*l.*) to the University here, the interest of which is to go to the support of four students, one in each of the four schools of theology, law, physic, and philosophy; to establish prizes for those who distinguish themselves in the two schools of theology and philosophy; and to make additions annu-

British and Foreign Bible Society—

ally to the University Library. Beside these liberal donations, this family have presented 30,000 drachms toward building a new wing to the University, and are building, at the Piræus, a Public School. Such actions indicate a generous and patriotic spirit, which do immense good. [Mr. Loeves.

CHRISTIAN-KNOWLEDGE SOCIETY.

At *Jerusalem* a Dépôt has been opened for the Sale of the Society's Books, and there has been sufficient sales to encourage the hope of its being useful. A grant of Books, value 10*l.*, has been made to the Bishop; and Common-Prayer Books in German for the use of the Congregation attending the German Service of the Church of England.

From *Bagdad* the Rev. M. Vicars has written for a grant of Bibles, Prayer-Books, and Tracts, which, to the amount of 20*l.*, has been made to him.—P. 72.

PRAYER-BOOK AND HOMILY SOCIETY.

It was mentioned in our last Survey that a grant of books had been made to a Missionary to the Jews in Persia and Chaldea. These have been received, and proved so acceptable as to call forth a request for a further grant—P. 72.

RELIGIOUS-TRACT SOCIETY.

Malla—There have been forward-

ed to Malta 8140 Tracts in various Languages; and 2469 copies of different works in Arabic have been printed for the Society.

Constantinople—Several Books and Sermons have been translated into Armenian; a new edition of the Alphabetarion has been put to press; and the Armenian Magazine, which, for want of funds, was discontinued, is ordered to be revived.

Upper Egypt—Mr. Krusé reports that there is an increasing demand for Religious Books, a supply of which, in Arabic, has been forwarded to him from Malta—P. 72.

*EDUCATION SOCIETIES.**IONIAN ISLANDS.*

The Annual Report of the University and Schools at Corfu has not yet been received.

GREECE AND TURKEY.

In Greece, education is probably not doing more than sustaining the ground previously occupied. From recent accounts, the Normal School at Athens, in the management of which Mr. Georgius Constantine takes so important a part, was going on well, and the progress of Female Education was satisfactory.

The Eastern - Female Education Society has sanctioned Miss Holland's removal from Mytelene to Constantinople—Pp. 72, 431.

STATIONS, LABOURERS, AND NOTTIA OF MISSIONARY SOCIETIES.

*AMERICAN BOARD OF MISSIONS.**CONSTANTINOPLE.*

1831—Wm. Goodell, Harrison G. O. Dwight, Henry A. Homes, Cyrus Hamlin, George W. Wood, Henry J. Van Lennep: 7 *Nat. As.*—For the Jews: Wm. G. Schaffler—Pp. 73—76.

The Sefardim or Spanish Jews in Constantinople amount to 70,000 or 80,000. Owing to the power and tyranny of their Rabbis, they are at present very difficult of access, and they belong, intellectually, to the most degraded people in Turkey.

Still there are encouraging circumstances. In morals, these Jews stand higher than the Turks. Many copies of the Old Testament, in Hebrew-Spanish, have been distributed among them by Mr. Schaffler; who is also engaged in preparing a variety of works which are indispensable to their intellectual and spiritual elevation. There is now leisure to prepare them, which, it is hoped, will not long continue. Mr. Schaffler is authorized to open a School for Jewish Children as soon as the pupils can be procured. The Committee are desirous of finding a suitable man to be

associated with him in this work of faith and labour of love for God's ancient people.

[Board.

Of those now in the School at Bebek, several are very promising. Five of them we regard as hopefully pious; and in respect to the rest, I may say with truth, that the tearful eye and deeply-interested expression of countenance, not unfrequently observable in some when hearing the Gospel, attest the working of the spirit within. The pupils are from widely-distant parts of the country—Marsovan, Trebisond, Mosul, &c.

As heretofore, we continue to have occasional visitors from very remote points. Within the last few days we have had several calls from the chief Deacon of an Armenian Convent in a distant city.

The position which we occupy may be illustrated by an account of one of the days of last week. On Thursday, June 5, Mr. Hamlin sent for me to see company at the Seminary. On going over, I found about 20 men assembled in his study. They had come up from the city to hear preaching; and he wished me to attend to them while he retired to make preparation for this Service. Accordingly, I sat down in the midst of them for two hours or more, occupied in explaining passages of Scripture, answering their questions, and conversing about the most important points of Christian Doctrine. At length Mr. Hamlin came in, and we repaired to the Schoolroom to hear him deliver a lecture (one of a course which he is delivering to the students) on one branch of the evidences of Christianity, the lecture being adapted to the auditory, and highly practical.

As he was about closing, a new company of fifteen or more came in. They were much disappointed at finding themselves so late; and Mr. Hamlin suggested to me that I should give them a Sermon in addition. So, availing myself of a former preparation, I returned in an hour, and preached on "Christ's kingdom not of this world." The audience had now increased to more than 40, and made, with the students, a congregation of between 70 and 80. After the Service, they continued the discussions until five o'clock in the afternoon. From eight in the morning to the hour just named they were occupied, either in listening to preaching, or in conversation about Divine Truth. They received the Truth as famishing men lay hold of food when it

is brought to them. There did not seem to be a caviller or opposer among them.

[Rev. G. W. Wood.

A new Patriarch has been appointed at Constantinople, who has adopted a deeply-laid plan for opposing the spread of Scriptural Truth; first by depriving the young of their patrons—on whom the young, in Turkey particularly, depend for support and success—if they are found holding intercourse with the Missionaries; and in the next place, by requiring all the Armenians to attend Confession and receive the Communion.

In the midst of many hindrances, the Gospel appears to be making continual progress at Constantinople. The measures adopted by the present Patriarch have been devised with singular skill and sagacity; but *the foolishness of God is wiser than men*, and every new phase of opposition will only hasten the ultimate triumph of his Son.

The Patriarch does not seem to be opposed to efforts made for the improvement and elevation of his people by means of Schools and general education. It is supposed that he would even change, or abolish certain practices of his Church, were he to consult merely his individual preferences. But he is watched with a jealous eye by the bankers; and the first step to a thorough reform would bring on him that odious and much-dreaded epithet, "Protestant." It was probably in consequence of the delicacy of his position that he ordered the Priests of Constantinople to bring him a complete list of all their people, with a particular notice of those who absent themselves from Confession, Mass, &c. This measure was at first not a little perplexing and troublesome to the evangelical Armenians. The Priests commenced their prescribed work with a good deal of zeal, and the wishes of the bankers were apparently about to be gratified. But, for some reason which has not transpired, this plan has not issued in any important result; and the apprehensions of the native brethren have been very much allayed. Many of them were disposed to meet the Patriarch's requisition in a spirit of determined resistance.

[Board.

A young man, a native of Sivas, temporarily residing here, called to purchase some Armenian Testaments. He said

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that he had been asked by Letter to contribute some money to build a Church in his native town; but instead of sending money, he wished to send the Word of God. I cheerfully furnished him with what he wanted, and with many Tracts in addition.

A man of about fifty years of age, a carpenter, has often called on me of late, and gives very good evidence of piety, and longs daily to learn more and more of the truths of the Gospel. This man confessed to me with tears, and with strong ejaculations in prayer that God would forgive him, that when the order came out, several years since, directing all who had the infidel books of the Americans to bring them to the Patriarchate to be burned, he collected and carried his there with great eagerness. In proof of his repentance, he has now re-supplied himself, and procured a quantity to give to others. Another confesses that he stood by the ovens when the books were burned, and crowded them into the fire: he has bitterly repented of his conduct, and now forms one of a Bible Class in a city in the interior. He has also a son in our Seminary at Bebek.

A Vartabed, who gives much evidence of piety and genuine earnestness in bringing his countrymen to the knowledge of the Gospel, has been virtually exiled from the city by ecclesiastical authority. This has given him an occasion to supply himself with several boxes of our books, and to visit the interior of Armenia and sell them. He expects to go to mountainous regions, where no Missionary has ever yet been. We have not yet heard of the success of his tour. [Mr. Homes.

Mr. Hamlin, who still labours at Bebek, relates an instance of bitter persecution, in which several members of a family have been cruelly distressed by other members who remain in the ignorance of their superstition.

The Patriarch has succeeded in getting away four of the pupils from the Seminary at Bebek. Mr. Hamlin, however, is cheered by several persons being converted to the Truth.

Mr. Goodell and Mr. Dwight mention that there had been an outbreak of persecution, at the instigation of the Bishop and Patriarch,

at Trebisond, which, after raging for a short time, subsided.

GREECE.

Athens—1831—Jonas King, D.D.—Pp. 76, 77.

The Board have determined to relinquish, with the exception of Dr. King's labours, their operations among the Greeks. The Board states—

The Greek department has been discontinued; the Jewish department is hereafter to receive a distinct and appropriate name; and the remaining department is to be called "the Mission to the Armenians."

Mr. Temple Mr. Riggs, Mr. Ladd, and Mr. Calhoun were formerly connected with the Greek Department. Mr. Calhoun has gone to Syria to take charge of the Seminary to be established on Mount Lebanon. Mr. Riggs and Mr. Ladd will speak one of the languages used by the Armenians, and turn their labours into that channel. Mr. Temple had no wish but to live and die in the Missionary Field; but at the age of fifty-four few are able to acquire a new spoken language. His own judgment, and that of his brethren, concurred in the expediency of his returning to the United States.

ASIA MINOR.

Smyrna—1833—Elias Riggs, John B. Adger: 2 Nat. As. About 7,000,000 pages were printed at Smyrna during the year. Rev. Joel S. Everett, Mrs. Everett, and Miss Harriet M. Levell left Boston for Smyrna on the 25th of February, and reached that place on the 18th of April—Pp. 77, 336, 415.*

Broosa: at the western base of Olympus: 18 miles from the sea of Marmora—1834—Benj. Schneider, Philander O. Powers, Daniel Ladd—Pp. 77, 78.

Mr. Schneider made a Missionary Tour to Balikkessar, the ancient Miletopolis, at the time of the fair which is annually held there, and which is frequented by many persons from all the surrounding countries. He disposed of 503 volumes of the Scriptures and other books. Most of them were taken by Armenians.

In conversing with the people, Mr. Schneider found three persons who appeared to be in a very interesting state of mind.

A spirit of inquiry has been gradually spreading in this vicinity. Without including Adabazar and Nicomedia, there are now sixteen villages where there is some degree of interest on religious subjects. I do not mean by this remark that many in each of these places have had their attention called to evangelical truth; but the beginning of good things to come has been made. In some instances the movement is very slight; in others it is more marked; but in all, the Truth has begun to make some impression. It is difficult, without stating particulars in regard to each place, to give a correct view of the actual state of things by a few general remarks; yet I may say that we regard the subject as full of interest, not so much on account of the amount of inquiry now existing, as on account of the animating prospect for the future. Where two or three, or ten or twelve, have been led to the perusal of God's Word; and especially where there are little companies who meet regularly for reading the Scriptures and prayer, the work may be expected to go forward. Indeed, since we first ascertained that there was a spirit of inquiry in the neighbourhood, there has been a gradual increase; and hence we regard the future with interest and hope. We would caution ourselves, however, as well as our patrons, not to cherish too sanguine anticipations. Opposition and discouragement, in some form, will undoubtedly appear. [Mr. Schneider.

In the journal of Mr. Schneider, the names of the different villages, to which reference is made, are uniformly given. Such, however, is the state of things in the Armenian Community at the present time, that it is not deemed advisable to publish them. [Board.

Trebisond : on the South-east shore of the Red Sea : inhabitants 15,000, consisting of Moslems, Greeks, Armenians, and Papal Armenians—1834—Thomas Pinckney Johnson, Nathan Benjamin, Edwin E. Bliss : 1 *Nat. As.*—Pp. 78, 79.

July 25—A young man, living about five miles from the city, has been trying to learn the use of figures. To-day I found him practicing his lesson on the
Feb. 1846.

margin of a bit of newspaper, with the bottom of a friend's shoe for a table, a piece of wood for a pen, and blood from his own hand for ink!

Dec. 16—A young man said to me to-day, "Seven years has my father been trying, in every way, to hinder me from reading and obeying the Gospel; and though I have endeavoured to soften his heart toward me by the most dutiful conduct, it has been utterly without effect." He then narrated the following, as a specimen of his father's treatment of him. A few mornings ago, as he was sitting in his room, studying the Gospel, the father came in and began to upbraid him in the most violent manner for not having been to Church that morning. (It was a week day.) From words he proceeded to blows, the son all the while making no reply, but saying, "Hear me, father: why do you beat me?" The violence of the father's anger was at length a little appeased by the interposition of the other brother; but he went off immediately, summoned to the house a Priest and five or six influential men, that they might use their authority in reclaiming his sons from what he regarded as their evil way. They came, and at first made a show of argument; but finding themselves likely to be worsted in this, they betook themselves to abuse. One of the brothers called on the Priest to reprove the violent and profane language of his companions; but this he refused to do, saying, "They have done nothing wrong." He demanded of the brothers why they left him to run after foreign Priests, and asked, "Am I not a Priest?" They replied that it was not for them to dispute his claim to that title; "But," said one of them, "if you are a Priest, where are the fruits of your ministry? To how many did you ever even go with an exhortation to repentance and faith in Christ?" These were searching questions, and the Priest was silent. The interview ended, leaving all parties where it found them.

The case of these brothers is not a solitary one. There is hardly one of the enlightened Armenians who does not meet with the most decided opposition from a parent or relative. A day or two since, the father of a young man who is in the habit of attending our meetings, after having severely beaten his son and burnt his Gospel, told him, that unless he gave up reading that book he would

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turn him out of his house. "Very well, father," said the son, "if you wish me to leave you for the Gospel's sake I am ready to go." The father was a little frightened at this answer; and fearing that his son would really leave him, immediately dropped the conversation.

[*Mr. Bliss's Journal.*]

Mr. Bliss's house has been assailed, and the enmity to the Gospel has been so strong as to forbid the burial of a woman who was suspected of being favourable to the teaching of the Missionaries.

Erzeroom : the principal city of Ancient Armenia, nearly south from the eastern extremity of the Black Sea, and South-east from Trebisonde : inhabitants 30,000 ; of whom 3500 are resident Armenians, and as many more are in the vicinity—1839—Wm. C. Jackson, Josiah Peabody : *1 Nat. As.—P. 79.*

We have had much to contend with during the year. Most of those who have manifested an interest in the Truth, with all their caution, have suffered much, either from fear and perplexity, or from physical violence. Among the Armenians of this city there is less religious liberty than among the Mussulmans. About eight weeks since, two individuals who had embraced Mahomedanism, wishing to recant and return to the Christian Faith, were allowed to do so, without suffering any injury. This, however, might not have been so easily effected, had not the English Commissioner, now resident here, interposed in their behalf with great energy and decision. But the tyrant, Christian in name, who presides over this Armenian Community, inflicts the severest punishment on any of its members for simply reading the Scriptures, speaking with one another in regard to them, or meeting together where they can listen to instruction derived from this sacred book; and there is no one here who can restrain his vengeance. A large proportion of his people, I suppose, approve of the course which he pursues. It has been reported that twelve men went to him the other day, and said that the merchant whom he had recently beaten ought to be put to death; and that they were ready to perpetrate the deed, though, for doing it, they

themselves should suffer death; declaring that they were not worthy of the name of Christians if they were not willing to pour out their blood for the sake of their faith. An Armenian Neighbour of ours told a person in my employment, a short time since, that he would put us to death if he could.

But notwithstanding all the obstacles with which we have been obliged to contend, I am persuaded that the Truth has never made so much progress among the permanent residents of this city during any previous year since this Station was commenced.

[*Mr. Peabody.*]

May 5—I preached to-day on the Omniscience of God. Five Armenians were present, a smaller number than usual on account of the revival of persecution. The evening before last, the Bishop bastinadoed a young man, connected with the most influential family of this place. He was one of the first to form an acquaintance with us.

This young man is now exceedingly sad on account of his great disgrace. Such an act of cruel and shameful punishment, inflicted on one of our friends of the highest standing, has inspired the others with great fear. Some have said, "If the Bishop has bastinadoed that young man, he will kill us." Thus our prospects, which had just begun to brighten, are again darkened. How frequent and terrible are the storms here! How transient the calms!

May 29—There has been another case of bastinadoing to-day. An enlightened teacher of a Village School, about nine miles distant, was punished in this manner by the Bishop, for proclaiming the Truth among his fellow-villagers. The books which he had received from us were taken from him.

August 14—To-day, and also once before, I have met the Priest who was so severely bastinadoed for the sake of the Gospel, and was obliged to leave this place, last October, to make a pilgrimage to Jerusalem. He appeared cheerful, and told me that he had distributed many books while in Syria, which he obtained from English Missionaries in the Holy City. On account of his having written Letters to us, during his absence, which fell into the Bishop's hands, he was somewhat persecuted after his return. He was divested for a time of his sacerdotal power; but on his engaging not to visit our houses it was conferred on him

again. He feels at liberty, however, to call at the house where we meet our Armenian friends.

Dec. 5—The School Teacher, who was punished by the Bishop for his enlightened views and conversation, called on me to-day; indeed, he has done so several times since he was bastinadoed and deprived of his books. He seems to be not at all terrified by the persecution, but looks on it as an evident token of perdition to him who inflicted it. I have furnished him with more books, which he hopes to be able to retain. He says there are a few in his village who are favourably disposed to the Truth. He is allowed to teach his School again, which contains about 40 pupils and as his remuneration is a mere trifle, we have afforded him a little assistance the present year.

Dec. 14—A merchant, one of the earliest and most zealous friends of the Truth in this place, has just come to my house. Early this evening he was sent for by the Bishop. On repairing to his residence, he was asked why he continued to go to our house, to send others there also, and to ensnare the people. Soon the Bishop, and about a dozen others, began to treat him in the most outrageous manner, pushing him and knocking him on the head, until they knocked him down. He was then seized, put in irons, and cruelly bastinadoed. After he was liberated, he succeeded in hobbling to my house to make known his case, and to tell me of another man whom he left in irons.

[*Mr. Peabody's Journal.*]

In reference to the Mission in Constantinople and Asia Minor, the Board report:—

If the reformation among the Armenians is not advancing rapidly, it is certainly moving forward with more evidence of being a genuine work of Divine Grace. Greater progress has been made within the year than during any period of equal length since the commencement of the Mission. The means employed are all in perfect accordance with the principles and usages of our Churches, and are exerting an admirable influence. The doctrine of Justification by Faith, without the deeds of the law, is one of the earliest seized on by the Converts, and in general is clearly apprehended by them, and made the ground of their hope. Their piety has more of primitive simplicity and more of a prayerful spirit than is common in our

country. They are found in very many of the larger cities. The number in any one place is indeed small, but the light is thus beginning to shine over the empire. From 150,000 to 200,000 Armenians reside in Constantinople and its suburbs. Among these, at Trebisond, and in one or two places where no Missionary has ever resided, the progress of the reformation has been greatest. But in no place does labour appear to be in vain.

The Missionaries make the preaching of the Gospel their great business. The Seminary at Bebek is the resort of numerous visitants, and has become an important preaching Station. The same result is expected from the Female Seminary which is to be established in Pera or Galata. The disposition to hear and inquire is extending both among males and females.

The Missionaries have efficient native helpers in this work of preaching; several Priests are *obedient to the faith*, and take a lively interest in its progress; and others, who have received no ecclesiastical designation, have a manifest call of the Holy Ghost, and their labours are not a little blest. The Native Agencies are under the superintendence of the Native Brethren; and they receive such pecuniary aid from the Mission, so far as its means will permit, as they shew to be needed and to be sure of being judiciously applied.

The Seminary at Bebek has 26 members, and soon, it is believed, will have few pupils who are not candidates, in a greater or less degree, for the ministry of the Word.

The Armenians have the whole Bible in their ancient Language, also in the Turkish Language printed in their own letter; and they have the New Testament in their Modern Language, with the Old Testament in a course of translation. Strange as it may seem, they have received a valuable supply of school-books from their papal countrymen residing in the convents at Venice and Vienna.

The Missionaries, in their Annual Report of the same Mission, say:—

If the reports of the Stations, now forwarded to the Committee, are not all of them so full as they have been in some former years, it is owing to no diminution in the measure of that Divine Influence which has been so richly granted us. On the contrary, that great work

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which has been commenced here is steadily and perceptibly advancing, not only from year to year, but from month to month, and even from week to week. The hand that is thus carrying it forward is unseen; and all the wisdom and cunning of the most ingenious and crafty of our enemies have not been able to find it. It is almighty; and the very mightiest of the mighty, with all their determinate counsel and united effort, have not been able to arrest it. The work is a spiritual work; and, as such, it bids absolute defiance to bars and bolts, to walls and prisons. As such, no police, however terrible its character, can seize hold of it. The utmost stretch of despotic power cannot banish it. Not all the combinations of political influence and physical force, furnished with all the instruments of destruction which the full treasury of kings can supply, can ever prevent a single individual from being translated from the kingdom of darkness into the kingdom of God's dear Son.

The indignation of the enemy is indeed very great, and his wrath is poured abroad. But not only is the Spirit of God helping us; His providence also is raising up standards, of which, in strict dependence on him, it is our privilege to make use. And so long as we, and our brethren and friends at home, do not draw down on us the curse of trusting to an arm of flesh, we may rest assured that the Lord will continue to be our helper; and we may still go on and not fear, though *ten thousands of the people* should set themselves against us round about.

The proposal from the Committee to hold our Annual Meeting at the same time with the Meeting of the Board meets with our most cordial approbation. We regard it as eminently calculated to render more sacred and tender the relations existing between the Missionaries, the Board, and the Churches at home, and greatly to multiply and strengthen all their mutual sympathies. We regret, therefore, that the season of the year will often, and perhaps generally, prevent us from holding our Annual Meeting at that time. But, whenever thus prevented, we shall, agreeably to the recommendation contained in the second Resolution of the Committee, have Meetings for special prayer at our several Stations.

SYRIA AND PALESTINE.

Beirut—1823 : suspended 1828; renewed 1830—Eli Smith, John F. Lanneau : Henry A. De Forest, M.D. ; George C. Hurter, Printer; 3 Nat. As.—Schools, 5 : Scholars : Male 111 ; Female, 20—P. 79.

Our audiences are usually attentive, but we are obliged to lament that we have had no tokens of any special influences of the Spirit. We can report no additions to the number of our Communicants, and there seems to reign around us an almost universal spiritual death.

Yet we have not been without interesting cases of religious inquiry. One, of a promising character, may be traced back to the labours of our deceased Brother, Gregory Wortabet, at Sidon, more than twelve years ago. Among our visitors, the Maronites now bear a very large proportion; and as they become more and more disenthralled from the domination of their Clergy, we have more hope of success among them. [Missionaries.]

Abeih, on Mount Lebanon, 15 miles south of Beirut—1843—George B. Whiting, Wm. M. Thomson, Simeon H. Calhoun : C. V. A. Van Dyck, M.D. ; 2 Nat. As.—Schools, 4—P. 79.

We have been prevented by various causes from preaching the Gospel as extensively and systematically in the villages around us as we had proposed. The Protestants driven out of Hasbaya by persecution, came thence to Abeih; and during the remainder of the year it has tasked the entire strength and wisdom of the Mission to manage this very important and difficult operation. These poor people are now with us, having been the second time expelled from their homes; and they are, in the midst of winter, wholly dependent on us for shelter and subsistence.

We are rejoiced to find so many who are willing to bear the loss of all things rather than give up the Truth; and we trust we shall ever find it in our hearts to sympathize with them in their severe trials. It is also a fact that greatly encourages us as a Station, that our position on the mountains enables us to furnish a shelter to the persecuted—one of the advantages which the Mission hoped to secure by the establishment of a mountain Station. [Missionaries.]

Hasbaya : a village at the foot of Mount Hermon.

At p. 80 of our last Survey we mentioned that there had been a secession from the Greek Church by a number of persons who declared themselves Protestants. In reference to this movement the Board state—

The supervision of the Protestants devolved on one of the Assistants of the Mission, an Arab Convert, who felt a very deep interest in the success of the new movement. He sustained all the services which had been commenced by the Missionaries; and, in addition to this, assembled the females daily for instruction and prayer. His fidelity and zeal gained the esteem and confidence of all.

But dangers soon began to thicken around this little community which now looked to the Mission alone for direction and succour. The seceders of *Hasbaya* had been threatened, from the first, with a visit from the people of *Zahleh*, a large Christian Town at the eastern foot of *Lebanon*. The inhabitants of this place have long made themselves respected and feared by their neighbours: since the termination of the Druse war, in 1841, their influence has increased, inasmuch as they are supposed to have had an important agency in bringing about that event. The object of the proposed visit, it was said, was to force the seceders back into the Greek Church, as *Zahleh* would not endure the introduction of Protestantism into its vicinity. Soon after the departure of Dr. De Forest, rumours of the intended visit became more frequent, and, to the Protestants, more alarming. It was said that a large party from *Damascus*, *Rasheiyah*, and other places, were to join the people of *Zahleh*; and it was even affirmed that the Patriarch himself was to be present.

In these circumstances a messenger was despatched from *Hasbaya* to *Beyrout*, entreating one of the Brethren to repair to the former place without delay. About the same time, also, Mr. Smith received a note from a different quarter, informing him that *Saad ed Din*, on being invested with the office of Emir, had received secret orders from his official superior to use every means in his power to suppress the late movement in favour of Protestantism. It became very desirable, therefore, that some member of the Mission should join their new friends, for the pur-

pose of giving them the countenance and advice which they might need in their trying circumstances. Accordingly, Mr. Smith left *Beyrout* on the morning of June 19; but on reaching *Abeih*, he found another messenger from *Hasbaya*, who had come with an urgent request for the services of Dr. Van Dyck, as one of the leading Protestants was dangerously sick. It was now deemed advisable that the latter should proceed without delay, as requested, and that Mr. Smith should relieve him at a subsequent time. Dr. Van Dyck reached *Hasbaya* on the 20th of June: Mr. Smith followed, arriving on the 29th.

A severe persecution subsequently arose, which has caused the preaching of the Gospel to be suspended for a time at *Hasbaya*. The Druses have made war on the Christians, beaten them, and plundered their houses. Many fled, and have suffered great privations.

Our friends write in an excellent spirit, and earnestly request our prayers, and long for the time when they may again hear the Gospel preached. This is the burden of their Letters. I am surprised and delighted to see them so steadfast. Their communications abound with constant references to those precious truths of the Word of God which they have been taught to understand and love. May we not cherish the hope that some of these benighted souls will, through much tribulation, enter into the kingdom of God?

We cannot ascertain with much accuracy the number of the killed at *Hasbaya*. One Letter contained the names of 78 persons of that place alone, and gave the whole number of Christians that fell in battle at 400. My own opinion is that they did not amount to half that number. The town was not burnt.

[*Missionaries.* Five days later Mr. Thomson mentioned the receipt of a Letter, which apprised him that the two contending parties had again left *Hasbaya*, and encamped in different villages. He supposes that nothing but an efficient Government can restore peace to the place. [*Board.*]

The Missionaries state, in reference to the Mission in *Syria* generally—

Though there have been many interruptions and distracting cares, it is nevertheless a fact, which we mention with

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thankfulness, that there has been more direct, formal, and public preaching of the Gospel than during any previous year of the Mission. Our Native Assistants, in particular, have performed more of this kind of Missionary Work than, perhaps, during all the preceding years of our history; and we have every reason to be encouraged by this experiment of their abilities, zeal, and fidelity. We have already three promising Native Missionary Labourers; and with the eye of faith we see several more of similar promise coming forward to our assistance.

Thousands, scattered over a large portion of the country, for the first time have had their attention strongly directed to the great fundamental points of difference between the pure Gospel, and their own corrupt and superstitious systems; and not a few have become convinced that we are right and they are wrong. We know, also, that many are hoping and longing for a better state of things, and have their minds directed toward our labours, as holding out the only prospect of their realizing this most desirable reformation. As might be expected, this state of things has greatly alarmed and enraged the enemies of evangelical truth. Every available means of resistance has been summoned to the contest, and we and our native friends have been severely tried.

PERSIA.

Mission to the Nestorians.

Ooroomiah—1833—Justin Perkins, Albert L. Holladay, James L. Merrick, William Jones, William R. Stocking, Austin H. Wright, M. D. David T. Stoddard: Edward Breath, *Printer*; Fidelia Fisk, *Teacher*; 12 *Nat. As.*, of whom 6 are Preachers. In the Seminary, 55 pupils; in the Female Boarding School, 22; in 44 Free Village Schools, 1065. Miss C. E. Myers has been married to Dr. Wright—Pp. 80, 81.

The School for young females has proved very acceptable to the parents, who were expected to have been opposed to their children being separated from them; and the pupils have evinced great regard for the School and their Teacher, Miss Fisk. Mr. Stocking has been much encouraged in his endeavours to impart a

knowledge of the Gospel to the Nestorian Females; and the labours of the Missionaries, notwithstanding the opposition of the Patriarch and his family, have been successful, and but little interrupted.

The labours of former years on the Plain have generally been continued with increased encouragement. A number give evidence of having passed from death unto life, and many were unusually attentive to the preaching of the Gospel. Most of the hopeful converts are young men of promise, who have long been members of the Seminary, or in some way connected with the Mission. Mar Yohannan, whose visit to this country is remembered by many, has generally taken a very decided stand among his people as a Christian and a reformer.

The modern Syriac spoken by the Nestorians being now reduced to writing, and the type for it having been cut and cast, and sent to the Mission, the press last year furnished 860 volumes, containing nearly 1,500,000 pages. The Scriptures are in a course of translation from the original Hebrew and Greek.

The latest communications from the Mission are such as to occasion some solicitude respecting its ultimate success. In consequence of the refusal of our Brethren to apply a portion of the funds of the Mission to the support of the Patriarch's brothers, the latter have assumed an attitude of hostility. The Patriarch himself, now at Mosul, has been subjected of late to very unfavourable influences; and it is not unlikely that he may oppose the work which has been going forward so successfully among his people: but God, who has often so wonderfully interposed in behalf of our Missions, may overrule all these unpropitious occurrences to the more rapid enlargement of His kingdom.

[*Board.*]

In consequence of some unfavourable representations which had been made to the Government of Persia, Messrs. Perkins and Stocking went to Tehrân, and succeeded in their attempt to remove the unfavourable impression.

Mission to the Independent Nestorians.

Mosul—1841—Thomas Laurie, Azariah Smith, M. D. Mrs. Hinsdale—Pp. 81—83.

Events, as unexpected as they were

painful, have gradually brought the Prudential Committee to the conclusion, that they cannot, with a due regard to the interests entrusted to them, continue their operations among the mountains. And were any additional evidence wanting to shew the correctness of this decision, the communications received from our Brethren would remove every doubt. Messrs. Laurie and Smith made a visit to the Mountain Nestorians, last summer, for the purpose of ascertaining, as accurately as possible, their condition and prospects. The result of all their inquiries is, that they are not called, in the providence of God, to prolong their labours in this field. Accordingly, with the approbation of the Committee, they left Mosul on the 21st of October; and they arrived at Beyrout—Mrs. Hinsdale being with them—on the 11th of December.

It ought not to be inferred, however, that the Committee intend to make no further efforts in behalf of this branch of the Nestorian Family. They hope that the Brethren at Ooroomiah will be able to do something for them, especially by means of books and Native Assistants. And it is not by any means impossible, that events may occur, even within a short period, which will open the way for resuming Missionary Operations in the very heart

of the mountains. Should this scattered and down-trodden people be placed under the government of a Turkish Pasha, their external circumstances will at once undergo a decided change. But while the lawless Koords can harass and destroy them at their own pleasure, there can be no adequate encouragement for the continuance of this branch of the Mission.

And concerning Tiyary itself, the desolations of this once-populous district, as described by them, are truly appalling. "We did not," say they, "see more than fifty habitable houses in all Tiyary." How long this state of things will continue no one can predict. At present, the Nestorians are reluctant to rebuild their habitations, as the Koords may at any moment lay them in ruins. ^[Board.]

Referring to the death of Dr. Grant, mentioned p. 81 of our last Volume, the Board remark—

People of every rank, men of all sects and religions, watched the progress of his disease with the greatest anxiety. The French Consul visited him almost daily. The Turkish Authorities sent to inquire after him. His decease was generally felt to be a calamity. The Patriarch exclaimed, "My country and people are gone: Dr. Grant is now taken, and nothing remains to me but God!"

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CONSTANTINOPLE.

1839—Horatio Southgate, Missionary Bishop, J. W. Miles, S. A. Taylor, S. Penny, jun.—P. 83. Bishop Southgate and Rev. S. Penny sailed from Boston on the 16th of May.

At the time of the publication of our last Survey the arrangements determined to be entered on in reference to the Missions of the Board in the Inland Seas were not completed. The plan which has been adopted relinquishes the Mission to Mesopotamia, and concentrates the efforts of the Board, by confining them principally to Constantinople. Bishop Southgate was consecrated in October, under the title of "Missionary Bishop of the Protestant Episcopal Church of the United States in the Dominions and Dependencies of the Sultan of Turkey,"

and has spent considerable time in laying before the people of America a statement of the condition of the Churches in the East. The method of proceeding which the Bishop proposes to adopt is as follows:—

1. The translation of the Bible into their modern tongues, where translations have not been made, and chiefly the co-operation of the Eastern Ecclesiastics in its circulation; the latter being an important, though not an essential point.

2. The making our own Church known to the Oriental Communions, by an Episcopal Representation of it at the chief seat of these several bodies.

3. The circulation of the Book of Common Prayer in their own modern Languages, into most of which it has recently been translated; by which our own Church will be made known to them, in its doctrine, ministry, worship, and usages; and by which a knowledge of the pure Gospel will be disseminated.

4. The translation of their own ancient

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Liturgies into the Languages now familiar to them, and which are supposed to be peculiarly fitted to promote a religious reformation among them.

5. The translation of some of their own ancient writers, eminent for the purity of their doctrines and the holiness of their lives; a knowledge of whom would tend likewise to promote a spiritual renovation.

6. The presentation of our own Church to them in her actual worship, in the regular performance of her Services, in their Languages, by our Missionaries.

7. The publication, in the modern Oriental Languages, of religious and doctrinal works, for the edification of the members of those Churches.

8. The raising up, in the Eastern Churches, of a Native Agency, to carry on, perpetuate, and finally to consummate the work to be done. In this the Missionary Bishop hopes to secure the co-operation of their Clergy; and with their countenance, and the support of the Church at home, it is his design to commence training young men, carefully selected and giving good promise of a religious as well as intellectual character; and thus, in time, to be instrumental in preparing candidates for their ministry, who shall be faithful, holy, and thoroughly furnished men.

GREECE.

Athens—1830—J. H. Hill: several Greek Teachers—Scholars, 550.

The Board, at its last Annual Meeting, reconsidering their resolution to dissolve the Mission at Athens, and establishing it permanently on a reduced scale, has given a new impetus to our Missionaries at that Station; and the Committee are happy to report, that all the intelligence received since that period, not only from our Missionaries but from other satisfactory sources, evinces the wisdom of the course then adopted.

Testimonials of the strongest character, in regard to the usefulness of the Mission, have come before the Committee, and they rejoice in the belief that its influence for good is already felt in no small degree among the people whom it is designed to benefit.

The object which our Missionaries at

Athens are striving to accomplish is, as the Rev. Mr. Hill remarks, "to impart to the people religious knowledge, the effect of which, when widely disseminated, must be a moral reformation of the whole system within their Churches. It is in this point of view that our Mission stands prominently forward, and claims the support of all enlightened members of our Church." [Report.

The labours of the past year were brought to a close under the most favourable circumstances; and the duties of that on which we have entered have been commenced with many gratifying assurances to our own minds of the influence of our past labours, and with many incentives to persevere in the prosecution of such as we are still permitted to engage in.

With regard to our Missionary Schools, the numbers of our pupils (which, as we have frequently had occasion to state, may be increased twice or thrice, had we the means of accommodating them,) continue the same as before reported; that is, there are always as many under our care as our School-house can well contain. We find from 500 to 600 the average of the daily attendance. Even with this number, with our comparatively limited means, it would be impossible to carry out any very extensive plans of usefulness, were it not for those faithful and laborious young Teachers, who have been prepared for their duties under the immediate direction of your Missionaries.

But it is the spiritual instruction which most of the Teachers have treasured up, and now bring forth for the benefit of others, which is so inestimable. It is this which enables us to diffuse among so many a sound religious influence, which it would be quite impossible, by any efforts of the members of the Mission, three only in number, to effect by their own unassisted teaching, however faithful. It is this feature of our Missionary Work which we wish particularly to bring before your notice; and although our friends at a distance may not be able so readily to realize its full force, I am sure it is this which so immediately attracts the notice, and dwells upon the mind of the pious stranger, who may visit the Mission Schools. [Mr. Hill.

AMERICAN BAPTIST MISSIONARY SOCIETY.

PIREUS—R. F. Buel. The engagement with Apostolos was closed

in May. Mr. Love continues in connection with the Board, but for

the present remains in America—Pp. 83, 84.

Mr. Buel removed to Piræus in the early part of 1844. His principal employment, during the first six months, was the final revision for the press, of Wayland's Elements of Moral Science, designed for Schools. An edition of 2000 copies was to be printed, and to be ready for sale by the middle of January. Much care has been taken to make it a "good and acceptable translation." Mr. Buel speaks in confident terms of the valuable influence of the work on the moral and religious sentiments of the classes who will be instructed in it; an influence "far more decided and apparent than can well be appreciated in our country, where the true light shineth with noon-day effulgence." Other publications have been in progress, or completed. A constant religious influence has been exerted by private intercourse and in select classes.

[Report.

CORFU: 25,000 inhabitants—A. N. Arnold: H. E. Dickson, S. E. Waldo,

CHURCH MISSIONARY SOCIETY.

GREECE—*Syra*—1827—Fred. A. Hildner: Sanderski, *Teacher*; Henning, *Schoolmaster*; 5 *Nat. Schoolmasters*, 5 *Nat. Schoolmistresses*—Schools, 6: Scholars; Boys, 270; Girls, 245—P. 85, and see at Pp. 201, 202 a Report of the Mission, and Results of the Distribution of the Scriptures.

The Schools in the Island of *Syra* were taken into connection with the Society in the year 1828, having been established by Mr. Brewer, an American Missionary, a few months previously. After a temporary interruption, occasioned by the efforts of the Greek Authorities at that time to introduce Image-worship into the Schools, they were again resumed, and they have now been for fifteen years in uninterrupted operation. During this time the advantages of Scriptural Education have been conferred upon 4220 children, of whom 2243 have been girls.

During the last year, the Rev. F. A. Hildner has continued his labours, assisted by Mr. Sanderski. For about six months, however, Mr. Sanderski was absent from *Syra* on a visit to his relatives in Germany. He returned about the middle
Feb. 1846.

Schoolmistresses. Scholars, at one time, 60 in number, including 24 Jewesses, but the number has decreased. Mrs. Dickson has been on a visit to Scotland for the benefit of her health, and returned to Corfu in December.

At Corfu, the chief attention of Mr. Arnold and his associates has been given to the acquisition of the Greek Language, but not to the neglect of present opportunities of usefulness, both among English and other foreign residents and the native population. Preaching in English has been regularly maintained, with other weekly and daily religious exercises; a Bible Class has been organized and attended with interest; and frequent opportunities improved in private intercourse with Greek Families and visitors. In the English department, five have been baptized, and there are other cases of great promise, if not of conversion. The average attendance at Worship has been about thirty.

[Report.

of November, and entered with fresh vigour and zeal into his work.

Owing to the number of travellers, and English and Dutch Vessels, which visit *Syra*, Divine Service has been regularly held, both in the German and English Languages. The attendance, though not large, has been more regular than in former years, and is increasing. Mr. Hildner says, "I have seen Masters of vessels, with their whole crews, attend Divine Service."

Besides a considerable number of Tracts, 4011 books have been disposed of during the last year. Mr. Hildner observes—"The number of books distributed would have been considerably larger, if I had not found it necessary to adhere more strictly to the principle of sale."

Several Priests have gladly received copies of the Scriptures, for themselves and their relatives and scholars, both in *Syra* and in other Islands.

On a review of the results of Missionary Labour since the time of his arrival in Greece, Mr. Hildner sees, in the decay of gross superstition—in the diminution of prejudice against a translation of the Bible in the vernacular language—in the fuller acknowledgment of its being the duty of every Christian to read the

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Church Missionary Society—

Word of God—in the more general acquaintance with its blessed truths—and in the more enlightened views of Christianity which now prevail—abundant cause for thankfulness and encouragement.

[*Report.*]

ASIA MINOR — *Smyrna* — John Theophilus Wolters: Antonio Delessio, *Nat. As.*—P. 85; and see, at Pp. 203, 273, an account of Services and Missionary Visits.

Notwithstanding the apparently-limited success of this Mission, it is satisfactory to find that some fruits of the labours of former Missionaries are occasionally brought to light.

[*Report.*]

EGYPT — *Cairo*—1826—John R. T. Lieder, Wm. Kruse: 5 *Native Teachers*: 2 *Nat. Fem. Teachers*—Seminary, 1; Pupils, 15—Schools, 3; Scholars: Boys, 156; Girls, 160—P. 85; and see, at Pp. 246—250, a Report of the Mission, and several particulars of proceedings.

The measures taken to re-model the Seminary have met with several difficulties, chiefly the ignorance of the youths recommended by the Patriarch, and their inability to read even their own language. The pupils have, consequently, been chiefly engaged in learning the Arabic, English, and Coptic Languages. Those in the first class, however, are now so far advanced as to be capable of devoting their attention to studies more directly bearing on their future ministerial duties. The three eldest youths have been ordained Deacons by the Patriarch. Mr. Lieder pays particular attention to the Themes and Exercises written by the youths on important religious topics. The number of Students is 20; viz. 15 who board in the Establishment, and 5 who attend for daily instruction. One of the boarders is Galy, an Abyssinian Priest, who was formerly Confessor to

Oubea, the Governor of Tigrè; and, after having made a pilgrimage to Jerusalem and Rome, resided for several months with the Rev. S. Gobat, at Malta. His progress in learning is satisfactory, and he delights to study the Word of God. It is earnestly hoped that he may hereafter be made a blessing to his benighted country.

Mr. Lieder has devoted some time to the work of obtaining corrections for the proof-sheets of the New Testament in Coptic and Arabic, which is now being carried through the press by the Society for Promoting Christian Knowledge. He has also been engaged in superintending the translation into Arabic of the Homilies of Chrysostom and some useful works by Macarius, whose authority is much respected by the Coptic Church; but from whose principles that Church has grtviously declined.

[*Report.*]

EAST-AFRICA, formerly called the ABYSSINIAN MISSION — 1843 — John Lewis Krapf. The Rev. Charles W. Isenberg has joined the Bombay Mission—P. 85; and see, at pp. 98, 243 — 246, 267, 268, 351, many particulars of Dr. Krapf's Labours and Journeys.

The Committee are very solicitous to relieve Dr. Krapf of his present solitary situation, by associating with him some suitable fellow-labourers as soon as possible. Eastern Africa is a very important sphere of Missionary operation, and Dr. Krapf's expectations of the successful establishment of a Missionary in the country, if due means be employed for the purpose, are sanguine.

[*Report.*]*Summary of the Mediterranean Mission.*

Missionaries, 5—European Assistants, 2—Native Assistants, 11 Male and 7 Female — Seminary, 1 — Schools, 9: Scholars: Boys, 426, Girls, 405.

JEWS SOCIETY.

MOROCCO—1844—A. Levi.

The Jewish population of Western Barbary is very numerous. The Jews of Morocco are the principal artisans, tradesmen, merchants, &c., and the management of the finances of the country is almost entirely dependent upon the rich Jews, of whom there are not a few.

The Moorish Government employs the Jews as Commissioners of Finance and Commissary-Generals; but all these services performed by them are honorary. Learned Jews are also consulted in cases of difficulty, more especially of criminal law; and they are permitted to act as judges in all disputes between their own

people. The native Jews are, however, compelled to submit to much that is humiliating and disgusting. When they pass a mosque, or the dwelling of a saint, or even a Moorish School, in which the Korán is usually read, they are obliged to take off their shoes. They must wear black turbans or caps, and black shoes; they are not allowed to ride on a horse, and in a town they dare not ride at all. If a Moor curses or calls a Jew ill names, the latter must not retort. The Emperor of Morocco never employs a Jew as a soldier.

The Jews are very strict in their observance of the Sabbath, and as, in many most important matters, they are the real masters of the country, both Mahomedans and Christians are obliged to cease from labour on that day.

Mr. Levi met with great encouragement at the outset of his Missionary Labours there. He found the Jews quite willing to enter into discussion on religious subjects, and to receive and read the New Testament; and they were both surprised and pleased on reading the Hebrew Version of our Liturgy. A spirit of inquiry seemed to be rapidly spreading, especially with regard to the nature and extent of the authority of the Talmud. Although the Rabbies prohibited the Jews from receiving the New Testament and the "Old Paths," in Hebrew, from your Missionary, they found means of evading this, by receiving them through a third party; and the Ban proclaimed against him only served to bring him more prominently before the mass of the Jews.

The hopes of your Committee received, however, a painful check from the breaking out of the war between France and Morocco. The bombardment of Mogadore laid the greater part of the town in ruins, and rendered the flight of your Missionary necessary, who was thankful to escape with life from the scene of war and destruction. The horrors of that war fell most heavily on the unprotected descendants of Abraham, who were massacred, plundered, and subjected to every kind of personal indignity, without distinction of age or sex, by the lawless tribes of the surrounding country, who availed themselves of the general destruction for sacking the town. Of those Jews who escaped being massacred, many were carried into captivity, many perished houseless and destitute, overcome by terror and starvation: 4000 were scattered abroad over the face of a wild country,

without any place of refuge, food, or clothing: in short, the affluent and the poor were alike reduced to utter ruin. To many of those who were thus doomed to perish, the Gospel had been preached, as it were, in the last hour; and let us hope that the message of Salvation was not sent in vain.

Mr. Levi retired to Gibraltar, and continued his labours in that place for three months, when your Committee fixed on Tangier as Mr. Levi's temporary Station. He arrived there on the 21st of November, and has been kindly received wherever he has had intercourse with Jews. They have most readily received him into their houses, and listened, apparently with great interest, to the glad tidings of the Gospel: they have been very willing to read the New Testament and the "Old Paths."

There are five synagogues at Tangier, four schools for children, and one for adults, or those who study the Talmud. The Jewish inhabitants amount to 2000: they pay the Emperor a poll-tax of 1200 Spanish Dollars. Luxury is rather prevalent among them, and they imitate European Manners.

On March 31 Mr. Levi set out on a Missionary Journey, to visit LARAICHE, Tetuan, and other places where Jews reside. [Report.

CONSTANTINOPLE—J. E. Cohen, Corresponding Agent.

SMYRNA—George Solbe: M. L. Hirschfeldt; Philip Russo—Pp. 55, 86.

Although in this place ignorance and superstition combine to oppose our efforts to propagate the Truth among God's ancient people, your Missionary has had much cause for encouragement in pursuing his labours. On the 20th of May, Mr. Solbe made a commencement with a School for Jewish Children. He has also had adults coming to him for the purpose of receiving instruction in the English Language; which opportunities have been made use of to teach them the *truth as it is in Jesus*. The Saturday Service has been kept up regularly, and your Missionary has always had the satisfaction to see some descendants of Abraham present. Several inquirers have been under regular instruction in the course of the year, which gave rise to much intimidation and persecution on the part of the rulers of the Jews. In February last, six inquirers,

Jews' Society—

who had been in the habit of attending at the Mission House, were cast into prison at the instigation of the Jews, and threatened with the bastinado, unless they would promise to have no further intercourse with your Missionary. They all declared their firm resolution to become Christians, with the exception of one, who yielded to the representations made to him. Through the interference of the British Consul, the prisoners were liberated, which proved a great blow to the supposed power of the Rabbies.

Mr. Hirschfeldt was formerly a student in your Hebrew College. On his way to Smyrna he had opportunities for intercourse with Jews at Syra and Athens.

[*Report.*]

BEYROUT — 1842 — H. Winbolt — P. 90.

The importance of Beyrout as a Missionary Station increases very much. Beside the number of Jews resident there, its position is very advantageous, as a great many are constantly arriving from Aleppo, Antioch, Sidon, Tripoli, and Damascus, either with the hope of finding employment, or to sell goods. The greater part of these call on your Missionary. Some have told him they had been persuaded not to come to him, on the ground of his worshipping images, &c., and they have always expressed themselves pleased on seeing the Mission Chapel. The Jews, until the establishment of the Mission, knew but little of Christianity, except as they saw it in the Roman and Greek Churches, and they now express their surprise when they hear what Christians really believe. Mr. Winbolt, beside the full Service on Sundays, has prayers in Hebrew in the afternoon; a daily Hebrew Service at seven in the morning, and English in the afternoon, except on Saturdays, when the Evening Service is in Hebrew, because on Saturday and Sunday Afternoons, the calls of Jews are more numerous than on any other day. Mr. Winbolt says they always express themselves delighted with the Hebrew Prayers, with the one exception of their being offered up in the name of a crucified Messiah. Your Missionary has paid frequent visits to the Jewish Quarter and the Synagogue, where lengthened discussions have taken place.

[*Report.*]

JERUSALEM — 1834 — W. D. Veitch, *Principal of the Hebrew College, J.*

Nicolayson, F. C. Ewald: E. Macgowan, M.D. *Head of the Medical Department*, J. G. Nichol, M.D. M.R.C.S. Surgeon; R. B. Critchlow, *Clerk of the Works, and Suprint. of School of Industry*; E. S. Calman, W. Manning, As.; C. S. Rosenthal, *Interp.*; M.P. Bergheim, and 2 other *Med. As.* Dr Nichol reached Jerusalem on the 27th of August 1844—Pp. 86—89; see, at p. 335, a Notice of the unsettled state of the Country about Jerusalem; and, at p. 533, an Announcement of a munificent Donation of 2600*l* for the completion of the Church at Jerusalem.

The attention of the Christian is fixed on Jerusalem with eager interest, while the pious Jews, wherever else they may have found a temporary abode, still look to Jerusalem as their home; and every thing which transpires within its precincts is felt and responded to, by thousands and hundreds of thousands of those, who, in all their wanderings, still remember the ancient glory of the city which their fathers preferred to their chief joy.

The anxiety to live and die on this sacred spot continues to draw great numbers of Jews to the Holy Land. The influx last summer was so great, that there was no more room for them in Jerusalem. This caused many of them to settle at Jaffa, and other places along the coast. But the grievous disappointment of anticipated happiness, and the oppressions to which they must submit, have caused many of them to return after a very short time. Many divorces have taken place among those who have arrived with their families, the men remaining, but the women and children returning to Europe.

While oppressed from without, the Jewish Communities of the Holy Land have been distracted by divisions among themselves. The rival parties have excommunicated each other, and sent Letters abroad, accusing each other. Dr. Macgowan observes:—"In fact the whole Jewish Community is like a house divided against itself. One party is ever on the watch to take advantage of the other; and statements and counter-statements, accusations and recriminations, are in constant circulation between head-quarters and the remotest provinces of Judaism."

The Hebrew Christian Church on

Mount Zion has, during the past year, been increasing, and acquiring a firmer footing. At the close of the year, the number of adult members of the Church, regular attendants at the Services and Communicants, was 55. Those baptized within the year are 10. The Missionary Work has in some respect been curtailed, by the absence of the Rev. F. C. Ewald, who left Jerusalem in the month of September, for the purpose of bringing his motherless children to England.

One cause of the alarm of the Rabbies has been the opening, by the Bishop, of a Dépôt for the sale of Scriptures. This caused quite a stir among the Jews in the Holy City: for several days the place was filled from morning till night, and your Missionaries have thus found many opportunities of proclaiming Gospel Truths. The sale of Scriptures has been very encouraging; the Bible has been put in circulation in Hebrew, Arabic, Greek, Modern Greek, Italian, French, German, and Spanish; and so have also Hebrew Versions of the Liturgy, the "Old Paths," and the "Pilgrim's Progress." This caused the Chief Rabbies to pronounce sentence of excommunication on every Jew who should ever visit the Dépôt again; but this proved unavailing. A similar Dépôt has lately been opened at Jaffa.

There are many inquirers in the Holy City, who, from fear of their unbelieving brethren, must keep their convictions a secret: they are chiefly among the Spanish, or native Jews. Another great difficulty is the ignorance and bigotry of the wives, who frequently act as spies on their husbands, and informants against them.

A daring and horrid murder has been committed on a poor Karaite Jew, whose head the robbers severed from the body, while his wife was so ill-treated that she expired soon after. Not only outrages such as these passed unpunished, but equally so the open and undisguised murder, by the Sheik Aboo Ghooosh, of two brothers, governors of Jaffa and Lydda, which was officially announced by the murderer himself to the Pasha of Jerusalem. It was even found necessary to request this man to head the troops which were sent for the protection of the city, as they were otherwise afraid to pass through his territories. Under such circumstances, there was much ground for

alarm; but your Committee are thankful to report, that all members of the Mission have been preserved from danger, and enabled to pursue, without serious apprehensions, the work in which they were engaged. They felt that they were, to use the words of the Bishop, "at the post of duty, where God had placed them," "that they were in the hands of God, and that he could and would protect them."

[Report.

College—The Principal, the Rev. W. D. Veitch, reports very favourably of the progress made by the Students in their several branches of Study.

Hospital—The Hospital was opened on the 12th of December 1844. Mrs. Macgowan gratuitously superintends the domestic arrangements of the Hospital.

I see the Dispensary patients every other day: they are about 30 in number; and Dr. Macgowan attends to the patients in the city. I must say I feel the greatest pleasure in attending at the Dispensary, because the poor people are so very grateful. I never saw such gratitude evinced by the poor in England.

[Dr. Nichol.

The eagerness with which Jews of all classes availed themselves of the relief offered to them by the medical department of the Mission has roused the apprehensions of their rulers, lest this aspect of the Religion of Christ should prove too powerful and convincing an argument of its true character and principles. They have accordingly sought to counteract its influence on the minds of their people by every means they could devise.

[Dr. Macgowan.

During six weeks after the opening, the Jews manifested the greatest desire to be admitted as patients, or to take service in the establishment. The death of a patient on the 31st of December brought up a difficulty respecting burial, and some of the Rabbies proposed, by refusing interment to the body, to prevent in future Jews from availing themselves of the benefits of the Hospital. This, however, was overruled. But the fatal termination of another case, on the 21st of January, roused Rabbinical antipathies to such a degree, that the Rabbies refused to bury the body, except on condition of no Jew being in future taken

Jews' Society—

into the Hospital. For the moment the intolerant spirit of Rabbism was triumphant, and there was no alternative but to inter the body in the British Burial-ground. This first act of open and decided hostility was followed up by the proclamation of an anathema against all Jews who should enter the Hospital, either as patients or servants. The dread of such a sentence caused all the inmates of the establishment to leave.

The panic was, however, of short duration. Again did Jewish Patients enter the Hospital, and servants apply for re-admission. The child of one of the latter died, and for two days was the consent of the Rabbi to its burial withheld. But disapprobation of his proceedings was so generally expressed, that he ultimately found it necessary to revoke his prohibition. Whatever momentary discouragement there may apparently have been, the crisis appears already to have passed. [R-port.

I can say with perfect sincerity, and I trust with due thankfulness of heart, that the prospect of success in this branch of the Mission is, to my own mind, as promising as ever [Dr. Macgowan.

School of Industry—The School of Industry combines two objects; that of training young converts in the carpenter's and joiner's trade, in all its branches, and of furnishing the work that may be required for the Mission in that trade. The Institution has had employment sufficient for a number of journeymen, and a sufficient variety of work for the training of apprentices. Lodging, board, and clothing are provided for the latter, and the inmates attend the Hebrew Morning Service at the Mission Chapel. Turning has lately been added to the business taught at the Institution. [Report.

In reference to building the Church at Jerusalem it is stated in the Report—

A Deputation waited on Tuesday, the 18th of March, on Lord Aberdeen, to present a Memorial to his Lordship, praying that his Lordship would send out such instructions to Her Majesty's representative at Constantinople, as would be likely to obtain from the Porte a firmân, authorizing the completion of the Church which has been commenced on Mount Zion.

The Right Honourable Lord Ashley read and presented the Memorial, which was most favourably received, and Lord Aberdeen gave hope that the firmân from the Porte would be, ere long, obtained. The Deputation urged on the attention of his Lordship the desirableness of obtaining from the Porte the recognition of the Protestant Bishop in Jerusalem; and his Lordship kindly said that this point should have his best consideration.

Dr. Macgowan's Letter of the 4th of August mentions that an attempt, which had been made by the Rabbies to close the Hospital, had entirely failed. In three months 15 men and 23 women had been admitted.

On the 16th of October an Imperial Firmân was presented to the Governor of Jerusalem, authorizing the Church at Jerusalem to be built. The local Authorities, however, found some excuse, on the ground of an alleged irregularity in the document, to delay compliance with it. The Committee add—

We are happy to be enabled to state, with reference to the fresh difficulties which had arisen at Constantinople, as alluded to above, on the subject of the firmân for building the Protestant Church at Jerusalem, that the Committee are informed that these difficulties have been met with so much vigour and decision by Sir Stratford Canning, that they are all at an end, and the matter stands upon a firmer basis than it has ever done before.

HEBRON and TIBERIAS—J. O. Lord: A. Tymnim—P. 89.

In June, Hebron was visited by the late Bishop of Jerusalem and the Rev. W. D. Veitch. Their reception by the Jews was very gratifying. Dr. Kerns, appointed to this Station, and who had been ordained Deacon by the Bishop of Jerusalem on the 1st of September, went, accompanied by Mr. Veitch, in December last, to make arrangements for permanently residing there. They were both most kindly received by the Jews, but failed in procuring the Governor's permission to take a suitable house.

In February last Mr. J. O. Lord made also an attempt at settling at Hebron. He proceeded thither, accompanied by Mr. Tymnim, who was recognised by several Jews who had known him in Hun-

gary, where he held the office of Rabbi, previous to his conversion: by them your Missionaries were introduced into the Jewish Quarter, and generally well received. Considerable numbers were addressed in the synagogue. They were, however, not successful in procuring a single room for their permanent residence.

Your Committee have, under these circumstances, directed that occasional visits be paid to this place by your Missionaries in the Holy Land. *[Report.*

SAFET—1842—A. J. Behrens: Dr. Kiel—Mrs. Behrens died on the 9th of November—Pp. 89, 159.

The Jews of Safet have, on the whole, manifested a friendly feeling toward your Missionaries, more especially the Polish Jews. Toward the close of the year, a considerable stir prevailed among them, on account of two individuals having openly declared their belief in Jesus of Nazareth as the Messiah.

Visits have been paid to Tiberias, Caiffa, and Acre, and several interesting conversations held both in the Synagogues and the houses of the Jews.

The medical labours of Dr. Kiel have proved very acceptable to the Jews at Safet.

The Rabbies took alarm at the success of Dr. Kiel's labours, and rented a small house, for the purpose of establishing a Hospital of their own; but, finding that the patients preferred being attended by your medical Missionary, they soon gave up the attempt.

The insecurity of the Station increased with the generally-spreading lawlessness throughout the country, and rendered the position of your Missionary more and more perilous. Repeatedly his life was threatened, and the Governor refused to guarantee his safety for the future. Mr. Behrens therefore thought it necessary to leave Safet in February last.

Considering the importance of Safet as

LONDON MISSIONARY SOCIETY.

CORFU—1819—Isaac Lowndes—Pp. 90, 91. This Mission has been relinquished; and Mr. Lowndes, who has changed his residence from Corfu

WESLEYAN MISSIONARY SOCIETY.

MALTA—1813—Mr. and Mrs. Jenkins have returned to England.—P. 91.

GOSPEL-PROPAGATION SOCIETY.

The objects of the Society's Mission to Kurdistan being accomplished,

a Missionary Station, and there being reason to hope that an Englishman would be able to count on a larger share of protection from the local Authorities, Mr. Lord, who, after completing his studies at the Hebrew College, had been appointed to the Holy Land, has been directed to pay a visit to this place. He arrived there, accompanied by Mr. Tymim, on February 26th. They were well received by the Jews. *[Report.*

ALEPPO—Thomas Kerns, M.D. This place being inhabited by several thousand Jews, the Committee have appointed it as a Station.

BAGDAD and BUSSORAH: in Bagdad 6000 Jews—Murray Vicars, P. H. Sternschuss, H. Stern—P. 90.

The whole trade of the town is in the hands of the Jews, and they are supposed to be the most wealthy class in Bagdad. They have manifested the greatest anxiety to obtain the books published by the Society. Day after day the house of your Missionaries has been filled to overflowing with Jews of all ages, ranks, and stations. The Bazaars, Khans, and the Beth Hamedrash, have been also visited, and have supplied frequent opportunities for proclaiming the Gospel. The eagerness manifested by the Jews of Bagdad has stirred up active opposition on the part of the Rabbies, and excommunications have been issued against all who should have intercourse with your Missionaries. *[Report.*

In the spring Mr. Sternschuss and Mr. Stern visited Hillah and the vicinity of the banks of the Euphrates, near the site of ancient Babylon. They also visited the ruins of that famous city.

The Committee have availed themselves of an opportunity of sending a supply of Scriptures and Tracts to the Jews at Aden.

to Malta, has engaged to act as an Agent to the British and Foreign Bible Society.

it has now terminated—P. 91.

DAMASCUS—1844—J. B. Thompson, M.D. Dr. Thompson in a Letter dated Dec. 8, 1845, states that 8137 cases had been treated in the year;

and that a continuance of his labours is likely to be highly advantageous to the best interests of the People—P. 92.

SYRIAN EDUCATION SOCIETY.

It was mentioned in our last Survey that Assaad Y. Kayat was then in England. He still remains here, engaged in the prosecution of his medical studies. One of the young

men, who by his influence came from Syria, is about to return, having spent nearly three years in study at Cambridge—Pp. 93, 94.

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

Biography.

MEMOIR OF THE REV. GEORGE GRIFFITHS,

RECTOR OF TRELAWNEY, JAMAICA.

It has pleased God to take to Himself an eminently useful Minister, and an old and active friend of the Society—the Rev. G. Griffiths, formerly Rector of Portland, and afterward Rector of Trelawney, in the Island of Jamaica. He died on Monday the 8th of December last. He was attacked by fever on the 26th of November; and though it was afterward subdued, it left him in so debilitated a state, that the vital functions refused to rally, and he finally sunk. The Rev. J. Stainsby, Rector of the neighbouring parish of St. Lucea, in communicating the sad intelligence, observes—“His work was done, and his Master called him to rest and peace.”

The following notice of Mr. Griffiths appeared in the Falmouth Post, a Jamaica Paper—

Mr. Griffiths arrived in the island in the early part of the year 1825, as a Missionary from the Society for the Conversion of Slaves, and was placed in charge of the Chapel at Manchioneal Bay.

In 1827, in consequence of the increasing infirmities of the Rev. Philip Humphreys, Rector of Portland, the duties of the aged incumbent devolved upon him. On the death of Mr. Humphreys he was promoted, by Bishop Lipscombe, to the Rectory. This took place, we believe, in the year 1833. The Con-

gregation at that time was very small; but it rapidly increased, for God blessed his labours. At the period of his leaving Portland, after the death of the Rev. Mr. Fraser, the late incumbent of Trelawney, the Communicants alone amounted to 800 or 900 persons. While he was Rector of Portland, the Parish Church was too small, and Mr. Griffiths determined on the erection of a building large enough for the accommodation of his hearers. This object, after many exertions, was accomplished; a considerable sum having been contributed by his Congregation toward the completion of the new edifice.

As Rector of Trelawney, Mr. Griffiths will long be remembered: his ministry, though short, was distinguished by the same energy which characterized his course from the time of his Ordination. It has pleased his Heavenly Father to cut him off in the prime of life, and at a time when he was entering into arrangements to extend his usefulness; but of him we may say—*Mark the perfect man, and behold the upright: for the end of that man is peace.*

The Rev. C. A. Cooper, the Church Missionary Society's Missionary at Rural Hill, in a Letter recently received, gives the following additional information—

A Public Meeting was held at Port Antonio on the 18th of December, and a Committee appointed to receive Contributions, from all classes, toward the erection of a monument, to hand down to

generations yet unborn a record of the faithful labours of Mr. Griffiths in the service of his Divine Master. Surely his righteousness shall remain, and his seed be blessed in the earth. He was an *example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity*. He bore his illness, which continued for thirteen days, with cheerful and meek

submission to the will of his Heavenly Father. May the Lord of Grace enable us, who are yet a while spared, so to labour, so to pray, so to suffer, so to live, so to die; that for us also a *crowm of righteousness* may be laid up, which the Lord, the righteous Judge, shall give us at that day!

MEMOIR OF THE REV. G. STOLZENBURG,

OF BENARES, IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY.

THE Rev. G. Stolzenburg died from typhus fever, in May of last year. The only farther particulars of which we are in possession are contained in the following extract of a Letter from the Rev. P. L. Sandberg, of Benares, to the Editor of the Calcutta Christian Intelligencer. The Letter is dated June the 3d, and states—

You will have heard of the great loss which our Mission here has sustained by the demise of our dear brother Stolzenburg. The stroke was sudden, and was therefore the more intensely felt. We all weep and mourn on account of it; but why should we? He died the *death of the righteous*, and his *end* was peace. I was with him all the day on which he died. It was Lord's-day, the 25th, on which it was arranged that I should watch by his side. He felt better in the morning, when I came, and the doctor said that there was every probability of his recovery; but, alas! the Lord had determined otherwise. At about half-past ten A.M. I looked at his hand, which had sud-

denly become purple, and in about five seconds afterward he became delirious. I sent immediately for the Rev. C. B. Leupolt, who agreed with me that he was dying. Delirium continued till his death, which took place at about ten minutes to nine P.M. He had, however, short returns of reason; when it was indeed delightful to hear him express his firm hope in the blessed Redeemer, and his exhortations to the Natives around him, saying that he committed them into the hands of God, to prepare them for eternity as he was prepared. He asked me to pray with him, which I did, asking the Redeemer to receive him graciously; to which he added, with great emphasis, "Amen." When I read to him some of his favourite German Hymns, his reason would often return; and when his speech failed him, he made signs that we should pray with him, which we did, in German: he seemed to join heartily, by clasping his hands together. To him death seemed to have no terrors, for he took leave of all a day before he died, rejoicing at the prospect of soon seeing his dear Saviour, of whom he said that He had done much for him.

MEMOIR OF THOMAS WILLIAM,

A COMMUNICANT AT CHARLOTTE, SIERRA LEONE, IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY.

WE take the following account from the Journal of the Rev. I. Smith, who has charge of Bathurst and Charlotte. He writes—

Sept. 20, 1845—I was informed this morning that Thomas William, a Communicant at Charlotte, had exchanged time for eternity. He had been confined at home but a short time, and his illness did not appear to be of a serious nature; but a few days ago he was seized with hiccough, which I believe was of the symptomatic kind. He breathed his last this morning about two o'clock A.M. His end was peace.

Feb. 1846.

I saw him on Thursday, and conversed with him for some time on the goodness of God, the love of Christ, and the salvation of the soul: his knowledge on these points was extensive, and remarkably distinct. He was unable to read; but had acquired a very considerable knowledge of the Scriptures. How true, I thought, that *faith cometh by hearing, and hearing by the Word of God*. He could not have conversed more freely and intelligently if he had read that Sacred Book for years. He told me that God had been very good and very merciful to him. He had been the instrument of

O

death to many in his own country, so that he considered himself far more guilty than most of his countrymen; "yet," he added, "God has spared me; God has shewn mercy even to me; Jesus Christ died for me." And then, as if full of his subject, he exclaimed, "Oh, Master! this is love indeed! Jesus Christ, the Son of God, came down from heaven, and took upon Him our nature, to suffer, to bleed, and to die, for sinners; and now He lives at

our Father's right hand, to beg Him for us, and to *prepare a place* for us. With an anxious look and firm tone he added, "My Master, this is the true road to Heaven, is it not?" He also, when near death, blessed God that he had never listened to his country-people's advice to forsake the Lord, saying, "I am right now: when I was baptized, I feared I should not be able to stand upright long. Thank God! He kept me."

Proceedings and Intelligence.

Western Africa.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

CHRISTIAN INSTITUTION.

Number of Students—Its Literary and Religious Condition.

It has been before stated, that, on the opening of the Grammar School, "14 of the younger Students" of this Institution "were transferred to that Establishment." Since then, two have been appointed as Assistant Schoolmasters, and two have left on account of ill health. Consequently, the number of Students, in October last, was ten.

Respecting their studies and conduct the Rev. E. Jones reports, for the Quarter ending Sept. 25, 1845—

The Students have gone over, verse by verse, the first eighteen Chapters of St. Matthew's Gospel; have read through Parts I. and II. of Horne's Compendium, on the Genuineness, Authenticity, Inspiration, Literary History, and Interpretation, of the Scriptures; and have committed to memory the whole of the Articles of the Church of England, referring to other works bearing on the subject. The Greek Class have read Valpy's Grammar, through a portion of the Syntax, with the first twenty pages of his *Delectus*. With two exceptions, their progress is very encouraging. In Geography, the portions relating to Africa and British North America have occupied the class. The text-book is Ewing's, and they possess a creditable knowledge of it. Euclid and Algebra have been taken up by them with some earnestness. They have gone over the first thirty Propositions

of the First Book of Euclid, and through Involution in Algebra. In General History, with Keightley's Outlines as a text-book, the History of Rome has been proceeded with, from its origin to the commencement of the reign of Diocletian. English Grammar and Composition may be truly called our *questiones vexatae*. There is, however, a slow but manifest improvement. On the whole, I must say that their progress and diligence have been praiseworthy.

Mr. Jones then expresses a confident hope that the abstract studies, in which the Students have lately been engaged, will be useful in inducing habits of thought, reflection, and order; the want of which, in the African mind, has often been felt and deplored. Of the spiritual state of the Institution Mr. Jones remarks—

Two of the Students have been admitted to the Communion. The direct religious exercises of every day are calculated to bring truth prominently before them; but the sufficiency of the means is one thing, and sufficient grace another.

Progress of the New Buildings.

Respecting the new Buildings, the Rev. J. Warburton writes, Nov. 1, 1845—

The Fourah-Bay Institution Buildings are advancing. One story has been completed, and the workmen are proceeding with the second.

GRAMMAR SCHOOL.

Its Satisfactory Progress and Condition—Symptoms of Spiritual Life—Baptisms.

The following particulars are given in the Rev. T. Peyton's Report for the Quarter ending Sept. 25, 1845—

The number of pupils is now thirty. Ten are educated and maintained by their friends, six by the Native-Agency Committee, and fourteen by the Church Missionary Society. The whole are divided into two classes. The course of instruction pursued by the first division embraces English Grammar and Composition, Greek, Mathematics, Geography, Astronomy, with the use of the Globes and Mapping, Bible History, the Thirty-nine Articles, English History, Writing and Recitation from the English Reader, and Music.

The second class follows the same courses, with the exception of Mathematics and Greek.

On the 20th of September, six months having elapsed since the commencement of the Grammar School, an examination of the pupils took place, when the majority of the Members of the Mission were present. The subjects of the first day were, Geography, Bible History, Mathematics, English History, Greek, and Recitation of pieces from the English Reader. The Rev. E. Jones examined the Students in the three branches last named, and the other subjects were taken by myself. The examination gratified all present: the demonstrations in Euclid and Algebra were very satisfactory.

The subjects of the following day were, English Grammar, Composition, and Arithmetic.

The results of the two days shew that the work of education is exceedingly encouraging in this Seminary. The School has prospered beyond my most sanguine expectations, and I have reason to hope that many of the pupils will become good members of Society and devoted followers of Christ. Among several of them proofs of spiritual concern, and of a desire to participate in the salvation of Christ, are pleasingly exemplified. Nine of the Students are Candidates for the Lord's Supper, and two are Communicants. On the 14th of September I had the pleasure of admitting two of the youths into the Christian Church by Baptism. They have, hitherto, afforded me satisfactory evidence of true piety.

Testimony of the Rev. J. Warburton.

In a Letter dated Nov. 1, 1845, Mr. Warburton writes—

The Fourah-Bay Institution, and the Grammar School, are in a prosperous condition. I have attended a private ex-

amination of both these Seminaries with great satisfaction. The progress of the pupils is surprising and encouraging.

FEMALE INSTITUTION.

In consequence of the marriage of Miss Morris, who had charge of this Institution, to the Rev. I. Smith, as stated in our Recent Intelligence last month, no Report of it has been received. Mr. Warburton mentions, in a Letter dated Nov. 1, 1845, that, until the arrival of additional strength from England, Mrs. Denton would devote a portion of her time to the instruction of the pupils of the Institution.

Views of His Excellency the Governor on the Increased Facilities for obtaining a Superior Education in the Colony.

With reference to the provision which has thus been made for affording the Natives an opportunity of obtaining an education superior to that offered in the Village Schools, the Governor of Sierra Leone wrote a Despatch to Her Majesty's Government at home, from which the following is an Extract. It was kindly transmitted to the Society by direction of Lord Stanley. His Excellency writes, May 18, 1845—

There has been an increase, in the total number of children educated in the schools of the Colony, of 1528 scholars over the number of last year. The cause of Education has assuredly borne its full share in the generally progressive advancement of the Colony.

The progress has not, however, been confined to mere numerical increase. Along with that, measures have also been adopted for affording to the children of the Colony, that which the progressive prosperity of its people has now made a desideratum, viz. an educational course of a higher character than that which merely qualifies for the labourer and the tradesman, wherein the principle of either total or partial charity is to be abandoned.

Boarding Schools, for the education of children of both sexes, have been established, under the auspices of the Church Missionary Society; and so far the scheme promises well. It will, at no remote date, be the means of establishing a

new, most important, and influential grade in the Society of Sierra Leone; among which the husbands, the wives, and the domestic intercourse, of the middle classes of England will, for the first time, find representatives in Western Africa. It may be taken as neither an unfair nor unfavourable criterion of the position in the social scale at which the people have arrived, that these establishments are at length acknowledged to have become necessary; and that the pecuniary means, of many of the more industrious and successful of the people, are now such as to enable them to avail themselves of the advantages which they afford.

FREETOWN.

Schools—Yoruba Service and Translations.

The time of the Rev. H. Rhodes being greatly taken up by the superintendence of the New Buildings for the Fourah Bay Institution, no Report has been received from him since that at p. 397 in our Number for September. Mr. T. King, the Native Catechist, attends to the Day and Sunday Schools, and also conducts the Yoruba Service commenced by the Rev. S. Crowther, beside visiting the sick and others as he finds opportunity. The Day School he states to be advancing satisfactorily; and among the Sunday Scholars he notices that there are upward of twenty soldiers from the barracks. The attendance on the Yoruba Service, although small, he states to be regular. Mr. King has also attempted translation into the Yoruba language: he has finished the first six chapters of St. Matthew's Gospel, and was proceeding with the seventh.

Sunday School at Regent Square—Lectures and Grammar Class.

The Sunday School is that which was reported as having arisen from the formation of the Grammar School; and of its progress Mr. Peyton reports, Sept. 25, 1845—

This School continues to afford every encouragement. It is well attended, and scarcely a Lord's Day passes but I am under the painful necessity of refusing to admit many persons, in consequence of

not having sufficient room in my house for those already received. The number on the books is now 321, with an average attendance of 204. Of those on the books, 211 read the Word of God, and the knowledge which they possess of Scripture Truth is truly pleasing. On the 27th of July, I opened a subscription in the Sunday School, toward the erection of a new Church at the West-end of Freetown, and furnished all the Teachers with Missionary Boxes for that purpose. Twelve of them are now filled with the small contributions of the people. I am not prepared to state the amount collected, as the boxes have not yet been opened.

I have, during the quarter, given a few simple and explanatory lectures in the evening on the Air Pump and Astronomy—illustrated by the Phantasmagoria Lantern—and instruction in English Grammar. The young men to whom I have given these lectures and instruction have given me, for the benefit of my school, the sum of five pounds ten shillings, which I have already appropriated to Philosophical purposes, with another contribution which one of our Missionary friends has made me for the same purpose.

RIVER DISTRICT.

KISSEY AND WELLINGTON.

The following extracts are from the Rev. N. C. Haastrop's Journal—

Contribution to the Society.

Mar. 28, 1845—In the morning several of our brethren arrived at Kisseey, with whom I soon after started for Wellington. The Rev. F. Bultmann preached, and after the sermon a collection, amounting to 2*l.* 14*s.* 2*d.*, was made for the Society, while the whole Congregation lifted up their hearts in praise to the Lord, by singing "From all that dwell below the skies, &c." The Fourah-Bay students being present, there was a great improvement perceivable in the singing, which was very solemn, and calculated to raise every heart to the Father of lights and the Giver of all good gifts. Upward of 750 persons were present, and yet there was room. The regular Congregation does not at present exceed 600.

Notice of a Mahomedan Convert—General Character of the Baptized.

May 4: Lord's-day — After Service at St. George's, a man came to me in the vestry, whom I had already noticed at the Sacrament, and in whom I soon

recognised the Mahomedan adult baptized by me when I lived in Freetown, and to whom I alluded in my Journal of Sept. 1842.* My heart was cheered by seeing this person, with whom I had had many a religious conversation, and particularly by finding that he remained *stedfast in the faith*.

I wish I could speak as favourably of all the adults whom I have since baptized here, at which place my residence has been of longer continuance than at any other Station; thus enabling me to become better acquainted with the large number of Candidates. But though I cannot say that those 90 persons, whom I baptized last year at four different times, have all approved themselves sincere followers of Him whose name they bear; yet, with the exception of two at Kiseey, and one at Wellington, who have become warning examples to the rest to be more diligent in watchfulness and prayer, lest they also fall into temptation, I find no reason to complain. For although there is not one, perhaps, of whom it can be said that he has kept all the solemn vows which he made when baptized, it yet cannot be denied that there are many who have endeavoured so to do, God being their helper; and who, under the influence of the Spirit, with whom they *were sealed*, have made some progress in holiness, and are growing in the knowledge of the Lord.

Desire for a Chapel and School at Allen's Town.

May 5, 1845—This morning I received a Letter, signed by three Communicants of our Church at Allen's Town, requesting me to erect a Place of Worship and a School-house in their village; there being no School belonging to the Church Missionary Society, and the parents thinking it too far always to go to Wellington on Lord's Days and Thursdays to attend Divine Service, &c. I was much pleased to see three of those whom I baptized last year at Wellington thus valuing the Means of Grace and instruction, and endeavouring to make the same blessings more accessible to others, though I fear their wishes will not be complied with at present.

Merciful Preservation from a Snake.

July 12 — I cannot close this day without feelings of special gratitude to

* See Missionary Register, p. 163 of Volume for 1843.

God for His merciful preservation in a moment of peculiar danger. When I went into my study this evening, a place where one is not accustomed to meet with accidents, I perceived something strange on the floor, which I should be obliged to remove in order to obtain what I wanted. I was already in the act of stooping to take up the unknown something, when, quite involuntarily, I drew back my hand, and went to fetch a light. No sooner had I returned, than I found, to my great surprise, that a snake was moving about among my shoes, endeavouring to hide itself by getting into one of them. I called my boy to assist me, and succeeded in killing the animal, which was about two feet long, and of a very poisonous description. Often have I slipped on my shoes in the dark without any anticipation of danger; but how serious might have been the injury had I done so at this time!

Satisfactory Progress of the Male and Female Monitors.

Sept. 1—This morning I had all the Monitor Boys of the Day School at Kiseey assembled, in order to examine their abstracts of the Sermon preached by me on the previous Lord's-Day morning. Though there were many defects, yet, on the whole, I was pleased with what they had written. Some had preserved, throughout the whole of the subject, that degree of order and connexion which I missed in others; and all shewed that they were well acquainted with English Grammar. In Bible History, as well as Geography, their progress is also very perceptible.

With regard to the Monitor Girls, they have made, considering what they were a year ago, most satisfactory progress in Reading, Writing, Orthography, and Arithmetic.

Hopaful Death of a former School-girl.

We take the following extract from Mr. J. Attarra's Journal:—

Sept. 8 — A girl, about 16 years of age, died here to-day. She was in our School when I first arrived at this Station; but left, as is generally the case, when she grew up. The day previous to her death I learned that she was ill. I paid her a visit as soon as I heard of it; but found that it was too late for me to speak to her. Her parents, who are Heathens, informed me, that although she was very ill, yet she did not forget to read her Bible, and also to pray, in the presence

of her ignorant parents, who could not encourage her to read and pray more, by reason of their being ignorant of God, and strangers to the delightful employment of prayer and praise. A friend, who visited her when she was still able to speak, inquired whether she did pray or not. She replied thus: "Yes; do you not see my Bible by me? I read it, and then pray." That friend, instead of telling her to continue both to read and to pray, wished her to put away the Bible, and only to pray. But she did not listen to so wrong advice, as she knew that both were necessary.

HASTINGS.

The Rev. J. U. Graf still has charge of this Station, and our account of it is taken from his Journal—

Day School.

March 10, 1845—I received several children into our School. It is a matter which calls for thankfulness to God that our Day School is improving. About 15 months ago we lost so many children, from their parents going to the Yoruba Country, that the number of our children was reduced to 182. During the last year this number increased to 212, and now we have recovered the number of 230.

Three months later Mr. Graf writes—

June 16 — Our Day School has steadily increased, and is otherwise in a fair state; as far, at least, as circumstances will permit.

Baptism of Five Adults.

June 8 — I this day baptized five persons, two men and three women.

Contributions to the Society—Attendance on Public Worship.

Aug. 3—I preached on the subject of counting the cost — Luke xiv. 28; in illustration of which I mentioned that the Church Missionary Society, in erecting a large building for the new Christian Institution had first laid down a plan, and made an estimate of the expense of its execution. I then said that as yet they had only got part of the means necessary for the erection of the building; and that they looked to African Christians to make up the deficiency. About ten days afterward, two of our poorest members brought me 2s. each toward the object.

Aug. 28—I preached from Eccles. ix. 10, *Whatever thy hand findeth to do,*

&c.; applying the words, among other things, to the duty of Christians to help in the spread of the Gospel among the Heathen. A few days afterward, some Female Communicants expressed their wish that I should call upon the women connected with the Church to make a collection for the Christian Institution, since it was the wish of the majority of them to do so. I declined, however, asking for any thing; but said that I should gladly receive whatever they might bring of their own accord. They subsequently consulted together, and agreed to make a collection of 3d. each.

Sept. 7—One of the women church-ed to-day, one of my former School-girls, brought me a thank-offering of 6d., which is the first money of the kind ever received by me. It gratified me the more, as the thought of doing so entirely originated with the woman and her husband.

Another circumstance, which cheers me, is the evident pleasure which the people seem to take in the Means of Grace. During the past quarter we have had Divine Service during such heavy rains that we thought it impossible for more than a few persons to attend; but on proceeding to Church a steady and attentive congregation has been found waiting.

Preparation of a Susoo-English Vocabulary.

On this subject Mr. Graf writes, at the end of the Michaelmas Quarter—

I have been working upon a Susoo-English Vocabulary, which has cost me much trouble and hard labour. The number of Susoo words amounts to about 1800, to correct which I only wait for a favourable opportunity to go among the Susoos themselves.

Candidates and School at Bassa-town.

May 4: *Lord's Day*—The people of Bassa-town are in general very careless, both in their attendance on the Means of Grace, and in sending their children to School. There are, however, eleven persons now meeting in weekly class as Candidates for Baptism, most of whom are very ignorant. To their Day School they have hitherto sent but sixteen children, including two girls.

WATERLOO.

The following extracts are from the Journal of the Rev. C. T. Frey.

Opening of a new Schoolhouse at Moco-town—Improvement at this place.

May 29, 1845—I went to Moco-town to open the new grass-house for School and Divine Service, and was much pleased to find a better attendance than on any previous occasion. Though it is but an humble building, yet we experienced the truth of the promise—*Where two or three are gathered together in my name, there am I in the midst of them.*

Aug. 10—I held Morning Service at Moco-town. This Station has much profited by the removal of the Chapel, it being now nearer to the majority of the inhabitants. The number of attendants on Public Worship has considerably increased. Two years ago the average attendance was from 50 to 60: we now generally meet 100. The Day and Sunday scholars also attend more regularly than before.

Superstition of the Calabars.

June 5 — All my labourers — who are Calabars—left work on account of a Palaver, which they said they had to settle in their company. On my inquiring about it, they stated, that one of their countrymen, who used to make greegrees, had died last night in consequence of a greegree with which he had previously killed two men. This same greegree had now met with a stronger one, and therefore returned to himself, and made him sick. The truth of this they had ascertained from another greegree man, who had been to the grave of the killed men, and received orders from their spirits that the sick man's wife should at once sacrifice a black fowl on their grave; but as the woman could not procure it quickly enough the poor man died. Superstitious notions like these are yet prevalent among these people. I tried to convince them of the folly of their story; but they replied, "Yes, Massa knows plenty; but about we greegree Palaver he knows nothing."

Schools—Contributions.

At the end of the Midsummer Quarter Mr. Frey writes—

The Schools under my charge are on the increase, and have been regularly attended by the children. The Collections received by me this Quarter surpass all previous efforts, the amount being 9*l.* 9*s.* 6*d.*

Baptism of Nineteen Adults of Benguema and Cosso-town.

Sept. 7: *Lord's Day*—This morning I

went to Benguema, where I had the joy of baptizing 19 adults—9 men and 10 women. Of these, 2 men and 3 women belong to Cosso-town, and 7 men and 7 women to Benguema. Most of them have been under instruction for two years, and have given satisfaction by their regular attendance on the Means of Grace, as well as by their steady walk and conversation. The two men from Cosso-town have been worshippers of Shangoo, or the god of thunder, and now they bow their knees at the throne of Christ, acknowledging Him as their Lord and Saviour. They are the first-fruits from that village, and I trust will, by grace, prove to be a light which cannot be hidden.

Love of Prayer—Desire for a Dictionary by a Child.

The two extracts which we now give are from the Journal of the Native Catechist, Mr. J. Bartholomew. He writes—

April 5—When I was calling my household for Family Prayer this morning, Saturday, it happened that at the same time a woman, one of our Communicants, just came in from the market, having been buying provisions for the Lord's Day. She said, "I must come here also, to buy a provision for my soul." Thus she joined us in our morning devotion at the throne of grace.

And who that knows the worth of prayer, But wishes to be often there.

July 10—A man called at my house this morning, wishing to obtain a Sheridan's Dictionary for his child, the child belonging to the Bible Class. I said, "Why is your son so anxious to have such a book?" The father replied, that his son would give him no rest until he should have one of the above-mentioned books, that he might understand better the meaning of what he read in the Bible. I was glad to comply with his request.

India within the Ganges.

AGRA.

Bishop of Calcutta's Visitation.

In the December Number of our last Volume we promised to give some further accounts of the Visitation of the Bishop of Calcutta. From Allygurrh (p. 530) the Bishop proceeded to Agra. The following account is taken from Notes made by the Rev.

J. H. Pratt, Chaplain of the Bishop of Calcutta, during the Visitation of his Lordship in February of the last year, and which we extract from the Calcutta Christian Intelligencer. It will be seen that Mr. Pratt refers to his former visit, an account of which will be found in our Number for April 1841, pp. 213—218. He writes, on the present occasion the following:—

Account of the Mission.

On the 1st of February the Bishop consecrated St. Paul's Church, in the Civil lines at Agra; on the 4th a private Confirmation was held, when 88 persons were confirmed, 31 of them being orphans from the Secundra Institutions of the Church Missionary Society; and on the 6th an addition to the burial-ground in cantonments, and on the 10th a new burial-ground for St. Paul's, were consecrated. In all these duties the whole of the Service was read for his Lordship. On the 11th the Bishop started for the Shekoabad dák-bungalow; and performed the journey without much fatigue.

The progress made in the Church Missionary Society's Mission since the Bishop was last here—in November 1840—is encouraging indeed. Since that time the Rev. J. J. Moore has been made Minister of St. Paul's Church in the Civil lines; but the Rev. Messrs. C. G. Pfander and F. E. Schneider have joined their brethren, the Rev. Messrs. C. T. Hørnle and F. A. Kreiss; so that there are at present four Missionaries labouring in connexion with the Mission.

Native Congregation—English School.

Mr. Kreiss resides in the Kuttra, as before, and superintends a Congregation of about forty Native Christians, and the English School, of which Mr. D. Batavia is the Schoolmaster. There are 87 boys, of whom 52 are learning English. I examined the first class in the Scriptures, and other subjects, and was much pleased with them. The boys are all young, and for this reason their pronunciation of English was, as usual, better than that of older boys in other Schools. It is an unfortunate thing, that, as soon as the quicker boys have made any progress, off they go to the Government College, where the prizes and scholarships, offered as rewards, hold out, very naturally, a strong inducement both to children and parents

to forsake their first benefactors and seek the patronage of the College. As they receive no religious instruction there, and the Missionary loses his hold upon them, it becomes highly desirable that some counteracting inducement should be invented for retaining them in the Missionary School. Nothing can be more desirable than to have a good educational establishment here, as in Benares, in connexion with the Church Missionary Society, based as it would be upon a religious foundation, in which the rising generations of inquiring native youth might have an opportunity afforded them of satisfying their inquiries into Christianity. So great a movement is taking place in this country on the great subject of education, that our Christian Missions should not let slip the golden opportunity of giving a right direction to the general impulse.

Controversies with learned Natives.

Mr. Pfander resides in the New Mission House, near the Delhi gate; and is employed in conducting controversies in writing with learned Natives. He began with the Molwee of the Madrissa; but the Molwee dropped the discussion, under the pretext that he did not like to attack the Sahib. After him, two Moonshes of the Judge's Cutcherry entered the lists. They dexterously based their main argument upon the text, *I am not sent, but unto the lost sheep of the House of Israel*; which, they contended, proved, incontrovertibly, that Christ's Mission was not to the world at large. This discussion was carried on for some time, till his antagonists became so unfair and uncandid in their quotations, that Mr. Pfander was obliged to drop the controversy under a protest against their unscrupulous want of honour. As one specimen of a multitude of gratuitous interpolations, Mr. Pfander mentioned to me the following—They insinuated that Christ, with His own lips, declared that he was not God; and they arrived at this by foisting in words into the heart of His sayings, which went to change the whole current of their meaning. Our Lord asked the young lawyer, *Why callest thou me good? there is none good but one, that is, God*; evidently intending to test the young lawyer's faith in Christ's declaration regarding Himself, that God was His Father. But these controversialists cunningly put in a clause of their own, and wrote the text

thus—Christ says, *Why callest thou me good, for I am not good? there is none good but one, that is, God*; from which their argument easily appeared to be triumphant, that Christ had Himself acknowledged that He was not God. It would have been easy enough for Mr. Pfander to shew the miserable fallacy of such modes of reasoning; but the preliminaries of the controversy became so bewildered with these weeds, which a wicked disregard to truth and a dishonourable want of candour could so readily sow, that he found it would take more time to root them out and clear the ground than the controversy was worth.

Another discussion is now on foot with a third party, a Molwee, who assisted the Rev. T. Thomason, Chaplain of the Old Church, in the translation of parts of the Old Testament into Oordoo. The preliminaries of the controversy are settled: to bring this about several Letters passed between the antagonists. The Molwee wished to establish, that nothing should be admitted as true which is not discoverable by reason. Mr. Pfander says, that this is a remarkable instance of an eastern controversialist following the method of the western infidels; and he is fully convinced that he has in his possession a copy of Sabat's work, in which that unhappy apostate brought together all the arguments against Christianity with which he became acquainted during his residence with Henry Martyn: and here, in his book, they stand out in all their glaring and subtle plausibility, without an antidote to counteract their insidious poison. Missionaries have often tried to get a copy of this mischievous book; but without success.

Mr. Pfander has been well prepared for these controversies by his long residence of twelve years in Persia, in the prosecution of his Missionary labours; which country he was compelled to quit, with his companions, about six years ago, in consequence of its disturbed state. I asked him what difference there was between the Mussulmans of Persia and Hindostan. He says that here the Mahomedans have degenerated much, and have become half Hindoo in their notions, and that there is not the same general spirit of inquiry as in Persia; although it has of late been on the increase in India. Pamphlets have been lately written by learned Mahomedans in Calcutta, Lucknow, Allahabad, and Agra, on the sub-

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ject of Christianity; and it is believed that the controversies which are being carried on in this place excite a considerable interest among some of the better classes.

Preaching to the Heathens and Mahomedans.

Mr. Kreiss and Mr. Pfander preach regularly in the bazaars of Agra, each of them once a day, and very frequently twice a day. Their Congregations vary from 20 to 100 of the passers-by. I went one evening with Mr. Pfander to one of their city chapels; the Catechist, William Churun, so long a faithful labourer under the Rev. M. Wilkinson, was reading and explaining a portion of Scripture to about 20 people when we arrived. After a while Mr. Pfander began by reading the text, *Lay not up for yourselves treasures upon earth, &c.* It is very interesting to trace the line of argument which the Missionaries pursue, and to see how they adapt themselves to the people whom they address. Mr. Pfander shewed from this text that we should be now employing ourselves in laying up what we should be ABLE TO ENJOY in the world to come. "Riches, houses, possessions, we cannot carry there; therefore it is a waste of time to be hunting after them. God's favour is what we must seek after and find here on earth: forgiveness, holiness, salvation, are what we really stand in need of." A man cried out that we should get all this by our goodness. Mr. Pfander then took up the case of a sick man—as they would readily acknowledge that we are all more or less sick with sin—and shewed that such a person could do no work: he was sick, and must depend upon the kindness and favour of others. So the sinner must hang upon the mercy of God. This simple illustration seemed to speak volumes to their feelings and understanding. Mr. Pfander then added, that it was necessary for us to have some gooroo to shew us the true way to this mercy; and that this gooroo must be himself holy. "Now no such gooroo is to be found in the Korân: for even Mahomed calls himself a sinner"—at the announcement of which some seemed much incensed. "In the Shasters are many gooroos; but none of these are holy, for their very crimes are recorded. But the Great Gooroo is described in our Shasters: He is *holy, harmless, and undefiled*; and this is *JESUS CHRIST*"—the mention of whose sacred name sent some off upon their journey, while others re-

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mained to cavil awhile. But doubtless the simple truths to which they listened so long, and to which their consciences could not fail to respond, must have sunk into their memories and their hearts.

The good effect of this constant preaching in these great thoroughfares is, I believe, beyond calculation. Men's consciences are being stirred up from their slumber; their minds are being informed; and the truths they are taught come so home to their actual miseries and their forlorn condition, that nothing seems to be required but the life-giving power of the Spirit of God. Let us wait, then, in prayer and patience, the Lord's time. Why should we limit the gift of God? any day it may be poured out; and the fact of our having to wait for it is no proof that the promises of God will not be accomplished.

Orphan Institutions, and Christian Village, at Secundra.

But perhaps the improved state of this Mission is not seen in any thing more than in the progress which the Orphan Institutions, and Christian Village, at Secundra have made during the last four years. It was truly cheering, at the close of 1840, to see what bright prospects were opening upon this long-neglected Mission. It is still more cheering now, in the beginning of 1845, to see how steadily the hopes then entertained are being realized. I will mention some points of contrast between its past and present state within this period.

The only point in which an undesirable change has taken place is in the number of orphans. But the Association Committee found it necessary to diminish both their male and female establishments in order to bring them within the compass of their means. Some have been accordingly sent to other Institutions, where they are equally well provided for, and brought up in the Christian Church. The number of boys is now 104, and of girls about 70. In other respects the comparison is encouraging.

In 1840 the orphans had but recently been brought together and placed in their present asylums. The plot of ground around the large ancient tomb, which was given by Government for the Boys' Institution, was hardly marked out, and only six houses were built for Native Christians as the commencement of a native colony. Now, a large space of

about 100 biggahs* is walled around, and marked out into fields; the village has increased to about 26 native families, beside 4 families living in the compound of the Girls' Asylum: most of these were orphans from the Institutions, and have settled down here for life. This little colony contains 36 children; so that the Native Christian community in the village is already not far short of 100 souls, beside the 104 Christian boys and 70 girls in the Asylums. These families all support themselves, by agriculture or employment in the Orphan Press. One of the houses in the village has been appropriated to the use, during the day, of those boys of the Institution who are not yet married; but who are likely to be so before long. There are 19 of these youths, who are able to earn their own livelihood, and are now, in this bachelors' hall, learning some of the elements of housekeeping, before they enter upon the wide world with the additional responsibility of a wife. This plan is found to answer admirably well.

In November 1840, the orphans were just beginning to learn to print. Now, there is a most efficient Orphan Press in the centre of the Mission Compound, belonging to the Mission. Many of the workmen in this flourishing press are from the Orphan Asylum; and Mr. Longden, the Superintendent, spoke to me in very favourable terms of their activity and diligence. This Press is one of the chief means of support to the Institutions. Government have generously extended their patronage to it by allowing the North-West Province Gazette to be printed here. When I went through the printing establishment I was quite surprised to see so many presses at work, and so much bustle and activity. Several pamphlets and works were on hand; and the typography, and also the charges, are such as to recommend this printing-office to all who are about to publish. There is some idea, I believe, of setting up a Paper Mill in connection with the Press, which will add to the completeness of the establishment, and open another source of employment for the Christian orphans and villagers.

Another point of improvement in Secundra is to be seen in the cultivation: there is more land under the plough than there was in 1840; and farther than this,

* Equal, in Bengal, to about the third of an acre; but varying in different Provinces.

the village cultivators have recently come forward and signified, that, as their lands are now in good order, and they have themselves sufficient experience in tillage, they are ready to begin to pay a small rent toward the Mission funds.

A farther improvement is to be seen in the state of trades. Under the persevering superintendence of the Rev. C. T. Hærnle, who has the charge of the Boys' Institution, the orphans have made such progress, that they no more need so many hired blacksmiths and carpenters from the city, as they were obliged to have when I last saw the Institution: and in the carpet department they have ceased to require teachers at all; the elder boys instructing the younger. So that the Institution is not only saved the expense, and also the hazard, of introducing Heathens and Mahomedans into the heart of the Christian establishment, to the same extent they were obliged to do formerly; but the principle of self-action is beginning to spring up; and it may be hoped that they will soon be almost entirely independent of help from without.

But I must not forget to mention the erection of the new Mission House in which Mr. Hærnle resides, and especially the beautiful Church, both of which have been built since November 1840. The gothic Church, with its lofty tower and pinnacled buttresses, at the same time that it is simple in its style, is a very great ornament, and assumes a proper prominence in the midst of this interesting Christian Colony.

The Girls' Asylum is about a mile from the Boys'. The Rev. F. E. Schneider and Mrs. Schneider have the charge of this. The girls were examined in the Hindee Scriptures, and acquitted themselves well, so far as I could judge. They looked very neat and happy: several, however, I was sorry to hear, were in the hospital. The art of straw-bonnet making has been introduced since 1840, and succeeds very well.

The Rev. Messrs. Hærnle and Schneider frequently visit the villages in their neighbourhood, and find the people willing to hear the Gospel.

General Review.

Thus a comparison of the present with the past shews that the Mission is by no means diminishing in activity and prosperity. We should nevertheless rejoice to see, in the midst of all this apparatus

of means, more stirring proofs of the power of vital godliness among the Native Christians. For this, after all, is, and should be, our grand object—to train them for eternity. The Missionaries themselves would rejoice to see more signs of divine life in the hearts of their people. And for this end we should be fervent in our prayers, that the Holy Spirit from on high may be poured out upon these rising communities, that we may see them, and hear of them, adorning *the doctrine of God our Saviour in all things*. These remarks, however, are not made in the spirit of disparagement; because, after all, when we allow for circumstances, these little flocks will well bear comparison with most villages in our own Christian country, which has been favoured with far higher privileges, and for a far longer season. While we should not shut our eyes to the feebleness of our Native Converts, we have no ground for despondency, but every reason to hope, that, so long as common prudence is used and proper motives actuate us, we shall see the fruits of Christianity springing up and abounding more among them. Our sympathy and prayers should be drawn out for our brethren in their difficult and, as some think, discouraging work; for the care of these Institutions and villages brings no small degree of anxiety with it. Difficult cases sometimes arise, in which a combination of wisdom, consideration, and firmness, is much called for. Indeed, it is not to be supposed, interesting and encouraging as this beginning of things most assuredly is, that our infant Churches should be more free from their own local and peculiar difficulties and trials, than the primitive Churches of Corinth, or Galatia, or any other which the Apostles themselves planted.

It is interesting to observe how the circumstances of these rising Christian communities seem to give a new force and peculiar applicability to many of the details in the apostolic directions given to Timothy and Titus; and, as they increase in extent and importance, and, I may say, in responsibility, the value of these Divine precepts will be increasingly felt, and we shall have more and more cause to adore the wisdom of Him, who has suffered such minute directions to stand on record in His Holy Word for the guidance of His Church in planting Christianity in heathen lands. Some

of these particulars, no longer directly applicable to our own long-favoured country, we are too apt to look upon as invested solely with historical interest; but a visit to the Christian communities in some of our Missions will easily convince us of their direct applicability to the present state of things.

From Agra the Bishop proceeded to Mynpoorie, Cawnpore, Futtehpore; and the particulars of his proceedings were given at p. 530 of our Number for December in our last Volume. He then proceeded to Benares.

On the 25th March we went down the river to Benares. A Meeting of the Clerical Society was held: there were 10 Clergy present, from Jaunpore, Gorruckpore, and Chunar, with those of Benares: had others, who were expected, been with us, the Bishop would have had 14 of his Clergy gathered together around him. On the first day of the Meeting the first half of the Bishop's Farewell Charge was read to the Clergy: this occupied about an hour; after which the Clergy adjourned to the business of their clerical conference. We were occupied from noon till four o'clock in considering 1 Tim. iii. verse by verse. On the second day the latter half of the Bishop's Charge was read; and the Clergy adjourned to discuss one of the questions proposed at the last Meeting—How far the Scriptures authorise us to expect success in the present Missionary Labours among Hindoos and Mussulmans. These friendly Meetings are highly calculated to promote mutual edification, especially if attended in the spirit of prayer, and with a desire to impart and receive good. In the evening of the second day, March 27th, we had Service in St. Mary's Church, when the Chaplain of Benares preached from 1 Tim. iv. 16. On the 28th a Missionary Conference was held at Segra, which lasted between five and six hours. The brief time we remained at Benares (for we left on the 29th March) was so fully occupied in these important meetings of the Clergy, that no time was left for seeing the Mission, and examining the Orphan Institutions. Before breakfast on the 28th I spent a short time in the City Free School, and examined the first class. The boy mentioned in my last notes written from this place is still here; but apparently not nearer the Truth than he was then: but God knows! May He bring him to Himself! When I saw him last

year I could not but persuade myself that he was one whom our Lord would have beheld and loved (Mark x. 21) were He still upon earth. Measures are being taken to raise a native village in connection with the Mission. A very convenient piece of ground has been obtained, and the houses for such native families as are already on the Mission Premises are soon to be erected. But funds are required for this special purpose. The new Church, it is hoped, will be completed by the end of the present year. A fourth Mission House is being erected, as well as the Church, on the Segra Premises; and three new houses near the Free School. In a month's time there will be six Missionaries and an English Schoolmaster at Benares: may the Lord richly reward their labours with success!*

On the 29th the Bishop proceeded to Ghazee-pore, where three young persons were confirmed, and an addition to the burial-ground was consecrated. On the 2d April we reached Dinapore: at this place 32 were confirmed. On the 8th we left Dinapore, remained two days at Monghyr, where a small Church is being erected, and arrived at Bhagulpore on the 11th. The Church, of which the Bishop laid the first stone November 4, 1843, is now sufficiently completed for Divine Service, and was opened for Divine Service on Sunday, April 13. The Sermon on the occasion was preached from Hag. ii. 9. *And in this place will I give peace, saith the Lord of Hosts.*

The residents have erected a Parsonage House near the Church, to meet the Rules of the Additional-Clergy Society.

The Station and Hill Schools (mentioned Miss. Reg. 1844, p. 317) are now united into one. The hill boys were examined in the Scriptures: they have made much progress. They are greatly indebted to the kind interest taken in them by Captain Don, of the Hill Rangers.

On the 17th the Bishop reached Bauleah, whence his Lordship proceeded by the Sunderbunds to Calcutta, directing me to take the land route through Krishnaghur, and bring a report of the state of the Missions. I travelled by dak to Solo, which place I reached, after a very fatiguing journey of 24 hours, on the 18th; on the 19th went to Rottenpore, and spent

* Since this was written, one has been removed by death, and a second by sickness. This Mission, in the centre of Brahminical Idolatry, urgently calls for our prayers.

Sunday there; on the 21st to Kabastanga; and the 22d to Chupra and Krishnaghur; which last place I left on the 23d, for Calcutta, to meet the Bishop on his return to the Presidency on the 26th of April. Great progress has been made in these Missions since I last had the pleasure of visiting them four years ago. The work is taking deeper root; the troubles and difficulties from without are fewer than they were, although there are still many sources of anxiety, and many things to try the faith and patience of our brethren. The Missionaries all long for more help: the want of it is shewn in the difference of character in the converts who are living in the neighbourhood of the central Stations and those who reside at a distance. The greater part of the Communicants are among the Converts who live near the Missionary's residence. This is what we might expect, so long as the Missionaries, from want of help, are unable regularly and frequently to itinerate through their districts. And this fact will account for there being (June 1844) only one Communicant out of eight baptized adults. This ratio has been improving. It is our special duty to *pray the Lord of the Harvest, that He will thrust forth labourers into his Harvest*. We cannot see the limit of the good that might follow were this extensive field well occupied and efficiently superintended. But without this, the intervening parts of the districts, where the Christians are living far away from the Missionaries on the one side and on the other, will be starving for lack of instruction, and the fields now white for harvest become again a barren waste. Let this quicken our fervent prayers, that the Lord would specially direct the hearts of His servants toward the pressing exigencies of these Missions.

The extent of country, through which the villages in which the Christian Natives live are scattered, is about 25 miles from N to S, and 22 from E to W, forming an oblong of 550 square miles; or, if lines are drawn connecting the extreme villages, they will form a figure of eight sides, comprising about 360 square miles. This Missionary field is divided into Five Districts, in such a manner that each is bounded in part by the other districts, but has one side quite open for further accession of Missionary Territory among the Heathen, as God shall enable the Missio-

naries, when the number is increased, to extend their labours. But there is much to be done before this work of extension is commenced. There are more than 3000 baptized persons in the Five Districts. But it must not be supposed that these are living in one compact body. They are scattered among the Heathen and Mahomedan Population. Some idea may be formed of the proportion of baptized to unbaptized from the statistics of Kabastanga, which I happen to have by me, for April 1845. In that district there was at that date one Christian Family in every twenty-two of the mixed population. But this is too large a proportion for the whole field of the Five Missions; for the number of baptized in that particular district is one-fifth of the total number; while the superficial extent of the district is only one-tenth of that of the whole field of 360 square miles; which shews that the converts are more thickly scattered in Kabastanga than elsewhere. We may say, perhaps, that on an average of the whole field there is ONE Christian Family in about FORTY of the mixed population. Much, therefore, remains to be done. Indeed, the whole indigo district of Krishnaghur stretches, I imagine, through an extent of more than 60 miles, north and south, and perhaps 30 miles average width. And there is no doubt, that had we Labourers to plant in these further parts, as well as to itinerate through the present districts, the number of inquirers and converts would very greatly increase.

In each of the five Stations there is a Church, a Missionary's residence, and Boarding Schools for boys and girls, the children of the converts. These Schools are working admirably. Several youths have already passed through them, and have entered upon life as cultivators or servants; and have carried with them a good amount of Christian Knowledge and general information. Others have become Teachers; and there is every prospect, if the Lord continue to vouchsafe His blessing, of our having in time a constant and adequate supply of well-furnished Readers and Catechists, trained under the eye of the Missionaries, and raised up from the midst of the people among whom they are to labour. The converts readily send their children. Indeed, the Missionaries at Solo, Rottenpore, and Kabastanga tell me, that they are habi-

tually receiving applications for admission which they are obliged to refuse from want of funds; and moreover, I know that these devoted men—so pressing is the demand for Christian education—have occasionally supported additional boys and girls in these Schools out of their own scanty salaries. In five of the eleven* Boarding Schools for boys and girls in these Missions, I happen to know that 12 and 13 boys (*i. e.* 25 in all), and 16 and 13 and 12 girls (*i. e.* 41 in all, and, with the boys, 66 children), are boarded and instructed over and above the number which the grants from the Local Funds will maintain. In June last there were 620 boys and 474 girls in these Missions, the children of the Christian Converts; all ought to be under the immediate instruction of the Missionaries; most of them are willingly offered by their parents; but less than half are in the Schools; and part of the support of these is, as I have said, occasionally provided by the Missionaries themselves. Then, further than this—these Schools are the great hope of the Missions; for they have thus far worked excellently well; they are the nurseries for Readers and Catechists, and are in fact furnishing the ground-work of the next generation of cultivators and inhabitants of this extensive district. Here, then, is a case which urgently calls for special and immediate attention. As the funds of the Parent Society are never given for the support of children in Schools, a Special Appeal is necessary for this purpose; and funds cannot be better appropriated than for this particular object, *viz.* The support of the Christian Boys' and Girls' Boarding Schools in the Five Missions of Krishnaghur.†

Since the above was written I grieve to say intelligence has reached London of the death of the devoted and highly-valued Missionary, who was stationed at Solo, the Rev. Alfred Alexander. He was ordained to that charge in 1839, and had long previously been a Catechist in the service of the Society. He had been out in India for 27 years, having first gone out in the army. The late Bishop (then Archdeacon) Corrie was the means of calling him to Missionary work,

* There are Two Boys' Boarding Schools in the Solo district, one being at Joginda.

† The Editor of the Missionary Register will be glad to forward any funds sent him for this excellent object.

and had often proposed to him to apply for Ordination; but his humility led him as often to decline, till the awakening at Krishnaghur, combined with the call for Missionaries, seemed to be an event in Providence which he could no longer resist. His loss will be severely felt. He died in his 46th year.

North-West America.

CHURCH MISSIONARY SOCIETY.

INDIAN SETTLEMENT.

FROM p. 64 we conclude Mr. Smithurst's Journal.

Feb. 24, 1844—One of the school-boys, who has been sick for some time, sent today, saying that he wanted to see me. I went to him, and asked him what he wished to say. He told me, very calmly, that he did not expect to live long, and that he wished once more to see me, that I might tell him some good things, and pray for him. He is only about seven years old; but I was both surprised and affected by his conversation.

I next called to see a youth of seventeen, who is evidently in a consumption; but, alas! how great was the contrast! This young man has but just come here, and at present has had no instruction, and is not yet baptized. His friends applied to me, some time ago, to baptize him; but I declined till he should have been better instructed. I spoke to him for a long time, endeavouring to show him his sinfulness by nature, and to prove to him the necessity for a Saviour. At present, it is not clear to me that he has any conviction of the truth of either of these doctrines. I told him to think carefully over what I had said, and that I would see him again at a future time.

March 6—I went, this morning, to baptize the sick youth mentioned above. He now, I trust, sees matters in a different light from that in which he saw them when I first visited him. His perceptions are still, however, far from being as clear as I should wish. He confesses himself to be an unworthy, helpless sinner, and says that he is fully convinced his Indian religion can afford him neither security nor comfort. He professes his firm belief in the great truths of the Gospel, and says that he depends only upon the Son of God as his Saviour. Under these circumstances I have con-

mented to baptize him, though his knowledge of the Word of God is certainly not great. If he be sincere in his profession of faith in Christ, he will doubtless be accepted, notwithstanding his ignorance.

March 15, 1844—I went to-day to administer the Sacrament to a sick Communicant. He is a very old man, and may be looked upon as the patriarch of the Indian Settlement, being connected with nearly half the families belonging to the place. He is described by the Rev. D. T. Jones, in his Journal of October 3, 1832, as being then, at his marriage, "very old and grey-headed," "quite a patriarch." His name is "The White Bear." I found him to-day surrounded by a numerous attendance of children and grandchildren, among whom no fewer than 11 are Communicants of our Church. These, together with his wife, all partook of the Lord's Supper with the old man. It was a most solemn scene, and made a deep impression on my mind. There is not the least probability of their ever joining again in this world in the same holy exercise. The old man was perfectly sensible, and spoke in a most comfortable and satisfactory manner; but he is evidently on the verge of eternity, and seems to be fully aware of it, being, I trust, in a due state of preparation. He expressed his faith in Christ most emphatically, saying, that THAT was his main stay. His pain is by no means acute, and the calm composure of his mind gives to his conversation and manner all that peaceful dignity, which brings forcibly to the recollection what we are told in Scripture of the death-bed of holy Jacob.

Sunday School.

Oct. 13—After the Morning Service I attended the Sunday School, and was received by my young people with smiling faces, after an absence of nine weeks. Several of the young men of my class have been to York Fort and back in the interim, thereby performing a journey of nearly two thousand miles. I have nearly 50, who read in the Bible, dependent upon me for their Sunday School instruction.

Erection of a new Farm-house.

Nov. 15—We have at last completed the new farm-house. It is a substantial and convenient building, which will enable the servants to live in comfort; and will, moreover, tend to raise the ideas of

the Indians with respect to the arrangement of their own houses.

Study of the Indian Language.

Dec. 19—All the spare time I have been able to command has been given to the study of Indian. My progress with Indian is much slower than I could wish, for on some days I can only devote an hour or two to its study, and on some, none at all.

Peculiarities incident to this Mission.

The following passages throw some light upon the peculiarity of this Mission, arising from its remoteness, and the extremes of heat and cold which characterize its climate.

Oct. 9—This morning the boats arrived from York, by which I received my supplies from England. All was safe, and in good condition. I unpacked my books, newspapers, and the Society's publications, giving a hasty glance at the contents of those in which I felt most interested. I then attended the Schoolroom to give my usual Evening Lecture, and afterward, having finished the day's duties, it was a real enjoyment to sit till midnight examining into my newly-acquired treasure.

Oct. 10—This morning I felt a strong inclination to spend the day in looking over the English papers; but various pressing duties prevented such an indulgence. No person can, without having had similar experience, be aware of the pleasure which it gives to get hold of English newspapers, when that treat is only attainable once in a year.

March 30, 1845—I left home early this morning for Grand Rapids. The track has now become bad, and I was afraid the horse would not be able to draw two of us. I therefore dispensed with the driver, and took the reins myself. The journey up was not disagreeable. I found the Church well attended. On coming out of Church it began to snow, and I had to face a terrible storm, which prevented me from seeing the track, so that I was compelled to trust to the horse. Having the reins to hold, I could not protect myself, and certainly never before had such an unpleasant journey. On reaching the Indian Church I found the whole Congregation assembled, notwithstanding the storm. I have seldom felt

so much comfort in preaching as I felt this afternoon.

April 21, 1845—I have been working most of the day in the garden. Having been a prisoner, as it were, during a long and dreary six months' winter, I feel it such a relief to be working in the open air, that I have no power at present to apply to my studies, which would confine me to the house. The river is still packed full of ice, and consequently impassable, which has prevented both the School and Lecture to-day from being properly attended.

June 20—Just as we were preparing to go to the School for our Evening Service, the Governor's canoe came in sight. He was on his way back to England. His Excellency honoured me with a call, attended by his Secretary and a gentleman from London. They stayed a few minutes, and took a hasty look over the Mission Establishment, with which His Excellency expressed himself much pleased.

June 21—My time has been mostly

occupied to-day with receiving calls from gentlemen of the Hudson's-Bay Company, who are now leaving the Settlement again for their respective stations in the interior. It is quite a treat to receive visits from Europeans, for I am sometimes for more than three months without a call from any one of European origin.

July 20—I left home early for Grand Rapids, and found the Church well filled; but the heat being very great, many females were compelled to leave before the Service had concluded, through fear of fainting. On my way from the Rapids to the Indian Settlement I fell in with two men on horseback, who were going from one Church to the other. The heat was excessive, the flies tormenting, and the roads covered with water in consequence of a thunder-shower while we were in Church at the Rapids. Surely it must have been a desire to hear the Word of God, which led these two men to ride twenty-six miles under such circumstances.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—Mr. F. W. H. Davies, and Mrs. Davies, embarked at Gravesend, on the 10th of January, for Sierra Leone; and sailed on the following day—On the same day Mr. Alexander D. Gordon embarked at Gravesend, for Ceylon.

Wesleyan Miss. Soc.—The Committee of Finance report that they have been able to pay off the whole of the old debt; and that they have received sufficient funds for the payment of the expenses of 1845. The Juvenile Christmas and New-year Offerings amount to 4000l.

WESTERN AFRICA.

Church Miss. Soc.—It was stated at p. 8 that the Rev. J. Beal and his companions had arrived at Sierra Leone. Accounts, since received, inform us that the voyage was very perilous and alarming.

Wesleyan Miss. Soc.—Mrs. Raston, of Sierra Leone, died at that place in December, and was buried on the 14th of that month.

EASTERN AFRICA.

Church Miss. Soc.—Letters from the Rev. Dr. Krapf, dated Mombasa, Oct. 22 and Nov. 17, 1845, inform us that he had been seriously ill of fever, occasioned by over exertion; but that at the date of his last Letter he was gradually recovering.

INDIA BEYOND THE GANGES.

Church Miss. Soc.—The Rev. G. Smith, in a Letter dated Chusan, Nov. 28, 1845, informs us that he safely arrived at that place, after a

dangerous passage, on the 30th of October; and that he contemplated visiting Foo-chow and Amoy.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The afflictive intelligence of the removal by death of another of the Society's Missionaries has just been received. The Rev. Alexander H. Alexander died at Solo on the 8th of December last, after suffering a short time from fever. Mr. Alexander had been actively engaged in the Society's service for upward of 17 years—Despatches from this Mission, received at the end of last month, inform us that the Tinnevely Province had been visited by a devastating hurricane, and that much property, both of the Native Christians and the Society, had been seriously injured—In the Nulloor District, we regret to state, a severe persecution had been raised against the Native Christians, some of whom were suffering from loss of property, and reduced to destitution. At the date of our last Despatches the disturbances had been quelled, and contributions had been made for the relief of the suffering Christians.

WEST INDIES.

Wesleyan Miss. Soc.—The Rev. Jesse Wheelock departed this life on the 14th of December, at Bahamas—The Imperial Government of Antigua has granted 1000l. to the Society toward defraying the expenses of erecting the buildings destroyed by the earthquake.

Missionary Register.

MARCH, 1846.

SURVEY

OF

THE PROTESTANT MISSIONARY STATIONS
THROUGHOUT THE WORLD.

IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 96 of the Number for February.)

China, and India beyond the Ganges.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY

CHINA—The Committee have little information to give respecting their endeavours to spread the Scriptures in China. In reference to the Gospel of St. Luke and the Acts of the Apostles, they report—

The little volume announced in the last Report as about to be printed in this country, containing the Gospel according to St. Luke and the Acts of the Apostles, from the translation of the late Rev. Dr. Morrison, is upon the point of being completed. Delays have arisen in consequence of the death of Mr. Huttman, who had been engaged as editor; but your Committee have had the satisfaction of carrying on the work under the superintendence of the Rev. W. C. Milne, son of the late Rev. Dr. Milne, for many years the fellow-labourer and fellow-translator of Dr. Milne. Measures will be taken for immediately forwarding supplies of this little pioneer publication to Hong Kong.

Of the progress of the version carrying forward at Canton your Committee have received no further information; but they have had the opportunity of communicating with the Directors of the Missionary Societies in England and America, under whose auspices the revisors are labouring, and have received every assurance of their competency for the work, both as it regards their talent and their piety.

The Rev. Dr. Legge writes—

The attention which is being excited at Hong Kong, and at the different ports, by the preaching of the Gospel, shews that
March, 1846.

the people are inquisitive, and disposed to inquire into the nature of our doctrines. Our Chapel, and that belonging to the Baptist Brethren, are filled every Sunday with attentive audiences, and, in fact, no small stir is being raised about the doctrines of the Cross. I doubt not but that by the time the new translation is completed, and brought through the press, very many Chinese will be prepared to welcome it as a choice boon. I feel great pleasure in labouring in this work. How different the employment from translating a book, however excellent, of human composition! Here is the Book of God—seed prepared by Heaven for the express purpose of being sown in the hearts of men, and producing the fruits of righteousness unto everlasting life.

CHRISTIAN-KNOWLEDGE SOCIETY.

CHINA—The Board reports:—

The Secretaries informed the Board, at the General Meeting in February, that the Standing Committee had, on the application of the Rev. Vincent Stanton, authorized him to draw for 250*l.* toward the erection of a Church at Hong Kong, from the fund granted in June 1843, by the Board, toward promoting the Society's objects in China.

The site of a new Church at Hong Kong had been fixed: Mr. Stanton had, with much difficulty, collected upward of 2000*l.* toward the building, and the Government would be prepared to render effectual aid. After the efforts made among the members of the Church in China,

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Christian-Knowledge Society—

further assistance was anxiously looked for from England.

A favourable opportunity having occurred of sending School Books and materials for school-keeping to Hong Kong, a supply of these was forwarded thither, to the amount of 33*l.*, from the balance of the fund voted in 1843.

PRAYER-BOOK AND HOMILY SOCIETY.

CHINA—At pp. 114, 115 of our last Survey we gave an account of the translation of the Liturgy into Chinese: the Committee now state—

Since the last Anniversary, your Committee have received Letters from the Rev. Vincent Stanton, in which he announces that he has struck off 100 copies of the Prayer Book in Chinese, forming the fifth edition; and 99 of the copies have been forwarded to this country. Through the courtesy and interest of the Chancellor of the Exchequer with the Lords of Her Majesty's Treasury, they were admitted duty free.

The work has been duly registered as the property of the Prayer-Book and Homily Society.

Your Committee have now an opportunity of revising their copies by the last corrected copy by Dr. Morrison, and of printing editions of it in this country. They are enabled to put the above work speedily to the press through the liberality of their noble President, who has offered to contribute the munificent sum of 200*l.* toward the accomplishment of this object.

RELIGIOUS-TRACT SOCIETY.

CHINA—The Missionaries, to whom, when at Java, the Society sent paper, have taken it to Hong Kong, and printed 14 Tracts and Sermons on it, 1000 copies being taken of each. About 30,000 Tracts have been distributed at Shanghai. Three Tracts have been corrected and revised by the Missionaries, and the blocks sent to England. One of them has been stereotyped, and 5000 copies have been taken and forwarded to Hong Kong, with six sets of plates for the Stations in China. Grants have been made to the Schools for Females at

Hong Kong and Ningpo. About 10,550 English Tracts have been voted for circulation among the Military, and to Missionaries proceeding to China. The Rev. S. W. Williams has remitted 10*l.* 8*s.* 2*d.* for books sold—Pp. 115, 116.

The Committee have received Letters from the Missionaries, in reference to the formation of a Society for the publication of Chinese Tracts, supported by various sections of the Christian Church willing to unite in the object. Mature deliberation is requisite in arranging the plan of such an Institution; but the Committee hope soon to announce its completion, believing that it will be a lasting blessing to the people of China. [Report.

Last month I paid a visit to Canton, and was exceedingly struck with the opportunities for Missionary Labour which that populous city affords. I am convinced that any amount of work can be carried on in it, with ordinary prudence. I took with me 3000 copies of two sheet Tracts upon the Ten Commandments, 2500 of which were distributed in six days. A Chinese Merchant took a friend and myself one day an excursion to visit some celebrated flower-gardens, about three miles up the river from the factories. It happened to be the day for visitors, and the walks were crowded. On my suggesting to our native friend that I should like to distribute some Tracts among the people, and to speak to them about the doctrines of Jesus, he at once bestirred himself, and circulated the intelligence throughout the gardens. I sat down in a small portico, at a corner of one of the walks, while the people passed along in files in front of it, each individual receiving a Tract, and collecting, every now and then, into companies of from thirty to fifty, to hear it explained. In this way, 500 Tracts were distributed. It was an interesting fact to reflect that five hundred immortal beings had that morning, for the first time, learned their duty to their Maker, and heard of One who came from heaven to earth to seek and to save them. May the seed that was thus sown be found after many days! [Rev. Dr. Legge.

A weekly Service has been commenced. A-Gong, who is living at the Medical Missionary Society's Hospital, has a promising field of usefulness among the patients and others. The general attendance is from 30 to 50 individuals, to whom

he reads and expounds the Scriptures. Considerable inquiry respecting the doctrines of the Gospel has been excited by his labours, and a large number of Tracts and portions of Scripture have been put into circulation.

In another part of the Settlement, inhabited exclusively by Chinese, and which is likely to become very densely peopled, Afah has commenced a Religious Service in the house which he occupies as his residence. Chin-Seen has been engaged to instruct the children brought from Malacca; and a gradual increase in the number of pupils will be made, as means for their accommodation occur.

Dr. Hobson has a considerable number of applicants every morning, to whom, as well as to the in-patients, he distributes Religious Tracts; and he is about to commence a Meeting for Prayer and reading the Scriptures. [Medical Missionaries.]

Rev. Dr. Medhurst and Dr. Lockhart write—

We had, some time ago, a visit from a Schoolmaster, who came from the city of Nankin, to inquire after those who had distributed the Tracts, and who presented us with a Letter descriptive of his state of mind, occasioned by their perusal. Though this Letter contained some expressions indicative of his still labouring under misapprehensions, arising from his pagan education, yet there was enough in it, of his confession of his entire sinfulness, of his dependence on the death of Christ for pardon, of his earnest supplication to God for the influence of His Holy Spirit to renew and sanctify his heart, to lead us to conclude that it was quite possible for a poor heathen, in the heart of China, to ascertain the way of Salvation, and to profit by it, without the interference of the living teacher. He was unable to remain longer than to receive some instruction, and a fresh supply of books, when he returned to his important position; and we thanked God and took courage.

SINGAPORE—The paper sent to the Missionaries has enabled them to print a "Brief Commentary on St. Matthew's Gospel" in Malay, and several new Tracts. In the Chinese Department two Tracts have been published, the compositions of L. Gh'un, a baptized convert, and carefully revised by the Rev. John Stro-nach and the late Rev. S. Dyer. A

previous Tract, by the same native writer, has been revised by the Missionaries, and placed on the list of the Society's approved publications. The expense of these Tracts has been paid out of the proceeds of books sent for sale. A set of the plates of "The Three-Character Classic, or the Chinese Christian Primer," will be sent to Singapore.

PENANG—The Rev. Thomas Beighton, long the Society's Correspondent at this Station, has been called from scenes of self-denying and persevering labour to the Rest prepared for the people of God. The Committee have written to a friend at Penang, instructing him to complete his translation of the Pilgrim's Progress, and to use, for its publication, the printing paper remaining at the Station.

BURMAH—A further grant of 48 reams of paper, and 5660 Tracts, has been sent to the Missionaries. Five German Missionaries have received 2050 Tracts on their proceeding to Burmah—P. 116.

SIAM—A set of Plates of the "Three-Character Classic, or the Chinese Christian Primer," has been voted to the Missionaries.

The Committee have paid 283*l.* 10*s.* 11*d.* on account of grants for China. In a short time they hope the press will be fully at work, and then the special fund contributed to the Society will soon be exhausted. [Report.]

EASTERN-FEMALE EDUCATION SOCIETY.

The following is an extract of a Letter from Miss Grant, written from Singapore:—

My two elder girls grow bolder, I think, in acknowledging Religion in the presence of their friends, and a remarkable scene occurred at the China New-year, on occasion of a sum of money being stolen from the inside of the idol—a very common place to preserve the money dedicated to the temple worship. An immediate search was made for the money; but not finding it, they had recourse to divination, and one was selected as the man by whose mouth the idol should speak. This poor man began working himself up to a fright-

Eastern-Female Education Society—

ful state of agitation and excitement, and incense was smoked around him till he was nearly stupefied: he was then pleased to declare Chunio's uncle to be the thief. The girls, knowing their uncle's innocence, were most indignant, and stood forth and declared the utter helplessness of an idol that must borrow a man's mouth to speak through, having no power in his own; and the folly of believing the idol had power to help others, when he could not even keep the treasures lodged in his own bosom. As to their opinion altogether of idols, they declared it most unshrinkingly, before their uncles and aunts assembled, and a deep feeling was induced at the moment, though as to subsequent effects I know nothing.

The term of agreement with my pupils is, generally speaking, for three years: one year of that term had run out before I arrived in Singapore; hence my older pupils have fulfilled their agreement, though they have only been with me two years. My School must tell a tale of mingled joy and sorrow. The first girl to leave me was Chan, the bosom friend of Chunio: this girl was a pattern of propriety in the School, but there was always some want of spiritual perception of Scripture that made me feel anxious for her. She read her Bible and spoke of her Saviour much, and prayed often; but, as Chunio expressively said to me, "Yes, Chan prays, but she does not pray diligently." Chan left me to be married, wept much at quitting the house, and wrote me several notes expressive of distress of mind in the prospect of her approaching wedding, which, if conducted in the Chinese Style, must be an idolatrous ceremony. I laid before her what was her duty, and prayed for her; more was not in my power. After a few days had elapsed, I went down to see Chunio, who was at the time confined to bed by sickness. She was in tears. I inquired what was the matter. She replied, "The devil has won; Chan has bowed before the idols!" Oh, those words fell heavy on my heart! Considerable surprise and distress were to be seen among my little group. All that I can tell you since is, that on occasion of one of my younger girls going to see her unexpectedly, Chan was alone, and a Bible near her on the table. May the good Shepherd yet recall this wanderer!

Soon after this, it was time for Chunio,

Hanto, and Kaychae, to leave me, along with their mother, the China Woman who has acted as a sort of matron in my School. For many months the two former of these girls have been most anxious to make an open profession of Christianity, which, for the last year and a half, I have not a doubt they have fully embraced in their hearts. Their father has been long dead, so the mother's consent was the only thing wanting in order to their being baptized. This they pleaded for in vain, and were convinced it was in vain to ask her again. If they once left my house unbaptized, they never would have the opportunity afforded them afterward. I therefore laid before them, in writing, all the most painful consequences that might follow their pursuing a determined course in regard to their baptism, and bid them take time for thought and prayer, and then give me their resolution, by which I should act. I never saw a more delightful, calm, composed "counting of the cost;" but there was not a symptom of wavering, and on Friday night, August 1st, my children authorized me to request our Chaplain, Mr. Moule, to baptize them on the following Sunday. As the bell began for evening Church, I heard my children shut themselves into their room for prayer, with their brother, who, I think, has been deeply influenced by the pious example, exhortations, and prayers of his two sisters, and who had determined to come forward with them as a Candidate for Baptism. We had resolved to have the carriages ready, and then I was boldly to ask the mother's consent once more: if she gave it, well; if not, we were to jump into our carriages and get to Church before she could overtake us. I asked the mother if she knew her children were going to Church with me. "Yes," she replied, "wherever Missie pleases to take them;" for she has trusted them entirely with me. But then I was obliged to put myself in the position of a suppliant, and to tell her, while the three children stood behind her, the very images of terror, that we had come to one determination, namely, that they should be baptized that night; but that one sorrow was connected with it, that they must act in opposition to her authority, inasmuch as she was opposing the Almighty. Her agitation was extreme while I was speaking to her. I did not leave her till she had given a species of consent, by telling me, if I wished it she could not oppose me.

I seized my opportunity, thanked her warmly, bid the children do the same, and jumped into the palanquins; but I saw her come out and look after us, on which I paused, and said, "Noufo, why should you not come too, and witness what is done?" She replied, "If Missie likes to allow me;" and the next moment the mother and her two daughters were seated beside me on our way to St. Andrew's Church. Two highly respected individuals stood as sponsors with myself, and I think I never felt a more pure, holy joy in my life, than as I heard the foreign-accented responses of my dear gir's, as, with their brother, they replied "All dis I stedfastly believe."

When I returned from Church that evening, my heart overflowed with thanksgiving, and I could only say, *Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad.*

Before these girls left me I gained permission from their mother to go and fetch them every Sunday morning, to remain with me all day and return in the evening.

Since I last gave in my Report I have had as many as 32 girls with me; but now that the above have left me, we number only 27. I have no fear, however, of any difficulty in making the number up again to 30, which is as many as I can manage to profit.

Mrs. Lockhart writes from Shanghai:—

Our neighbours are all very poor, and some of them have little shops. The women chiefly card cotton. Many of the women have been in, and very often bring a friend in with them, to see us; and we have endeavoured to speak with them of their souls. Some listen with

their mouths open, not caring much to make any endeavour to understand what we say: some listen, and try to understand; but as soon as our question is asked, or sentence finished, they will turn round and inquire what makes our skins so white, or why we dress in this or that way, and a thousand other such frivolous queries. Some have listened, and, fearing that any thing about the soul, a future life, heaven and hell, were too mystical—perhaps they think improper—subjects for women, they have blushed, and taken the first opportunity of leaving.

I endeavoured to get some of the neighbours to come in and read every day with our servant, with whom I spend daily some time in teaching her to read; but a few days satisfied their curiosity, and that, for the present, is at an end.

A few little children have been in every day for a month, but not very regularly, as the children are allowed by the parents to please themselves so very much. The people, the houses, streets, children, and habits, are dreadfully dirty—I may say, disgusting to a European. The women smoke, and the consequences are apparent wherever they go.

CHINESE FEMALE SCHOOLS.

Penang—Mrs. Dyer has re-commenced the Chinese School at Penang, which, when Mrs. Stronach gave it up, contained 9 girls. At the time of the last advices there were 35. Six of them can read the Testament. The girls are instructed in English, and explanations are given in Malay. Since our last Survey Mrs. Dyer has been married to the Rev. J. G. Baum, a German, who has been for several years labouring as a Missionary at Penang—P. 117.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

LONDON MISSIONARY SOCIETY.

Hong Kong—James Legge, D.D. Wm. Gillespie, Benjamin Hobson, M.D.—*Shangae*: W. H. Medhurst, W. Lockhart, M.D.—*Amoy*: John Stronach: Wm. Young. Rev. W. C. Milne is still in England—Pp. 117—119.

Hong Kong—The Chapel in the Chinese part of the town has been generally

attended by a crowded and attentive congregation. Services are held twice on the Sabbath, and also on the evening of Wednesday; and the Lord's Supper is administered monthly to a small Church of Native Christians. The Chinese Shops are also regularly visited.

A Service is held by the Native Evangelist, Agong, every Sabbath evening, and a growing interest has been manifested on

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the part of those who attend his preaching.

The Hospital, in charge of Dr. Hobson, continues to be much frequented by Natives from the main land, as well as from Hong Kong. From the 1st of June 1843, to the end of May in the following year, 570 in-patients were admitted to the Institution, making, with the out-patients, a total of 3914. The general success of the treatment of disease has produced a deep impression of the superiority of European Science, while the care and kindness experienced by the patients strongly tend to convince them of the benevolent character of the Christian Religion. Agong faithfully discharges the duties of an Evangelist. His ministrations every morning are attended by about 70 individuals, to whom he expounds the Scriptures, and often addresses his hearers with great energy and affection. Dr. Legge takes the Service once a week, embracing the opportunity of conversing with any that seem impressed with the Truth; and Dr. Hobson, by his presence and occasional addresses, also endeavours to encourage the Native Preacher in his efforts. Every patient is supplied with Tracts while residing in the Hospital, and also on leaving it; and much knowledge of Divine Truth is, through this medium, spread over a wide extent of country.

The excellent Leang Afa has long continued his zealous exertions in the cause of Christ. After labouring for a time at Hong Kong, he expressed a wish to be useful in promoting the Gospel in Canton; and, on his removal, he was succeeded at Hong Kong by a Native Brother, Chin Seen, to whose conduct and labours a favourable testimony is borne.

A piece of ground, most eligibly situated for the objects of the Mission, in the vicinity of the Chinese Population, having been obtained from the local Government, on very favourable terms, the necessary buildings have been erected thereon.

In consequence of the urgent demand for additional accommodation in preaching the Gospel in Hong Kong, the Brethren have appealed to the European Community for assistance toward the erection of a Chapel for Public Worship in the English and Chinese Languages. The appeal having been liberally answered, preparations are in progress to erect, on a site close to the premises, an edifice, capable of seating about 300 persons. [Report.]

Shanghai—In the medical department, Dr. Lockhart began his labours at the beginning of February 1844. To his dwelling-house is attached the Hospital, consisting of a large dispensary and waiting-room, with five apartments capable of receiving 70 in-patients. The "Medical Missionary Society" pays half the rent of the house.

The number of patients attended to during a period of ten months amounts to 10,000. Many belonged to the city and suburbs; but the majority came a distance of several miles, and a few even from Nankin. The average daily attendance is about 100; occasionally 140 or 150 attend. Twice in the week they are addressed on the subject of Religion. Beside these, there are 20 patients living in the house, who, with their friends, the hospital servants, and domestics, make an assemblage of between 30 and 40 every morning at Family Worship.

Mr. Medhurst attends at the Hospital thrice during the week, and addresses a mixed congregation of all classes, and both sexes, to the number of 100 or 120. Books and Tracts are given to the patients and all who can read; and on their return home, several copies of some of the smaller Tracts are given to them for distribution among their friends, by which means these silent messengers have been sent to a great distance into the interior of the country.

A Native Service on the Sabbath Evening has been established at the house of Dr. Lockhart; and an English Service has been held on the Sabbath Morning at the Consulate. A sermon is preached once a week in a Chinese Temple, where numbers attend to hear the glad tidings of Salvation.

The Press, though not yet brought into full operation, has been busily employed in printing the weekly sermons, beside various other useful publications, amounting nearly to 4000.

The labours of the Brethren have already excited the opposition of the Romanists, who are very numerous in the vicinity of Shanghai. It is reported that Count de Bease, the Popish Bishop, who resides near the city, has under his charge 60,000 Native Christians, scattered through three provinces. Of these, several hundreds live in Shanghai, and some thousands in the villages around. [Report.]

Amoy—This city comprises between 200,000 and 300,000 people. The

American Missionaries had previously obtained a footing here; and, in entire harmony with their wishes and feelings, Messrs. J. Stronach and Young proceeded to Amoy with their families, from Singapore, in July. Upon their first arrival, they located themselves at Ko-long-Soo, a small island in possession of the British, close to Amoy; but the members of the families having suffered much from repeated attacks of intermittent fever, they subsequently removed from the island, and took up their residence in the city.

Toward the close of the year, Mr. Stronach accompanied Dr. Abeel, a Missionary from America, in visiting eight different villages in the neighbourhood, where they distributed Tracts, and addressed to the numerous and attentive inhabitants the words of eternal life. Mr. Young was also occasionally able to join in these itinerancies.

After some difficulty, the Brethren succeeded in obtaining a large hong, or building, in a central and populous part of the city, which they fitted up as a Chapel, to hold about 200 persons, and opened for Divine Worship on the 1st of December, Mr. Stronach conducting the Service in the morning, and Mr. Young in the evening: the congregation sometimes exceeds 150, and is seldom less than 100. The great truths of the Gospel are, on these occasions, listened to with attention.

Mr. Stronach spends a portion of his time every day in the Chapel, conversing with the great numbers who crowd in when the door is opened, and distributing Tracts to all who manifest ability and willingness to read them. Many come regularly to these meetings; and there are some, whose intelligent inquiries frequently lead to full and explicit statements of the Gospel, with affectionate entreaties to all present to partake of its inestimable blessings.

Soon after entering upon this important field of labour, the Missionaries waited on the principal Mandarins of the city, namely, the Admiral, the Military Commander, the Chief Civil Magistrate, and the Comptroller of Customs. "They all received us," observe the Brethren, "in the most friendly manner. We talked with each of them an hour or more, and they seemed to manifest much good feeling toward us. The Chief Magistrate in particular, an intelligent and very gentlemanly man, expressed his entire approbation of our object in coming hither. He said that the more we taught the people

of Amoy the doctrines of Christianity, which we had just before fully stated to him, the more happy he would be; and that he wished us to stay long, and make many converts to our Religion, as he was convinced they would be both wiser and happier for it."

[Report.

Mr. Medhurst has large congregations at his house: the attendance constantly increases, and great interest is taken by many in what they hear. The plan which he has adopted, of printing the sermon, is very useful in fixing the attention of the people while he preaches and explains; and, as these discourses form a series, many persons come desiring to possess the former numbers. In our walks into the country, to the large towns and villages around us, we distribute copies of these sermons as Tracts; and, being beautifully printed with Mr. Dyer's type, they can be very readily read by all classes: they will be of essential benefit to all students of the language, or, rather, to all Missionaries while studying the Language, since they can use them for the instruction of the heathen before they themselves are able to compose in Chinese.

Since the commencement of the cold weather, Mr. Medhurst and I have generally gone once a week to some of the towns within fifteen or sixteen miles of the city, sometimes travelling in one direction, sometimes in another. We take with us, for distribution, a large stock of books, which the people willingly receive; and we speak to a few as opportunities are presented. We expect shortly to have one or two regular preaching-places in the villages, which we can visit alternately; and we have been invited to go to a large town twenty-five miles distant, where there are some persons who express a strong wish to learn the doctrines of the Gospel. Mr. Medhurst has had several visits at Shanghae from a respectable man from the province of Ganhwuy: his ancestors, he says, were Roman Catholics, but he has never been taught, and though not exactly a heathen, he is not a professing Christian: he desires instruction, and appears very sincere and humble. May the Lord bless his soul the word spoken, that he may believe and live!

Others, also, are favourably disposed, and we are now looking for brighter and better days than any we have hitherto experienced. The seed is sown far and wide: may it be watered by the influ-

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ences of the Holy Spirit, without which all our work is vain!

The attendance of patients at my Hospital is as large as formerly, the number on my register, since February last, being 10,600. I have now accommodation for 25 or 30 in-patients: these are generally persons who come considerable distances seeking relief. Mr. Medhurst preaches to the patients three times a-week, and books are given to all who can read. I am now engaged endeavouring to establish vaccination, which will be a great benefit to the people, as they suffer much from the ravages of small-pox, especially at particular seasons.

[*Dr. Lockhart.*]

After a reference to the Edict, given at p. 480 of our last Volume, of the Emperor, authorizing Christian Worship and the distribution of the Scriptures, Mr. Medhurst writes—

At the Five Ports it is also permitted for foreigners to build Churches for themselves, as well as for the Natives; and the only restriction connected with the Edict is with the view of preventing foreigners from going into the interior to propagate their Religion. This, however, is put in the mildest form: while they are exempted from corporal punishment, the only visitation such intruders have to expect is that of being handed over, when detected, to the nearest consular officer of their nation for punishment.

The effect of this Edict will be to relieve the minds of the Natives from all apprehension regarding their profession of the Christian Religion, and to encourage increased attendance on the Divine Ordinances at the Five Ports; while the endeavours to penetrate into the interior will be attended with considerably less risk than before. The Catholics, who had formerly a Church in Shanghai, now converted into a heathen temple, are already speculating on the possibility of regaining possession of it; and the Bishop of this province, immediately on receipt of the Decree, published a Pastoral Letter to his adherents, telling them that he is on his journey overland to Shantung, and directing that public thanksgivings be offered to God on account of the favour shewn them by the Chinese Emperor; thus making no secret of his travelling through the provinces, and of there being Churches in all parts of the country.

Previous to the appearance of this order, we held our Services regularly, and with open doors, in this city: the attendance has been steadily increasing to this day, and we now have about 150 hearers: the Service has become notorious throughout the city and surrounding country. We think, however, it is now high time to aim at obtaining a public building, especially consecrated to the worship of God; and, for this end, we have issued a Circular, soliciting subscriptions toward a Union Chapel. To this object one thousand dollars have been already subscribed from the very limited English Community already settled at Shanghai; but we expect to obtain double that amount when we set about erecting an edifice that may answer both for Chinese and English Worship.

Already, we are happy to say, some encouragement has been afforded us in the coming forward of two persons who have manifested considerable anxiety about Religion.

Mr. and Mrs. Fairbrother, in their passage from Calcutta to Singapore, on their way to Shanghai, were mercifully preserved from an awful death, their vessel being lost by fire, a few minutes after they had effected their escape.

Singapore: at the southern extremity of the Malay Peninsula: inhabitants, according to Mr. Malcolm, 30,000 — 1819 — Alexander Stronach, B. P. Keasbury. Mrs. Keasbury died at Java, on the 21st of April — Pp. 119, 120, 496.

This is the only Station, in the Straits, now retained by the Society. Mr. Beighton, of Penang, has departed to his rest, and the Society has relinquished the Station.

Mr. A. Stronach, who, with his family, arrived from Penang in June, has diligently prosecuted his labours among the Chinese Population of Singapore. The sphere of labour is extensive and interesting; and at the Chinese Chapel a pretty large congregation assembles. Mr. Keasbury continues:—"The Missionary has found much encouragement in his frequent visitations of the shops and other places of public concourse, where groups of friendly people are continually to be found willing

to give an attentive hearing to the records of Divine Truth. [Report.

On passing near a group of Chinese in the street, I was invited by them to speak on the Religion of Jesus. While, with earnestness, I was discoursing on the love of Christ to sinners, many more persons came near and heard with serious attention. Having spoken a considerable time, and being about to pass on, they urged me to continue longer. I felt delighted to tell the large and listening audience of the grace of the plan of redemption.

This evening I was engaged on the stage, erected in front of the Chinese Temple, in distributing more books. When that was over, a crowd came around me, and listened quietly and attentively, while I preached to them of the great Salvation. Afterward, I went into the temple, which was brilliantly lighted up. Some of the Chinese directed my attention to the pictures of ancient Chinese Worthies hung around, saying, "These now dwell in the heights of heaven." I said, "No, indeed: men with dispositions such as these generally displayed cannot enter the holy heaven." Some persons then invited me to take a seat in the midst of them; and I discoursed at some length on the nature of the Kingdom of Heaven, and exhibited the Lord Jesus Christ as the only way of access to its glory. Much kindly feeling and lively attention were shewn by those who formed my audience in the temple, and no one attempted to oppose my preaching there. [Mr. Stromach.

The construction of Chinese metallic moveable type, in its various branches, formerly conducted by our departed brother, Mr. Dyer, has been continued under the superintendence of Mr. A. Stromach.

In the Malay Department of the Mis-

sion, Mr. Keasbury reports that, in August, a neat and substantial Chapel was completed, and opened for Divine Worship, at Kampong Bencoolen. There was a congregation of about 20 adult Malays, and the children belonging to his own and Miss Grant's Schools also attended, making in all upward of 65 persons. Although the Mahomedans have hitherto been prevented, through the influence of their Priests, from attending the Services in greater numbers, they have often been seen at night, when they thought themselves unobserved, standing outside the Chapel, by the window, listening to the preacher. Some painful instances of instability have occurred among the Malay Converts, but all have not been unfaithful. In addition to the Bible Class and Sunday School, there is a Malay Boarding School, containing 23 boys, which forms an interesting feature in this Mission. The progress made by the pupils in their mother-tongue—in reading, writing, natural philosophy, geography, arithmetic, composition, &c.—is such as to encourage the most pleasing anticipation of their becoming useful to their countrymen, and a great acquisition to the Mission. In connection with their studies, they are taught the art of printing, bookbinding, and lithography, which are found to have a most important effect in counteracting the natural indolence of the Malay Character.

The Rev. Samuel Dyer bequeathed to the Society his valuable printing-press, library, and other property, subject to a life interest in favour of his widow. Mrs. Dyer, influenced by the same high principles which characterized her husband, has voluntarily relinquished her interest in this property for the benefit of the Singapore Mission. [Report.

AMERICAN BAPTIST MISSIONS.

CHINA.

Hong Kong, with 3 Out-Stations—1842. J. Lewis Shuck. I. J. Roberts: Thomas T. Devan M.D.; 6 *Chinese As. — Ningpo*: 1844: D. J. Macgowan, M.D. Dr. and Mrs. Devan arrived at Hong Kong on the 22d of October 1844; and on the 27th Mrs. Shuck departed this life. Mr. Dean, for the benefit of his health, is on a visit to America. He arrived there in March—Pp. 120—122, 415.

March, 1846.

With the exception of the lamented death of Mrs. Shuck, the Mission has been highly prosperous the last year. For several months there was a marked religious interest in the Chinese Congregations. Mr. Shuck, writes: "With feelings which I cannot express, I am enabled to communicate to the Board that there is a religious revival going on at this time in my Chinese Congregations. There is no stir, bustle, or excitement; but the movements of the Spirit of God are evidently on the hearts of between 20 and 30 individuals." In the following month Mr.

R

American Baptist Missions—

Shuck baptized nine Chinese; and three were added to the Tiechiü Church under the care of Mr. Dean. The whole number of Baptisms in the year is 19, including two baptized by Mr. Roberts.

Mr. Roberts has spent about six months at Canton, and proposes to occupy that city as a permanent Station. His chief employment has been Bible and Tract distribution, with private conversation, in which he has been assisted by Native Converts. He has procured a residence at a convenient distance from the foreign factories, and has every desirable facility for his work without the city proper, *no man forbidding*.

There have been two Schools at Hong Kong a part of the year; one, a Boarding School of from 15 to 20 pupils, which was opened in March, and is supported chiefly by foreign residents; the other a Girls' School, which, at the time of Mrs. Shuck's death, had 30 pupils, and had been under her immediate superintendence. A theological class was temporarily formed near the close of the year, in connection with the Tiechiü Branch of the Mission.

Some portions of the Testament in Chinese have been printed, including Romans and Ephesians—the Ephesians in an edition of 3000 copies; also some Tracts.

Frequent visits are made to the Out-Station, especially by Native Assistants. Kowloon, on the main land, adopted as a Dispensary Station, has been visited weekly by Dr. Devan, accompanied by Mr. Shuck and some of the Native Converts. The dispensary has been crowded on these occasions, and, during the time consumed in prescribing, the Native Assistants are engaged in the distribution of Tracts and the exposition of Christian Doctrines therein contained.

The Ningpo Medical Hospital was established by Dr. Macgowan Nov 1. In less than three months, it afforded aid to nearly 700 persons during this first visit, making upward of 1500 in all. Each patient was provided with a card containing a brief epitome of Divine Truths, such as—*Believe on the Lord Jesus Christ and thou shalt be saved.*—"The Lord Jesus says, *Thou shalt love the Lord thy God with all thy heart, with all thy mind, and thy neighbour as thyself.*"—*God so loved the world as to give his only begotten Son, that whosoever believeth on him should not perish but have everlasting life.*—*He that believeth not shall be damned.* Beneath

this, are the name and nation of the surgeon, and the register number of the patient and the disease. The patients who could read were desired to commit the passages of Scripture to memory. A large number of copies of the Ten Commandments was also printed, and widely distributed. "There are few in the city," says Dr. Macgowan "who have not read or heard the message from Sinai." Ningpo has been adopted by the Board as a permanent Station. At the last advices Dr. Macgowan and Mrs. Macgowan were waiting at Victoria for a passage to that city. While on a recent visit to Calcutta, a very liberal subscription was obtained by him for the Ningpo Hospital; and since his return to Hong Kong he has formed a connection with the Medical Missionary Society, retaining, however, his relations to the Board. [Report.

SIAM.

Bankok: about 25 miles up the River Meinam: inhab. 500,000—the principal city of Siam, a country which is said to contain 3,000,000 of inhabitants—1833—*Siamese Department*—J. T. Jones: R. D. Davenport, J. H. Chandler, *Printers*—*Chinese Department*—J. Goddard: 3 *Chinese As.* There is 1 Out-Station. The printing in Siamese, during the year, 331,000 pages; and in Chinese 170,000 pages. Mr. and Mrs. Chandler arrived from Maulmein in November—P. 122.

Mr. Goddard has been authorized to remove to Hong Kong, for the purpose of co-operating more advantageously in the revision of the Chinese Versions of the Scriptures now in progress. Mr. Chandler, it is feared, will be under the necessity of retiring to some other Mission, the climate of Siam being unfavourable to his health. The health of the other Missionaries has been ordinarily good, though disease and death have prevailed on every side. [Report.

Public Worship—The Gospel has been stately preached every Sabbath Morning to a congregation of Siamese. This has, of late, numbered 40, though the usual attendance during the year has fallen much below that number. The daily Morning Worship has also been attended by from 15 to 25 persons, including the children of the School, labourers in the printing-office, hired men, &c.

The number of Chinese who have assembled to listen to the Gospel on the Sabbath have averaged about 35 in the morning and 25 in the afternoon; and from 12 to 15 have attended the daily Morning and Evening Worship. A regular meeting has also been held every Wednesday at Sam-wang-sia, attended by from six to ten Chinese. Public Sabbath Worship, and also daily Evening Worship, have been regularly maintained at the Mission House at Leng-kia-chu.

Distribution of Tracts, &c.—Siamese Tracts, accompanied with conversation, have been given to persons calling at our houses, in greater or less numbers, daily. Besides this, Br. Davenport has made occasional excursions for this purpose. There have been distributed during the year, including portions of Scripture, 18,107 Tracts.

Among the Chinese very few call at our houses for Tracts; but the three Native Assistants have been daily engaged in visiting from house to house, to converse and distribute Tracts. They have laboured in Bangkok and the vicinity, and have visited many junks from China and boats from different parts of this country.

Translations—Br. Jones has finished the translation and publication of the New Testament in Siamese. Many copies have been bound up, in either one or two volumes, and the rest have been stitched in small portions in the form of Tracts. It will be desirable to publish a new edition in the course of the coming year. Br. Goddard has been engaged for some time past in revising that portion of the Chinese Translation which was assigned to this Mission, viz. the writings of John and Jude.

Foundry and Printing-office—A new fount of Siamese type, of reduced size, for which the matrices were procured from the Mission of the American Board of Commissioners for Foreign Missions, has been cast in our foundry. A fount from our large matrices is now nearly finished for the Maulmein Mission.

Education—The Boarding School, under the care of Mr. and Mrs. Jones, contains at present 15 scholars, which, however, is considerably above the average for the year. Apart from the various other means used for the religious instruction of the children, they are formed into a Sabbath School, and kept as much under religious influence as circumstances will allow. The theological class in Chinese, formerly un-

der the care of Br. Goddard, has been necessarily suspended most of the year owing to the pressure of other duties.

Members—Seven Chinese have been baptized. Three have died with cheering hopes of a glorious immortality; leaving the present number of Chinese Members 20. These, with few exceptions, have exhibited as consistent Christian conduct as could be expected. There are now a few encouraging inquirers, and meetings have been much better attended of late than usual. Truth is evidently spreading and producing, to some extent, its natural results among all classes of the people.

Miscellaneous Notices—During the past year there has been considerable disturbance between the Siamese and English, but we have suffered no apparent ill from it.

The Roman Catholics are putting forth very considerable efforts to propagate their doctrines. They have made a large number of nominal converts among the Chinese. They have recently published a book, giving an account of various heretical sects, among whom we have our share of abuse. [Missionaries.]

BURMAH.

Maulmein, with 7 Out-Stations, in the British Territory, eastward of Rangoon: Maulmein is the principal Station of the Mission—1827—In the Burman Department, Adoniram Judson, D.D.: T. Simmons, H. Howard, E. A. Stevens, S. M. Osgood—In the Karen Department, J. H. Vinton: J. B. Binney, E. B. Bullard; 10 *Nat. Preachers*; 6 *Nat. As.*—Miss Lathrop has been compelled by ill-health to return home—P. 122.

Amherst: among Peguans, who are said to be 70,000 in number—J. M. Haswell: 3 *Nat. Preachers*; 3 *Nat. As.*—P. 122.

Karen Stations: at 4 Stations there are 4 Native Preachers who labour with several Native Assistants—P. 123. Number of Communicants connected with this Mission, including 150 English, 662. Scholars, boys and girls, 373. Printing 330,100 pages. Issue of Publications 1,663,596 pages.

Rangoon: the chief sea-port: 670

American Baptist Missions—
miles S E of Calcutta : inhab. 40,000
—1813—renewed 1830—P. 123.

This Station, in Burmah Proper, was visited some time since by Mr. Vinton, and twelve Karens were baptized. More recently he has been accompanied, on a second visit, by Messrs. Stevens and Ingalls, to ascertain the practicability of occupying Rangoon permanently; Mr. Ingalls having signified his readiness to remove there, if found to be expedient. [Report.]

Tavoy, with 7 Out-Stations: in British Burmah, S W of Maulmein, and open to the sea: inhab. 9000: it has 1000 Pagodas, and 200 Monasteries for Buddhist Priests—1828—Jonathan Wade: F. Mason, C. Bennet; T. S. Ranney, Printer. Mr. and Mrs. Cross sailed from Boston for Maulmein, on their way to this Mission, on the 30th of October, and reached Maulmein on the 24th of February. The returns of Communicants are not complete. Scholars about 120—P. 124.

Forty Karens entertained "the hope of having passed from death unto life before the meetings commenced, but many of them did not purpose making a public profession until the work of grace was deepened on their hearts." At Mergui the work was also chiefly among the Karens, but extended to the English Congregation, and many were added to the Church by baptism. Another very remarkable work of grace appears to have been wrought among the Salongs, on the islands between Tavoy and Penang. They were repeatedly visited by Mr. Brayton, and the Gospel was preached with great effect. A Church was soon constituted of 13 Members, and at a subsequent visit, in which Mr. Brayton was accompanied by Mr. Stevens, 16 were added by baptism. They have since enjoyed the labours of a Pgho Karen Assistant, who is both Preacher and School-teacher. Their language has been reduced to a written form by Mr. Stevens, and a collection of Salong words and phrases commenced. The character selected is the Pgho Karen. [Report.]

The Printing has been 1,564,096 pages, and the Issues 1,607,853 pages.

Mergui, with 6 Out-Stations: 6 miles from the mouth of the Tenasserim—1829—L. Ingalls, D. L.

Brayton, Edmund E. Cross: 10 *Nat. As.*—P. 124.

At each of the Mergui Out-Stations preaching has been regularly maintained, and at Mergui in two places, with an aggregate attendance of about 300. A part of the dry season was spent by Mr. Ingalls at Kabin, where 12 were baptized. Mr. Brayton spends much of his time at Ulàh and along the banks of Tenasserim River. One or two hundred families of Siamese Karens have recently entered the province, and others are expected; some of whom, it is thought, will join the settlement at Ulàh.

The Boarding School at Mergui contained about 18 scholars, and the one at Ulàh 20. There were Day Schools at Mergui and four of the Out-Stations; among these last, a Salong School with 8 or 10 pupils. [Report.]

There is a Missionary Society formed at Mergui, as well as at Maulmein, Tavoy, and Ulàh, and about 230l. has been raised.

ARRACAN.

Ramree: in Arracan, a district containing 300,000 inhab. There is an Out-Station. 4 *Nat. As.*—Pp. 124, 125.

Akyab: an Island in the Arracan River: 450 miles SSE of Serampore: inhab. 16,000—L. Stilson: 2 *Nat. As.* 2 Out-Stations—P. 125.

Sandoway: E. L. Abbott: 16 *Nat. As.* 5 Out-Stations. Mr. and Mrs. Kincaid are in America. Mrs. Kincaid's ill state of health delays her husband's return—P. 125.

The labours of Mr. Stilson have been divided between Akyab and Ramree. He has also visited the Kemees on the Koladan twice, giving special attention to the preparation of the Kemees written language; and has made two journeys to Cruda, and one to Arracan City. Present number of Members 31. The Ramree Church has 6 Members, and the Church at Cruda 12.

Our Reports from the Karen Branch of the Mission, apart from the prevalence of sickness, continue to be the most cheering, and call for our liveliest gratitude. To the Karen Churches in Burmah Proper a large accession has been announced. Myat Kyau was specially commissioned to this service, in answer to the earnest

request of Christians of many villages, and particularly of Pantanau district, five days NW of Rangoon, where Mr. Abbott laboured a few weeks in 1837.

The following is extracted from a Letter of Myat Kyau received by Mr. Abbott in April:—"Great is the grace of the Eternal God. Thus, by the great love of our Lord Jesus Christ, more than 1550 have joined themselves to the Father, Son, and Holy Ghost. I, Myat Kyau, and Oug Sah, we two, we went forth, and God opened our way, and we went in peace and joy."

This triumphal tour, for so it might be called, occupied four months. No molestation was offered by the Burman Authorities, and no persecution has followed. The Candidates, in most cases, had been professed disciples of the Lord Jesus one, two, and three years.

Large additions have also been made to the Karen Churches in Arracan. 97 were baptized the past year by Mr. Abbott, 11 by Myat Kyau, and 381 by Tway Poh; making, with those baptized in Burmah, 2039 Karens brought into connection with the Arracan Mission during the year.

Schools—There have been three Day Schools in operation, beside several small Village Schools.

The Boarding School at Sandoway, under the immediate charge of Mr. Abbott, is designed for Preachers and School-teachers. The number in attendance in the rainy season, including the 2 Pastors, 14 Native Preachers, and several School-teachers, was 50. "Each of these Assistants has under his care a large Congregation of Christians, and is indeed a Pastor unordained." Their support is derived only in part from the Mission. Some are supported by their own people; who, notwithstanding their poverty and oppressed condition, contribute annually several hundred rupees. [Report.

ASSAM.

Sibsagore: on the right bank of the Dilcho, opposite Rangpur, and about 10 miles from Bramapootra—1841—Nathan Brown: O. T. Cutter, Printer; 1 Nat. As. *Nowgong*: a Government Station, on the Kallang: Miles Bronson: 1 Nat. As. *Gowahatti*: C. Barker: 1 Nat. As.—Pp. 125, 126.

The principal employment of Mr.

Brown the past year has been the translation of the Assamese Testament. Romans was completed near the close of October 1843. A part of the last summer was spent in the preparation of a course of Lectures against Hindooism, to be delivered the ensuing cold season in the larger villages. Considerable time has been devoted to preaching in the villages, in company with Mr. Cutter and the convert Nidhi.

Mr. Cutter, in addition to his ordinary duties, has laboured zealously in the establishment of Schools. Six very flourishing Village Schools were in operation in less than three months after his removal to Sibsagore.

At Nowgong Mr. Bronson baptized, in presence of a large concourse of people, three Native Converts in the waters of the Kallung in November. One of these had for three years been convinced of the folly of Hindooism, having received her first impressions of the truth of Christianity while resident at Jaipur. Another was the wife of the Native Assistant, and daughter of a Native Preacher of Calcutta. "The Truth," says Mr. Bronson, "appears to be slowly and surely working its way into this mass of corruption and error. The people are always eager for our books at this Station, and are attentive listeners when I go out to preach to them. The calls for books at my house have greatly increased. And a number of interesting young men do not hesitate to denounce Hindooism as false, and the Scriptures as true. Our Schools are increasing, although everybody knows that the Scriptures are prominently taught. In the Mission School and its branches there are more than 100 scholars in daily attendance." The Orphan School has 14 children, and the number is increasing. More than 1700 rupees have been pledged toward its support by European Residents.

At Gowahatti Mr. Barker has been disabled by sickness a part of the year, but has succeeded in establishing several Schools, which are supported mainly by monthly subscriptions at that place. One was commenced in March with 30, and another with 70 pupils, at villages not far distant from Gowahatti; and the number might be increased indefinitely, were there a proportionate supply of means. A Chapel and School-house were about to be erected, by private subscription, for the Mission. [Report.

AMERICAN BOARD OF MISSIONS.

Hong Kong—1842—Elijah C. Bridgman, D.D., Dyer Ball, M.D.

Canton—Peter Parker, M.D.

Amoy—Elihu Doty, William J. Pohlman. Messrs. Ira Tracey, Samuel Wells Williams, and David Abeel, D.D., are at present in the United States—Pp. 126—128.

The Hong Kong and Canton Stations are formed into a distinct Mission from that at Amoy and any which may be formed to the North of that place.

The benefits secured by the three successive treaties of the great powers of the West have been progressive. An important point was gained when five ports were opened to foreign commerce by the first treaty. An additional advantage was obtained by the second, when its able and successful negotiator went a step further, and remembered that his country had other than mere political and commercial relations with the central kingdom, and secured, not to its merchants merely and specifically, but to its citizens (Philanthropists and Missionaries) generally, equal rights and immunities at all the five ports. He led the way in procuring for all nations the right of establishing Temples of Worship, Hospitals for the sick, and Cemeteries for the dead; and he also removed for ever the bolts that had previously barred the Libraries of the empire against occidental nations, and by solemn compact secured the right of employing Teachers, whether Chinese or Tartars, the illegality and treasonableness of which had hitherto so seriously impeded the acquisition of the Chinese Language. The third treaty, in these particulars, starting from the point at which the second had stopped, followed in the same track; and it has obtained for all nations the privilege of adding to their Churches and Hospitals, Alms-houses, and Schools or Colleges; and not only the right and means of acquiring "the flowery language," with permission to purchase all kinds of Chinese Books, but the liberty to sell their own, and to teach the Chinese the French and other languages. Under this last provision we do not see how the Government can oppose any serious obstacle to the distribution of the Word of God and of Christian Tracts, and works of literature and science. [Missionaries.]

The labours of the Missionaries stationed at Hong Kong, have continued without any material change. The room for the public Preaching of the Gospel, which is capable of seating 70 or 80 persons, is now well filled on the Sabbath. The Tracts printed in Chinese have amounted to 1,128,400, including 22,000 sheet Tracts: the number distributed in Hong-Kong has probably averaged about 100 a day. The Testament has also been extensively distributed, entire or in parts. Most of the Books have been given out from the depository, which has served, for one hour daily, as a dispensary. A class of six boys have received instruction in Chinese; and the prisons in Hong Kong, which generally have about 75 inmates, have been visited regularly once a week.

The Hospital at Canton still enjoys the Divine favour: 16,000 patients have been received since its commencement; of whom 1631 have been admitted within the last six months. Several have been cases of special interest

Dr. Parker has four pupils who are making proficiency in their studies, both Chinese and English. He has the prospect of increasing their number. Kwan Taon, the eldest of the pupils, has become skilful and successful in the treatment of diseases of the eye.

The whole number of Protestant Missionaries, whether ordained or not, who have been sent to China is 75. Of these, 12 have died; 20 have retired from the service; and 6 are absent on visits to their native lands; leaving only 37 now in the field. These 37 are distributed as follows: at Shanghai, 2; at Amoy, 7; at Hong Kong, 13; at Canton, 2; at Macao, 3; at Bankok, 3; at Singapore, 1; at Rhio, 1; at Malacca, 1. [Board.]

In the city and suburbs of Canton, comprising at least a MILLION of souls, there is a wide field for sowing the seed of the Word. It is not there as it was five years ago. The Missionary is not now confined to the foreign factories; but he may select his residence, erect his Chapel, open wide his mouth, and scatter feely both Bibles and Tracts. But to improve these openings there are only 2 Missionaries. [Missionaries.]

The unnumbered variations in the pronunciation of the written character is a great imperfection. Not merely is there

the embarrassment which grows out of the variety of provincialisms, rendering the inhabitants of two provinces, who can only speak the peculiar dialect of their native place, utterly unintelligible to each other; but frequently I meet with persons of the same province, though of different districts, and others of the same district, but different towns or villages, who with difficulty understand each other. And not only so: I have often seen persons of the same city and province, who have spoken together the same dialect from infancy perhaps, extremely embarrassed in explaining a topic, not at all abstruse, but a little out of the ordinary course of daily conversation. In the constantly-recurring set phrases in common use, in commercial transactions, in government correspondence, and in the terms employed in medical and surgical practice, there is the least ambiguity and embarrassment; but when you come to abstruse, scientific, metaphysical, and, especially, religious subjects, then the imperfections, both of the oral and written language, stand out in bold relief, and in disheartening number and magnitude.

Ten years elapsed on the 24th of October last, since, with Mr. Olyphant, I first arrived in Canton. Great changes, great events have transpired during these ten years, some for the better, some for the worse.

The society of Canton is very much revolutionized. More than a majority of the heads of the old commercial houses are either dead, or have left the country. A corresponding change has been going on among the distinguished Chinese with whom foreigners have had intercourse. A new class of Chinese and foreign free traders has arisen; and, while there are honourable exceptions, as a community there has been a great deterioration. There is a multiplicity of small houses, and a correspondent multiplicity of conflicting interests. [Dr. Parker.]

Two old men, Hok-kue-pey and Un-sia-pey—the former I hope a subject of saving grace, and the latter not far from the Kingdom of Heaven,—came early to my room, that they might spend an hour before the meeting in prayer, exposition of the Word, and conversation. Hok-kue-pey asked particularly about the evidences of discipleship, and rejoiced in the privilege of receiving religious instruction. He is thirsting after Divine

Truth, and has a longing desire that the eyes of his fellow-countrymen may be opened, and that in God's light they all may see light.

A man came into the new Chapel with two idols in his sleeve (the sleeve of a Chinese garment is very wide, and various articles are often carried in it). Coming up to Mr. Stronach, he solemnly averred that he was convinced of the folly of idol-worship, and had emptied his house of all its divinities. Two were brought as trophies, and presented to Mr. Stronach, who has no reason to doubt the truth of his declaration, as the man is a constant hearer, and others speak of the event as a well-known fact. Many have been brought to the same interesting state of mind. I visited a man of property and influence last evening, who has not an idol or a shrine in his house, being convinced by the truth, as preached by Mr. Abeel, that idols are vanity and a lie. We dare not despise the day of small things. But how many are stopping short of their whole duty!

To-day an old white-bearded man came around, picking up scraps of paper on which there is writing. There is a class of men who make this their business, and thereby acquire a large stock of merit. I examined his basket, and found a large quantity of old English Newspapers, and pieces of New-York Observers and Christian Intelligencers. All writing is considered sacred; and there is the utmost care among all classes, that not a scrap of paper, on which there is printing or writing, be improperly used. All waste paper must be burned or sent adrift, and a person cannot more easily wound the feelings of a Chinaman, or even steel his heart against the truth, than to use written scraps of paper for any common purpose whatever.

[Mr. Pohlman's Journal.]

Never before has the Missionary Work appeared so inviting; never have I been placed in such agreeable circumstances; never has labour been so easy, so animating; never have the prospects been so encouraging. I have lived through a part of China's long night of exclusiveness, and have seen the morning spread itself upon her eastern mountains. I consider the country now to be sufficiently open for all Missionary Purposes; and it is a remarkable fact, that while the prospects of trade have not been realized, and merchants have thus far accom-

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plished but little, Missionaries have been quietly coming in and taking possession of the large commercial cities. The very spot which those of us who were studying the Fukien Dialect always spoke of as our most desirable residence, myself and others have occupied. This difficult dialect has been acquired to a useful extent, and its farther acquisition has been rendered easy and agreeable. A congregation has been gathered, which, with care, may be indefinitely increased; and an interesting meeting for social prayer and catechetical instruction has been well attended for several months.

The favour of the Mandarins, and of all classes of the people, has been secured; and the whole surrounding country, with its teeming population, is, for a wide circuit at least, accessible to us. A band of Missionaries has lately arrived to strengthen our hands and greatly increase our social privileges and comforts. Our literary labours have never been so interesting. A part of the Bible has been assigned to our Mission to translate, and the whole to revise.

Great as is the trial of leaving the place and the beloved companions in it, yet I have been spared to see so many hopes realized, the dispensation which calls me away has been so mercifully delayed, that I have cause only for gratitude. Oh, that many young men may be constrained to go forth to this field, and assist in giving the Word free course, that it may be glorified among the people!

[*Dr. Abeel.*]

Dr. Abeel's health failed so rapidly that a sea voyage was considered indispensable, and he has proceeded to America.

As yet we have no Chapel, except the hall in the Hospital for the Chinese; but we intend to have one or two more, as soon as we can. In the meantime we continue the distribution of Books and street preaching. Hearers can be found wherever we go. Yesterday, (the Sabbath,) after having preached to the foreigners at eleven o'clock in the forenoon, and after having taken part in the Services at the Hospital as usual, I went on one of these street excursions, taking a hundred or more sheet Tracts in my hand. The Tracts were given only here and there, to select persons; and, during the hour and a half I was out, I addressed,

I suppose, not less than twenty audiences, varying from ten to fifty persons, each listening from one to five or eight minutes, according to circumstances. To these Services in preaching the Word, I desire more and more to give myself, without let or hindrance, praying and asking an interest in your prayers, that great grace may be on us all, and that many new Labourers may soon come into this field, so white for the harvest.

[*Mr. Bridgman—Oct 13, 1845.*]

Bangkok — 1831 — with Out-Stations: Charles Robinson, Daniel B. Bradley, M.D., Jesse Caswell, Asa Hemenway. *Chinese Department:* Stephen Johnson, Lyman B. Peet: *1 Nat. As.—Pp. 128, 129.*

The obstacles to the spread of the Gospel, arising from the use of tobacco, opium, and guncha (a plant possessing many of the properties of opium), also from gambling and intemperate drinking, continue the same as in former years. But our brethren have been discouraged neither by these obstacles, nor by those which meet every Missionary,

More time and strength have been spent in preaching the past year than in any former year. The market-place, the way-side, the precincts of temples, have all heard, and that frequently, the sound of the Gospel. The message of life has been delivered during various excursions, also from house to house, in family visits, and in the country. Nor has this labour been altogether in vain. On the first Sabbath in January, two Chinese Teachers were received into the Church; and subsequently another, a Teacher in the Boarding School, was admitted to the same privileges.

Unusual success has attended the efforts made in the medical department. Vaccination has at length been introduced, with the happiest results. Many persons of high rank have applied to Dr. Bradley, and expressed their gratitude for his services.

[*Board.*]

The circulation of Books and Tracts has been considerable, though not quite so large as during the preceding year.

It would seem as if gambling among all classes was now more prevalent than ever. None are too rich, and none apparently too poor, to engage in it; for if they have no money, a few cowries will

supply the place of silver, and prove the occasion of as much noise and strife as if thousands were at stake. No means suited to entice the multitude to games of chance seem to be left unemployed by those whose pecuniary interest it is to promote this vice. Gaming is probably not less destructive to morals and to property, nor is it a less serious obstacle in itself to the success of the Gospel, than it would be in a Christian Land. At home there is but little hope entertained of the conversion of habitual gamblers.

Theatrical exhibitions are another means of corrupting the minds and morals, and ruining the souls of men, which the great enemy of all good abundantly employs in this city, both by day and by night. They

are almost constantly maintained in the neighbourhood of the principal gambling establishments, to entice the multitude to these places; and they are an abundant accompaniment of the funerals of the wealthy, and of the religious festivities, especially of the Chinese. [*Missionaries.*]

At p. 129 of our last Survey an allusion was made to the prospect of the amicable relations between the British and Siamese being disturbed. On this subject, however, no observation appears to have been made by the Missionaries during the year, and hence we are led to hope that the cause for apprehension has passed away.

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SIAM.

Bankok: this Station, as was mentioned in our last Survey, is for the present suspended—P. 129.

CHINA.

Hong Kong, and Macao—A. P. Happer, M.D.: R. Cole, Printer.

Amoy—J. Lloyd, H. A. Brown: J. C. Hepburn, M.D.

Ningpo—W. M. Lowrie, R. Q. Way, M.D., A. W. Loomis, M. S. Cuthbertson: D. B. McCartee, M.D.—P. 129.

At Macao there is a printing press with metallic types in successful operation, and 881,000 pages of Scripture have been printed in a short time.

These Missions are as yet in their infancy, but have been commenced under very favourable circumstances, and the prospect of usefulness continues to be of the deepest interest. [*Board.*]

I have observed a few things among the Chinese Workmen whom I have employed, which may be worth stating. Chinese Carpenters seldom use nails—I mean iron nails. They lay the floors, over which they lay tiles, with nails of bamboo: these do very well. They use no iron nails in making board partitions: they fasten the boards together with bamboo nails, driven into their edges, the boards being first ploughed and grooved, and then set in panels. They seldom, or never, use hinges to their doors, nor locks. Instead of hinges, the door turns on pivots of wood projecting above and below, which

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enter into wooden sockets. For locks, they use wooden bolts on the inside. Their nails are all hammered, with a mere apology for a head to them, and far inferior to ours. They cut glass with a diamond as we do, and also by passing a heated iron slowly over the place to be cut. They know nothing of putty: instead of it they use a preparation of flax-seed, oil, and lime, which is far inferior. They paint by rubbing it on with a woollen rag, which they roll up in their hands, which thus become completely smeared with the paint. They seldom use a brush. Their brushes are not made of bristles, but of the bark of a tree, which answers the purpose but poorly.

[*Dr. Hepburn's Journal.*]

The removal of our Hospital and Dispensary to Amoy was an important step, and has been attended with many advantages. From February to October were prescribed for about 2400 patients. Many have thereby been drawn to the sound of the Gospel.

The climate of Amoy is delightful. The range is from 40° to 96°. [*The Same.*]

I determined to devote a good portion of my time to visiting patients in their houses, hoping in this way to gain a more intimate acquaintance, and exercise a more lasting influence, than by merely prescribing at intervals for those who came to the dispensary. I succeeded in my purpose fully as well as I anticipated, and gained quite a number of friends and acquaintances among the more respectable class of inhabitants. As it is always expected that I shall sit a while, and smoke a pipe and drink a cup of tea with the master of the

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house, I hope in this way to find opportunities of proclaiming, from house to house, the glad tidings that there is a *balm in Gilead*, and a Physician there who can heal the worst maladies, and minister comfort and healing to the wounded spirit. I have been always received with kindness; and the fact of my living in the midst of them, apart from the other foreigners, speaking the dialect of the place, and treating the people as friends, seems to have inspired them with confidence; for, notwithstanding the well-known and strict seclusion in which the families of the upper classes are kept from strangers, I am treated by them with as much freedom

and confidence as if I were at home. The rapidly-increasing numbers of my dispensary patients, amounting sometimes to nearly 200 in the course of the day, prevents me from giving as much time to outdoor practice as I formerly was able to do.

[*Dr. D. B. M'Cartee.*

Since about the first of this month there has been a disappearance of the epidemic, which for some time had carried off so many of the people of the city. The consequence has been, sundry unusual displays in the way of rejoicing and thanksgiving to the gods. Two or three weeks ago a procession passed our corner, which required for this one hour and a half.

[*Rev. H. A. Brown—July 1845.*

AMERICAN EPISCOPAL MISSIONARY SOCIETY.

*China—1836—*Wm. Jones Boone, M.D. Bishop: Richardson Graham, Henry W. Woods, Edward W. Syle; Misses Gillett, Jones, Morse, *Female Teachers.* Bishop Boone, Messrs. Woods, Graham, and their Wives, and Misses Gillett, Jones, and Morse, sailed from New York in December 1844; and Mr. and Mrs. Syle sailed from Boston in May last—P. 130.

The Committee have been disappointed in their expectation of securing, in addition to the foregoing Missionaries, the services of three unmarried Missionaries, for whose support a pledge of 3000 dollars for five years has been offered by two members of the Church. The Committee have never

established any general rule on the subject of the Marriage of Foreign Missionaries, but prefer leaving each case to be settled by the circumstances connected with it. While, however, they fully appreciate the importance of having married Missionaries and Missionary Families engaged in the work abroad, they are apprehensive that too little stress has been laid on the advantages which, on the other hand, are to be gained from having likewise engaged a number of men who shall be free from the embarrassments which the married state must almost always bring in foreign, and especially in Heathen Lands. They regret, therefore, that the call which has recently been made for unmarried men, for whom an ample support was ready, has yet been unheeded. [Board.

BAPTIST MISSIONARY SOCIETY.

Chittagong: 343 miles E of Serampore, and 8 from the sea: inhab. 12,000: many populous villages immediately adjacent—1812—J. Johannes, J. C. Fink: 4 *Nat. As.* An Out-Station at Chandgao—Communicants: English, 12; Natives, 21—Baptized 6—Schools, 3: Scholars 75—P. 131.

I regret very much that I am unable this year to give you a satisfactory account of my labours among the poor benighted heathens and others. Suffice it to say, that during the last cold season I and my Mugh Assistant, Wangia, spent many days among the poor Arracanese Heathen at Cox's Bazaar, Chukuriya, and Harbang, preaching to hundreds of men and women the ever-blessed Gospel of our blessed Redeemer, and distributing to them a good

number of Burman Testaments, and hundreds of single Gospels and Tracts. The people listened to our discourses with great attention, and received the Scriptures and Tracts with great eagerness. [Mr. Fink.

The fourth adherent to the Christian Faith is a Mugh Chandhuri or Zemindar. He is an independent man, understands both the Bengalee and Mugh Languages, and can read the Bengalee Testament very well. He was converted by reading the Scriptures, which he received from Brother Fink in his visit to Ranguniya. On the day of his admission he surprised us not a little by his knowledge of the Holy Scriptures, which had been his delight and study while in the wilds of Ranguniya. He has experienced much opposition from his brethren there, and from the Natives of the Court with whom he has transactions. On the day of his

baptism a number of Mughs and Hindoos flocked to the Chapel. The interpreter of the Court, a respectable Mugh, said,

“When such respectable persons follow the Christian Religion, the poor cannot but follow their example.” [Mr. Johannes.

CHURCH MISSIONARY SOCIETY.

Hong Kong — 1844 — George Smith, T. M'Clatchie. Messrs Smith and M'Clatchie arrived at Hong Kong on the 25th September 1844 — P. 131.

No particulars have reached us

since those given at pp. 468—487, 521—524 of our last Volume, except that Mr. Smith's state of health requires him to visit England; see pp. 61, 112 of our present Volume.

MEDICAL MISSIONARY SOCIETY.

Hong Kong — Information respecting the proceedings of this Society has already been given our

Readers in notices furnished by the Missionaries of other Societies — P. 131.

India within the Ganges.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

Calcutta — The Committee have granted to the Calcutta Auxiliary, for general operations, 500*l.*; 1500 Bibles and 1500 Testaments in English, 500 Psalms in Persian, 200 Psalms in Ararat-Armenian, 500 Arabic Testaments, 25 Ancient-Greek Testaments, and 340 reams of printing paper. The stock of Scriptures ready for distribution, or nearly so, amounts to more than 250,000 volumes. The issues of the year are nearly 51,580 volumes. The total number issued by the Auxiliary amounts to 491,567. Dr. Hæberlin's connection with the Society has closed, in consequence of the nature of his appointment being unsatisfactory to the Committee of the Calcutta Auxiliary.

Considerable differences of opinion have arisen between a large body of the Missionaries in Northern and North-Western India, which has led to the establishment of an independent Bible Society at Benares, whose supporters propose to engage in the revision of the Scriptures, principally the Hindoos; in the work of translation, and printing and distribution. Your Committee feel that there is ample sphere for a separate Bible Society, as far as the distribution of the Scriptures is

concerned, and have, in this particular department, readily tendered aid. They wait for further information as to whether Benares be the spot best adapted to the revision, translation, and printing of the Scriptures. [Report.

Bombay — 1813 — There have been forwarded 155 English, 25 Irish, 300 Hebrew Bibles, 300 Hebrew Psalms, 100 Ararat-Armenian Psalms; and 12 Bibles and 12 Testaments each, in Danish, Dutch, Greek, Italian, Spanish, Russ, and Welsh; and the Bombay Committee have drawn 455*l.* for the balance of a grant made to them in 1837. During the year 1843, 4960 copies were issued; while in 1844, the total is only 3146. The Committee say there has been a large increase of the sale of Scriptures in the year 1844.

Madras — 1820 — The following grants have been made: 1000 reams of paper, 1000 English Scriptures, binding materials to the value of 106*l.* 16*s.* 1*d.*, and an addition of 20*l.* to the 100*l.* previously allowed for an Assistant Secretary. The issues from the Depository have consisted of 23,527 copies in English, Tamul, Telooogoo, Canarese, Hindoostanee, Sanscrit, and other Lan-

British and Foreign Bibl's Society—
guages. Of these, all the English Scriptures, except 74, were sold; and of those in the vernacular languages, including Digtotts, 1849 principally to Missionaries. The whole number issued from the Depository, from the commencement of the Society, is 462,505; of which 438,717 have been in the vernacular languages—Pp. 132, 133.

CHRISTIAN-KNOWLEDGE SOCIETY.

Calcutta—A fifth sum of 1000*l.* has been forwarded to the Bishop of Calcutta, being the last allotment of 5000*l.* voted in 1823 for the Cathedral—P. 133.

Bombay—Books, value 30*l.*, have been placed at the Bishop's disposal; and Books, from the fund Clericus, have been granted to the Rev. J. W. Allen, Assistant Chaplain at Deesa, for the use of the soldiers and their children.

Madras—The Bishop of Madras reports that the circulation of the Society's Tracts, and Tracts against Popery, has been very much increased. He also states that 5000 persons have embraced Christianity in the course of the year. A grant of 80*l.* has been made toward the erection of a Church at Muknपुरy—P. 133.

PRAYER-BOOK AND HOMILY SOCIETY.

In reference to grants of the Society Indian Correspondents write—

—I return my grateful acknowledgments to the Committee for a liberal donation of Indo-Portuguese Prayer-Books and Homilies, sent for the use of my congregation. Several are distributed among my flock, to their great pleasure and comfort, there having been previously only two or three copies of the Prayer-Book in this town. Two copies I shall present to two German Priests, one at Negapatam, and the other six miles distant, who, I have no doubt, will value them; and they may prove the means, under God, of directing them to the true, holy, and uncorrupt teachings of our Anglican Church. The Homilies I prize highly, since, with the exception of one set of Tracts, they are the only Portuguese Books I have, profitable for reading.

—I would humbly add, that, at this critical juncture, the endeavours of Protestants should not be diminished, but greatly increased, to overbalance the greatly-increased efforts put forth by the see of Rome. Alas! we faint, not only because few, but because there are too few to reap the harvest. In my parish of Negapatam there are six French Priests and two German: reports are spread studiously, that many more are expected to locate here and there, over the ground trod by Schwartz, one of our early Missionaries. Every mail brings out fresh aids and fresh promises of other aid to the Papal Church. But there is little to aid or encourage the Clergy of the English Church.

—The Portuguese Prayer Books and Tracts sent by you are invaluable to us in this distant land; and our drooping flocks will be greatly revived by so seasonable a supply. The Bible Society last year made me a most liberal grant of Portuguese and Dutch Scriptures; so that now our people have the Word of God and a Scriptural Liturgy in their possession.

—The Liturgy and several of the Homilies have been translated into the Tamul Language—the language spoken from Madras to Cape Comorin. Three editions have been already published, and the last is undergoing a complete revision, and will, I expect, be sent to press in the course of a few months. The Liturgy has also been translated into Mahratta, Telooogo, Canarese, Malayalim, and the Hindoostanee Languages.

—However much Dissenters may quarrel with the Liturgy in England, it is universally used by them in this country, and most of the translations have been executed by them.

Pp. 133, 134.

RELIGIOUS-TRACT SOCIETY.

The sum of 200*l.* has been voted in various grants to Missionaries and Tract Societies in India; also 1638 reams of Paper, and 56,160 Tracts and Books. Publications, value 344*l.* 1*l.* 10*d.*, have been sent on sale; and 3 Libraries have been granted, 1 set of casts of prints, and 28*l.* in Books—P. 134.

The Committee have inserted in their Report the following statement:—

An intelligent and learned Brahmin of Benares had occasion, some little time since, to go down to Calcutta. On his way he called at Mirzapore, where one of the Brethren of the London Missionary Society gave him a copy of Dr. Yates's version of the Testament, in Sanscrit. The Pundit, to beguile his weary hours in the boat, read the Testament, and was convinced of its Divine Authority. On his arrival at Calcutta he was directed to the house of an Agent of the Church Missionary Society, and had repeated conversations with him, from which the Missionary gathered that he was not only a sincere inquirer, but a subject of Divine Grace. He has since connected himself with the cause of Christ in his native city. How beautiful this unintentional harmonious co-operation of three Denominations in the conversion of this man! The Testament, translated by a Baptist, given away by an Independent, explained by an Episcopalian, proved the means of leading him to Christ.

CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

The Issue of Tracts last year was 238,726. The Receipts 5402 rupees, of which 2441 rupees were received for English Works. The Religious-Tract Society has granted 600 reams of paper, 21,220 Tracts, and has permitted 100*l.* out of the proceeds of Books sold to be applied in aid of printing additional Books—P. 134.

BENARES RELIGIOUS-TRACT AND BOOK SOCIETY.

The Society which existed at Benares for the publication of Tracts having become inefficient, a new one has been established under the name above mentioned.

ORISSA RELIGIOUS-TRACT SOCIETY.

During the year 36,050 Publications, containing 3,332,300 pages, have been printed. The Religious-Tract Society has made a grant of 100 reams of paper—P. 135.

BOMBAY TRACT AND BOOK SOCIETY.

During the year, 18,500 Tracts

and Books were printed, and 31,818 distributed. The income of the Society was 2973 rupees. The Religious-Tract Society have granted 168 reams of paper, 50*l.* in aid of the expense of printing, and 4470 Tracts—P. 134.

MADRAS TRACT AND BOOK SOCIETY.

About 97,939 Publications have been issued during the year, beside those which have been sold to the amount of 2014 rupees. From the commencement of the Society, 2,290,121 Tracts, and 7298 bound volumes have been issued. The Religious-Tract Society has granted 250 reams of paper and 15,000 English Publications, and has sent Books for sale, value 218*l.*—P. 135.

VISAGAPATAM RELIGIOUS-TRACT SOCIETY.

The Religious-Tract Society has granted 64 reams of paper, and 7270 Tracts.

BELLARY RELIGIOUS-TRACT SOCIETY.

Books for sale, value 30*l.*, 96 reams of paper, and 9600 English Tracts, have been granted by the Religious-Tract Society—P. 134.

BANGALORE BIBLE, BOOK, AND TRACT SOCIETY.

There have been 7124 Tracts issued during the year; and the Religious-Tract Society has granted 56 reams of paper, 5400 English Publications, and Books for sale, value 15*l.*—Pp. 134, 135.

NAGERCOIL NATIVE TRACT SOCIETY.

The Nagercoil and Palamcottah Branches of the Society are now working independently of each other. There have been 68,000 Tracts printed and circulated. The Subscriptions amount to 1480 rupees. The Religious-Tract Society has granted 72 reams of paper.

No Report has been received from the Palamcottah Society—P. 135.

NEYOOR NATIVE TRACT SOCIETY.

About 42,300 copies of Tracts have been printed. The Religious-Tract Society has granted 72 reams. The Report states:—

So extensively have the Society's publications been circulated, that they are now to be found in most of the towns and villages of the country. They have entered families opposed to the Gospel. Christians take them in their journeys from home as their best companions. The Hindoos have been known to collect a number of Tracts, and enter into controversy with their friends, alleging that Christianity is the only true Religion.

P. 135.

NORTH TRAVANCORE AND COCHIN
MALAYALIM TRACT SOCIETY.

Several Tracts are in the press and in course of publication. The Religious-Tract Society has granted 48 reams of paper and 4200 Tracts.

QUILON AND TREVANDRUM ASSOCIATION.

More than 4000 Publications have been put into circulation.

EASTERN-FEMALE EDUCATION SOCIETY.
BENGAL—See p. 431.

With sincere and lively gratitude I again acknowledge the kindness of the Ladies' Society. Last month I received a box of beautiful work. Never could a donation have come more seasonably. The proceeds have been appropriated to my Jewish and Armenian School, which is flourishing. About 28 children are on the book: of these, 9 are Jewesses, 1 Greek, 1 Hindoo, and 17 Armenians.

We long for more decided evidence of the Spirit's work among the people. Let prayer abound everywhere: the answer will come.

[Mrs. Ewart—Calcutta.

I have just had a sale at the Station, at which the contents of the boxes were displayed. Though there are but about six families here, I sold things to the amount of about 80l.

Our poor people here were more rejoiced to see us than we could have anticipated. They had known and felt what it was to be as *sheep without a Shepherd*. My sister teaches all the elder girls, who learn English: Rabee assists her. They attend her School, which is in our house, from ten to four, but they work half the time.

[Mrs. Weitbrecht—Burdwan.

Since I last wrote to you, an inundation

has visited our district, similar to the one in 1834, but not, in this neighbourhood, so high. Our premises and Christian Village were preserved by a strong embankment, which Mr. Weitbrecht raised some years ago, and put in thorough repair after our arrival: we were often called up in the night by the alarmed people. The Native Christians were very thankful that we were here.

I have now 34 girls, who are going on hopefully: beside these, 14 Christian Girls attend daily; and we have 54 in the Infant School. Rabee is doing well as Teacher of the latter, and is very useful to me in the other School. [The Same.

My School is diminished to 10 girls and 3 little boys, who are too small for the Orphan Asylum. Our elder girls are all married.

Sir H. Hardinge is very popular: his administration is likely to prove a great blessing to India. He is doing all in his power to promote education, and, by a rule published in the Government Regulations, specifies as the most eligible candidates for public situations those who have distinguished themselves in Colleges or Schools. The educated Natives in Calcutta are so gratified by it, that they have sent an address to Sir Henry, signed by 500 of the most influential persons.

You will have heard of the Revolution in Lahore: many lives were lost, among whom was Moonshree Dewan, 18 years of age. His body was burnt, and, with it, his handsome wife, only 14 years old! Several men of distinction have fallen, and other dreadful suttees have taken place. The two wives of Heerah Singh, and 10 female slaves, burnt themselves at Jumboo! Two wives and five slaves of Me'an Sohun Singh, the two wives of Pundit Jella, and Me'an Lah Singh, followed the wretched example: a frightful sacrifice of human life! Oh, when will this horrid rite of suttee cease to be? When will the Holy Spirit be poured out on the inhabitants of this part of the globe, and Jesus reign triumphantly? How incessantly—how fervently should our prayers ascend to God for His promised blessing!

[Mrs. Hill—Berhampore.

There is a sad deficiency of Schools in Krishnagur, where so many have been converted to Christianity: not one half of the children of Native Christians can obtain education: the increase of Schools, therefore, is highly necessary. I collected, by the sale of plants, 10l., and could have

realized much more if I had had choice plants. Seeds of stocks, carnations, &c., would be acceptable, but, I believe, unless sent out overland they never vegetate; seeds procured from seed-venders seldom come up, as they are not careful to send them out fresh: those sent out by friends from private gardens are much more successful.

[*Mrs. Laughton—Simlah.*]

Bombay—See pp. 431, 432.

Our Annual Meeting took place on the 15th of January. The Bishop being absent, the Archdeacon examined the children, who gave great satisfaction to all present. The Governor was much pleased with their healthy, happy appearance, and kindly added, that they had evidently made great progress in their education. Lady Arthur being ill, Mrs. Carr distributed the prizes, to the number of 40, among 158 girls. Some have left since then, and my present number is 150: perhaps, next week, it may be larger, as we are daily expecting a great addition.

[*Mrs. Willing—Bombay.*]

The blessing of the Lord has been accorded in a large measure to the labours of Miss White, the Superintendent of the Schools of our Association. Her own School has been so increased that it has been necessary to hire for it a separate bungalow, which providentially was available in the same Compound. One of the fruits of this exercise was baptized yesterday, in St. Thomas's, by the Rev. Mr. Candy, and others are coming forward.

[*Mrs. Pigott—Bombay.*]

Madras—See p. 432.

I have much pleasure in being able to report favourably of the Boarding School. Our number has increased to 24 girls, who continue to make satisfactory progress; and we have reason to hope that a work of grace is being carried on in their hearts.

The Infant School is going on as usual: the average attendance is 40. The Sabbath School continues to afford much encouragement: the attendance varies from 35 to 45. A class of Native-Christian

Women, or others who may be inquiring, has been commenced, which I meet on Thursday afternoon.

[*Miss Macklin—Bangalore.*]

CALCUTTA DIOCESAN ADDITIONAL-CLERGY SOCIETY.

This Society was instituted in 1841, and a notice of it was given at p. 364 of our Volume for 1843. The present income of the Society is equal to the salary of two Clergymen; and the capital invested is equal to three years' salaries for four Clergymen. In many places in India the ministrations of resident Clergymen are anxiously desired. The Society has already led to the building of a Church at Bhagulpore. It has invested 17,500 Company's Rupees, and 21,400 Sa. Rupees. Income, 6172 Co's. Rupees.

CALCUTTA NATIVE CATECHISTS AND READERS' WIDOWS AND ORPHAN FUND.

This Society was commenced Jan. 1, 1845, for the purpose of providing Pensions for the Widows of Catechists and Readers and their Children, which may be purchased at a low rate. At the date of 30th of April 1845, the receipts of the Society were 3325 Rupees.

BENEVOLENT SOCIETY OF CALCUTTA.

This Society was formed for the instruction of Indigent Christian Children in Calcutta. There are 447 Children under daily instruction; namely, 308 boys and 139 girls; of whom 151 are Protestants, 150 Roman Catholics, 6 Armenians, 66 Hindoos, 42 Mahomedans, 6 Burmese, 7 Mughs, 3 Jews, 15 Chinese, and 1 Parsee. The average attendance throughout the year has been, on the whole, steady and encouraging—P. 137.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

GOSPEL-PROPAGATION SOCIETY.

CALCUTTA.

BISHOP'S COLLEGE—1820—G. U. Withers, *Principal*: A. W. Street, George E. Weidemann, *Professors*:

Wm. Ridsdale, *Superint. of the College Press*—Pp. 137, 138.

On the 1st of May, two days before he set sail from India, the Bishop of Calcutta

Gospel-Propagation Society—

held an Ordination at Bishop's College, at which five candidates, who had formerly been students of the College, were ordained—three Priests, and two Deacons.

On this subject the Bishop, in his Charge delivered on the next day, says:—“Eight Ordinations have been bolden, of which one has been at Benares, another at Simla, a third at Cawnpore. Two of the remainder have given me peculiar pleasure, as including the satisfactory examination and admission to Holy Orders of several Students of Bishop's College, that noble monument of Bishop Middleton's judgment and piety, and which the first Principal, Dr. Mill, during a residence of sixteen years, so remarkably adorned by his Oriental attainments, and profound general learning.”*

Immediately after this the commencement of his fourth Visitation, the Bishop, who had twice been attacked by serious illness during the year 1844, yielding to the advice of his physicians, embarked for England, for the recovery of his health.

His Lordship remarks, in his Charge, that his residence in India has somewhat exceeded that of his four predecessors put together; and it can only be a subject of thankfulness that he has so long been enabled to administer the affairs of that enormous diocese with unimpaired energy and vigour. The time, it may be hoped, is approaching, when a further subdivision of the See will be effected, by the erection of a Bishopric for the North-western provinces—a measure long since pronounced necessary by the united Episcopate. It is gratifying, therefore, to be assured by the Bishop, that he regards “the erection of a Bishopric at Agra” as “a matter of the greatest moment.” “It would,” says his Lordship, “relieve the Bishop of Calcutta from his almost interminable journeys, and would plant a Bishop at the seat of the Agra Government, 800 miles, as it is, from Calcutta.”

The Bishop did not leave his metropolitan city before he had seen the Cathedral of St. Paul, to which he had been so munificent a contributor, so far as regards the exterior, all but completed. The important designs connected with it are thus briefly stated by the Bishop:—

* The Bishop adds, in a note: “The point which gave me chief satisfaction was, that the candidates were free from doctrinal error on the controverted subjects of the day.”

“The Endowment Fund for the support of the New Cathedral Mission, amounts to about two lacs and a half already; and the means are, I hope, secured, independently of this Fund, for building two houses for Missionary Canons and Schools. The commencement of our direct work, I trust, will be made in a great Native School for 1000 children, and a Normal Institution for training Missionary Teachers. Thus a seed-plot will be laid out for all the Missions of our Church throughout the Diocese. The two Chaplains, also, allotted by the Honourable Court for the ordinary duties of a Parish Church, will be in due time appointed; and the Cathedral will embrace, as in India a Cathedral ought, the spiritual instruction of our stated Christian Flocks, and the means of conversion of our immense Heathen and Mahomedan Population.

Soon after his return to this country, the Society had the gratification of presenting to the Bishop an address of congratulation and welcome. It is the first time that a Bishop of our Church has ever returned from the labours and dangers of an Indian Episcopate; and the Society looks with satisfaction to the temporary residence of his Lordship in this country, as affording the best opportunities for profiting by his counsel and instructions on many points of importance connected with its Missionary Operations in the Diocese of Calcutta. [Report.

Many details of the proceedings of the Bishop while on his Visitation have been given at pp. 440—446, 487—496, 526—530 of our last, and at pp. 103—110 of our present Volume.

The Stations of the Rev. R. T. Blake, J. G. Driberg, G. C. Mitter, and Samuel Slater have not been reported.

Howrah: O. B. Smith, C. Simpson: 4 *Nat. As.*: 2 Chapels: 1 School: Communicants 45: Baptized 120: Catechumens 27—P. 139.

Tallygunge: Daniel Jones: 25 *Nat. As.*: Communicants, 269: Baptized, 675: Catechumens, 523 — *Barrimore*: 16 miles South of Calcutta; inhab. 6000: the Barrimore Mission is divided into 6 circles—1829—C. E. Driberg, A. H. Moore: 11 Chapels: 7 Schools: 44 *Nat. As.*:

Communicants, 365 : Baptized, 789 : Catechumens, 572—P. 139.

The Missionaries in these villages have been, necessarily, of late employed rather in building up their present converts than in labouring to add to their number.

Substantial and commodious Churches have been built at Jhanjerah, Barripore, and Mogra Hât, and a new house at Barripore for the second Missionary stationed there.

Something has thus been done toward silencing the frequent taunt of the Natives, who could not help contrasting the meanness of the Christian Mission Chapels with the splendour of some of their own temples and pagodas. [Report.

Urgent above all is the need of forming at Barripore itself an Asylum and School for the reception and education of at least the orphan children, not unfrequently left to the protection of the Missionaries. The most promising of these might be so reared as to supply, in course of time, a class of Native Readers, superior in education, principle, and habits to the present one. The situation of Barripore, remote from any large bazaar, with the advantages of a good sized Compound and Church, would seem to mark it out as an eligible place for such an Institution.

But the other day a poor widow woman, at the point of death, solemnly consigned her four young children to the care of Mr. John Driberg, who was ministering to her, placing their hands in his; and, as recently, on his relieving a Christian in extreme distress, who has taken charge of the orphan child of a relative, the man gave him the child as needing support which he could not ensure to it.

Independently, however, of the case of these orphans, the subject of Schools for Native Christians is become one of serious consequence, and of solemn claims on the attention of those who wish to see the present dawn of true Religion brighten into open day.

Education, without Christianity, is making rapid advances among the Heathen: its results, if they continue un-sanctified by Christianity, are to be read of all men in the history of the world, both before the Gospel and since.

Humanly speaking, the fairest opportunity that now lies within our reach to counteract such results is presented in the opportunity of educating Native Christian youth. [Calcutta Committee.

England owes much to India — riches, March, 1846.

honour, political strength and importance. Nationally we are all debtors to our great heathen empire for temporal things; but more especially do those owe much who are connected with India by civil or military rank, by commercial intercourse, by residence, and the enjoyment of salaries or pensions; and to these in the first instance, but also to all members of our Church, is the claim of the Calcutta Committee addressed. [Report.

A new feature in the occurrences of the past year is the intrusion of the emissaries of the Church of Rome into our villages. Several of our people were at first induced to join them: the greater number have returned. Thus you see our position is difficult. The divisions and controversies that have nearly made Christian Charity but a name in other places, all to be reproduced and revived here in the very midst of the Heathen; to become, perhaps, stumbling-blocks in their way, and to confuse and perplex the minds of the uneducated; these are lamentable occurrences. God give us grace to lay to our hearts the great dangers we are in, especially in this heathen land.

Our duties continue the same, our hopes and fears as great, our difficulties as formidable, and our stay and support, now as ever, the sure promise of our blessed Lord to abide perpetually with His Church. [Rev. C. E. Dyberg.

While the Church at Jhanjerah was being built, a call was made on the native congregation for their contributions to the edifice; and I am happy to say, that, in a short time, 70 rupees were collected from them; which sum, considering their poor state, speaks much in favour of their liberality, and is one proof that they value the blessing conferred on them by the Society in erecting them a Church. [Rev. D. Jones.

Cawnpore: in the District, inhab. 500,000: W. H. Perkins, J. T. Schliecher: Communicants, 24; Baptized, 12: Catechumens, 13; Schools, 4; Boys, 133—Tamlook: M. R. De Mello: 3 Chapels: 1 School: 5 Nat. As.: Communicants, 17: Baptized, 120: Catechumens, 5—Pp. 139, 140.

Two of the villages formerly in connection with Tamlook are transferred to the Mission at Barripore.

Our revered Bishop, on his Visitation, after conferring with the Reverend Chap-

Gospel-Propagation Society—

lains on the subject, relieved me of the pastoral care of all individuals, except those who were in actual connection with the Mission; placing all those who were thus removed from my charge under that of the Chaplains of the Station for the time being. The Lord Bishop's wishes on the subject have been most faithfully and zealously met, and the temporal and eternal interests of this much-neglected class of people are most conscientiously and perseveringly cared for. [Mr. Perkins.

BOMBAY.

Bombay: George Candy—*Ahmedabad*, in Goozerat—1842—George L. Allen, Wm. Darby: Scholars, 65—Pp. 140, 141.

The Mission at Bombay has specially in view the benefit of the Indo-British Population.

Trinity Chapel, which forms a part of the Society's property connected with the Indo-British Mission, is now crowded to overflowing every Sabbath Day; and though a portion of the congregation is composed of the higher classes of society in Bombay, who take interest in the Institution, you may judge of their zeal in the cause, when I mention, that on Christmas Day the collection after the sermon for the benefit of the Schools amounted to 1281 rupees. A legacy has also been made to the same Institution, by a poor Christian, of 1000 rupees.

[Capt. Turner.

The Bishop of Bombay writes that the Mission at Goozerat is "beginning to be really useful." Twenty persons were lately confirmed by the Bishop, of whom 9 were Natives. Collections in the Diocese in behalf of the Indo-British Institution amount to about 1115*l*. A Chaplain has promised to raise three-fourths of the estimated expense of an additional Missionary, if the Society will provide one. He says the population is nearly 500,000.

MADRAS.

Madras, or Vepery District, with St. Thomé: and Out-Station at Tripasore—1727—Wm. Taylor, R. Carver: at the Seminary, George E. Morris—*Chindadripettah*: C. Ario-lappen—*Poonamallee*: vacant—

Tanjore, with Out-Stations: 1766: H. Bower, C. S. Kohlhoff, F. H. W. Schmitz—*Combaconum*: E. S. Wilshere, Thomas Brotherton—*Canandagoody*: W. Hickey—*Negapatam*: 1785: S. W. Coulthrop—*Dindigul*: 1787: and *Madura*: C. Hubbard—*Ramnad*: A. Johnson—*Tinnevely*: *Nazareth*: A. F. Cæmmerer: *Moodaloor*: C. Y. Heyne; *Sawyerpooram*: A. P. Lovekin, G. U. Pope; *Edeyenkoody*: Robert Caldwell, J. P. Fletcher; *Christianagaum*: J. K. Best—*Cuddalore*: John Guest, *Secunderabad*: N. Paranjody—*Valaveram*: Wm. Howell—*Chittoor*: S. A. Godfrey; *Wallajapettah*: J. C. Jeremiah—P. 141.

SUMMARY: Stations and Villages, 328—Churches or Chapels, chiefly thatched, 131—Missionaries, 23—Catechists and Readers, 180—Baptized, 15,817: Unbaptized, but under Christian Instruction, 7433: Baptisms in six months, 1111—Communicants, largest monthly attendance, 1914—Schoolmasters and Schoolmistresses, 241: Scholars, 7201.

On the 17th of February of the present year the Bishop of Madras writes: "All is going on in Tinnevely to my entire satisfaction, and God's blessing rests conspicuously on our labours there." On March 20 Mr. Shortland says: "I am happy to inform you that our accounts from Tinnevely continue to be highly satisfactory." He then proceeds: "I lately heard of an increase of 50 more families in the Edeyenkoody Missionary District; and there is every reason to believe that the movement in favour of Christianity is gradually extending beyond what the most sanguine could have anticipated, and, I regret to add, beyond where we have, at present, the means of following it. The whole line of coast, from Canandagoody, in Tanjore, to Sawyerpooram, in Tinnevely, is considered to afford most important openings for Missionary Labour, and to be, in many places, ripening for the harvest." Something had been done toward meeting this demand for Christian Instruction, by the appointment of Mr. Coombes, a Catechist, to assist the Rev. T. Brotherton, and the

sending of the Rev. Mr. Johnson to Ramnad. Still the work was too great for the hands employed on it. On April 3 the Bishop says: "All is going on in Nazareth, as also in Sawyerpooram and Edeyenkoody, and, indeed, throughout Tinnevely, as well as possible, considering the very limited means at our disposal. I mean, that where we have one Missionary, we ought to have, at the least, four." His Lordship says, May 7: "The good work continues to make satisfactory progress in Tinnevely, and, indeed, it has never gone back, or shewn any symptoms of going back, since the movement which I had the delightful privilege of announcing in my Letter from Bombay. I have also the gratifying assurance, and it will be pleasing to our Society to be assured of it also, that my late Visitation of the Tanjore Province has produced, under God's blessing, some good fruit. The Missionaries are strengthened, the native flocks encouraged and comforted, and caste is dismayed."

The Society has good reason to know that the reports from Tinnevely are far from being exaggerated or highly coloured: on the contrary, there has been, on the part of the zealous Missionary, who has been made the instrument of so much good, an obvious desire to avoid publicity; and, as is remarked by the Madras Diocesan Secretary, his "statements have been marked by the most exemplary moderation." But the very amount of success involves the Society in new obligations; and the path so providentially opened must be followed, at whatever cost. [Report.]

With reference to the actual state of things in Tinnevely, I am anxious to impress this one fact on the Christian Public, in order that the conversions there

may be estimated at their right value. Our system is exactly the opposite to that of the Roman Catholics. We are very cautious in receiving, and very jealous in watching over, our converts. We seek not to make a temporary sensation, which might advance the praise and glory of our Church; but to save souls, through Christ, for ever. Our Tinnevely Brethren are all cautious men: I know not one rash man among them, or one who is in danger of being carried away by a popular movement, or of being misled by mere appearances and outward professions.

While it has pleased Providence largely and signally to bless the work of our Missionaries in Tinnevely, the friends of Christian Missions must be careful not, on that account, to disparage the labours of our Tanjore Brethren. The character of the Tanjorians, which is in many points different from that of the Tinnevely people, must be taken into account. They are richer and prouder, and more tainted by that worldly spirit which, unhappily, is so commonly found associated with prosperity, than their neighbours in the South. Idolatry is rampant and joyous in Tanjore, while it has no powerfully fostering hand in Tinnevely; and the convert to Christianity feels himself much more of an outcast in the Tanjore province than in Tinnevely.

In the meantime, and waiting patiently upon His providence, I ask aid for all, prayers for all, and, above all, for our Missionaries and for myself. Brethren, pray for us. And if any good has been done during my recent Visitation of these provinces, to God alone be the glory in Christ Jesus. If much that might have been done has been left undone, may He forgive, for Christ's sake! [Bp. of Madras.]

BAPTIST MISSIONARY SOCIETY.

CALCUTTA—1801—James Thomas, John Wenger, W. W. Evans, Andrew Leslie: C. C. Aratoon, Shujaat Ali, Shem, *Nat. Preachers*. *Entally*—1838—George Pearce, W. H. Denham: 4 *Nat. As.*, who are students in the Christian Institution. *Howrah and Salkiya*—1820—Thomas Morgan: Ganga Narayan, *Nat. Preacher*. *Narsingdarchoke*—1824—With 6 Out-Stations: J. C. Page: W. Thomas; 4 *Nat. As*. *Luckyantipore*—1830—5 Out-Stations: George Pearce: F. De

Monte; 4 *Nat. As*. *Kharee*: 2 *Nat. Preachers*. Dr. Yates died on his way to England on the 3d of July; and Mrs. Evans on the 3d of October. Mr. George Small has removed to Benares. Communicants, 26, including Europeans and Natives. Baptized, 36. Schools, 16: Scholars, 938—Pp. 142—144, 376; and see, at p. 497, a Notice of the Character of Dr. Yates as a Translator.

Mr. Thomas, Mr. Wenger, and C. C. Aratoon, continue to devote themselves

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to the work of Biblical translation, to which Mr. Thomas adds the superintendency of the Mission Press; Mr. Wenger the charge of the Church in Kalinga; and C. C. Aratoon the duty of preaching to the Armenians. Mr. Pearce superintends the Native Christian Institution, in which he is aided by Mr. Denham. Mr. Denham is also preparing to aid Mr. Wenger in the translations. Mr. Evans superintends the Benevolent Institution, though he has been compelled, through ill health, to resign the pastoral charge of the Church in Lal Bazar. The Native Institution is now under the care of a pious Native. Mr. Page has been appointed Pastor of the Church in Budge Budge, and is much engaged in preaching to the Heathen.

Preaching to the Natives—In the neighbourhood of Luckyantipore the Gospel has been preached to 36 villages. The Annual Mela at Saugor has been visited, as well as a tour made to the South-western limit of the district, in addition to visits paid to the villages near Howrah, and the ordinary Services at the Stations.

Though the immediate success of these labours in the conversion of souls is not apparent, much good is done. Christ is preached, many thousands have been told and understand the saving truths of the Gospel. It is also certain that the superiority of Christianity over the prevalent false religions is secretly acknowledged by many who have not courage enough to forsake Idolatry and Mahomedanism.

Lal Bazar—This Church has been much tried by the retirement of the Rev. W. W. Evans; since which time the Rev. J. Thomas has acted as temporary Pastor, and the English Services have been conducted by Messrs. Denham and Brooks, with occasional aid from other Ministers. The Services in Cooly Bazar have also been continued. The three Native Schools at Cooly Bazar, Kidderpore, and Allipore, are in a promising condition; and another School has been opened about eight miles south of Calcutta. Several Religious Services are conducted by Members in the Native Language. There are 122 Communicants.

Kalinga—There are 29 Communicants. The attention of the people is very encouraging.

Entally—There are 35 Communicants: 4 Native Preachers are engaged almost daily in preaching the Gospel.

Howrah and Salkiya—The Communicants, English and Native, are 26.

Three new Schools have been opened during the year in villages situated at some distance from Howrah, and hitherto they promise to succeed well. The total number of children in attendance is 160.

Narsingdarchoke—The Religious Services among Native Christians, and preaching among Heathen and Mahomedans, have been continued as in former years. Communicants, 36.

Luckyantipore—There are 73 Communicants. The spiritual state of the Church is, on the whole, encouraging. As the Native-Christian Population, which amounts to about 200 persons, is scattered over several villages, seven Services are held on the Lord's Day, and nine on weekdays. Six times a week the Gospel is proclaimed among them, not without much that is encouraging.

Kharee—This Church was severely tried, in the early part of the year, by the defection of a large and influential portion of the Christian Community, who went over to the agents of the Propagation Society, and forthwith commenced a system of petty but most harassing persecution. Under these distressing circumstances, the Church betook itself to earnest prayer. The present number of Members is 34.

SCHOOLS—*Benevolent Institution, Calcutta*: This Institution has continued to prosper, and afford to a great number of young people, chiefly from the poorer classes of the Christian Population, the elements of a sound education. The attendance of boys has been about 250, and of girls about 120: the number of names on the rolls is considerably larger.

Native-Heathen Institution, Entally: The Institution was closed for a short time, for want of funds and other causes. The Society, however, having pledged itself to support the Head Master, it has been re-opened. An Examination was held, and about 80 or 90 boys were present.

Native-Christian Institution, Entally: This Institution, established in 1829 for the benefit chiefly of Native Christians, consists of a Theological Class and a Seminary. The young men composing the Theological Class are members of the Church, and are being trained for Preachers of the Gospel, or Teachers of Mission Schools. The Class has consisted of about eight during the year: four have received the whole of their education in the In-

stitution, and are indebted to it instrumentally for their conversion. The remaining four are converts from Heathenism. The Seminary department contains about 20 lads, wholly the children of Native Converts. There are 4 classes.

The young men of the theological class have conducted themselves diligently in their studies, and obediently to their tutors, and in other respects have acted consistently with their Christian Profession. The best hopes may be entertained of their future attainments and character. During the year, three of the lads of the Seminary have given evidence of piety, and have, in consequence, been admitted by Baptism to the fellowship of the Church. A Candidate for Baptism has died, leaving to his Minister a strong hope that his name will be found in the *Lamb's book of life*. One young man has left, to be a Preacher.

Female Department—This department, having continued to decline, was closed. There is now, however, a prospect of its being carried on again.

Schools around Calcutta—There exist Schools in connection with most or all the Stations around Calcutta. Those at Howrah are most prosperous, and are maintained by friends on the spot.

THE PRESS—There have been printed during the year 54,760 volumes, consisting of 2500 volumes in Sanscrit, 23,500 in Bengalee, 26,500 in Hindoostanee, and 2260 in Armenian. These, added to the number of volumes printed since 1838, make a total of 389,205 volumes.

DISTRIBUTION—Not less than 55,000 volumes have been issued. The expense of this most important department of the Society's labours has been borne, to a very considerable extent, by the Bible-Translation Society and the American and Foreign Bible Society, whose united contributions have amounted to 1516*l.* 1*s.* 1*d.*

[*Report.*

Jessore: 65 miles NE of Serampore — 1800 — J. Parry: Out-Station, 8; *Nat. Preachers*, 11—Communicants: English, 8; *Nat.* 143—Schools, 10: Scholars, 400. The Missionary usually resides at Sahibganj, about 150 miles NE of Calcutta—P. 161.

The Gospel is daily spreading in these dark regions of Hindooism and Mahomedanism. The Native Preachers and myself have endeavoured during the year

to make known the Truth in places beyond our immediate vicinity. In Sahibganj and Kesabpore, two large towns of this district, the Gospel has been daily preached. At these two places we have nine Bengalee Schools for the instruction of the Hindoo and Mahomedan boys in Christianity. From 300 to 400 of them have been daily taught to read and write. About one-fourth of them have read portions of the Scriptures. These Schools, with the exception of one, are all supported by the liberality of the European Residents of Sahibganj, and a few European Planters who reside in the interior parts of this district. During the year I travelled about five months, having undertaken four journeys in visiting our eight Sub-Stations, and in preaching the Gospel to the Heathens. The Native Preachers have likewise been employed in short Missionary Excursions.

[*Mr. Parry.*

Burishal: 140 miles E of Serampore — 1828 — S. Bareiro: Out-Station, 1: *Nat. Preachers*, 3—Communicants, 10.—P. 161.

The Catechist, who has been of some assistance to the Native Preachers both at the Station and the Mufassal, some six years ago, with his brother, sister, and mother, was living in profound ignorance and poverty; but his father having been reclaimed from the error of his wicked ways and habits, they are now enjoying the benefit of hearing God's Word, and I have every hope of at least three of them.

The preaching of the Word, together with the distribution of the Scriptures, has been steadily continued, with that success which it usually meets, and, I might say, in some instances with more than that; for you have been already informed of those people who are anxious to place themselves under my protection, and who are oppressed and fined by their heathen landlords for their non-compliance with the fooleries of Hindooism; and that the number of these people is considerable, amounting to 400 or 500. Their leader having been with us for six months, at my expense, and his wife and children, is now anxious to be baptized, with one or two others.

[*Mr. Bareiro.*

Cutwa: 75 miles N of Calcutta 1804—W. Carey: *Nat. Preachers*, 3—Communicants, 47—School, 1; Scholars, 30.—P. 161.

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Soory: about 130 miles N N W of Calcutta—1818—J. Williamson: Out-Station, 1: *Nat. Preachers*, 3—Communicants: English, 4; Native, 17—Schools, 2: Scholars, 100—Pp. 161, 162.

With respect to our labours among the Heathen, I can say little more than that they have been prosecuted with the same diligence as in former years. Nearly all the principal villages, markets, and fairs within reach have been visited, in turn, and the fundamental truths of the Gospel have, I trust, been faithfully and affectionately addressed to all who have favoured us with a hearing. We have often attentive, though seldom large congregations; and frequently interesting conversations succeed the addresses delivered. A greater number of Tracts and Scriptures have been distributed this year, which evinces an increasing desire on the part of the Natives of becoming acquainted with the Christian Religion.

[*Mr. Williamson.*]

Dacca: 190 miles N E of Serampore — inhab. 300,000 — 1816 — W. Robinson, O. Leonard: *Nat. Preachers*, 3—Communicants: English, 10; Native, 5 — School, 1: Scholars, 40—P. 162.

Dinagepore: inhab. 20,000: about 260 miles N of Calcutta: Out-Station at *Sadamahl*, about 20 miles N E of Dinagepore—1805—Hugh Smylie: *Nat. Preacher*, 1—Communicants, 33—P. 162.

God is silently but surely working the death of the idols of India. I cannot mention the time when I saw a Brahmin, Pundit, or Hindoo, of any caste, foolhardy enough to step forward and attempt to defend a stock or a stone. So far the victory appears to be our God's: we are nevertheless awfully humbled to see that the Holy Spirit is not yet poured out from on high.

The Hindoos have seldom any thing to say: they receive books, and many of them read them. Several persons, both Hindoos and Mussulmans, have called at our house, wishing to be admitted; but as I do not see in them the spirit I could wish, I have advised them to consider what they are doing, and not to deceive themselves. The man that would say

India is what it was ten years ago, must either have lost all recollection or all reason.

[*Mr. Smylie.*]

Monghyr: 250 miles N W of Calcutta—1816—J. Lawrence, J. Parsons: *Nat. Preachers*, 3—Communicants, 56 — Schools, 3: Scholars, 90—Pp. 162, 163.

In reviewing the past year, we see reason for humiliation, as well as for gratitude: for humiliation, inasmuch as some of our members have not maintained that holy consistency for which Christians should ever be distinguished: two so far departed from the Truth as it is in Christ, as to compel us to exclude them: and beside this, we have had very little success in our labours. On the other hand, we have abundant cause for gratitude to the Father of all mercies, that two have been added to our number; that the greater part of our little band have continued steadfast in faith, love, holiness, and peace; and that our labours among them and among the Heathen have not been interrupted by any serious illness.

[*Missionaries.*]

Our reception this year was much more favourable than it was when we visited the mela three years ago. At that time the Brahmins opposed us very bitterly, but this year we met with only two persons that manifested an angry and bitter spirit during the five days we were at the mela. Brahmins, Pundits, and Gooroos came and listened, and went away without opposing. On one occasion a Rajah and his attendants came. [*Mr. Lawrence.*]

Patna: a few miles from Digah, 320 N W of Calcutta: inhabitants, 300,000 — 1820 — William Beddy, — Heinig: *Nat. Preacher*, 1—Communicants: English, 17; Natives, 13—Schools, 2: Scholars, 35—Pp. 163, 164.

Preaching has been duly attended to by Mr. Heinig and the Native Assistant, Magdumbaksh, regularly every day in the Bazaar; and not only the people around, but many hundreds from the adjacent country whose business leads them to the Native Courts and for commerce, have heard the word of eternal life. In addition to Bazaar preaching, the daily Services in the Chapel have been kept up, both Native and English, and the hearers have been much as usual. During the greater part of this year Mr. Beddy has been laid

aside by an attack of amaurosis in his left eye, which for a considerable time affected the vision of the right; but, by the blessing of the Lord on the means resorted to, the right eye has been perfectly restored; and although the left is useless so far as reading is concerned, some partial benefit has been effected, mainly through the influence of the cold climate of Darjeeling, to which place Mr. Beddy was recommended to go, and where he obtained much benefit in health. He has since returned to the field of labour which he has now occupied for thirteen years.

[*Report.*]

There are four of the girls who are giving proofs of a work of grace begun. May it be solid and enduring! These, with an elderly native Hindoo Woman, comprise all that are evidencing a desire after salvation that I know of among the Natives. Our Services, in-door and out-door, are carried on as usual; and I hope, that although there is nothing more visible, yet that the heaven is going on, prejudices are evidently rolling away, and much of that bitter opposition is travelling into forgetfulness. The people can and do hear with, if not approbation, certainly with perfect civility.

[*Mr. Beddy.*]

Benares: with a Sub-Station at *Chunar*—1817—Wm. Smith, George Small: 1 *Nat. Preacher*—Communicants: English, 6; Native, 13. Mr. George Small has removed from Entally to assist Mr. Smith—P. 165.

Allahabad: about 500 miles NNW of Calcutta—1814—L. Mackintosh: 1 *Nat. Preacher*—Communicants, 7—P. 164.

The blessed work of addressing and preaching out of doors has been continued during the year, both mornings and evenings, at and around the Station, and at various places; and, as opportunities offered, I have distributed Scriptures and Tracts. The audiences have often been pretty attentive, at other times listless, or soon broken up by opponents and cavillers. Nevertheless, there are great encouragements to Missionaries to be out frequently among the people, for they are not abused or ill-treated, but rather respected. Some Hindoos, who had come from the far north on a pilgrimage to this place, lately called on me for books, with which I gladly supplied them, as they could read well. They told me that they had paid

each ten rupees to the Priests, who were not satisfied, but coveted their new shoes, and almost managed to obtain them. We never fail to expose the corruptions of the Panda Brahmins of this Station, and endeavour to deliver the people from their debasing influence, and to lead them to the true and only High Priest, Jesus, the Son of God.

[*Mr. Mackintosh.*]

Agra—1811, renewed 1834—R. Williams. Communicants: English, 32; Native, 18.—P. 164.

We have for several months past, kept up stated and regular preaching in the villages situated to the south of Agra, to a distance of eight, ten, twelve, and fourteen miles; and I am thankful to say that the Lord has been pleased to bless our poor efforts, in some degree, and we are confident that He will grant us still more success in this great and good work.

At Chitaurah village, fourteen miles from this, the people are very friendly: three Hindoos have been baptized from that place, and three more have applied for Baptism. We are building a small Chapel there: it is nearly finished. The whole expense of the building has been defrayed by the Church, and we intend having a School there also. Another Hindoo from a village has expressed a desire to become a Christian. But while twelve persons have been added to the Church by Baptism, and three by Letter, I regret to state, that fourteen of our members have left the Station, two have been excluded, and one has been removed to a better world, so that we have only fifty members now present. Among those who have left is our dear brother Greenway: this is a loss to all, but especially to me. He always assisted me in both departments of labour, and took my place when absent through ill health or otherwise: I have therefore lost a fellow-Missionary, though his usefulness is not lost; for he is a Missionary in every place, and in every situation. I trust the Society will see the propriety of sending another Missionary to Agra as soon as possible. The Lord, in great mercy, has raised up one of the Deacons of the Church to assist me in the English Department, whose services are highly acceptable and edifying to us all; indeed, were it not for this timely help, I should find it extremely difficult, if not impossible, to get through all myself. You will rejoice to

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hear, that four houses for preaching and accommodation are about to be built in different villages by the Local Society; and by this means we shall be able to extend our operations to nearly double the distance as at present. My heart is set upon having a Christian Village, in which our native converts may reside. I am quite confident, that, with care and superintendence, such a thing would be highly advantageous; but, alas! where shall I get the rupees, at least twelve or fifteen hundred, to purchase it? *[Mr. Williams.*

I have been this week on a Missionary Tour, accompanied by brother Ganpat; we preached the Word of Life to vast crowds of people in sixteen villages, the farthest twelve kos distance. In almost all places the people heard us very attentively, and we have been greatly encouraged in this great and glorious work. A thanksgiving Prayer Meeting for the recent success to Missionary Efforts was held in the Chapel on Monday Evening, at which Brother Makepeace presided (for I was not present, being, as I have stated, in the village). It was a most interesting and blessed meeting. Prayer

(The Survey will be continued at p. 161 of our Number for April.)

imparts the most important benefit: who shall unfold the prevalence of prayer?

[The same.

Multra: 30 miles NE by N from Agra: inhab. 50,000—1842—T. Phillips, J. Makepeace: 2 *Nat. Preachers.* Communicants: English, 6; Native, 4. School, 1: Scholars, 50.—P. 165.

*Delhi—1818—J. J. Thompson—*Communicants: English, 9; Native, 2—Pp. 164, 165.

At this important Station Mr. Thompson continues to labour with encouraging success. The distribution of God's Word and Tracts during this year, both within the city and at the fairs of Hurdwar and Garmukteshwar, have been unprecedented, without allaying the thirst for the Word; viz. Scriptures, including volumes, Gospels, and other portions, 9726; and Tracts, 28,725, in nine languages, viz. Hindooee, Oordoo, Persian, Sanscrit, Bengalee, Punjabee, Mahratta, Nepalee, and Pushtoo, making a total of 33,478 Scriptures and Tracts. Six persons have been added to the Church. *[Report.*

BioGRAPHy.

OBITUARY OF BARON SARKIS.

AN ARMENIAN ASSISTANT TO THE SMYRNA MISSION OF THE AMERICAN BOARD.

MR. ADGER, of Smyrna, has forwarded the following particulars of the last hours of a Native Assistant of the Mission at Smyrna, of the name of Sarkis.

I have commenced this Letter to tell you that our much-valued translator and very dear Brother Sarkis is on the borders of the grave. He has been quite feeble for months with his old complaint, consumption; and I do not think that he can continue with us more than a few days longer. But though his outward man perishes, his inward man is renewed day by day. He is quite ready to depart, trusting in Christ. He says the Saviour is with him, and he has no fear of death. Some days ago he complained that clouds and darkness occasionally intruded themselves between his soul and the blessed Saviour; but yesterday and to-day he tells me that these have been

all dissipated by the Sun of Righteousness, and he feels "willing and ready to go this moment."

The Christian Character of this dying Brother has been a constant and steady flame; and it remains the same, by God's grace, amid all the damp and darkness of the valley of the shadow of death, through which he is now passing. He is a man of remarkably clear and well-balanced mind: his thoughts and words are always orderly and distinct. He is naturally retiring in his disposition, and consequently not so well fitted to be useful by personal intercourse. Nature formed him to be useful in his study and with his pen. Sweetly, indeed, I can assure you, has he preached with this instrument, during ten years, to many of his admiring countrymen. The larger part of our Armenian Books have been greatly indebted to him for their elegance and purity of style. The "well-told tale"

of the "ingenious dreamer," and the eloquent narrative of the Genevan Historian, have been by him set forth in beautiful periods, to be read, I trust, by thousands after he shall have been laid in his grave. Our Magazine was altogether translated by him during the four years of the first series; and he has also assisted in preparing matter for the new series. To supply his place will be very difficult, if not impossible. There are few of his countrymen who equal him in Armenian Scholarship; and I do not know of one who joins to so much power over his own language an equal acquaintance with the English. But the Lord will provide.

I have had many pleasant interviews with him, since the day when I first informed him that the physician really had no hope of his recovery. It is the almost universal custom in this country to deceive dying people with assurances that they are getting better, and will soon be quite well. It was quite against the Doctor's will that I undeceived Sarkis. But it was delightful to behold the calmness with which he received the announcement. And he testifies that, ever since, his mind has been entirely composed; whereas before he was tossed up and down between hope and fear, and could get no peace.

Entering his room a few days ago, I found him very weak, and he said he was constantly declining. I remarked that the Gospel makes us conquerors over death. "Yes," said he, "and more than conquerors." We then talked of the folly of those who put off preparation for death till the dying hour; and he remarked that he trusted he had nothing to do but to shut his eyes and die. I prayed with him, and he expressed a strong wish to depart out of this world of sin.

On the next occasion of my visiting him, after reading the Scriptures and praying with him, I was about to take my leave, when he begged me to sit down a little while. He then expressed the fears which he sometimes felt, that perhaps his sins had not yet been forgiven. He said he had a prevailing hope; but sometimes he could not feel that he was accepted. "I know," said he, "that if I trust in Jesus, God will not leave my soul to perish; but sometimes I cannot realize it." He was much comforted when I suggested that Satan would naturally endeavour to disturb his peace now, as he

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did that of Bunyan's Pilgrim going through the dark valley; and that even our Saviour fell into horror of great darkness just before His departure. Also I reminded him of Mrs. Eli Smith's perplexity of mind, a few weeks before she died, which he well remembered, as he was an inmate of my family at that time. "The next time you come," he said, "I will tell you of my wife; how I told her I am going to die, and explained it all to her; but she cannot understand it, and is all against it." His poor wife is much distressed, and, I fear, knows not the consolations of the Gospel. She has usually been present when I have conversed and prayed with him. I have endeavoured to rouse her mind to a consideration of her own spiritual state; but she seems like one bewildered.

—I have just come in from visiting Sarkis. He is rather more comfortable than he was last night. We had some pleasant conversation together. I asked him if he had quite escaped from all his darkness. He replied, "Almost entirely." "Why," he continued, "Jesus Christ says, come unto me, and I will in no wise cast you out. Now if I throw myself into His bosom, will He leave me to fall? I know that I am a great sinner; but he is a greater Saviour."—"Do you feel," I asked, "that you are a great sinner?" "Oh, yes," he answered, with much feeling, "I am a great sinner, Mr. Adger. And even since I was converted to Christ I have been a great sinner. I have not done my duty. I have loved the world too much. And this it was which caused that darkness in my mind. I am a great sinner, greater than any in the world!" Then he went on to speak of the "precious promises" and the fulness there is in Christ.

He said also, "I am trying to instruct my wife, and to prepare her mind; but she is in great distress. It is my daily prayer that I may have the happiness to see her mind enlightened before I die." He said, "I please God to hear and answer his prayer!"

—Christopher—who goes in the vessel which takes this to America—was with Sarkis last evening, and found him in a very happy frame of mind. We repeated to him in Armenian a verse which he also quoted to me in English the night when I first informed him that he must die. It was one, he said, which he delighted often to repeat—

U

When I tread the verge of Jordan,
Bid my anxious fears subside;
Death of death, and hell's destruction,
Land me safe on Canaan's side:

This evening I called and found him exceedingly low. I fear that he cannot live till morning. His voice is almost gone, and he has not the strength of a child. I said to him, "I cannot say that I am sorry to see you getting weaker." "Do not say it," he said with a strong whisper, "do not say it!" After attending to one or two items of business, which he had not till then arranged. I asked, "Have you now any thing else upon your mind which gives you trouble?" "No; nothing, only (and here he wrung his hands with anguish) that I am a great sinner." He then uttered some expressions of faith in the Saviour of sinners, and I said, "Do you wish me to pray with you this evening?" "Yes," said he, "always! always!"

When I visited him this evening, he said, "I have forced the Doctor to tell me how much longer I have to live. He says 'Four or five days longer;' and then"—Here he made a gesture with his hand, expressive of rapid motion upward; after which he added, with an appearance of great satisfaction, "And I am glad." All this he said to me in broken sentences, a word or two at a time.

—I found him this evening very low; but he smiled at me most pleasantly, when I entered the room; and this he repeated several times while I remained, although he was suffering very much all the time from difficulty of breathing. It was evident to all present that he was near his end; and it was also evident to

himself. I kneeled down by his bedside and remarked, "The Lord Jesus promised that, after preparing a place for us, He would come again and receive us to Himself." He smiled and said, "This night."—"You are going," I said, "to the palace of the King of kings; and therefore we should not mourn. You go to eternal light; but we remain behind in the dark." "I am not worthy," was the humble reply. Being fatigued, he said, "I wish to sleep." I rose to leave him. He said, "To-morrow will be Sunday." "Yes," I replied; "and as Jesus rose from the dead on Sunday, so I trust you also will rise to-morrow." He signified his assent with a motion of his head.

Just before I made my visit he called for his little boy, to take leave of him. "I am going," he said to the child, "to heaven, where your two little brothers are; and I leave you with your mother. Be a good and obedient child." Here his feelings overcame him, and he motioned quickly for them to take the boy away. Afterward he wound up his watch, and gave it to his wife, saying, "I have wound it up for the last time."

—The long struggle is at an end. Sarkis died the night before last, at about nine o'clock, two hours after I left him, and at the very hour of our Saturday Evening Meeting, which we spent entirely in prayer for him and conversation about him. He remained quite sensible to the last, called for all the family, said, "I am going," bade them all farewell, exhorted his weeping partner to look to God for comfort, and then, without a groan or a struggle, fell asleep.

Proceedings and Intelligence.

Western Africa.

CHURCH MISSIONARY SOCIETY.
MOUNTAIN DISTRICT.

GLOUCESTER AND LEICESTER.

The following extracts are from the Journal of the Rev. J. Warburton, who still superintends these Stations.

Erection of an Infant School-house at Gloucester.

April 14, 1845—We occupied, for the first time, the Infant School at Gloucester, which has been erected at a very small expense to the Society. To assist in

building it, the sum of 25*l.* was granted by the Local Committee, together with boards for the floor, ironmongery, and paint from the Society's store; but 5*l.* 12*s.* 1*d.* of the grant of money has not been wanted. Most of the labour has been supplied gratuitously by a number of the people: the masons building the foundation; the carpenters doing the wood work; the labourers performing their part of the business in bringing lime from Freetown, a distance of three miles, and in assisting the masons and carpenters; some of the women and children bringing sand to mix with the lime; and my ser-

vant, Henry Cyprian, painting and glazing it. To purchase lime, timber, boards, and shingles, others gave a subscription in money, amounting to 5*l.* 13*s.* 5*d.*, 10*s.* 7*d.* of which was subscribed by the inhabitants of Leicester. In this manner a neat substantial frame building, with shingled roof, twenty-four feet long and sixteen feet wide, has been erected. I am happy to say, that what was done, was done cheerfully. The School is also useful as a place in which to meet classes of persons who stately receive religious instruction.

Services—Schools—Communicants.

Mr. M. T. Harding, the Native Catechist, writes at the end of the Michaelmas Quarter—

The population of Leicester is about 200. Upward of 100 regularly attend Church on the Lord's-Day morning, and in the evening about 80: on Thursday the Congregation is 60 or 70.

Our Communicants' Meeting on Lord's-Day evening, after the Service, still goes on pretty well. Their outward behaviour to their neighbours as Christians is satisfactory. They visit the sick and give a little alms, as much as they can.

The present number on the list of the Day School is about 54; of whom 25 are boys, and 29 girls. Seventeen of these read the Old Testament, and commit passages of Scripture to memory. Five read the New Testament, write on slates, and learn the Church Catechism. The number on the list of the Sunday School is 49; of whom 21 are males, and 28 females. Of these, 20 read the Old Testament and learn the Rev. Basil Woodd's Catechism, and also repeat texts, which they learn during the week from the Bible. Five read the New Testament, and do the same thing. Some of the Sunday scholars are making good progress. May the grace of God make us humble and teachable, and may His Holy Spirit help our weakness!

Reminiscence of the late Rev. L. Butscher.

The following passage is from Mr. Harding's Journal—

June 2, 1845—This evening, at Gloucester, I read a few passages respecting the West-Africa Mission, from one of the Missionary Registers for 1816. After the Service was over, a man, who had been a servant to the Rev. Leopold Butscher, came to me and said, "White people have a good knowledge: all what you read about this evening I know when I was

with master: the same way you read, so the same the things were done."

REGENT.

From the Journal of the Rev. N. Denton, who has charge of this Station, we make the following extracts.

Baptism of Twenty-three Adults.

May 10: *Whitsunday*—I had the pleasure of administering Baptism to 23 adults—11 men and 12 women. They had all of them been receiving instruction for two years past, and some of them for a much longer period. Though the attainments of many of them, considering the time they had been under instruction, are confessedly small, I have good reason to think them all sincere in their desire to serve God and to seek a knowledge of His ways. At the time appointed, they were all at Church, neatly dressed in white, which seems to be quite an established custom among them. Answers to the several questions proposed to them in the Service, could be distinctly heard throughout the place.

The sermon was preached by the Rev. J. U. Graf, who kindly assisted me; and some parts of it much affected a young man who has recently become a Candidate. On the following morning he went to the Christian Visitor, and afterward came to me, stating that the gentleman had told them in his sermon, that if they wished to clean their farms they must pull up the roots, for if they only cut off the branches, by and bye they would shoot out again: so in the same way they must not mend their lives only, but root sin out of their hearts. "Now," he said, "I begin try to serve God very well; but I fear sin still live in my heart." I endeavoured to direct his mind to Him who *came not to call the righteous, but sinners to repentance.*

On the same occasion Mr. Graf writes in his Journal—

Having never had an opportunity of witnessing the state and behaviour of other Congregations on the Lord's Day, I was glad to assist Mr. Denton in his duties, which were rather heavier than usual, owing to the baptism of 23 Adults. The Church was quite filled—indeed some were outside—with an intelligent and lively Congregation; the singing and the responses being loud and general, and the attention during the sermon intense and uninterrupted. I could not help thinking of the first batches of wild,

naked, liberated slaves, collected at this place thirty years ago, by the late Rev. W. B. Johnson, when the Station was first taken up by the Society. What a great and good change has Regent undergone when compared with that first beginning!

Visits to Sick Communicants.

May 28, 1845—This morning I visited three sick persons, to whom I administered the Lord's Supper in their respective dwellings. In my former visits they had expressed a desire once more to partake of that Sacrament of which they had been so long deprived. One who has been a cripple for many years observed, when I was exhorting her to submit with patience to the will of God, that her heart would "not sit down sometimes," when she saw her neighbours moving about in health; and when she heard the bell ring, and saw the people going to Church, especially on the Sacrament Lord's-day, she could not but cry because she could never go to Church nor receive the Sacrament. While she said this the tears rolled down her face. There is, however, an air of resignation about her which becomes the Christian. She is one of those who was baptized by the late Mr. Johnson; and, from all I can learn, has maintained a Christian character ever since.

Increase of Candidates for Baptism from among the Yorubans.

At the end of the Midsummer Quarter, Mr. Denton writes—

I find, on looking through my journal, that I have received 45 Candidates for Baptism, which seems a large number; but, on referring to my class-book, it appears to be little more than the average received for the past four Quarters during which I have been privileged to labour at Regent, the whole number being 138. A few observations, which it seems necessary to make, will, I think, account for there being so many. The greater part of them are of the Yoruba Tribe. Some years ago, a large number of that nation were located across a little hill branching out of the south-west of the town. The chief of the inhabitants of Regent being of the Ibo tribe, there has been but little intercourse between the two classes: the Yorubans kept to themselves, and lived much the same as in their own country, in heathenism and idolatry. Under such circumstances, it was no wonder that they kept aloof from the Church and the Means of Grace; but,

from some cause or other, a change for the better is now taking place. I have lately married numbers of them, and baptized many of their children. Those who have become Candidates are certainly the most regular at Class and Sunday-school. I find that the Christian Visitor, to whom they generally apply before coming to me, can more easily get at the state of their minds than I can myself.

And at the end of the Michaelmas Quarter—

During the Quarter I have taken an opportunity of visiting nearly the whole of the Yorubans in Aku Town, of whom I wrote in my last journal, and have been received with much kindness. Two young men I found reading the Bible alternately; another, attentively reading our Lord's Discourses. They appear to be a very interesting people. I have been told that they were formerly the disturbers of the whole town, and almost a terror to the people in the performance of their Devil-worship, their Heathenish processions, &c.; but that now there is only one man among them who, as they say, "deals in Country-fashion."

Attendance on Public Worship—Schools—Communicants—Candidates.

At Midsummer, Mr. Denton says—

There is a large attendance on Public Worship; and though, among the Members of the Church, there are many who, we have reason to fear, are but formal or lukewarm professors, there are yet many who adorn their Christian character, and *walk worthy* of their high vocation. A few weeks ago I had a pleasing symptom of this in the godly jealousy which many of them evinced toward those about to be admitted into the Church. It was called forth by my exhorting the Congregation to pray for them, and to inquire respecting their characters. Several of the women in Mrs. Denton's Sunday-School Class also expressed much concern on their behalf. One said, "We hope these people have not two hearts;" and another said, "We have prayed hard for these people."

And at Michaelmas—

The attendance on the Means of Grace is truly encouraging. On the Lord's-Day morning the Church, which is estimated to hold 900, is not sufficiently large to receive all who come, so that many sit around the windows and doors. In the afternoon, the Church is nearly

full, and there is also a good Congregation on the Thursday evening. Notwithstanding the unfavourable state of the weather, at times, we have not been prevented from keeping up the regular Services during the rains.

The Sunday-school has increased in numbers, and the Day-school is going on satisfactorily.

There are 373 Communicants—164 males and 209 females; and 241 Candidates—133 males and 108 females.

Pitiable Ignorance and Idolatry of the Heathen.

The following Narrative occurs at the end of the Journal for the Michaelmas Quarter—

An interesting circumstance has come under my observation this Quarter: I have seen the heathen casting their idols *to the moles and to the bats*. The Christian Visitor informed me that he had been requested to go to the house of an idolater to fetch away his idols, and cast them into the brook. The man had been sick for some time, and the Visitor had frequently called on him, telling him that his idols could not help him, and exhorting him to trust in the Living God. The man, not getting better, sent for the Visitor, requesting him to take his idols, for that he could not trust in them any longer. I directed the Visitor to bring them to me, which he shortly afterward did, tied up in a mat. There was a calabash, and two unsightly figures; a gloomy and truly-pitiable sight, from the known fact that men had actually fallen down to the earth to worship them. One of the figures, the principal one, was a country pot with a long neck to it. Into this the worshippers had cast their offerings, which had long since filled the pot, and now rose above it higher than the pot itself. The offerings are, for the most part, presented in the shape of masticated food, cooked vegetables, and animal blood and flesh. As these accumulated from time to time, it enabled the offerer at length to mould a very rude figure of a man's face, out of whose head, by way of ornament, projected the claw of a large rat. The second figure was only a conical piece of earth taken out of the black ant's nest, with a piece of iron and a feather, covered with blood, stuck in at the top. Beside these, there were two roughly-constructed bells, with which to invoke the spirit of the idol, lest, as his votaries

say, he should be gone out for a walk. There were also two bags containing palnuts, cowries, and a few copper pieces, which were used in divination, casting lots, &c., by which means the owners of the idols were accustomed to extort every thing they possibly could from the poor, tempted, and deluded creatures who applied to them.

It is worthy of remark that these idols originally belonged to a very old man who died here a few months since; and who, I understood, had a room nearly full of such rubbish, the greater part of which his countrymen from other towns fetched away at his death. The Visitor frequently called on this man, reading the Bible to him, and telling him to leave his idols and go to Church. After much entreaty, he prevailed on him to go once or twice; but it happened that he was unwell at that time, and he therefore attributed it to his going to Church. He in consequence told the Visitor that he would never go to Church again, and never forsake his idols. A short time afterward he died, as he had lived, a blind idolater; and I remember some people observing to me, as he was carried by to the grave—"There goes an old idolater, and a very bad man."

It appears, that the person of whom I have been speaking above obtained a few idols at the old man's death, with an intention to carry on the same system, connected with which there is much gain, as I have said; but being taken ill himself he was afraid to keep them in his house, and therefore requested the Visitor to take them away.

BATHURST AND CHARLOTTE.

On the departure from the Colony of the Rev. C. F. Ehemann, in June, the care of these Stations devolved on the Rev. I. Smith.

Communicants.

Of these, Mr. Smith writes in his Journal—

Aug. 31, 1845—The total number of Communicants at Bathurst is at present 58. I believe this to be a proof of a better state of things among us.

Sept. 12—I have upward of 200 persons under weekly instruction, beside the Communicants—149—at both Stations, and the Monitors of the School, with my various other duties.

SEA DISTRICT.
KENT.

The Rev. F. Bultmann has been called to endure severe affliction in the loss of his wife, who was truly *an help meet* and a fellow-labourer in the Lord. An Obituary of the late Mrs. Bultmann, as well as some proofs of the high esteem and affection in which she was held by the villagers of Kent, will appear in a future Number.

A new Station in this District has been taken under the care of the Society. This Station is Tumbo, a village beautifully situated near the sea, about 11 miles from Kent. It was formerly a Sherbro Village; but a number of Liberated Africans were placed there by Government a few years ago, and the present population is 500.

The Native Catechist, Mr. Joseph Wilson, resides at Russell.

The state of the little Christian community in the Banana Islands is very interesting and hopeful. Mr. Bultmann continues to visit them as often as his other duties permit.

RUSSELL.

General Adherence to Heathenism—Encouragement from the Congos.

Of this village Mr. Wilson reports, in his Journal for the Quarter ending Midsummer—

This village, situated north-east of Kent and south-west of Waterloo, consists of seventy-nine houses, inhabited chiefly by four different Tribes, the Lökkoh, Cosso, Tomah and Congo. Those of the Lökkoh, Cosso, and Tomah Tribes, with one exception in the Lökkoh Tribe, are living as if they were still in their own native heathen country. They are as yet dead to Religion, and even little attention is paid to the things concerning their temporal welfare. The Congo Tribe, on the contrary, while they are as well off as any of the others in temporal things, are quite superior as touching spiritual things: their attendance on Divine Service and Sunday School is very encouraging. During this Quarter twelve have been admitted as Candidates for Baptism, five are learning the Apostles' Creed, and

seven the Lord's Prayer. The number of the children in the Day School is 29.

TUMBO.

Baptisms.

April 13, 1845—I went to Tumbo, where I baptized three children and three adults. The adults are young men of great simplicity, and, I doubt not, of true piety. They can all read the Bible, and are the first-fruits of Mr. Wilson's labours.

[Rev. F. Bultmann.]

Observance of the Lord's-day.

April 6—This morning I held Divine Service at Tumbo; and soon after I had begun to address the people, two European Captains stepped in, and paid great attention. After the Service they expressed their surprise at the Church Missionary Society evangelizing not only the largest places, but little villages, in the Colony. I perceived, by conversation I had with them, that they had come on purpose to purchase some poultry; but finding that the people here would not sell on the Lord's-day, they returned.

[Mr. J. Wilson.]

BANANAS.

Baptisms.

May 18, 1845: *Trinity Sunday*—I went to the Bananas and baptized, at Morning Service, 25 adults—13 men and 12 women.

[Rev. F. Bultmann.]

Missionary Meeting.

April 21—I went over to the Bananas with Mr. Müller, who, in compliance with the earnest desire of the inhabitants of the island, spoke to them about Jerusalem, of which many people here entertain such exalted ideas, that they can hardly believe how a man can have seen it, and after that come to Africa and speak of it. Public notice having been previously given of this Meeting, the people came in such numbers that many of them could not find room in their small grass Church: they therefore, at our request, seated themselves in the open air in front of the Government House; and when Mr. Müller came out, they instantly formed a wide circle around him. A collection of 10s. was made for the Society, the greater part of which was from the Natives.

[Rev. F. Bultmann.]

On the same occasion, Mr. Müller writes—

Mr. Bultmann and myself sailed to the Bananas this afternoon for the purpose of seeing the Rev. J. F. Schön, who is there on a visit, and of holding a Missionary

Meeting. In the Government yard I accordingly addressed about 300 persons.

Visit of the Rev. J. Warburton.

June 8, 1845: *Lord's Day*—I visited the Banana Islands, and held Divine Service in the morning at Dublin, and in the afternoon at Ricketts. At Dublin there is a very interesting Congregation, larger and more intelligent than that at Ricketts, with which I was much gratified. A Sunday School is kept at both places by Schoolmasters in the employment of Government: both, I trust, are good men and diligent. The people at Dublin wanted to keep me there for the Afternoon Service, by telling me I was sure to have rain; but I told them I must see Ricketts also. They seemed to be a respectful and affectionate people.

[*Rev. J. Warburton.*]

We add one or two miscellaneous extracts—

Value of Useful Articles and Materials for Work.

The Rev. I. Smith, after referring to several boxes of children's wearing apparel, which had been provided and sent by kind friends in England, for the use of the Sierra-Leone Mission, remarks, in his Report for the Quarter ending Midsummer—

In each Station these articles have been thankfully received by the Missionaries, and will be distributed, as necessity arises, to supply the wants of the children. Many of them are often destitute of clothes and materials for their use in the School, and hence such gratuities from home very materially assist the Missionary in supplying the many wants of the little children of his Station, and in meeting the frequent demands made on his liberality. I desire, therefore, in the name of my Brethren and Sisters in the Mission, as well as in that of the people, to return our sincere thanks to the Donors.

Continued Enormities of the Slave Trade.

April 16—In going from Kiskey to Freetown, I met with a scene of misery which made such an impression on my mind that I shall scarcely forget it. About 400 Emancipated Africans, old and young, of both sexes, were proceeding toward Kiskey Hospital. They had just come from the slave-vessel, and were in a most heart-rending condition. Some, not being able to walk, were carried, while others supported themselves by sticks,

looking, from the starvation they had endured on board, more like human skeletons than living beings. I have since been informed, that within a short time about a hundred of them died. What had these poor creatures committed, that they should be thus treated? It was the love of money, truly called *the root of all evil*, in those who are called civilized people, which had brought them into this condition. How much longer shall this outrage be committed? If Christians in Europe could have but one peep into such misery they would more fervently pray for the propagation of the Gospel of Peace in Africa, and more actively engage in abolishing the Slave-trade.

[*Rev. C. T. Frey.*]

TIMMANEE MISSION.

Since the Rev. D. F. Schmid left Port Lokkoh on a visit to this country, as mentioned in our last notice of this Mission, the Rev. C. F. Schlenker has been alone carrying on the usual duties. The School is increased, and two of the children have been admitted to baptism, beside the one at the Grammar School who was baptized by the Rev. T. Peyton. An account of them is given below. The compilation of an English-Timmanee Dictionary has been advancing.

The following extracts are made from Mr. Schlenker's Journal—

Baptism of two Youths.

April 9 — To-day I spoke with two boys of our School whom I intend to baptize, and asked them whether they had never felt a desire to be baptized: whereupon they told me that they had often thought of it, but that they were afraid to tell me of it. When I asked them why they wished to be baptized, they answered, because they wanted to become disciples of Christ. When I promised to admit them to the Sacrament of Baptism, they were very glad. They often come to me in the evening, and say a Hymn which they have committed to memory. As soon as it gets dark, a lamp is lighted in the School-house, and those who like to read avail themselves of this light, while others are playing in the yard.

June 15 — To day, after the second Lesson, I baptized the above two boys. They have come to me many an even-

ing, and I have been much pleased with them. They are about nine years of age, and are among the best of the scholars. One received the name of John Samuel, and the other Frederic Moses.

School Difficulties and Encouragements.

April 22, 1845—To-day I heard that two children, whom the Chief of Maburry promised to send to our School, were ready, and about to be sent, when a woman from hence told them that almost every day a child of our School died. This frightened the parents so much, that they would not send their children. The man who told me this was my guide when I went up the country; and as he happened to go up again, Pah Kimbah, Chief of Maburry, told him of this report, on which my guide told him that it was altogether false. The woman was called for, and confronted with the man, when her report was proved to be false. Pah Kimbah then sent word to me that he would come himself with the children.

At the end of the Midsummer Quarter Mr. Schlenker writes—

The number on the list is 48—33 boys and 15 girls: 35 of these children are maintained at the Society's expense.

Encouraging Study of the Word of God by a Mahomedan Priest—Service.

April 24—To-day a Mandingo man came to me, with whom I had a conversation about the Korân and the Bible. He gladly accepted an Arabic Bible, and promised to read it. I afterward found him engaged in reading it with Solimann Bunduh, the Mahomedan Priest.

April 27—I went to Ali Kali's yard, where I met about 30 persons. When I had finished my address, they said, "We have heard it," or understood it, "well."

June 3—To-day I went to see Solimann Bunduh, our old interpreter, and the Mahomedan Priest, with whom I have often conversed about religion. I found him reading in the Psalms, having the English and Arabic translations before him. His English Bible is marked with many Arabic words. In cases where a word in the English translation is not familiar to him, he puts down the corresponding word from the Arabic translation, which he understands better. Though I always entertained little hope, and especially lately, that he would receive the Gospel, I cannot help thinking that he must have a strong impression of the truth

of the Bible, or otherwise he would not read so much in it. He told me that he read in it every day. If this should not be exactly true, I still believe that he often reads in it, as I have frequently met him while engaged in it; and it does not seem that he reads the Bible out of curiosity, for he does not so much read the historical books as the prophetic, and the Psalms and the Epistles.

June 7—When I came to Solimann Bunduh I found him again reading in the Bible. I asked him, "Now tell me which is the best book and the true one, the Bible or the Korân?" He did not give me a direct answer; but said, "The Bible goes one way, and the Korân goes another. The Bible states many things very different from the Korân. But one thing," said he, "I want to ask you: if Christ be the Son of God, can He die?" I then told him that Jesus was not only true God, but also true man, and that He became man in order to be able to die for us; but that it was also necessary for Him to be God, and thus to unite in Himself both natures, to become the Saviour of men; for if He had been a mere man, He would have been a sinner, and therefore could not have redeemed us. He was pleased with these remarks. "But," said he, "must not men force other people to hold the true Religion?" I told him that this was quite contrary to the spirit of the Gospel, and shewed him how different the means were by which Christianity was propagated from those which Mahomed and his successors employed to spread their religion. This struck him much. Formerly he used to say, "The Bible and the Korân are one." I trust he has now seen, and felt too, that they are not one, though he does not like to acknowledge it directly.

June 13—I went again to see Solimann Bunduh, and found him reading in the Bible. He asked me several questions, which I answered to his satisfaction; for instance, whether we know when Christ will come again to judge the world; whether people will be active on earth when He comes; &c.

ABBEKUTA.

In our preceding Volumes we have from time to time given an account of various preparatory measures which had been adopted with a view to the establishment of a Mis-

sion, if the way should be opened for that purpose, in Abbekuta. We have also placed before our Readers some of the information given below; but it may be found convenient that it should be repeated in a connected form.

Departure from England of the Rev. H. Townsend—Arrival at Sierra Leone—Departure of the Missionaries for Badagry.

In furtherance of the views expressed in the above communications, the Rev. H. Townsend, having been admitted to Deacons' Orders, and subsequently to Priests' Orders after a shorter interval than usual, by the kindness of the Bishop of London, sailed for Sierra Leone on the 29th of October, and arrived at that Colony on the 2d of December. It was of the greatest importance that no time should be lost, in order that he and the other Missionaries appointed to the Abbekuta Mission might be able to reach Abbekuta, and be in some degree settled there, before the rainy season should commence. An American vessel, called the "Adario," possessing peculiarly suitable accommodations for the purpose, happened to be in the harbour of Freetown at the time, and was immediately engaged to convey the party to Badagry. A frame house, constructed for Mr. Townsend in England, and another prepared for the Rev. C. A. Gollmer in Sierra Leone, together with other necessary supplies, were put on board; and on the 18th of December she sailed, with Mr. and Mrs. Townsend, Mr. and Mrs. Gollmer, the Rev. S. Crowther and Mrs. Crowther, and four Native Teachers.

And of the interest which was felt in the undertaking, it is remarked, in the Report of the Sierra-Leone Auxiliary Church Missionary Society, which was read at the Annual Meeting, held at Freetown on the 16th of December 1844—

The great interest which is felt
March, 1846.

throughout the Colony in this new undertaking is shewn by the subscriptions which have been raised in several of our villages with a view to facilitate the accomplishment of the object. From the people of Kisseey the sum of 12*l.* 12*s.* 1*d.*, from those of Hastings 7*l.*, and from those of Bathurst 3*l.* 10*s.*, have been received, for the purpose of assisting the Society in the commencement of this Mission.

Previous to their departure, Mr. Townsend received a Letter of Introduction from the Lieutenant-Governor to Sodeke, Chief of Abbekuta, and another to the Native Chief who styles himself the English Governor of Badagry. Commodore Jones, of Her Majesty's Steamer "Penelope," who was in Freetown at the time, manifested great interest in the welfare of the Missionaries, and kindly furnished Mr. Townsend with a Letter to the King of Dahomey.

Arrival of the Missionaries at Badagry.

The Missionaries were favoured with a prosperous voyage, and, after calling at Monrovia, Cape Palmas, and Cape Coast Castle, anchored off Badagry on the 17th of January 1845. The violence of the surf on that coast is so great that it is usually very difficult, and sometimes dangerous, to land. On this day, however, it was more moderate, and they reached the shore without inconvenience; although on subsequent days several canoes were upset, and some property injured and lost. On their first arrival, and for some weeks afterward, the Missionary party were hospitably entertained at the residence of the Rev. S. Annear, Wesleyan Missionary.

Death of the Chief Sodeke—Visit of the Missionaries to the Yoruba Encampment.

On the 25th of January a rumour was circulated in Badagry that Sodeke, the Chief of Abbekuta, was dead; which report was confirmed on the following day. This painful intelligence threw a deep gloom over the prospects of the Abbekuta Mis-

sion. NO time was lost in communicating with the Chiefs at the Yoruba Encampment, who expressed their joy at the arrival of the Missionaries; but advised them to remain at Badagry until the funeral ceremonies performed for Sodeke should have been completed.

The Missionaries, however, being anxious to proceed to their destination with as little delay as possible, determined to visit the Encampment, in order to have personal intercourse with the Yoruba Chiefs. The following account of the Encampment is given in Mr. Townsend's Journal—

It was formed by the people of Abbekuta in order to keep open the road between Abbekuta and Badagry, and thus to afford protection to travellers against the Ottas, who occupy a small tract of country situated between Abbekuta and Badagry, their chief town being Adu, over against which the Encampment is formed. The Adu being much given to the Slave-trade, no opportunity was lost by them of making captives of such traders as passed through their country, and were not sufficiently well armed for self-defence. It is said that one main object with Sodeke, in the formation of this Camp, was to facilitate the return of the Sierra-Leone people. It has been formed upward of six years. The Encampment is enclosed by a mud wall, about six feet high, and not less than a mile in circumference, and a dry ditch; the wall being perforated with small loop-holes to facilitate firing on an enemy. That part of the wall which is nearest the town of Adu is supported by low watch-towers, built a few feet behind the wall, and about twelve feet high. Within the wall are the habitations, very closely built, of those who compose the army: the Chiefs and most of the people have a part of their wives and children with them. The number of persons within the Encampment could scarcely be estimated. The town of Adu is about a furlong from the Encampment, and a part of the intervening space has been cultivated by the Egbas—a proof that the war has not been very hot between them. Adu is also protected by a wall and some marshy land that nearly encircles it. While we were standing on

one of the watch-towers, a man from the Encampment advanced toward Adu, and when about midway between the Encampment and the town, fired his musket, and ran back again. This feat elicited great applause from those who were spectators, so that this, perhaps, is generally the full extent of their warlike enterprizes.

The account of the visit we also take from Mr. Townsend's Journal—

Jan. 30, 1845—This morning we left for the Encampment, and arrived at Mowo, or Mo, in about three hours. Mowo is the frontier town of the territory of Badagry, and is situated on the opposite side of an extensive morass, which almost encircles Badagry. Mowo is of small size, and is surrounded by a low wall. The Chief of this town is a poor little man, mean in appearance, and possesses, I should think, no power; but Amewu, or Mewu, a Chief of Badagry, resides here, and receives all the honours due to the Chief of the town: he seems also to exercise the power. He is a fine tall man, past the meridian of life, with a round, good-tempered countenance, very much marked with the small-pox. His dress, externally, is a large cloth decorated with cowries, and a pair of sandals or wooden shoes on his feet. His house is small and confined, and the apartment in which he generally sits and receives visitors is hung round with bones of various animals, bottles, calabashes, strings of cowries, and a few scraps of Arabic writing. These, being never removed or dusted, were very dirty, and presented a most disgusting appearance: they were his potent charms to avert evil. His manner toward us was kind and obliging.

The road from Badagry to Mo is loose sand; but from Mo onward it becomes hard and firm, the sand being mixed with soil. After we had travelled about two hours we came to a town called Ikanga. The country around seemed to have been desolated by war: the trees, which we passed during the first part of our journey from Mo, giving place to low bush and young trees, proving that it had been once cleared, perhaps for cultivation, but was now left to be covered with the wild plants of the forest around. As we approached the Encampment, the trees were larger; and within a short distance we passed through large fields of Indian corn, recently cut, planted by the people of the Encampment.

At the distance of a mile or two from the Encampment we were met by a party of soldiers, sent to meet us, and, as we proceeded, by several other parties, sent for the same purpose; so that, by the time we reached the walls of the Encampment, we had a large escort. We were conducted through the Camp to the residence of Ogubonna, whom we found sitting before his house, waiting to receive us. Ogubonna knew me, having seen me on my former visit; but I did not recollect him. He received us very kindly, and gave us a part of his house to reside in.

The reception given them at Ogubonna's house is thus minutely described by the Rev. S. Crowther, in his Journal—

At the entrance to the square we met him sitting on a mat spread on the ground—a fine, stout, tall, clean, and noble-looking man; and his pet daughter, really her father's image, about ten years old, but quite naked, sitting close by him. He soon obtained a chair, and two empty powder-kegs, for our seats. As the drums continued beating, and the horns blowing, the noise was so great that we could scarcely hear ourselves. Many of the Chiefs came, and were introduced to us by Ogubonna. As the noise was still very great, he conducted us to the square, and into his room, where he lodged us. Here we were glad to rest awhile, and to be quiet from the noisy multitude. He asked whether we had brought our house (tent) with us: we answered in the negative, on account of our haste in leaving Badagry. Ogubonna, not being accustomed to provide for White Men, was at a loss what to do on this occasion; but we soon made him easy by ordering one of our men to assist in boiling a fowl and some yams for our dinner and supper. Before supper was ready, we passed the time in conversation, lying on a leopard skin, which was sometimes used for a chair, and at other times for a sofa, as we wished to change our position. Supper being ready, after a blessing had been asked, every one took his plate on his lap, or placed it on the leopard skin, as it suited him best. We asked Ogubonna to partake with us; but he declined, because he did not know how to eat as White Men eat. We took some tea without milk, and asked Ogubonna to take a cup, to which he consented. To make it agreeable to his taste, Mr. Gollmer

sweetened it well with sugar, and the Chief seemed to enjoy it very much.

When it was about 9 o'clock, we expressed our wish to have family prayer, and said that we should be glad if he and his household would join us. He instantly ordered all in the square to assemble, when I read Acts xvii. 16—31, and expounded it to them, and prayed in their native tongue. After prayers, we told him that it was our custom to read a portion of Scripture every morning and evening, and to pray to God with our people; and that not only had I been taught, in the White Man's country, thus to read the Word of God, but many of our country people in Sierra Leone. To prove this, Mr. Thomas Puddicumb, a Liberated African of the Yoruba Nation, who is our head carpenter, and Mr. Mark Willoughby, Mr. Gollmer's interpreter, were each requested to read a portion of Scripture, and to translate it to the Chief. Mr. Puddicumb read a few verses from Genesis ii., and Mr. Willoughby the Miracle of the Widow's Son at Nain, which they both translated to the astonishment of Ogubonna. Mr. Willoughby was liberated at the same time with me, and Mr. Puddicumb at the same time with my wife. We were all taught to read the Word of God at Bathurst School, superintended, at that time, by Mrs. Weeks.

After this, we were conducted to our room. Mr. Townsend's travelling basket served for his bed; Mr. Gollmer laid his small mattress on a mat on the ground; and I was supplied with a mat and a cushion by Ogubonna, on which I spread my blanket, and covered myself with my cloak. Thus we passed the night in our common room.

Jan. 31, 1845 — Between three and four o'clock this morning we were disturbed by the sound of drums. It is customary for the drummer to come at so early an hour to pay respect to the Chief by recounting all his mighty acts, as well as those of his ancestors: all these they make the drum to speak by modulation; it being so constructed with thongs, as to allow compression and relaxation under the arm, thus giving any tone they may wish to produce.

We continue the proceedings of this day from Mr. Townsend's Journal—

This morning a large number of the Chiefs of the various parties in the Encampment came to see us, when we had

to tell them why we came. They all expressed their gladness at our arrival, and their intention to act toward us as Sodeke intended. In the forenoon we visited Shumoi, the late king's brother, at whose house I lodged on my former visit. He received us very coolly, blaming us, among other things, for having gone to Ogubonna's house instead of his, and also for coming without presents. A report having been brought to Ogubonna, by his servant, who accompanied us to Shumoi's house, of what Shumoi had said to us, a council of Chiefs was called, and Shumoi was obliged to beg our pardon. The Chiefs advised us to dwell for a short time at Badagry until they should have terminated the war; because, they said, there was no head at Abbekuta, since Sodeke's death, to whom we could look for protection; and war was in the road between the Encampment and Abbekuta, so that we could not pass safely.

Feb. 1, 1845—We left the Encampment, and returned home.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.
TINNEVELLY.

Troubles in this Mission.

THE events that have lately taken place in Tinnevelly, especially the persecutions which the Native Christians have been called to endure in one District, and the effects of the awful hurricane which prevailed through the greater part of the Province, have induced us to lay the following communications before our readers sooner than they would have appeared in the ordinary course of the history of the Mission. It appears by the Rev. P. P. Schaffter's Letters to the Rev. J. Tucker, that the loss of property in the Nulloor District is not less than 9,000 rupees. Up to the latest accounts, Mr. Schaffter had received for their relief, from different quarters, about 900 rupees. The losses sustained by the hurricane cannot, of course, be ascertained for some time; but they must be very considerable, especially as the great body of our Christians are Shanars, who procure their

livelihood by climbing palmyra-trees, and selling the juggery which they produce. The destruction of so vast a number of trees is a diminution of their means of obtaining a livelihood for some time to come.

Violent Persecution of the Christians.

The following extracts contain enough to lead the people of God to pray that He will sanctify these chastisements to the spiritual good of the people, and that He will gather in to Himself, out of those who are now bitter in the hatred of His Truth, many who shall glorify His grace and power in Christ Jesus. Mr. Schaffter's first Letter is dated Nulloor, Nov. 11, 1845. He states—

I have from time to time informed you of the rapid increase of people coming under Christian instruction in my district; and lately the work went on with accelerating steps. Still, from the month of May last I had to encounter no other troubles except such as are inseparable from so great a work. About a fortnight ago, I received Letters from several of our Catechists in the new Congregations, informing me that a certain Headman of Lutchmeiyoor was establishing in my District a Society, on the plan of, and in connexion with, that established at Madras, for the support of Heathenism; but which he called Vibathisanga (or "Ashes Society"); that many people were joining him; and that he was boasting that, in a month more, there would be no Christianity left in this country. I of course gave little credit to these reports, and only exhorted our Catechists and people not to fear, and to *walk worthy of the Lord*. Toward the middle of last week I received a Letter from the travelling Catechist, stating that a crowd of some hundred Heathens had gathered together, fallen on some Christian villages, robbed them of every thing, and woefully beaten the people; and that he felt very doubtful whether he himself could escape. I immediately sent our Head-Catechist, Jacob, to examine and report; but when he arrived at Aveidejnadanoor, a village where we have more than sixty families, he found that the crowd, continually increasing, had already arrived there. He was soon surrounded in the house of one of our people, in which

he had taken refuge; but from whence, however, he found means to send us a Letter, telling us of his distress. I first resolved to go to his assistance; but Mrs. Schaffter and others representing to me that I should only expose myself to the insults of the mob by exciting the Christians in my defence, and produce, perhaps, very sad consequences, I immediately went to Palamcottah, to the Collector, who forthwith despatched peons (native policemen) to keep the peace, if possible. The same night I returned to Nulloor, receiving on my way several Letters from Mrs. Schaffter, telling me that the crowd was continually increasing and approaching toward Nulloor with every kind of native weapon, spoiling all the Christian villages on their way, and threatening to do the same with Nulloor. Arrived at Nulloor, I found, of course, all in the greatest confusion: the Compound was full of people who had escaped, some naked, others wounded. I found Mrs. Schaffter wonderfully supported, and wishing rather to stay at Nulloor and stand the apprehended shock; but, on my strong representations, she consented to go to Palamcottah with the women, and all that we had most valuable in the house. I then made my arrangements for self-defence. I formed a camp near Alankoollam, consisting of from three to four hundred men, from Alankoollam, Kuruvencotei, the ruined villages, and from such as were coming to our help from other parts. I made the Head-Catechist—who had found means to escape, disguised like a Shanar, from the house where he was surrounded—their general. I retained with me at Nulloor a strong body of men; posted guards all round the neighbourhood, that we should not be surprised from any quarter; and so, much against my will, saw myself transformed at once from a Missionary into a General-in-Chief. I have never felt more happy in Christ my Saviour in my life. I should have counted it the greatest privilege to have given even my life in a righteous defence of His kingdom. In this state of anxious expectation we were kept from our work in the afternoon of last Friday, when Mrs. Schaffter left us, until about seven in the evening; when I received news that the adversaries, who were said by the most moderate to be at least 3000 in number, had stopped near Pulumkoollam, and were deliberating, and evidently getting perplexed. [Pulumkoollam

is only about four miles west of Nulloor.] They had no doubt received intimation that the Authorities were taking effective means to stop them.

About two o'clock in the morning the Collector arrived at Nulloor with more peons, and the next morning he proceeded to the ruined villages. Previous to the Collector arriving at Nulloor, Jacob, having heard that the adversaries were retreating toward Aveideinadanoor, went with a duffadar (officer) and a few peons to watch their movements. They saw, as Jacob wrote to me, about 3000 of them near Aveideinadanoor sitting down, and apparently deliberating. The peons, unwilling to attack them, shewed themselves to them at a distance, and the crowd began to disperse; but before the Collector arrived they had succeeded in seizing some of them. They had, it seems, arranged among themselves, that they would neither burn houses nor kill any one; but only plunder, flog those who should not give up their goods, and disgrace the females; and that if any Christian should be willing to rub on ashes, and to join their ranks, they would not ill-treat him in any way. They were divided into three bodies, and fell upon Christian villages unawares, having with them the Heathen of each place, to shew them which were the Christian villages. They made their assaults chiefly during the day, and only upon the villages lately come under Christian instruction; for Melvisuvasapuram, which was in their way, and where we have an old Congregation, they have not touched. Twenty villages, in each of which we had from ten to seventy families, have been thus spoiled, and a very great number of the people reduced to perfect beggary; some having even been deprived of the last shred of clothes they had on their body: some have been more or less severely beaten, and some women, one of whom is the wife of one of our Catechists, have suffered all the injury which could be offered them. I will not enlarge on the misery to which the people have been reduced: it is very great. I have been feeding and clothing, all these days, people who are reduced to beggary, and have come to Nulloor as their only refuge.

Mrs. Schaffter adds, on the 12th—

Quiet and happy Nulloor is a scene of confusion and distress. I am engaged all day in preparing medicines, plasters, &c. for the wounded and bruised. Pray for

us, for my strength and courage are at a very low ebb.

Mr. Schaffter had some cause to suspect that the Christians had given provocation to the Heathen to act as they had done; but farther investigation confirmed him in the opinion that this charge was without foundation.

In another Letter, Nov. 25, Mr. Schaffter writes—

Many of the ringleaders have been apprehended; but the Chief of them has not yet: he is, they say, hiding in the town of Tinnevely. If he escape, no peace is to be expected. He has been for many years the plague and terror of the Shanar population of these parts. I believe this to be a true statement of our loss: 133 houses, in 12 villages, have been spoiled of every thing, the people having run away, and having had no time to take their goods with them: some, also, having fallen into the hands of their adversaries, preferred to suffer the loss of their goods, and other ill treatment, rather than give up their Christian profession; but these are of course the minority. I have reason to thank the Lord that in these days of persecution—for I cannot call it any thing else—many things tend to prove to the Heathens that Christianity, even in young converts, is not such a very weak thing as, in the pride of their hearts, they were led to imagine; but facts have shewn that there were also many Judas Iscariots in the Christian camp. It is not so easy to give an estimate of the value of the things stolen as of the number of houses which have been completely robbed; but the amount cannot be less than nine thousand rupees (about 900*l.*), and the probability is, that it is a great deal more. Several rich persons have been deprived of all; for among the new comers were many rich landholders, which circumstance enraged the Heathens more. I feel it to be my duty to do all that I can for the relief of the sufferers, for I feel deeply that I have no right to make them believe that I care for their eternal interest as long as I do not, in circumstances like these, do my best to relieve their wants, by first giving, myself, what I can spare, and by trying to interest friends in their behalf.

The last extract which we give is taken from a Letter dated Nov. 26—

A very great number were found to join the Heathens to save their property; but they are all returning, and begging to be received again. I shall wait for a more quiet time to deal with them, and shall let you know the result.

Visitation from a Hurricane.

We have made a few extracts from some of the Letters which have reached us, giving particulars of the injury caused by the hurricane. The Rev. G. Pettitt writes, Dec. 4, 1845—

We have experienced in Tinnevely such a hurricane as I have never before known. On Tuesday night last, or rather yesterday morning, till about half-past one o'clock, I was in some doubt whether I should escape with my life. I was at Asirvadapooram, in the new bungalow there—all in the dark, as my lantern was blown out at the beginning of it—waiting in the verandah, ready, in case the bungalow should give signs of falling under the tremendous force of the wind, to run out into the open field, judging the torrents of rain to be safer than falling houses; though there, as it afterward proved, trees were falling in every direction.

The Rev. E. Dent writes—

Within two square miles from my house there are, I am told, no fewer than 300 palmyras levelled to the ground. Amid all this devastation we have been mercifully preserved, for which God's holy name be praised.

And the Rev. J. T. Tucker—

Thousands of palmyras, and trees of all kinds, are lying flat on the ground—cattle dead—in short, there is no knowing the amount of damage. The Mission Compound at Pannevillei presented a scene of dilapidation yesterday morning. The Girls' School on both sides was unroofed, the godowns untiled, and young trees rooted out of the ground. But thanks to the *God of all grace!* the little bungalow was safe and sound. Nothing but the mercy of God saved us: all praise to His Holy Name for this His goodness! At the time of the storm we sent for the children, and kept them with us; and not many minutes after the girls had left their sleeping abode, the roof was carried off by the wind, and some of the rafters fell inside. The Boys' School is so injured that I fear it must be re-built, and there is not a Church in the neighbour-

hood that has escaped injury. The Christians' houses at Pannevillei are not much hurt; but the heathens' houses at Perungkoollam—the opposite side of the Compound—are almost all very much injured. The event, I trust, will prove a valuable lesson to us. We expected, at one time, to be hurried immediately into the presence of our Lord and Master, and we experienced much comfort in looking with faith at the Cross of Christ. True it is,

'Tis Religion that can give
Sweetest pleasures while we live;
'Tis Religion must supply
Solid comfort when we die.

The blast, however, I hope will prove a great blessing, both temporal—inasmuch as the rain is certainly a blessing—and spiritual, as we may hope it will lead the Heathen to seek for comfort in such times of danger, not from idols, but from the true God.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. John Rebmann embarked at London on the 21st of January, for Zanzibar, with the view of joining the Rev. Dr. Krapf at Mombas.

London Miss. Soc.—Rev. Ebenezer Davies and Mrs. Davies embarked on the 27th of December for Berbice.

WESTERN AFRICA.

Wesleyan Miss. Soc.—Mrs. Raston, wife of the Rev. Thomas Raston, died in December last, soon after her arrival at Sierra Leone.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—Letters lately received from Bombay communicate the afflictive intelligence of the decease of the Rev. John Dixon on the 7th of January last. Mr. Dixon was attacked by fever on the 3d of January at Moonjee Pytan, on the banks of the Godavery, while on a Missionary Tour; and on the 7th was removed, in a state of insensibility, to Aurungabad, where every medical attention was afforded him; but in the evening of that day it pleased God to release him from his sufferings. Mr. Dixon had faithfully laboured at Nassuck for upward of sixteen years—The Rev. T. Sandys and Mrs. Sandys safely arrived at Calcutta on the 17th of January. The

Rev. T. G. Ragland, accompanied by the Rev. G. G. Cuthbert, safely arrived at Madras on the 3d of January.

London Miss. Soc.—The Rev. J. V. S. Taylor reached Bombay, on his way to Madras, on the 18th of November—The Rev. Mr. and Mrs. Budden arrived at Calcutta, on their way to Mirzapore, on the 18th of November.

NEW ZEALAND.

Church Miss. Soc.—Despatches, received from this Mission, dated Oct. 1845, inform us that hostilities were then suspended. Heke had manifested a desire for peace; and had sent a Letter to the Governor, through the Rev. R. Davis, with that view—The Rev. W. C. Dudley has been called to suffer an afflictive dispensation in the removal of Mrs. Dudley by death. She died on the 19th of September at Auckland, after some months' illness.

WEST INDIES.

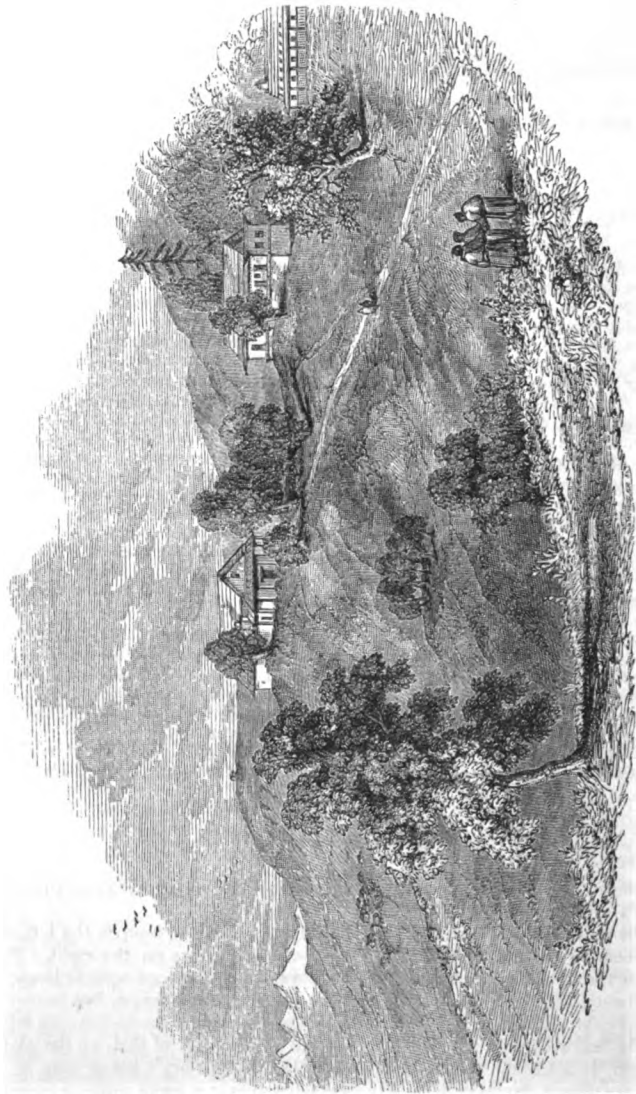
Church Miss. Soc.—The Rev. F. Redford, in a Letter dated Aberdeen, Jamaica, Jan. 26, 1846, informs us that it is probable that it will be necessary for him to visit England on account of an affection of the heart, from which he is at present suffering.

London Miss. Soc.—The Rev. T. Henderson arrived at Demerara on the 27th of December.

Miscellanies.

THE Engraving on the other side represents the Station at Kotghur, the seat of the Society's Himalaya Mission.

In the accompanying picture, the Missionary's house is seen on the left, the Boys' Schoolroom in the middle, and the Schoolmaster's house on the right. The trees between the Missionary's house and the Boys' Schoolroom are apricot trees; and the tree between the Boys' Schoolroom and the Schoolmaster's house, but nearer the eye, is an old oak. The fir-tree near the top of the Engraving marks the spot where it is probable that a Church may be erected; and to the right of that, on the slope of the mountain, is a forest. Immediately under the Missionary's house may be observed some trees on a level spot on the hill-side: this is a small orchard of apple-trees. To the left of this is a distant village of about 12 houses; and above it, in the extreme left-hand corner, is the snowy range of the Himalaya Mountains, about 20 or 30 miles distant. One of the peaks of this gigantic range, farther to the East, is the highest in the world, the top of it being about five miles above the level of the sea. It is covered, as also are those peaks which are seen in the Engraving, with perpetual snow.



CHURCH MISSIONARY STATION AT KOTGHUR, IN THE HI MALAYA MOUNTAINS.

Missionary Register.

APRIL, 1846.

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

(Continued from p. 144 of the Number for March.)

India within the Ganges.

(Continued.)

CHURCH MISSIONARY SOCIETY.

NORTH-INDIA MISSION.

Calcutta—1807, pecuniary aid rendered: 1816, Mission begun—Timothy Sandys, James Innes, James Long, John F. Osborne, George Goring Cuthbert, M.A.; W. H. Haycock, *As. Sec.*; W. L. Atkins, F. J. D'Rozario, *Country-born Schoolmaster and Catechist*; 25 Male, and 1 Female Nat. *As.* Rev. H. C. Krückeberg left *Calcutta* in consequence of ill health, and reached *Cairo* on the 9th of March 1845. Mr. and Mrs. Sandys arrived at *Calcutta* on the 17th of January. Rev. E. Reynolds has removed to *Krishnaghur*—Communicants, 142—In the Seminary, 37 Students—Schools, 15: Scholars; Boys 661, Girls 23, Youths and Adults 301—Pp. 165, 166, 208; and see at pp. 275—278, 406, 407 several particulars of the Mission.

The Committee are not able to report any visible advance, during the past year, of the cause of Christ through the labours of the Missionaries in the Metropolis of *India*.

The Committee do not make this statement without regret. The city of *Calcutta* contains 600,000 inhabitants, and within the range of the labours of the Missionaries the population is estimated at 2,000,000. That Christian Missionaries should proclaim the glad tidings of salvation amid such a mass of ignorant Heathen with so little success will excite in the mind of the Christian many humili-

April, 1846.

ating reflections, and should call forth many earnest prayers to Him who alone giveth the increase.

The Committee recognise the great importance of strengthening this Mission; but, during the year, they have only been able to add one to the number. The baptisms of four Adults have been reported during the year. One of them is a well-educated young Brahmin, who has since been acting as Monitor in the English School, and, by a close application to his studies, preparing himself for a wider sphere of usefulness.

The Christian Institution contains 37 Scholars. The first class consists of youths from 15 to 19 years of age, who are trained with a view to their becoming Teachers. Twenty-eight Christian Girls are also receiving a Christian Education, and the English School for Heathen Boys, on the *Mirzapore* Premises, containing 200 Scholars, is conducted, under the superintendence of the Rev. J. Long, with great spirit and success.

Agurparah—The duties of this Station have been performed by Mr. F. J. D'Rozario, assisted by Native Catechists. The Rev. J. F. Osborne has visited it monthly. The Congregation, which at the commencement of the year numbered 102, has been reduced, by removals and deaths, to 70, of whom 22 are Communicants. [Report.]

Burdwan: 50 miles NNW of *Calcutta*: 1817: *Bancoorah*, westward of *Burdwan*; *Culna*, eastward of *Burdwan*: 1825—John J. Weitbrecht, Bernard Geidt: Kally

Y

Church Missionary Society—

Coomar Ghose, *Nat. Cat.*; 15 *Nat. As.*—Communicants, 25—In the Seminary, 9—Schools, 7: Scholars; Boys 328, Girls 55—P. 166; and see, at pp 278, 408, a Notice of change of Missionaries, Baptism of three Hindoos, and other particulars.

This Station, during the greater part of the year, was deprived of the presence of a Missionary, the Rev. J. T. Linké having been compelled, by the failure of his health, to leave India before the return of the Rev. J. J. Weitbrecht. The temporary assistance of the Rev. E. A. Dicken was therefore engaged by the Corresponding Committee; while the Native Services and Schools have been conducted by the Native Catechist, assisted by Native Readers, to whose diligence and zeal Mr. Dicken bears a very favourable testimony.

Twenty-one Christian Families, comprising 80 individuals, form the Christian Village within the Mission Premises. Preaching to the Heathen has been regularly carried on, but only one convert from Heathenism has been baptized during the year.

The Educational Establishments of the Station consist of a School of 25 Orphan Boys, another of 14 Orphan Girls, an Infant School—the last two under the management of Miss Hannes—Vernacular Schools, containing 260 Boys, and an English School containing 74 Heathen Boys. Four of the elder boys have been led to desire Baptism from a conviction of the superiority of the Christian Religion: This desire was, however, violently opposed by their parents; and one of the boys was subjected to a degree of personal violence which called for the interference of the Magistrate. For a time, the authority of the parents has prevailed to keep back the children from the fold of Christ; but they have expressed to their Teachers their continued determination to renounce idolatry as soon as they shall be free to act for themselves.

Mr. Dicken bears witness to the fact, that many of the Students of the English School despise Paganism, and are only withheld by their parents from embracing Christianity. [Report.

Krishnaghur: eastward of Burdwan—Charles H. Blumhardt, Charles T. Krauss, Christian W. Lipp, John C. Wendnagel, Edmund Reynolds:

6 *Nat. Cat.*; 48 *Nat. As.* Mr. A. H. Alexander died on the 8th of December—Communicants, 242—In 4 Seminaries 167 Students—Schools, 14: Scholars; Boys 209, Girls 124, Youths and Adults 387—Pp. 166, 167, and p. 112 of our present Volume; and see, at pp. 251—254, 408, 409, many details of proceedings and reports of the Mission.

The Committee have the satisfaction of confirming the favourable Reports of this Mission by the testimony received from the Rev. J. J. Weitbrecht.

The advanced state of this Mission now furnishes a prospect of a supply of Native Teachers springing from the bosom of a Native Church, trained from youth in the midst of a Native-Christian Population.

The Committee have received very urgent appeals to increase the number of the Missionaries in the District, especially with a view to the higher department of the education of Native Teachers. [Report.

Benares — 1817 — Wm. Smith, Charles B. Leupolt, Dieterick Hechler, Edmund Johnson, Paul L. Sandberg: J. Mackay, *Cat.*; D. P. Broadway, — Osborne, *Country-born Cat.*; 3 *Nat. As.* Rev. G. Stolzenberg died on the 25th of May, of Typhus Fever. Mr. Wendnagel has removed to Krishnaghur. Mr. Wendnagel has lost two of his children by cholera. Mr. E. Johnson has returned home, on account of ill health—Communicants, 26—In the Seminary, 9—Schools, 2: Scholars; Boys 331, Girls 85—Pp. 167, 376, 532; and see, at pp. 278—280, 410, Notices of the Mission.

There are four Chapels and four smaller Preaching-places in the city, where reading, preaching, discussions, and distribution of books, have been regularly carried on by Mr. Smith, and his Native Assistant, Tryloke, nine or ten times a-week.

Two Native Adults only have been added to the Church by Baptism during the year; but many indications are apparent of a growing conviction of the truth of Christianity among those who have not publicly professed it. Mr. Smith was unexpectedly gratified, on one occasion, by the voluntary assistance of a Native in his discussion with a body of Heathen Na-

tives. "Brethren," said the Native, "listen to one word. I once thought as you think about Christianity, and I used to talk against it as you do; but I read the Testament: I read it through; and I have never had a word to say against Christianity since. Do you the same, and you will be of the same mind."

By the exertions of friends at Benares, a Church, which has long been much needed, is now erected on the Mission Premises.

This Mission has been strengthened, during the last year, by the return of the Rev. C. B. Leupolt, the arrival of the Rev. P. L. Sandberg, and the removal of the Rev. J. C. Wendnagel from Gorruckpore; so that, with Mr. Mackay, there are seven European Labourers in this stronghold of Idolatry. [Report.]

Jaunpore: Robert Hawes: Julius P. Cæsar, *Schoolmaster*; 1 *Country-born Schoolmaster*; 2 *Nat. As.*—Communicants, 15—Schools, 4: Scholars; Boys 198, Youths and Adults 3—P. 167; and see, at pp. 314, 315, a General View of the Station.

Mr. Hawes reports that the sphere of operations has been enlarged by visits to villages at a distance from the Station, and by the establishment of two Branch Schools, at the distance of nine and five miles respectively from Jaunpore.

The Free School is superintended by Mr. J. P. Cæsar, an English Schoolmaster. [Report.]

Chunar: a few miles from Benares—1814—R. A. Richards: 2 *Nat. Cat.*—Communicants, 42—Schools, 2: Scholars, 98—P. 168; and see, at p. 314, a notice of the Station.

In consequence of the almost constant sickness of the Rev. A. Richards, very little has been attempted beyond the routine duties of superintending the Schools, and conducting the religious Services. The Orphan Children were removed last year, after the Rev. W. Bowley's death, to Benares, and some of the Native Christians sent over at the same time. [Report.]

Gorruckpore: about 100 miles north of Benares: inhab. about 40,000—1824—John P. Mengé: 2 *Nat. Cat.*; 2 *Nat. As.*; 1 *Nat. Schoolmistress*—Communicants, 61

—Scholars, 13—P. 168; and see, at pp. 316, 410, reports of the Station.

The Rev. J. P. Mengé reports, that the Gospel has been regularly proclaimed by himself and his Readers; but that he has not considered it advisable to baptize any, notwithstanding his having been requested to do so by some. He thus states his reason—"I think too much care cannot be taken in regard to individuals who present themselves as Candidates for Baptism, as the introduction of unworthy individuals into the visible Church of Christ is one of the greatest hindrances to the spread of the Gospel."

The Rev. J. C. Wendnagel, before his removal to Benares, superintended the branch of the Mission at Basharatpore, where there is a Colony of Christian Natives, comprising 60 adults, who support themselves by agricultural labour. The whole number of Christians, including youths and children, is 123.

Mr. Wendnagel was accustomed to itinerate among the surrounding villages to preach to the Heathen. [Report.]

Meerut: 2 *Nat. Schoolmasters*—P. 168; and see, at pp. 490, 491, a notice of the Bishop's Visitation.

Since the removal of the last Missionary who resided at this Station the Committee have not had it in their power to appoint another. The Islington Institution has supplied no Student available for this Station, and no Clergyman has been found to offer his services.

The Bishop of Calcutta entreats the favour of the Society toward this Mission, one of the oldest in that part of India, and now in danger of becoming utterly extinct—a Mission with all the heavy external apparatus complete—a Mission where the late Begum Sumroo built a Chapel and enclosure in a conspicuous part of Meerut—a Mission which possesses also a Mission Residence and Compound, with Alms-houses for Native Christians when destitute—a Mission in one of the largest Stations, and most healthy, in all India—a Mission where almost unlimited funds might be raised if it were vigorously sustained. The Bishop writes—"When I was on Visitation there in 1836 and again in 1840, I preached in this Chapel, held a Confirmation for fifty Candidates, and had the pleasure of seeing not only the Chapel filled, but the avenues crowded with

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Heathen anxious to hear the Word of God. At that time, also, there were numerous Native Schools in the neighbouring villages; and, in short, all the marks of a flourishing Mission. Now, all is sinking into inanition—the Chapel closed—the Mission House uninhabited—the Committee desponding—I could hold no Confirmation—I had no audience to address—no subscriptions were collected—no efforts made.”

[Report.

Agra: inhab. 100,000: Fred. E. Schneider, Christian T. Hærnle, C. G. Pfander: 2 *Country-born Cat.*; 4 *Nat. Cat.* Rev. F. A. Kreiss is on his way home—Communicants, 87—In the Seminary, 6—Schools, 4: Scholars; Boys 224, Girls 75, Youths and Adults 30—Pp. 168, 169; see, at pp. 58, 316—318, 410, a statement of Schools, Inquirers, and Congregation; and, at pp. 103, 104 of our present Volume, an account of the Bishop of Calcutta's Visitation.

Mr. Kreiss observes, in his Report—“Though I am not able to say much of the impressions the Word of God has made on their minds, yet I feel convinced that several of them keep it and ponder it in their hearts.”

During the last year a Nestorian, who was a serjeant in the Gwalior Army, and who seems to be a steady and pious character, and now earns his own livelihood by a trade, has joined this Congregation, with his whole family.

The Gospel is preached to the Heathen in small Chapels erected for that purpose, as well as in the bazaars and other places of concourse, both by the Missionaries and Native Catechists.

In the course of the year a new Chapel, built in the very heart of the city, was opened, called “Wheeler's Chapel,” in honour of Major Wheeler, who took a great interest in the Mission, and largely contributed to the Chapel. Here, and in another Chapel, called “Belengunj Chapel,” there are regular attendances four times a week.

Secundra.—The Orphan Establishments at Secundra, near Agra, containing at the close of last year 104 boys and 69 girls, are supported by local funds: the boys are trained to exercise useful trades, such as printing, carpenters, blacksmiths, tailors, carpet makers, &c. The girls learn

straw plaiting, knitting, &c., and household work. As they grow up and are able to maintain themselves, they for the most part marry with each other, and settle in the Christian Villages connected with the Institutions.

The Society supplies two Missionaries to superintend the Schools and the rising Christian Congregation, in the hope that children, thus separated as far as possible from all connection with idolatry from infancy, may be trained up to a firmer and purer Christian Character than other Native Converts, and that some among the boys may become efficient teachers of their countrymen. But the progress of the work hardly sustains the early hopes of the benevolent projectors of these Institutions.

Mr. Schneider reports—“Since it has become cool, I have been out in the villages regularly every morning, and sometimes also in the evenings, for two or three hours, or even longer. I find the village people far more inclined to listen than in the city, and I must say, that I spend many happy hours among them.” [Report.

Summary of the North-India Mission.

(As given in the Forty-fifth Report.)

Stations, 17—Europeans: Missionaries, 24, of whom 3 are at home, or on their way home; Lutherans, 2; Lay Assistants, 2—Natives and Eurasians: Missionaries, 1; Teachers, 119; Female Teachers, 2—Communicants, 640—Attendants on Public Worship, 3490—Seminaries, 8; Seminarists, 228—Schools, 49: Scholars; Boys 1951, Girls 290, Youths and Adults 819: Total, 3060.

HIMALAYA MISSION.

Kotghur: on the extreme northern frontier of the British Territory—1844—Michael Wilkinson, J. D. Prochnow: A. Rudolph, *Cat.*—Schools, 2: Scholars; Boys 32, Girls 13—Pp. 169, 295; see, at pp. 354—360, an account of the arrival of Mr. and Mrs. Wilkinson; and an account of the Bishop of Calcutta's Visitation, and other Notices of the Station; and, at p. 376, a notice that Mr. Wilkinson had been slightly suffering in health.

WESTERN-INDIA MISSION.

Bombay—1819—Charles W. Isenberg, John J. Mühleisen, Alfred

Dredge: Michael Sargon, *Cat.*; 2 *Nat. As.* Mr. Dredge reached Bombay on the 24th of March 1845—Communicants, 3—Schools, 7: Scholars; Boys 460—Pp. 169, 170, 256; and see at p. 320 a notice of the death of Mrs. Mellon, and new arrangements of Labourers.

The Rev. C. W. Isenberg, and the Rev. John J. Mühleisen, proceeded to Bombay, on the relinquishment of the Shoa Mission; and they have now been attached by the Committee to the Bombay Mission.

The Rev. W. K. Fletcher, in earnestly applying to the Committee for a successor to Mr. Valentine, thus incidentally describes the results of the Money School:—

“We cannot go back to the position we occupied in 1838, when Mr. Valentine first arrived. Since then, many have been taught to look up to the Money School as a place of sound learning, and many inquiring minds have been gathered around the Mission. The Weekly Meeting for Mahratta Service for the Converts and others—the opportunities of conversation with educated Natives—and the desire for more knowledge, now, no doubt, extensively diffused among the Bombay Native Community—are circumstances which are among the direct results of the Mission. [Report.]

Nassuck, in the Deccan, about 150 miles E of Bombay: the seat and centre of Brahminism: inhab. 30,000—1832—Charles P. Farrar, Charles Cæsar Mengé: 11 *Nat. As.* The Rev. John Dixon departed this life on the 7th of January. Pp. 170, and 159 of our present Volume; and see, at pp. 320, 361—364, a General View of the Station, Baptism of 4 Adults, various particulars of them, and an account of the labours and proceedings of the Missionaries.

Missionary Tours have been taken by the Missionaries in the neighbouring districts. [Report.]

A venerable Mahomedan, of the Sheikh Caste, 83 years of age, appears to be, as far as I can judge, a sincere inquirer after Truth. He comes to me twice every week to be instructed in the Christian Religion. [Mr. Mengé.]

Summary of the Western-India Mission.

Stations, 2—Missionaries, 8; of whom 2 are at home—Catechists, 1

—Native and Eurasian Teachers, 20—Communicants, 3—Schools, 20; Boys 882, Girls 2: Total, 884.

SOUTH-INDIA MISSION.

Cochin: on the Malabar Coast, 160 miles NW of Cape Comorin: inhab. about 20,000, of whom half are Romanists. This Station is now principally under the charge of a Chaplain, as far as we are at present informed. A Free School has been opened, which has superseded the School commenced by the late Rev. S. Ridsdale. The funds raised by friends in England for Cochin are, in part, applied in assisting Mrs. Harley's Schools, and will, if advisable, be used in assisting the Free School.

Trichoor: about 50 miles NE of Cochin: inhab. 12,000—Henry Harley: 1 *Catamar*; 9 *Nat. As.*—Communicants, 45—In the Seminary, 16—Schools 9: Scholars; Boys 225, Girls 60—P. 170; and see, at p. 322, a Report of the Station.

There has been throughout the year a gradual though small increase in the numbers who have renounced the errors of Heathenism, Popery, and the Syrian Church, and have joined the Mission.

The labours of the Missionary are directed to all ranks and classes among the Natives. Education is specially offered to, and accepted by, many of the highest caste. Mr. Harley observes—“Several Brahmin Boys, as well as Heathen Adults, attend the School daily, and learn the English Language.”

At an Out-Station, about twelve miles from Trichoor, there is a peculiar class of Heathen, named Nayards, the very lowest class in Malabar, who live by begging, and are in a state of most deplorable ignorance. Among these a Schoolmaster has been placed, and the principal Collector of Malabar has benevolently seconded the labours of the Missionary, by building several houses, and giving them land to cultivate. About 60 are being thus trained up to habits of industry and in Christian knowledge. [Report.]

Collayam: 30 miles SE of Cochin, and near the Syrian College—1817—Benj. Bailey, Henry Baker, John Chapman, B.D., John Johnson, John Hawksworth: Geo. Matthan,

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Nat. Miss.; 1 *Catanar*; 41 *Nat. As.* Mr. Baker has removed to Allepie. Mr. Peet and family are on their way home—Communicants, 332—In the Seminary, 56—Schools, 19: Scholars; Boys 516, Girls 178—Pp. 170, 171; and see, at p. 323, a notice of the College, District, and Native-Female Schools.

Mr. Bailey is chiefly engaged in Translations, and the superintendence of the Mission Press.

During the last year, a District, comprising the Church of Pallam, was formally transferred to the Rev. H. Baker, jun.

The Seminary is under the superintendence of the Rev. J. Chapman, and the Rev. J. Johnson. The Committee thank God that they are able to give an encouraging report of its present state and prospects.

By the last returns, there were 21 Students in the higher department of the Institution, called the College, and 35 in the lower or Grammar School; beside 22 day pupils, partly Syrian and partly Heathen. The elder pupils are instructed in Greek, and the more advanced are studying Pearson on the Creed, under Mr. Chapman, who states—"I begin really to hope that this Institution is about to assume its proper place in the Mission, and that, with God's blessing, it may become a nursery for the *ambassadors of Christ.*"

[Report.

Mavelicare—The Rev. J. Peet has lately received the seasonable aid of an Assistant in the Native Syrian, the Rev. George Matthan, ordained by the Bishop of Madras. He has also one *Catanar*, one Catechist, three Readers, and nine Schoolmasters, under his superintendence.

In the early part of the year, the district was severely afflicted with the small-pox and the cholera. The enemies of the Gospel were on the watch to observe the behaviour of Christians under such circumstances, and openly said that they should see whether Christianity was powerful enough to prevent the Mission Family from flying when disease was within a few yards of the house. The whole of the surrounding neighbours fled, leaving the sick in the care of one or two who had had the disease some little time before. Mr. and Mrs. Peet remained at their post, to carry on their usual employments;

and took no unusual precautions for the safety of the school-children, or the servants, beyond that of great cleanliness, and, above all, striving to encourage a spirit of cheerful dependence on God to ward off the diseases. Through the signal mercy of God, all connected with the Mission were preserved from contagion; and the result of the whole was greatly to the advantage of the cause of Christianity.

[Report.

Allepie: between 30 and 40 miles S by E of Cochin: inhab. 30,000—1816—Henry Baker, jun.: John Ross, *Country-born Cal.*; 5 *Nat. As.*; 11 *Nat. Schoolmasters*—Communicants, 61—In the Seminary, 24—Schools, 8: Scholars; Boys 238, Girls 38. Mr. Hawksworth has removed to Cottayam—P. 171; and see, at p. 324, a Report of the Station and a Visit to an Out-station.

TINNEVELLY—The Mission in this Province is divided into Eight Districts: *Palamcottah, Northern District, Satankoolam, Suvishapooram, Meignanapooram, Dohnavoor, Nulloor*, and one other not mentioned. The labourers are Paul P. Schaffter, George Pettitt, John Thomas, Stephen Hobbs, John Thomas Tucker, Edward Sargent, Septimus Hobbs, George T. Barenbruck, Charles J. Taylor, Edward Newman: Edward Dent, *Country-born Miss.*; John Devasagayam, *Nat. Miss.*; Wm. Cruickshanks, Wm. G. Browne, *Masters of English School*; Timothy W. Howell, *As. in Seminary*; John M. Weiss, *Printer*; C. C. Giberne, Sophia Hobbs, *Fem. Teachers*; 18 *Nat. Head Cat.*; 120 *Nat. Cat.*; 55 *Nat. Readers*; 7 *Nat. Inspect. Schoolmasters*; 138 *Schoolmasters*. Mr. Newman reached Madras on his way to this Mission on the 19th of May—Communicants, 1864—In the Seminary, 39—Schools, 171: Scholars; Boys 2895; Girls 798, Sexes not specified 878, Youths and Adults 237—Pp. 171, 172, 376; see, at pp. 284—286, 318, 324—330, 452—455, various Reports of the several Stations, and at pp. 112

and 156—159 of our present Volume, notices of a Hurricane, and Persecution in Nulloor District.

The main hope of extending the influence of the Gospel throughout the whole of Tinnevely consists in the sub-dividing the Districts, and locating a faithful Missionary in each sub-division; as well as in the providing of Training Schools and Theological Seminaries for the future supply of Native Teachers. During the last year, on the accession of additional Missionaries, two of the larger districts were sub-divided; so that there are at present eight Districts, each having its resident Missionary, wholly devoted to his pastoral labours, with his Catechists and Schools.

The Palamcottah Seminary, established some years ago for the superior instruction of the more promising youths selected from all the District Schools, has been placed under the superintendence of the Rev. Septimus Hobbs, who has been relieved from the charge of a District, and is assisted by an European Schoolmaster.

During the year there have been established at Palamcottah a Normal School, for the instruction of native children in the English Language, on Christian Principles, under the care of an European Schoolmaster; and also a Normal Female School, under the care of two English Ladies.

Measures have also been taken for the establishment of a Printing Press for the Mission; so that now the Mission Establishments may be considered as complete in all departments.

An increasing diligence and desire has been manifested on the part of Candidates to acquire the knowledge necessary for Baptism; and the administration of that holy rite is regarded with deeper interest than ever.

The zeal of the people to erect substantial Churches in their villages affords another striking evidence of the steady progress of Religion among them. At first they were content to subscribe each member one day's earnings as an annual subscription; but many villages, unwilling to wait till their turn should come, have made large pecuniary contributions, in addition to their annual subscriptions, to procure the immediate erection of their Churches.

Much as the Committee rejoice at the accession of numbers, who place them-

selves under Christian Instruction, and at length receive Christian Baptism, they yet anxiously look for a more sure and solid ground of joy, when these crowds of inquirers shall have been brought under Christian Discipline, trained to discharge the various duties of the Christian Vocation, and to such a degree of perfectness in Christ, as to hold forth the Word of Life to their surrounding countrymen.

The Committee are thankful that they are able to report, that, according to the general testimony of the Missionaries, the spiritual advancement of their people keeps pace with the increase of the number of Converts.

An edition of Bunyan's Holy War has been published, and has met with much acceptance. A second edition of Watts's Scripture History, consisting of 2000 copies, has also been printed; and 10,000 copies of an edition of the revised Tamul Book of Common Prayer. [Report.

Madras — 1815 — John Tucker Secretary to the Corresponding Committee: John Fonceca, As. Sec.: Joseph John Gray, James J. H. Flouis: 7 Male, 1 Female Nat. As. Mr. James Spratt, was ordained by the Bishop of Madras on the 26th of September. Rev. C. J. Rhenius and Mrs. Rhenius reached Madras on the 13th of December. Rev. T. G. Ragland and Rev. G. C. Cuthbert arrived at Madras on the 3d of January on their way to Calcutta—Communicants, 46 — In the Seminary, 6—Schools, 3: Scholars; Boys 55, Girls 8—Pp. 172, 173, and 64, 159 of our present Volume; and see, at pp. 281, 283, a Notice of the Institution, and Ignorance and Superstition of the Hindoos.

The Rev. J. J. H. Elouis is the only Missionary of the Society labouring amid the teeming population of Madras. He has been assisted by three Native and one Country-born Catechists.

Divine Service has been held for the Native Christians in the Church Mission Chapel, in Trinity Chapel, and in Perambore Chapel. The average attendance at these three Chapels amounts in all to 127. Two small Vernacular Schools are kept up, which contain about fifty children.

The Rev. J. H. Gray, the Principal of the Institution, reports that there have been five Students during the year just closed,

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three being Native and two Country-born, who have all been preparing for Holy Orders.

Two have been admitted into the Ministry: one of them, George Matthan, was a Native-Syrian Christian from Travancore, and had been trained under the care of the Rev. J. Peet, of Mavelicare. He has now returned to assist his honoured Pastor as a brother in the Ministry.

The Bishop of Madras thus communicates the account of this Ordination to the Honorary Clerical Secretary:—"Both Candidates passed a highly creditable examination; and as they were for several days inmates of my house, I have had a good opportunity of forming a just estimate of their respective characters and ability.

"I cannot resist the indulgence of a hope that George Matthan may become, through God's grace and the guidance of the Holy Spirit, a clear, and steady, and inviting light to his benighted countrymen of the Syrian Church. Sure I am that he will do his utmost to shew them a *more excellent way*." [Report.

*Teloogoo Country—1841—*Robert Turlington Noble, Henry W. Fox: Philip B. Gordon, J. E. Sharkey, *Cat.*; J. W. Taylor, Schoolmaster—Mr. Fox has lost his wife and youngest child. Mr. and Mrs. Fox were on their return home—Pp. 173, and 64 of our present Volume; and see, at pp. 283, 446—450, many particulars of Schools, Baptisms, and Proceedings.

LONDON MISSIONARY SOCIETY.

*Calcutta—1816—*A. F. Lacroix, John Campbell, Thomas Boaz, James Paterson, Joseph Mullens, John Henry Parker: 6 *Nat. As.* Mr. W. Norton, in consequence of ill-health, left Calcutta for England on the 18th of February, and reached England on the 8th of June. Mrs. Campbell has also been obliged to return, and reached England on the 4th of May—Schools, 12; Scholars, 666—Pp. 173, 174, 335.

*Rammakalchoke and Gungree—*Immediately on the return of Mr. Lacroix to India he resumed the pastoral charge of the Natives at these Stations. He found much evil among them, which had

The Rev. R. T. Noble and the Rev. H. W. Fox, assisted by two Catechists educated at the Madras Institution, Messrs. Gordon and Sharkey, and a Schoolmaster, Mr. Taylor, are engaged in this Mission, of which Masulipatam is the scene.

During the last year three adults have been admitted into the Church of Christ by Baptism, and one Candidate remains under instruction.

A School has been established, with the view of giving a superior education to boys capable of turning it to full advantage by their natural abilities or station in society. A small monthly payment is made by each scholar. The number is about 38. Half-yearly Examinations of this School have been held by the chief Official Residents, both European and Native, and a very high testimony given to its success. The examinations are in the English Scriptures, Geography, Ancient History, Euclid, &c.

[Report.

Summary of the South-India Mission

(As given in the Forty-fifth Report).

Stations, 16—1 Clerical Secretary: Missionaries: 23 European; 5 Native—6 European Catechists; 2 European Female Teachers—414 Male and 1 Female Native Teachers—Communicants, 2348—Attendance at Public Worship, returns incomplete—Seminaries, 5—Seminarists, 141—Schools, 212: Scholars; Boys 3967, Girls 1082; Sexes not specified 878; Youths and Adults 251: Total 6178.

sprung up during his absence; and his first duty was to suspend the administration of the Lord's Supper, and to enforce a strict discipline. By these timely measures good effects were produced; but the Missionary has still to lament a want of spirituality and right feeling in many of the converts. Allowance is to be made for them, scattered about as they are among their idolatrous countrymen, generally poor, oppressed by the Native Zemindars, and exposed, on every hand, to the insidious and corrupting influence of the emissaries of Rome.

During the year, 12 persons have applied for Baptism; but Mr. Lacroix has been led to postpone their admission.

Mr. Lacroix has been called to lament the death of Radhanath, (Ramsay

Paterson), who for many years shared his labours in the south of Calcutta. This Native Evangelist was a very intelligent, judicious, and pious man, and his exemplary conduct had won the esteem of all, whether Heathen or Christian, who were acquainted with him. In addition to the regular Public Services, he was in the habit of visiting the scattered habitations of the converts, going from house to house.

At Ramakalchoke, Ram Chandro, (Thomas Aveling), and at Gungree, Brajo, (John Yockney), are now placed as Catechists.

Preaching in Calcutta and its vicinity—The Congregations have been very encouraging, both as respects the number of persons and their attention. There are four Vernacular Schools connected with the Calcutta and Kidderpore Stations.

Cooley Bazaar—Mr. Parker has taken charge of the English Congregation. From seventy to eighty persons have usually attended.

Bhowanipore Christian Institution—The conversion and baptism of two Students, Brahmins of the highest class, in 1843, occasioned such a panic as led to the withdrawal of many scholars from the Institution. The alarm has gradually subsided, and a number of the youths have returned, and many more have been admitted.

During the year, the pupils have steadily advanced in general knowledge, but particularly in an acquaintance with Scripture. The Theological Class is attended by five Students.

The female department of the Institution continued to receive the attention of Mrs. Campbell, until she embarked on her return to England. The conduct and progress of her pupils have been most satisfactory. Their knowledge of Divine things affords abundant encouragement. In the absence of Mrs. Campbell, the School is visited twice a week by Mrs. Lacroix and her daughter. The members of the Native Church at Bhowanipore continue steadfast in their profession.

On arriving at Calcutta, Mr. Mullens assumed a share in the superintendence of the Christian Institution at Bhowanipore. He expresses his belief that the majority of the youths are well acquainted, not merely with the facts of Scripture, but the principles which they illustrate and enforce.

In addition to his direct Missionary April, 1846.

Labours at Chitla, Simlah, and Bow Bazar, in which he was assisted by the Catechist Krishna, Mr. Morton has been preparing important works for the press, including a Bengalee Grammar; also an English and Bengalee Vocabulary of Biblical and Theological terms, which is completed and passing through the press. An entire failure of health has compelled Mr. Morton again to leave his post, with no prospect of being able to resume it.

English Preaching—Mr. Boaz, the Minister of Union Chapel, states: "The last year has been especially a year of trial to us in the Church."

Mr. Boaz continues to attend some of the classes in the Christian Institution at Bhowanipore.

Krishnapore—There are about thirty families connected with the Church and Congregation at this place, comprising upward of 100 persons under the pastoral care of Mr. Paterson. Mr. Paterson, on assuming the charge of this Station, formed several Bible-classes among the junior members of the Congregation, which meet before and after the Public Services on the Sabbath.

The Catechist, Broughton, and occasionally the Missionary, visit the adjacent villages. [Report.

On Sabbath Morning last the rite of Baptism was administered to the wife and children of Khalicharan Bannerji, a Brahmin Convert. His wife, an intelligent Brahminee, aged twenty-one, the mother of two children, determined to escape the imprisonment and wretchedness of Hindoo Widowhood while her husband was in life. This in an Hindoo Female of the highest caste, who had never been outside the walls of the Zenana, required great courage and affection. Acting under their influence, she left home and friends to cast in her lot with her husband and his people.

From the first day of her residence among Christians, to the day of her Baptism, her cheerful and happy conduct has been the best evidence of the sincerity of her motives and the rectitude of her principles. This new Convert had been compelled by her heathen relatives to swear that she did not wish to live with her husband on account of his change of faith. How cruel is Heathenism!

We had the pleasure of witnessing the Baptism of this interesting woman and her two children—a son and daughter. The rite was administered in Bengalee by the Rev. A. F. Lacroix. [Calc. Christ. Advoc.

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London Missionary Society—

Chinsurah; 22 miles N of Calcutta: inhab. 30,000—James Bradbury—Schools 2: Scholars, 200—P. 174.

The preaching of the Gospel in Bengalee has been sustained as in former years. In every place to which the labours of Mr. Bradbury have been directed, the Congregations have been large, and the Truth has been listened to with attention and apparent interest. An eagerness to obtain and read the Scriptures and Religious Tracts has everywhere been evinced. A considerable number of young men, educated in the Government Colleges and Schools, have requested, and thankfully received, copies of the Bible; and the conversations which the Missionary has held with them have afforded him encouragement.

Throughout the year, the Missionary has visited numerous localities on each bank of the river.

Divine Service in English has been held weekly in the Mission Chapel.

The Female English Schools, formerly conducted with eminent success by Mrs. Mundy, have been efficiently maintained by Miss Margot and her coadjutors. In the Schools are descendants of Indians, Portuguese, Europeans, and Armenians.

[*Report.*]

Berhampore; 120 miles N of Calcutta, and 5 from Moorsheadabad: population around 20,000—1824—Micaiah Hill, T. L. Lessel: 7 *Nat. As.*—Communicants, 13—Scholars, 27—P. 174.

The Missionaries continue to proclaim the name of Christ among the Heathen; and, in the past year, thousands have heard the Word of Life from their lips, at the melas, or fairs.

During the year, the Station has been visited by persons inquiring about the Christian Religion. One, a Mussulman, came for portions of the Testament, to be read in his School.

In a neighbouring locality, where the Gospel had frequently been preached in former years, an universal interest has been manifested. Two Catechists are located on this spot. Mr. Hill visits it three days in the week.

There is a Catechist residing among the Native-Christian Settlers, who conducts their Morning and Evening Worship.

Twice on the Sabbath, and on two evenings in the week, Mr. Lessel preaches to them. At the Mission House there is on the Sabbath a Bengalee Service, conducted by Mr. Hill, for the benefit of those who, having abandoned Heathenism, are now earnestly seeking instruction in the faith of Christ.

The Orphan Asylum continues to occupy the assiduous attention of Mr. and Mrs. Hill. The children make commendable progress. Mrs. Hill has also a Bible Class of grown-up females once a day at the Asylum. Family Worship is conducted morning and evening by one of the Catechists.

The Native Church and Congregation is under the pastoral charge of Mr. Lessel.

[*Report.*]

Benares — 1820 — Wm. Buyers, J. A. Shurman, James Kennedy, D. G. Watt: Julius Ulmann, *As.* Mr. Shurman embarked for New York, whence he was to proceed to Calcutta on the 17th of March—Communicants, 17 — Schools, 17—Scholars, 577—Pp. 174, 175, 209.

One of the members recently added to the Church is a Native Schoolmaster. His age is 50: more than 20 years ago he obtained a knowledge of the Gospel, and was brought into connection with the Missionary Work at Benares; but only three years have elapsed since Christianity made any impression on his mind. He has been driven from his house, disowned by his relations, his presence declared an impurity, and his name loaded with reproaches. He bears all with patience.

With respect to the Native Christians, a good hope is entertained that all who have been admitted to full communion are truly converted to God.

The general conduct of the Orphan Boys has been very satisfactory, and they have made good progress in the English, Hindoostanee, and Hindoo Languages.

The Orphan Girls are all very young; but, under the efficient superintendence of Mrs. Kennedy, they have made a promising commencement.

The Vernacular Schools have received a decided impulse during the year. In August, Mr. Ulmann, a German Missionary, who had for some years laboured in India, was engaged as an Assistant in the Mission, and the Central School was committed to his charge.

Preaching to the Heathen has been

carried on, as in former years, with vigour and perseverance. The Missionaries observe:—"We believe that the Truth, when heard, so recommends itself to the conscience and the understanding, that though it fails to reach and win the heart, it draws forth real approbation. The expression of the countenance is sometimes such as to give an assurance that Christianity is considered to possess peculiar excellence. The interest with which some converse on religious subjects indicates the presence of something better than mere curiosity, and a desire to cultivate European Society. At the same time there is a mournful want of moral feeling."

[Report.]

Mirzapore: a large commercial city, 30 miles S W of Benares: inhab. 60,000—1838—J. H. Budden, M. W. Woollaston: T. Artopè, *As.*; J. C. A. Dannenberg, *European Printer*; 2 *Nat. As.* Mr. Mather had been at the Hills, but afterward left for England, and on the 27th of April arrived at home: on the same day Mr. Budden reached London, and returned with Mrs. Budden on the 1st of August, accompanied by Miss Williams, and reached Calcutta on the 18th of November—Communicants, 18—Scholars, 100—Pp. 175, 176, 335, 414, and 159 of our present Volume.

At the close of the year Mr. Budden went on a Missionary Tour, in company with the Rev. W. Smith, of Benares. They travelled as far as Sagur, in Central India, passing through the territories of the Rewah Raja, and returned by Bundelkund. On this occasion the Gospel was declared, and Scriptures and Tracts distributed, in regions in which no Missionary had before lifted his voice; and in every place the people were found willing and attentive hearers. Often was the confession made of the folly and sinfulness of idolatry, and sometimes the promise was given of serious attention to the claims of the Gospel.

In November the Mission was joined by Mr. and Mrs. Artopè, who previously laboured in the Missionary work in another connection; and the temporary successor of Mrs. Mather in the Orphan School was then placed in charge of the Female Day School.

[Report.]

Surat: 177 miles N of Bombay—1813—Wm. Fyvie, Wm. Clarkson, Wm. Flower: 1 *Nat. As.* Mr. Flower's state of health has required his taking a voyage to Ceylon: since his return, however, from Ceylon he has had a relapse—Communicants, 18—P. 176.

It was stated in the last Report that the Directors had been led to contemplate a relinquishment of this Station. The Directors now suspend their decision, as the Report for the past year presents an unwonted measure of encouragement.

Mr. Fyvie has resumed his active duties in the Mission. The press, which has always formed one of its most important features, has furnished the greater part of the Goojurattee Books and Tracts circulated in Bombay, and throughout the province of Goojurat. In November and December last Mr. Fyvie prepared and sent off 6000 Books and Tracts, and 3000 more would soon be required.

At the beginning of November Mr. Clarkson proceeded to Baroda, about 100 miles from Surat. He writes:—"Since the baptism of four Hindoos, in November, two others have been baptized. There are now six different places in this neighbourhood with a baptized person; and the hope is not presumptuous, that the Gospel, having thus found a footing, will advance gloriously. I find it impossible to repress the most exalted hopes." Writing from Unthala, a village 15 miles from Baroda, Mr. Clarkson observes:—"There are now 24 baptized Hindoos in this place. The Word of God has been glorified. Ten of the principal villagers have been baptized: among them the head of the village, an intelligent man, 70 years of age. The conversions have been extraordinary: the most abandoned highwayman has been converted, and, publicly confessing his sins, has been baptized."

[Report.]

Since the date of my last Letter, the work of the Lord has been steadily advancing. Five more members were admitted to the table of the Lord. Thus eighteen Hindoos, in obedience to Christ, have broken the spell of caste. Others are candidates. Seven adult Hindoos have been baptized during the last month, of whom two are of chief standing in their villages. In this way may the King of Grace arise and enter into His rest! It is gratifying to see women coming forward. It is when families are converted that Christianity takes root. [Mr. Clarkson, Aug.]

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At Baroda there is a wide field for Missionary Exertion. In Surat, although labouring among tens of thousands, we are restricted to the very few that would listen in the bazaar to our addresses. But we are now surrounded with thickly-set villages, inhabited by men willing to be taught, and many of whom visit us in our own house. Within the last fortnight more than forty men have come to us for religious instruction.

It would be manifestly erroneous to attribute the present disposition to hear, and the inquiring state of mind which the people evince, to any other than the ordinary cause—the Divine Blessing attending the promulgation of the Gospel. There has not taken place any thing unaccountable.

A few days since a patel went to the Court in Baroda, and in the presence of many people professed Christ, by declaring that the patelship which he had so long held involved, of necessity, a course of conduct at variance with the law of Christ; that, in consequence, he had violated that law, but could do so no more; and he therefore wished to resign his office. That a man should voluntarily surrender a long-enjoyed and lucrative appointment excited the amazement of all present. He asked for pen and paper to write his resignation, but the Kumadar refused to permit it till he had represented the matter to the Guicowar. On his return, or about the same time, his wife locked the door against him, and he had to seek a lodging for the night elsewhere.

[*Mr. Flower—Nov. 18.*]

Belgaum : a British Military Station : 200 miles N W of Bellary : inhab. 25,000 : prevalent language, Tamul — 1820 — Joseph Taylor, Wm. Beynon : 3 *Nat. As.* ; 10 *Nat. Schoolmasters* — Communicants, 25 — Schools : Boarding, 1 ; Day, 10 ; Scholars, 387 — Publications distributed, 2146— P. 179.

The stated Services in Tamul and Canarese have been continued without interruption. The labours of the Mission at Shapore have been also steadily prosecuted, with numerous indications of the Divine Favour. The number of regular hearers is increasing. The people manifest a more decided willingness to listen to the truth of God.

Mr. Beynon made two journeys during the year. Having often before visited

the towns and villages through which he passed, many of the people seemed glad to see him.

The English Services have been continued every Sunday Evening, and the Lord's Supper has been administered as usual. The Poor Establishment is still favoured with liberal support, and our Brethren consider it an important branch of their Mission. The labours already bestowed on it have been blessed to the salvation of souls ; and the prospect of yet more abundant fruit encourages them to persevere.

The disturbed state of the country in the vicinity of Belgaum, owing to the threatened invasion of native insurgents, and the operations of the British Troops in quelling the spirit of disaffection, have happily not interfered with the labours of the Mission, nor occasioned any serious uneasiness.

[*Report.*]

Bellary : 187 miles N of Seringapatam, and 300 NW of Madras : inhab. 36,000 ; of whom a fifth are Mahomedans, and the rest Hindoos : prevalent language, Canarese—1810 —Wm. Thompson, Samuel Flavel, John Shrieves : Robert Sampson, *Printer* ; 15 *Nat. As.* Mr. Shrieves has been ordained. Rev. J. S. Wardlaw arrived in England on the 28th of July—Communicants : European, 22 ; Native, 59—Schools : Boarding, 2 ; Scholars, 49 ; Day, 11 ; Scholars, 353 ; Sunday, 1 ; Scholars, 30 — Publications distributed, 16,170 — Pp. 176, 177, 414.

In August the Rev. Wm. Thompson proceeded to Madras, partly for the purpose of superintending the cutting of an improved fount of Canarese Type. He remained at Madras until the beginning of December, and reached Bellary on the 3d of January. He was accompanied by Mrs. Thompson, whose health required a change of climate.

The Tamul Department of the Mission, which has been under the care of Mr. Flavel since 1828, has been favoured with much of the Divine Presence and Blessing in the past year.

The Canarese and Telooogo Labours of the Mission have been steadily prosecuted. The direct preaching of the Gospel to the Heathen, in these languages, forms an important part of the stated

engagements of our Brethren. They acknowledge, with gratitude, the cheerful and efficient aid rendered to them in this department by their Native Assistants. Not only in the town, but also in the surrounding districts, the Gospel has been proclaimed. In the North of Bellary, and at Humpee, Messrs. Wardlaw and Shrieves were, during the days of the feast, fully employed in preaching the Message of Salvation, and in distributing portions of the Scriptures and Religious Tracts. These labours were well received, and occasioned considerable interest among the people. In consequence of persevering Evangelical labours, the feast is far less numerously attended now than it used to be; and many of the attractions, which once were found there, are no more. In conversation with the Missionaries, and in the presence of their countrymen, men of all classes revile the gods, and speak against the practices which prevail around them. When urged to make a public profession of Christianity, they plead the fear of man, the loss of caste, and the numberless trials to which it would expose them.

At Bellary there is a large and intelligent European and Indo-British Population, to whom our Brethren have felt it an incumbent duty to devote a portion of their time and attention. [Report.]

Bangalore: 70 miles NE of Seringapatam, and 215 W of Madras: 3000 feet higher than Madras: very salubrious: inhab. 25,000 to 30,000 who speak Canarese, and an equal number who speak Tamul: has extensive cantonments—1820—Edmund Crisp, Benj. Rice, J. Sewell, J. Sugden: 4 *Nat. Teachers*. Mr. and Mrs. Sugden sailed for Madras on the 8th of May. Communicants: European, 40; Native, 64—In the Seminary, 17—Schools, 18; Scholars, 631—Distributed: Scriptures, 394; Tracts and Books, 3301—Pp. 177, 335.

So far as the strength of the Mission would allow, its itinerant labours have been sustained in the past year.

In the month of January, Mr. Rice visited Bellary, in company with Mr. Campbell, of Mysore. They found that a knowledge of the Gospel was possessed by many of the Natives residing in towns and villages far removed from any Mis-

sionary Station, united with a prevalent conviction of the absurdity of the rites and ceremonies of Hindooism, and the superior claims of Christianity. An opinion begins to prevail among the friends of Christ in India, that the great crisis, for which they have been long looking, labouring, and praying, is rapidly drawing near. When a few of the higher classes have set the example, it is thought numbers will be emboldened to act out their acknowledged convictions, and enrol themselves as the disciples of Christ.

[Report.]

The diligence and zeal of the Students in the Seminary, and the progress of the children in the Schools, are reported to be very satisfactory. The Baptism, however, of a Brahmin, at Madras, was made the occasion of raising reports very injurious to the Missionaries, and they had the effect, for a time, of causing many children to be withdrawn from the Schools. The Day Schools were entirely deserted; nor had they, at the time of the last Report, recovered their former efficiency and vigour.

Mr. Sugden is appointed Second Tutor to the Seminary, though not to the exclusion of general Missionary Labour. The buildings of the Seminary have been enlarged.

No material alteration has taken place in the Congregations.

Mysore: capital of the Mysore Country: one of the strongholds of Idolatry: inhab. 65,000; of whom 14,000 are Brahmins and 12,000 Mahomedans—1839—Colin Campbell, J. B. Coles: 8 *Nat. As.*—Communicants, 5—Schools: Boarding and Day Scholars, 19; Vernacular, 8; Scholars, 172—Scriptures and Tracts distributed, 1372—P. 177.

The Congregations in the streets are often good, and the people generally attend to what is said. In a large place like Mysore, where indolence, luxury, and avarice abound, it is but natural that many should be found with no ability for discussion, yet disposed to interrupt the Missionaries in their work, and to achieve by ridicule what they feel themselves incompetent to effect by reasoning. Such enemies our Brethren often meet, and

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they feel that it requires much grace, patience, and heavenly wisdom, to withstand them in a manner consistent with the spirit of the Gospel. [Report.

Respecting some inquirers who came to Mysore, it is said—

Although the persons by whom we were visited have not given evidence that they are the subjects of saving impression, we cannot but believe that the Spirit is striving in the hearts of many. It is awful to think that many resist His gracious influence, and thereby fearfully increase their guilt. Yet we would regard these movements as the presage of a blessed change, and would earnestly pray that, in many, conviction may speedily be followed by genuine conversion. [Missionaries.

Salem: 90 miles S by E of Bangalore: inhab. 60,000; with numerous villages, within a moderate distance, containing 100,000—1827—J. M. Lechler: 15 *Nat. As.*—Communicants, 40—Schools: Boarding and Native Orphan, 2; Scholars, 40; Day, 14; Scholars, 407—P. 178.

The efforts for the diffusion of the Truth, by preaching, education, and other means, have been vigorously sustained at this Station through the past year. Persecution and suffering have abounded. Though constantly exposed to ridicule and slander, the Native Believers have been steadfast and consistent; and, from the ranks both of Idolatry and Romanism, additions have been made to their numbers. In the District three new Congregations are in course of formation. With each, two Native Teachers are stationed, so that while one is itinerating the other may supply the wants of the little flock.

When trials had risen to their height, God appeared to vindicate His cause and deliver His people. A Collector, who resided at Salem for a short time, presented Mr. Lechler with three pieces of land on which to settle these poor persecuted people; and, subsequently, several friends rendered most liberal support to the Native Philanthropic Society established at Salem. By this means thirteen families were assisted with loans to build houses in the new villages, and to begin the cultivation of the soil. [Report.

The Orphan Boarding School has been the occasion of much solicitude,

but is now repaying the labour bestowed on it.

Coimbatore: a place of extensive trade, and a great thoroughfare: 315 miles from Madras, 90 S.W. of Salem, and 100 S of Seringapatam: inhab. upward of 20,000, chiefly Hindoos: 1483 feet above the level of the sea—1830—8 Out-Stations: Wm. Bawn Addis: 34 *Nat. As.*—Communicants, 32—Schools: Boarding and Day School, 1; Scholars, 27; Day, 12; Scholars, 646—P. 178.

The Native-Christian Congregation numbers, exclusive of occasional hearers, about 200 people, many of whom suffer, with exemplary patience, great privation on account of their profession of the Gospel. They find it extremely difficult to obtain employment from the Heathen, on whom they chiefly depend for their means of livelihood, but whose opposition to the Truth prompts them to inflict every possible cruelty on its avowed adherents. The various stated Services have been kept up without intermission through the year.

The eight Out-Stations are all situated in populous localities. Each has a Native Teacher, who, in addition to his regular labours, itinerates in the surrounding districts.

The Tamul Female School, under the care of Mrs. Addis, still forms one of the most interesting features of this Mission, and in the past year it has well maintained its character for usefulness. Mrs. Addis offers her most grateful acknowledgments to the friends of Female Education in India, in whose bounty her School has shared; and she relies on them for that continued exercise of benevolence, without which it could not exist.

The distribution of Scriptures and Tracts has been carried to a greater extent than for many previous years. The people generally have a shewn a strong desire to receive Christian Books, and some have travelled many miles for the purpose of obtaining a Gospel, an Epistle, or a few Tracts [Report.

Quilon: on the Malabar Coast: 88 miles N W of Cape Comorin, and 80 W of Nagercoil: inhab. 40,000; of whom half are Hindoos, and the other half Mahomedans, Syrians, Parsees, and Romanists: prevailing language, Malayalim; but Tamul is

generally understood — 1821 — J. Cox: 17 *Nat. As.* Mr. J. T. Pattison has returned to England, and his connection with the Society is discontinued. Mr. J. C. Thompson has also returned to England on a visit—Communicants, 7 — Schools, 13; Home, 1, Scholars 13; Day 12, Scholars 200—P. 178.

Mr. Cox reports that there appears to be but little spiritual life among the people; but, by the Divine Blessing on special means, it may be hoped a revival of Religion among them is no distant event.

At the Out-Stations, many of the Heathen attend the preaching of the Gospel, acknowledging the errors of idolatry, the unity of Jehovah, and the inability of their gods to save them; yet, with these confessions on their lips, they still adhere to the unfruitful works of darkness. The Native Sorcerers, and those whose temporal interests are identified with the maintenance and prosperity of the idol-temples in Quilon and its vicinity, openly mock the Word of God, and revile its teachers.

[Report.

Trevandrum: capital of Travancore, and residence of the Rajah—1838—Wm. Ashton, *As.*; 6 *Nat. As.* Mr. Cox has removed to Quilon—Communicants, 5—Schools: Home 2, Scholars 23; Day 12, Scholars 269—P. 178.

The number of people under Christian Instruction, in connection with this Station, has increased from 544 to 657; the majority are Natives belonging to the Erluvan Caste. In this, as in other parts of Travancore, the Heathen still rage against the Lord and against His Anointed. To profess the name of Christ still involves those who are not ashamed of the Gospel in persecution and distress; but none of them have yet renounced the truth as it is in Jesus, and gone back to Heathenism. One of the Readers, formerly of the Erluvan Caste, is very active and serviceable in the distribution of Tracts, generally taking his stand for that purpose at the fort-gates of the Pettah. He is a fearless servant of the Lord, and shews a great desire to bring the Heathen to a knowledge of Christ.

[Report.

Nagercoil: Head-quarters of the Mission in the Eastern Division of South Travancore: 14 miles from

Cape Comorin: prevalent language, Tamul — 1806 — Charles Mault, James Russell, J. O. Whitehouse: 50 *Nat. As.*—Communicants, 281—In the Seminary, 39—Schools: Orphan 1, Scholars 16; Home, Girls 102; Day 131, Scholars 4846. In connection with 235 villages there are 75 Congregations, containing 8023 persons—P. 179.

Although the past year has been a period of almost unprecedented distress and sickness among the people, our Brethren and their numerous native co-adjutors have had considerable encouragement in their work. God has honoured their ministry in the hopeful conversion of a number of Natives, who have also been added to the Church. Several new posts of labour have been commenced, and in each the Public Worship of God is now regularly observed. A spirit of inquiry is spreading among the higher classes, and a few of the more wealthy and refined have placed themselves under Christian Instruction. This begins to excite much jealousy and opposition on the part of the Heathen. Many have been called to endure a species of persecution of the most annoying and harassing description from their companions in ignorance and sin, who evince their enmity to Christ and his cause by frequently citing them before the Courts of Justice on false charges, and other methods.

Mrs. Mault is much encouraged in the work of Native-Female Education. The Seminary, conducted by Mr. Whitehouse, has attained a state of great efficiency.

[Report.

In a Letter from Mrs. Mault, dated June 1845, there are statements which confirm those made above, and also informing us that in the principal Station, and also in the Out-Stations, there is a great improvement and increase of inquiry. In some cases Teachers have been requested, and several of higher castes have embraced Christianity. The collection for the Jubilee Fund amounted to 270*l.*

Neyoor: Head-quarters of the Western Division of the Mission in South Travancore: prevalent language, Tamul — 1828 — Charles

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Mead, John Abbs: 48 *Nat. Teachers*; 92 *Nat. As.*; 82 *Nat. School Teachers* — Communicants, (only in part reported) 28—Scholars, 2035—Natives under instruction, 10,213 — 3160 Portions of Scripture and 6320 Tracts have been distributed — P. 179.

Spiritual Christianity is gradually advancing among the people. There are many Candidates for Baptism; and most of those, who formerly joined the Mission, afford an edifying example of Christian Faith and Resignation to their heathen neighbours in seasons of affliction and persecution, which, in the Province of Travancore, appear to multiply rather than diminish. In the past year, the Local Officers of Government have frequently obstructed the Public Worship; and the Missionaries have been obliged to appeal against the forcible seizure of the Native Christians to do the work of the heathen temples.

A number of fishermen on the coast, who recently abandoned Romish Idolatry, no sooner avowed their change of belief than they were called to suffer persecution. On another part of the coast a Romish Chapel has been made over to the Mission by the converts, to whom it belonged.

That scourge of India—the cholera—extensively prevailed in Travancore during the latter six months of the year. Four Female Teachers, three Schoolmasters, two Assistant Readers, and about 70 persons belonging to different Congregations, have died from its effects, in the Neyoor Districts. This direful disease seems to have been more fatal among the young than usual.

The printing-press has been kept in active employment during the year.

The Western Department of the Mission, under Mr. Abbs, has suffered severely from the cholera: 179 members of Christian Congregations fell victims, and 162 returned to idolatry, apparently under the influence of alarm.

Amid such trials, a bright beam of hope is visible: more than 100 persons have joined the standard of the Gospel within the year. [Report.]

Combaconum: 20 miles NE of Tanjore: inhab. 42,000; with many large and populous villages—1825

— J. E. Nimmo: 5 *Nat. As.* — Communicants, 52—Schools, 14; Scholars, 471—P. 179.

Our work still appears to be chiefly one of preparation. Much has been done in this way; and we are now earnestly and prayerfully looking forward to the time when God shall shower down His blessing, and cause the seed of the Word to grow and thrive all around us. It has been more or less our lot to sow in tears, but not without the humble hope of realizing the promise of Jehovah, that we shall reap in joy, and come again with rejoicing, bringing our sheaves with us. [Mr. Nimmo.]

In November, while Mr. Nimmo was preaching at Galloway Chapel, an idolatrous procession appeared in view. Our Brother, availing himself of the circumstance, said to his hearers, "Can that be a holy god who would take delight in the songs and dances of these wicked pagoda girls?" A man replied, "No; these gods must themselves be licentious characters to take pleasure in these licentious women. We are ashamed of these things, but what can we do? The world is mad after them." Another man said, "None but licentious persons will go after these gods. No good or wise men will believe in them." [Report.]

Madras — 1815 — W. H. Drew, W. Porter, A. Leitch, Ebenezer Lewis, Isaac David: 8 *Nat. As.* — Communicants: European, 44; Native, 19—Schools, 22; Scholars, 869. Mrs. Lewis arrived in England on the 2d of June. Rev. J. S. Taylor embarked for Madras on the 29th of July, and the Rev. W. H. Drew on the 9th of September—Pp. 179, 335, 414, and 159 of our present Volume.

It is deeply to be lamented that, in the course of the past year, in addition to other obstacles, a disposition has been evinced by the Public Authorities to interfere with the labours of our Native Agents. On one occasion the Teacher, employed under the superintendence of Mr. Lewis, was taken before the Magistrates for preaching the Gospel by the way-side, and was dismissed with an injunction to preach no more in public, but to confine his ministrations to private houses. Thus, by our own countrymen, is Christian Zeal discouraged, and the evangelization of those who perish for

lack of knowledge fearfully retarded and opposed.

[*Report.*

The condition of women is more degraded in Hindoostan than in any other country. Misery attends her from her birth to her grave, increasing as she advances in years. Her father looks on her as worthless, her husband as a slave, and her sons as a troublesome thing! When a child is born, if unfortunately it be a female, no friends are invited, no money is distributed, a melancholy gloom reigns in the house, and the father is for some time ashamed to go abroad! Hence we see the cause of female infanticide in this country. Mothers kill their female children, and throw them into tanks and rivers to preserve them from future misery, and fathers are indifferent to such cruelties.

[*Mrs. Porter.*

The Tamul Services have been well attended; and the Boys' Boarding and Day School, the Native-Female Boarding School under the care of Mrs. Porter, and the Tamul Female Day Schools under the care of Mrs. Lewis, increase in numbers and efficiency. Conjeveram, Bangalore, Salem, Trinomally, and many villages, have been visited for the purpose of preaching, and the distribution of Books and Tracts.

Cuddapah: 153 miles N E of Madras: inhab. 60,000; of whom about two-thirds are Hindoos, and the rest Mahomedans and Eurasians: prevalent language, Teloo-goo: there are 6 Out-Station—1822—Edward Porter—Communicants, 60—Schools, 4: Scholars, 150—Distributed, 400 Portions of Scripture, 4000 Tracts—P. 181.

Mr. Porter has stated that there are more than ONE MILLION of people in the district of Cuddapah. Of this vast multitude, there are little more than 5000 under instruction, and these are all boys. For girls there are no Schools, as, according to popular prejudice, they are "unfit to learn." Reading is generally considered a dangerous acquisition for females, more likely to produce evil than good. During the last year, in the short space of three months, and in only one part of the district, there were 144 cases of suicide, and at Cuddapah nine persons were executed within a period of six months.

April, 1846.

The various departments of labour in the Mission, preaching in English and Teloo-goo, education, itinerancy, &c., have been regularly sustained throughout the year. Five members have been admitted to the Native Church, and there are several candidates on probation, together with five Candidates for Baptism. Three new Schools have been established—one Native English and two Vernacular. [*Report.*

Mr. E. Porter is very urgent for additional Missionaries. In a Letter, dated November, Mr. Porter reports the baptism of four Adult Converts.

Vizagapatam: a Sea-port, 438 miles N E of Madras, and 557 S W of Calcutta: inhab. between 30,000 and 40,000, chiefly Hindoos: prevalent language, Teloo-goo—1805—John Hay, R. D. Johnston—Scholars, 100—P. 180.

We have daily evidence that the grosser absurdities of Hindooism are losing their hold on the affections of the people: many feel them to be a burden too heavy to bear. As an illustration of this, I may mention that, when I formerly threw the English School open to all castes, such was the opposition I encountered, that I was obliged to take a low-caste boy into my own house, and teach him, with two or three others, alone. But when I opened the School in the beginning of October last, the same lad, and others of equally low caste, took their places along with Brahmins and Banyans, and no one uttered a syllable of complaint. [*Mr. Hay.*

In the beginning of the year eight orphan boys, who had been reserved for sacrifice by the Khoonds, but happily found deliverance through the benevolent interposition of Government, were added to the branch of the School which was transferred, in the month of September, to Chicacole; and arrangements were subsequently made to send a few of the girls to the same Station, to be under the care of Mrs. Gordon. [*Report.*

Chicacole—1841—J. W. Gordon, Wm. Dawson—Communicants, 22—Schools, 3: Scholars, 106—Portions of Scripture and Tracts distributed 3753—P. 180.

Mr. Dawson baptized, in February, a man, his wife, and four children at Palcondah, a village about 29 miles from Chicacole. The public assemblies for

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Divine Worship are, in general, well attended. It is cheering to observe in this place, where formerly not a Native Christian was to be seen, a considerable number of persons, young and old, bending their steps to the House of God. The entire number of professing Native Christians at

this Station is now about 70. The number of the Heathen Congregation fluctuates; while it is encouraging to know that so many hear the Gospel. Some of the Heathen regularly attend, and a few profess to believe in Christ, but the fear of the world keeps them from taking up the Cross. [Report.

WESLEYAN MISSIONARY SOCIETY.

STATIONS AND LABOURERS—*Bangalore*: 1821: John Garrett, Thomas Haswell: Henry O. Sullivan, *As.*—*Goobee*: 5000 inhabitants, in the centre of the Mysore Country, 48 miles N W of Bangalore: 1837: Edward J. Hardey, Daniel Sanderson: 2 *Cat.*—*Coonghul*: John Gostick: Phillip Webber, *As.*—*Mysore*: Matt. T. Male: Arthur Taylor—*Manaargoody*, a town with 30,000 inhabitants: Thomas Cryer, Joseph Little: 1 *Nat. As.*; 1 *Cat.*—*Negapatam*: a seaport, 48 miles E of Tanjore: inhab. 15,000 to 20,000: 1821: Peter Batchelor, John Pinkney: 1 *Nat. As.*; 1 *Cat.*—*Madras*: 1817: Joseph Roberts, Chairman of the District, Richard D. Griffith. Mr. Hardey has been directed by his medical advisers to leave India for a visit to England—Communicants, 402—Day School Teachers, 62—Schools: Day, 57; Sunday, 6: Scholars; Male 2128; Female 201.—Pp. 180, 181.

Great and persevering opposition to the doctrines of Christianity has been awakened among the Brahmins and others interested in the continuance of Heathenism; which shews that the Missionaries are making an impression on the mind of the population.

The Mission Chapel in the Black Town of Madras. erected twenty-five years ago, having suffered much damage from successive storms, and lastly by fire, has been restored and enlarged. The English Services in the Chapel at St. Thomè have been resumed. A neat Chapel has been erected, and opened for Divine Worship, at Coonghul, in the Mysore Country.

In addition to regular Worship held at the Chapels, the Missionaries itinerate among the Heathen; and, by addresses in Schools, and Choultryes, and in the open air, call the attention of the people to the great truths of Christianity.

The influence of the Missionaries, and the value of their instructions, in the estimation of the people, have been greatly increased by the late Government Ordinance on the subject of education—the abrogation, by the Government of India, of one of the most formidable obstacles to the progress of Christianity among the Natives—we refer to the law by which any Hindoo or Mahomedan embracing Christianity was deprived of rank and property. [Report.

In company with the Assistant Missionary, Ponniah, I commenced by taking a line of villages to the south-west of Manaargoody, and after that in other directions. Our reception has been highly pleasing; and the conviction has been gradually strengthening, that we only want a sufficient number of Labourers, to chase away the darkness of Heathenism, and to introduce a happier day of Gospel light. The only effectual weapon for the combating of Heathen error is revealed Truth. In a large majority of cases, the opening of the Bible on the subject under dispute, and producing a *Thus saith the Lord*, was the end of strife. [Mr. Cryer.

The Missionaries began their tours at—

Shaynamcoolam, a large village consisting of two streets, containing two or three hundred houses, not more than a mile from the Mission House; one street entirely under the influence of a rich idolatrous farmer, and the other inhabited entirely by Brahmins. A river running between us and the village, we have been prevented from visiting it often. On this occasion, however, it was the first of a line of villages; and the above hindrances were disregarded, though on our way our horses were up to the saddle in water. We commenced with the Brahmins. We took our stand in the street; and while I was preparing to read a chapter the whole street appeared to be in motion. Brahmins were sitting about in every direction, children gathering in groups, and women peering over each other's shoulders. Pre-

seemingly a man came out of a house nearly opposite to us, raging like a fury; and, driving the men before him, moved on toward the end of the street. As the crowd passed us, they loudly threatened what they would do if we did not leave the street; and one man came apparently prepared to push us away. On this I lifted up my voice, and said that we were not to be driven out of the street; but that, if they spoke respectfully to us, and requested it, we would withdraw. From their answers we gathered that they were willing to listen to us in the grove outside the street; consequently, we slowly followed the moving crowd. Arrived at the grove, the Brahminical Party arranged themselves in an irregular line, and we took our stand in front of them, on a rising ground. To their inquiries I answered, that we were the servants of the Living God, and that we had come to proclaim to them His will. I then commenced reading the fifth chapter of Matthew, and proceeded as far as the eighteenth verse, on which I made some comments. Here a scene took place which I am unable to describe. The Brahmins threatened, raged, vociferated, charged us with being paid Government Agents, &c. Paul on Mars' Hill could not have had a more striking scene before him: distorted countenances, and eyes inflamed with rage, marked the awful struggle going on within. Ponniah laboured hard with them, and made his position firm by a reference both to their own writers, and to the Scriptures of truth. In the meantime, a company of cart-drivers and labourers gathered around us, to whom, more fully, we preached the Gospel: these appeared disposed to be as angry with the Brahmins as the Brahmins were with us.

Two days after the above, our place was Sembo-Mahadavee, where we encamped in a grove of trees. Very soon two Brahmins came to ask for what purpose we were come. We told them, and added, that they might tell the Brahmins in their street that we should not object to converse with them. Soon after, a Brahmin in full dress came from the street, and, standing on a rising ground at some distance, he proclaimed that it was the eleventh day of the moon, that they were all clean, (holy,) and, consequently, could not converse with us till after they had

taken food. Nevertheless, a few came; and with two of them we held conversation.

At Vaddavoor, last week, we met with two Brahmins, the very opposite to each other: one, I think, is not far from the Kingdom of God. This one kept near to us all the day, raised many objections, and proposed many questions; and withal he acknowledged that their system was utterly useless. The other to whom I have alluded was a raging bigot. He maintained, that the god Brumah had four heads, and that each head had proclaimed a Vatham. To our question, Would one of the heads of Brumah contradict another? he attempted to reply; but in doing so, his tongue become parched, his teeth chattered, his eyes became inflamed, and his own people laughed at him. I opened at 1 Cor. vi. 9, 10, and read the same; on which he put his fingers in his ears, and turning to the men around him, he said, "Will you suffer your ears to be torn by such blasphemy?" As we went on reading and commenting, he rose and went away in a passion, exclaiming, that "that book ought to be torn in shreds, and thrown into the water!"

On Tuesday evening last we sat down as usual, on our way to the Chapel, close by the large Chapel at Manaargoody. Presently we had a numerous Congregation, nearly all Brahmins, who listened attentively while I shewed the folly and sin of idolatry. As I proceeded, I could see them touching each other, and oftener than once they said, "He is right." We remained with them till it was quite dark; and when we took leave of them, they said, "Come again." [Mr. Coyer.]

Mr. Male, in a recent Letter, gives a satisfactory account of the Schools connected with the Mysore District. Mr. E. J. Hardey and Mr. Sanderson have lately commenced the plan of spending at least one day in a week at some large village too far distant for a morning ride; and they are encouraged to hope that the attention with which their preaching and conversation is received will lead to permanent impressions in many instances, at the same time that the opposition of the Brahmins in some places is open and furious.

Cuttack: the chief town of Orissa: 251 miles S W of Calcutta: inhab. 70,000—1822—Amos Sutton, Chas. Lacey: Wm. Brookes, *Printer*; 2 *Nat. Preachers*—Communicants, 135, of whom 14 have been added and 4 restored during the year—Schools 2: Scholars; Boys 60, Girls 46—Printing: Scriptures, 1,516,000 pages; Tracts and Books, 2,050,000 pages.—P. 182.

At the Annual Conference of Missionaries held at Cuttack, it was determined to ordain 6 Natives, and a seventh was submitted to Mr. Sutton's discretion.

During the year Mr. Sutton has been principally engaged in preparing religious publications for distribution. For the future more of this department of labour is to be assigned to Mr. Wm. Brookes, and Mr. Sutton is to take charge of an Institution which has been established for the preparation of young persons for the Ministry. The Institution is to be at Cuttack.

While I cannot testify to any marked and signal improvement in the spiritual character of the members of the Church generally, yet I can see improvement. The Christian Path, and Christian Principles are better known, and more strongly felt, their knowledge and motives to consistency stronger, and they gradually improve. They are feeble as children in knowledge and experience, but they are growing stronger, and are a people preparing for the Lord.

[Mr. Lacey.

For five months of the year, Mr. Lacey has been engaged, with the exception of a few days, in travelling among the towns and villages far and near. At *Christianpore* there are 25 children under instruction.

Choga: a Christian Settlement laid out for 20 families, and occupying 30 acres of land. 3 *Nat. Preachers*. 2 Hindoo Women have been baptized—P. 182.

Khundita: 40 miles N of Cuttack: surrounded by populous villages, and a short distance from the large town

Jageepore—1829—2 *Nat. Preachers*—P. 182.

The Converts have been exposed to cruel persecution, to which it is believed they would not have been exposed had there been a European Missionary at the Station.

Pooree: near the great Temple, on the coast S of Cuttack—1823—This place was again visited by the Missionaries at the annual festival: Mr. Lacey, Mr. W. Brookes and 5 Native Preachers laboured seven days among the wretched pilgrims who resorted thither—P. 183.

Mr. Lacey visited Piplee, during the year, for the purpose of procuring land for the erection of houses for Native Christians. He succeeded in procuring land; no accounts, however, have yet reached us of any progress being made in erecting houses.

Ganjam: once an important and populous European Settlement: now a large town situated between the Berhampore and Pooree Districts—1840—Mr. Wilkinson has been absent from this Station to take charge of Berhampore—P. 183.

As there is a suspicion that Ganjam is an unhealthy place, it is probable the Mission there may be relinquished for some other place. Two Converts from Ganjam have been recently baptized at Berhampore; one of whom very shortly afterward died, and in his last hours declared that the fear of death was removed. Two youths have also been baptized.

Berhampore: 360 miles from Calcutta—H. Wilkinson, — Buckley; 2 *Nat. Preachers*. Mr. Buckley reached Berhampore on the 24th of September, and on the 9th of October married Miss Derry—P. 183.

A new Chapel has been erected at this Station, and seven persons have been baptized.

Mr. Wilkinson, who has been labouring at this Station during the

absence of Mr. Stubbings, has made several journeys, during the cold weather, to places in the neighbourhood. In some cases Mr. Buckley accompanied Mr. Wilkinson. On these occasions fresh instances were witnessed of the wretchedness of Heathenism and the cruelty of Idolatry.

Communications from Mrs. Buckley and Mrs. Wilkinson give a satis-

factory account of the girls in the Orphan Asylum.

The Report states that the resident Missionary says, that each department of labour appears to have been attended with the Divine Blessing.

Mr. Wm. Miller, Mr. Wm. Bailey, Mr. and Mrs. Stubbings, and Miss Collins sailed last summer to join the Society's Missions.

CHURCH-OF-SCOTLAND MISSIONS.

Calcutta — 1830 — James Herdman. Mr. James Ogilvie has been requested to exchange his sphere of labour at Madras for that at Calcutta, and is probably arrived there by this time—P. 183.

There is a Branch Station at Ghospara, supported by the Congregation of St. Stephen's, Calcutta. Operations there are carried on by Native Christians—Scholars, 90.

Bombay: 1828, founded by the Scottish Missionary Society: transferred in 1835 to the General Assembly: J. H. Mengert, F. C. Brandt, — Miller. In August there were 155 Scholars, and in October 250.

Messrs. Mengert and Brandt

reached Bombay in May last; and report that they have met with every success which they could expect.

Madras—1836—W. Grant, James Ogilvie; James Sheriff; 8 *As.* In September there were 598 Scholars.

The Rev. W. Grant, Rev. J. Ogilvie, and Mr. Sheriff sailed on the 3d of December 1844 for Madras, and arrived there in February 1845. Mr. Ogilvie has probably by this time removed to Calcutta.

One pleasing feature is, that a considerable number of the young Hindoos who attend the Mission Seminaries here have no wish to attend and observe the Heathen Festivals, but the reverse; and are only present because compelled by their parents.

[*Mr. Grant.*]

FREE CHURCH-OF-SCOTLAND MISSIONS.

Calcutta—Alex. Duff, W. S. Mackay, J. Macdonald, D. Ewart, T. Smith: 4 *Country-born Teachers*; 17 *Nat. As.*—Scholars, upward of 1000. At 3 Branch Schools: W. C. Fyfe, H. C. Chill: 5 *Nat. As.*—Scholars, 260—There is also a Station at Culna—Pp. 183, 184.

An application has been made for a Minister for the Free Church Congregation at Calcutta, but no suitable person has been found. This assistance, however, principally relates to ministrations among Europeans.

The year began with about 1100 Scholars in the Schools, and with favourable prospects. In the Spring, seven youths were baptized within the space of two months, by which great indignation was excited in the minds of the Hindoos in Calcutta. The excitement which ensued was mentioned at p. 415 of our last Vo-

lume. Great exertions were made by the Hindoos to undermine the Society's Institution. For this purpose they opened a rival establishment, in which no Religion should be taught. For a time the scheme seemed to succeed, and from the Mission Schools half the Scholars were withdrawn. The rival establishment at first had 1200 applicants for admission. The numbers, however, soon very materially declined, while those at the Mission School increased, so that at the time of the last Examination they amounted to more than 1000.

The Schools were examined on the 31st of December, in the presence of a larger number than usual of the principal persons and Ministers in and about Calcutta; and the testimony borne to the proficiency of the pupils gives a very favourable impression of their attainments.

Free Church-of-Scotland Missions—

It was stated in the last Survey, pp. 183, 184, that a site had been purchased for the erection of a Church and School premises. The premises at present occupied, temporarily, were hired on a lease of five years, of which scarcely three remain unexpired. As these premises belong to a Native there is little prospect of the lease being renewed after the excitement which has lately been raised in Calcutta. This makes the Missionaries desirous of raising the new buildings as soon as possible. They also require premises for the residence of the Native Converts, the want of which is at the present moment the occasion of serious inconveniences. Dr. Duff has already obtained 1000*l.* toward the expense of building suitable accommodation, and he has applied to the Board at home to meet the expense of building a dwelling for a European Superintendent, which probably, including site, may cost 2000*l.*

A subscription is on foot for providing the Institution with Mathematical and Philosophical apparatus.

Dr. Duff mentions, in a Letter dated the 7th of January, that Calcutta had been for a fortnight in the greatest state of alarm in consequence of a report which was extensively spread, that the Sikhs had worsted the British Forces. The confidence of the wealthy Natives was shaken, which induced them to withdraw their property from the Government Securities. When news of the victory of the British was received, public thanksgiving was ordered in Calcutta, as there had been in the camp at Ferozepore. It is a cheering fact, that a thanksgiving to Almighty God for the success of the British arms was ordered by the Governor General and the President of the Council, at the same time that the Commander-in-Chief expressly recognised the hand of

God in the victories which had been achieved by his instrumentality.

Bombay—R. Nesbit, J. M. Mitchell, A. G. Fraser: 1 *Country-born Teacher*; 9 *Nat. As.*—1 *Nat. Male* and 1 *Female Superint.*; and 1 *Nat. Male* and 1 *Female Visitor* of the Vernacular Schools, which are 20 in number, and contain 1000 Scholars—P. 184.

Considerable progress has been made toward obtaining the necessary funds for procuring suitable apparatus and books for the library.

Much anxiety has prevailed respecting a youth of the name of Dadá who is detained by his relatives to prevent him joining the Missionaries, with whom his brother Narayan is labouring. His father and family are suffering all the indignities which the Hindoos heap on the families of those who become Christians.

Madras: with Out-Stations at *Triplicane, Conjeveram, and Chingleput*: John Anderson, Robert Johnston, John Braidwood: 4 *Female Teachers*; 3 *Country-born Teachers*; 20 *Nat. As.*—Scholars, 840—P. 184.

Mr. Anderson gives favourable accounts of the condition of the Schools and of the progress of the Scholars. Three converts are on probation as Preachers.

The sum of 184*l.* has been raised at Madras in behalf of the Mission.

Poonah—James Mitchell, James Aitken, Murray Mitchell: W. Drake, *As.*; 2 *Female Teachers*; 8 *Nat. As.* Mr. and Mrs. Murray Mitchell reached Poonah on the 10th of June—Communicants, 20—Scholars, 100—P. 184.

Sir G. Arthur was present at the Examination of the Scholars in July, and in an address to them urged the young men to attend perseveringly to their studies. The number of Scholars present was about 100. Sir George Arthur expressed himself much pleased at the manner in which

they acquitted themselves. Four persons have lately been baptized.

Nagpore—Stephen Hislop: 4 German *As.*—P. 184.

The Teachers have more than

once been exposed to serious bodily injury from the hatred of the Natives to the Gospel; and it has been thought advisable to retire for a time from public teaching.

GERMAN MISSIONARY SOCIETIES.

BASLE MISSIONARY SOCIETY.

Mangalore: a town on the Coast of Canara—1834—C. Greiner, H. Mægling, F. G. Sutter, G. H. Weigle, A. Bühner, F. Metz—Out-Station at *Kadike*: J. Ammann. Teloogoo Congregation, 135; Tamul, 15; at *Kadike*, 56—In the Seminary 44 Students—Schools: in the English, 35 Scholars; Canarese, 56; Female Boarding, 23; Female Day, 9. The Lithographic Press issued 9550 copies of 16 different works in Canarese, Teloogoo, and Malayalim.

The Lord has opened a new door among the Fishermen here. One family is decidedly on the Lord's side, while others, who had also been awakened, have been frightened or deceived by false representations and promises, and fallen asleep again. A woman, whose heart the Lord opened that she might give heed to the Word, made the beginning. Knowing that she could not take a decided step so long as she lived with her husband and relatives, she left him, and came to us with her five children. This caused a great uproar among her numerous caste, and brought hatred and persecution upon her. Even while at Church she was one day attacked by her relatives, whose hearts, filled with bitterness and anger, overflowed with fearful reproaches and curses. Her husband took the loss of his wife easier than that of his children. Sometimes he would lurk about our house, to catch, if possible, a glance of them. We gave him liberty to visit them as often as he pleased, and spoke kindly to him. Now and then he also came to see his wife, and after some weeks he was gained over likewise. Newly awakened, yet unstable as he was, we thought him not strong enough to stand alone at Bolara, his own village, and advised him to stay with us, where, under our care and instruction, he might grow in faith and knowledge, until he could safely return to his people, and be as salt among them. This occurrence roused the enmity of the Fishermen still more than the conversion of the woman. Under the

storm which ensued, we could discern the influence of the Spirit of God on the hearts of many; but none broke through the bonds of Satan except this family, consisting of seven persons, who were afterward baptized. Both before their Baptism and since that time, we have had every reason to rejoice on their account. Together with them two others were baptized, an orphan girl of ten years, and a Malayalim man who had been in our service these ten years, but had not yielded to the influence of the Spirit, until at last the Lord became too strong for him.

On the 14th of April 1844, Mr. Bühner baptized a family consisting of six persons, and on the 22d of October he baptized a young Indo-Briton, who did not, however, turn out to our satisfaction. [*Mr. Greiner.*]

In the course of the past year the Lord has been pleased to stir up most of the Catechumens of Karooádoó, who have been under instruction for the last two years, and increase their faith, so that I was encouraged to receive them into the Church. Nineteen of them were baptized on Christmas Day, which was a blessed day both for them and for the older members of the Congregation. [*Mr. Ammann.*]

Mr. Mægling had been obliged, on account of ill-health, to resort to the Nilgherry Hills, where he spent the greater part of the year. He returned in October, but was, during several succeeding months, too weak to take his proper share in the common labour.

Tellicherry—1839—H. Gundert, C. Irion, C. Miller, Fr. Miller: 3 *Cat.*; 8 *Schoolmasters*—Congregation at *Tellicherry* and an Out-Station at *Anjercandy*, 71—In the Seminary, 34—Schools, 6: Scholars, 179: in the Female Boarding School 24; in the Day Girls' School 15—P. 184.

Dharwar: 280 miles N of Mangalore, in the South Mahratta Country—1837—J. C. Lehner, J. Layer, F. Albrecht: 1 *Cat.*—Congregation, 36—Schools, 4: Boys, 230; Board-

German Missionary Societies—

ing School, Girls 16; Day, Girls 20. There have been 15 Children and Adults baptized—P. 184.

From Nov. 4, 1844, to Jan. 4, 1845, Mr. Albrecht made a Preaching Tour, during which he visited about sixty towns and villages of the Dharwar Collectorate, and the Ramdurga and Narganda Districts, in several of which the Gospel had never yet been preached. [Report.

Hoobly—1839—J. Müller: 12 *As.*—Schools, 8: Boys, 442; Girls, 45—*Bettigherry*: C. Hiller; 12 *As.* Rev. M. Hall died on the 28th of February. Mr. Hall had made in the year three Missionary Tours—Schools, 4: Boys, 200; Girls, 45—*Malasamudra*: T. G. Stanger. Rev. J. C. Essig died on the 2d of May, of cholera. Mrs. Essig remains at the Station, and assists in the Mission—Congregation, 82—Schools, 4: Scholars, 120—Pp. 184, 185.

Mr. Stanger made two Preaching Tours, each of about one month's duration, in company with Mr. Hall of Bettigherry. During one of these tours, to the Northward, they distributed about 1300 Tracts and Portions of Scripture, and during the other, about 1200 of both. [Report.

Cannanore—1841—S. Hebich: 3 *Cat.*—Congregation, 142—Communicants, 79—Baptized, during the year, 30 Children and Adults—Schools, 5: Scholars, 200—P. 185.

An Out-station, Chirakal, was preparing from the 8th of February to the 29th of April 1844. On the 1st of May 1844 it was consecrated; when the Brethren Chr. Miller and Irion assisted in the solemnity. The high road to Mangalore leads just by, and indeed the house preaches for itself to all those who pass by it. On Sunday, the 16th of February 1845, Mr. Hebich set out, with his Assistants, to visit an annual festival in the jungle temple of Payawur, a desert place, about 40 miles East of Cannanore, and reached the place about noon the following day. "On Thursday," he says, "I tried a new place for preaching, a long stony ascent between the two temples. After our customary singing and praying, I commenced, brimful of the love of God in Christ. I no more knew what I spoke, but the

effect was marvellous. Some cried out, some laughed, some looked at each other with surprise, until I concluded. Then the whole avenue of the valley to the hill became one scene of commotion. The waves rose rather high. I told Jacob to speak, who made allusions to the Shasters, but the tumult overwhelmed his concluding remarks. The Brahmins pressed from above, the Nairs from below, crying 'Away! away!' though I begged, more than ten times, 'one word more,' their clamour increased so much as to force me to go. I sent my people before me, but tried in vain to stem the torrent. Two chief men offered to walk with me as guards. When we had effected our descent, I tried to recommence my work from the mud wall; but there came showers of sand. We yielded: stones flew after us, and my companions were both hit. 'Oh,' said I, 'that was meant for me!' 'No matter,' was the Brahmin's reply, while he rubbed his head. Again I made an attempt to address the multitude; but my companions misled me, in order to shew me the temple. I told them I should never step into such an accursed place. So they went home with me. One escaped from the entrance, the other, who was wounded in the knee, when requested to sit down, began to tremble and ran off suddenly." [Missionaries.

Calicut—1842—J. M. Fritz, J. Huber: 4 *Cat.*; 4 Schoolmasters—Congregation, 47—Scholars, 208—P. 185.

Our labour among the Nayadis was continued this year, and we have reason to hope that it was not in vain. Every month they received a visit of several days from us. They have now settled, and their dwellings form a small village surrounded by a plantain garden. In the Southern extremity of the village is the School-house, in which the Schoolmaster lives, to whom the poor people look up as children do to their father. The degraded state of these people, who have for centuries been neglected, leaves us but little to expect for the present. Our hopes are rather directed to the rising generation, whom it is our aim gradually to estrange from the wonted idleness of their parents, by instructing and accustoming them to habits of regularity and diligence. They are daily instructed in the Word of God, and although their understandings be dull, it is delightful to watch the impressions

made on their minds by the message of the love of God, manifested in sending His Son; though these impressions do not yet seem to have had any influence upon their lives. [Missionaries.

BERLIN MISSIONARY SOCIETY.

This Society has one Station in

AMERICAN BOARD OF MISSIONS.

Bombay: 1812: made a distinct Mission, 1842 — David O. Allen, Robert W. Hume—*Malcolm-Peth*: Mrs. Graves—Communicants, 26—Schools, 5: Scholars, 400: Female Boarding Scholars, 40—P. 185.

In Bombay and Poonah there are ten Newspapers published by Hindoos and other Heathen, who avail themselves largely of the writings of Voltaire, Payne, and other Infidels, in the hope of impeding the progress of the Gospel.

The Press in connection with the Mission is in an efficient state, and has the materials for printing in nine languages. Several periodicals of a religious and beneficial character are regularly issued from it.

The Press, however, is not allowed to divert the Missionaries from their special duty of preaching the Gospel. Both in Bombay and the villages in the neighbourhood the Means of Grace have been afforded, though the visible effects of it have been very small.

The Schools are in a satisfactory state of improvement. Of the Boarders it is said, "the Divine Blessing has rested on it, and seven of its inmates have given such evidence of having experienced the enlightening influences of the Holy Spirit that they have been baptized." There are 25 pupils at Malcolm-Peth under the charge of Mrs. Graves, and their progress is described as very favourable.

Ahmednugger: 175 miles E of Bombay: 2000 feet above the level of the sea: inhab. 50,000; with English Cantonments of about 1000 soldiers: 1831: Henry Ballantine: Amos Abbott, *As.*; Cynthia Farrar, *Fem. Teacher*; 9 *Nat. As.*—*Seroor*: on the great road from Ahmednugger: Ozro French: 1 *Nat. As.* Mr. and Mrs. Munger and Mr. Ebenezer Burgess are in America—Communicants, 60—In the Seminary; Boarders 48, Day Scholars 46; in the *April, 1846.*

India, but no particulars have reached us.

GOSSNER'S MISSIONARY SOCIETY.

This Society also has Missionaries in India, but we are unable at present to give any account of their proceedings.

Female Boarding School 30—In the Day Schools; Boys 389, Girls 48—Pp. 185, 186.

In the part of the Deccan occupied by this Mission the Lord is evidently preparing the way for an abundant harvest. Hindooism has indeed a powerful hold on the great mass of the population. Its philosophy, ethics, superstitions, worship, are all wrought into the very texture of society. Principles and practices utterly opposed to the Gospel have the strongest hold on the intellect and hearts of men, women, and children. But the Hindoo has a conscience, and here and there the Truth and Spirit of God are waking it into action. Our Brethren are encouraged, and are not without abundant opportunities for delivering the message of Salvation through the blood of the Lamb. Within fifteen miles of Ahmednugger there are more than 100 villages, the population of which, with that of Ahmednugger, exceeds 100,000. The female mind is becoming more and more accessible, which is an indication of great importance. New centres of light and influence are forming in every direction, by means of village converts. The immediate and palpable results are not, indeed, as great as those unacquainted with the structure of East-Indian Society would expect. [Report.

MADRAS—*Royapooram*: a Northern suburb of Madras: Ferdinand D. W. Ward: 2 *Nat. As.*—*Chintadrepeltah*: Miron Winslow, Henry Martyn Scudder: 1 *Nat. As.*—*Black Town*: another suburb of Madras: Phineas R. Hunt, *Printer*. Dr. Scudder was still absent from the Mission at the date of our last information: it is intended that he should return this year. Mr. Winslow has married Mrs. Dwight of the Madura Mission—Communicants, 41—Scholars, about 500—Printing; 15,950,951 pages in the
2 B

American Board of Missions—

year; and 66,697,766 pages from the beginning—P. 186.

Mr. Ward has made a tour to Conjeveram. He says, "During my seven years' residence in India I have given much time to tours among villages and to street preaching; but never did I spend a more satisfactory and a more agreeable afternoon in any heathen village than I did here. I gave away hundreds of Tracts and Portions of the Scripture, and preached to multitudes."

At Madras there is every opening, and a call on all sides—by the opposition of the Heathen who are violent against Christianity, and by the spirit of inquiry in many Heathen and nominal Christians, who at least wish to know more of the Gospel—for vigorous efforts to extend Christianity. We ought to have the means of supporting three times as many Schools as we now have, and of making them suitable places for preaching, and then of preaching in them regularly; also of conducting an efficient High School, and a Boarding School for girls. [Mr. Winlock.

MADURA—Madura East: in the Carnatic, 75 miles from the coast, and 120 W of Jaffna: a stronghold of idolatry: many Romanists: prevalent language, Tamul—1834—Clarendon F. Muzzy: Francis Asbury, *Nat. Preacher*; 7 *Nat. As.*—**Madura West:** Henry Cherry: 7 *Nat. As.*—**Dindigul:** 38 miles N W of Madura: inhab. 15,000; many Romanists and Mahomedans—1836—John J. Lawrence: Alfred North, *As.*; 11 *Nat. As.*—**Teroomungalum:** 12 miles S W of Madura: Wm. Tracy: 7 *Nat. As.*—**Teroopovanum:** 12 miles S E of Madura: Horace S. Taylor: 9 *Nat. As.*—**Shevagunga:** 27 miles S E of Madura: 4 *Nat. As.* Mr. and Mrs. Crane are in America—Communicants, considerably increased in number: 87 are mentioned in the previous Report, but the number at present is not exactly reported—In the Seminary, 30—In the 4 Boarding Schools for Boys, 144; in

the 2 for Girls, 51—Youths preparing for being Teachers, 36. Schools, 118: Scholars, 3526. Total number of Scholars of every description, 3787—Pp. 186, 187.

Rarely now do we see a Heathen Temple receiving repairs; but it is not a rare thing to see one neglected and shut up. [Mr. Lawrence.

A newly-arrived member of this Mission says: "During my visit at Dindigul I listened to an interesting conversation between the Missionary and the Zemindar of Combay, a man who pays to Government an annual tax of 7000 dollars, and resides some ninety miles from this most remote of all our Stations. He had previously, through a Native Reader, become acquainted with the general principles of the Gospel, and now, of his own accord, sought an opportunity for conversation with the Missionary. Of the folly of idolatry he wished to say nothing. 'Do not I know,' said he, 'that those idols are nothing but stone?' And again he said, 'Come to us and teach us, and I will do just as you say: I will be like a little dog that you have trained for yourself.' I asked him through an interpreter, 'Are you willing that all your people shall learn and embrace Christianity?' He replied, 'When ants have tasted sugar need you hire them to come and eat it?' He also pointed out what appeared to him the unfavorable location of a small Church in one of his villages, and urged the erection of another, promising to do it himself if permission were given. On the evening of the next day he came and conversed again on the subject of Christianity; and the next Sabbath he came into the Dindigul Church, and took his seat on the mat with the common people, a thing which has not been done before by any Native of distinction since the establishment of the Mission. During the Service he listened with fixed attention to the exhibition of the demands of the Gospel. Under the controul of this man there are four large Heathen Temples, and many smaller ones, together with some 50,000 souls dependent on him as his tenants. [Missionaries.

On every side we find a movement toward Christianity. Individuals, families, and whole villages are looking to us for instruction. [Mr. Tracy.

AMERICAN PRESBYTERIAN BOARD.

Allahabad: on the Ganges, 475 miles N W of Calcutta—1836—J. Wilson, J. Warren, J. E. Freeman, J. Owen, J. Wray; Jane Vanderveer; 1 *Nat. Cat.*

Furruckabad: about 750 miles N W of Calcutta: *Futteghur*, on the Ganges, may be considered the Port of Furruckabad—1840—*Mynpoorie* a city 40 miles distant—1843—Henry R. Wilson M.D. J. L. Scott, J. C. Rankin, W. H. M'Auley, J. J. Walsh; Gopee Nauth Nundy, *Nat. Miss.*; 3 *Nat. As.*

Loodianah: 1170 miles from Calcutta—1833—There are also Stations at *Saharunpoor*, *Sabathoo*, and *Meral*: John Newton, James R. Campbell, Joseph Porter, Jesse M. Jamieson, J. Caldwell, Levi Janvier: Golak Nath, *Nat. Preacher*; 5 *Nat. As.* Mr. Reese Morris and family are on their return to America. Mrs. Wilson and family reached the United States on the 30th of June. The Station at *Sabathoo* has been re-occupied under favourable circumstances—P. 187; and see, at p. 415, a notice of the loss sustained by fire at *Loodianah*.

The Schools connected with these three Missions embrace about 800 Scholars, of whom nearly 200 are boarding pupils, and a large part of the others are taught in Schools of a high order. The printing

Nellore: 100 miles N of Madras—1840—S. S. Day, S. Van Husen: 1 *Nat. As.* This Mission has a special view to the *Teloogoo* Population—P. 187.

One of the most interesting events connected with the Mission the past year,

presses at *Loodianah* and *Allahabad* have issued about 7,850,000 pages of the Scriptures and Religious Tracts, in four different languages. Some new works have been prepared for the press, and translations are in progress.

There are Churches at *Loodianah*, *Saharunpoor*, *Futteghur* and *Allahabad*, to most of which additional members have been admitted during the year. The Native Licentiate, Gopee Nauth Nundy, has been set apart to the work of an Evangelist, having been ordained by the *laying on of hands* by the Presbytery of *Furruckabad*. Extensive tours have been made for the express purpose of preaching the Gospel, and distributing religious publications. A greater willingness to attend to Christian Instruction, and less opposition, have been manifested by the Natives generally than in former years. Among the great multitude of pilgrims at *Hurdwar* 25,000 copies of Tracts and Portions of the Scriptures were distributed, and for seventeen successive days large congregations attended with seriousness the preaching of the Missionaries. A vast field, embracing many millions of Pagans and Mahomedans, is perfectly open to the labours of Missionaries; but though the harvest is truly plenteous, the Labourers are few. [Report.

The painful intelligence of the loss of the *Loodianah* Press by fire has been received since the Report was made. We are not yet informed how the Mission fared during the invasion of the Sikhs.

AMERICAN BAPTIST MISSION.

was the organization of a Mission Church of eight members, in October. No important change appears to have been made in the ordinary course of operations. Mr. Van Husen continues in feeble health, and has been authorized, if judged advisable by the Mission, to return to this country. [Report.

Ceylon.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

The *B F Bible Society* has sent 70 reams of printing paper to the *Jaffna* Auxiliary, and has agreed to

defray the expense, 200*l.*, of a new edition of the *Cotta* Version of the Testament, by the Church Missio-

British and Foreign Bible Society—naries, in Singhalese. A new edition of the Testament in Singhalese has been completed by the Wesleyan Missionaries at Colombo, and the expense defrayed by the Society. The Committee have had an opportunity of satisfying themselves that the revised edition of the Scriptures in Tamul, undertaken by the Jaffna Auxiliary, is in able and faithful hands. The issues of the Jaffna Auxiliary are 13,734 volumes of Scripture in the Native Languages; and 120 Bibles and Testaments in English—The *Christian-Knowledge Society* has placed at the disposal of

the newly-appointed Bishop of Colombo the sum of 300*l.*; Books, value 20*l.*, to the Rev. E. Moogaart, for the Kandy Committee; and Books, value 15*l.*, to the Rev. S. W. Dias, of Colombo—The *Religious-Tract Society* has granted 400 reams of paper, 4100 Tracts, and a Mission Library, value 3*l.*, to the Jaffna Society; and Books, value 10*l.*, have been granted to the Native Assistant Missionaries at Colombo—The Teachers in connection with the *Eastern-Female Education Society* were mentioned at p. 432, and notices were given of their engagements—P. 188.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

BAPTIST MISSIONARY SOCIETY.

Colombo: with 10 Out-Stations—1812—J. Davies: 6 *Students*; 11 *Nat. Preachers*. In connection with this Mission there are 128 villages which are visited by the Native Preachers—Communicants, 438—*Kandy*: with 6 Out-Stations: C. C. Dawson, C. B. Lewis: Mrs. Birt; 7 *Nat. Preachers*. There are 90 villages in connection with the Kandy Mission which are visited by the Teachers—Communicants, 62. There are 39 Schools in Ceylon under the care of the Society's Missionaries. Mr. C. B. Lewis and Mr. Allen, and their wives, sailed for Ceylon on the 25th of July. Mrs. Birt has been for a time at Colombo, and is expected home. Printing, in the year 1844, copies, 18,900; in 1845, copies, 20,900—Pp. 188, 189, 414, and 64 of our present Volume.

Toward the expenses of the Schools and Stations the sum of about 300*l.* has been contributed in the Island.

In addition to the usual labours of our Brethren, they hold about ten Services weekly among the Coolies of the Coffee Plantations; and it is calculated that not less than 4000 persons hear the Gospel in this way, every fortnight. [Report.

The joint Letter of yourself and Mr. Gurney came to hand a few days since,

and caused no little surprise. While there is not the slightest doubt that real necessity has obliged you to fix so low a sum for future expenditure in Ceylon, it is additionally felt by the arrival of two new Missionaries.

In Kandy there is preaching four times on the Lord's Day—at nine o'clock in Portuguese, at eleven in Singhalese, at three in Tamul, and at half-past six in English. The Congregations have been much thinned by sickness, removals, and death; still, the Evening Service is numerously attended. Seven members have died during the year, and four have removed to other parts of the island. These are the more missed, as there have been no additions by Baptism, though six Candidates have been waiting some time for admission to that rite. The suspension of Mrs. Birt's labours has been not a little felt, as there is no other English Girls' School in Kandy. There will, however, be greater facilities for one when the new Mission Houses are completed. The press has been almost incessantly employed, partly in Mission Work and partly in work for the public.

The labours of the Missionary on the Coffee Plantations have been unremitting. Since his removal to one at Kondaselly, four miles from Kandy, he has been able to give more time to the work, and his residence among the Coolies has, it is hoped, exerted a beneficial influence.

Two recent Acts of the Legislative

Council will do much to remove the obstacles to the reception of Christianity by many of the Natives. Slavery in Ceylon is now abolished. The number of slaves, it is true, was not great; but so debasing and brutalizing is the very nature of slavery, that all free men (and how much more so slaves) will rejoice in its extinction. The other Act is one which has not yet come into operation. By it the connection which has hitherto subsisted between the British Government and

Buddhism is to cease. All Buddhist property — lands, temples, relics — which have hitherto been in the custody of Government, will now be given over to trustees appointed from among the priesthood and laity to manage the entire concerns of their own religion. The Priests are most dissatisfied and alarmed. They say the pillar which supported their religion is giving way, and now it will fall. So let it, into eternal oblivion!

[Mr. Dawson.

CHURCH MISSIONARY SOCIETY.

The Island of Ceylon has been erected into a Bishopric. The Rev. Dr. Chapman has been appointed Bishop of Colombo, and has expressed his cordial wish to give every encouragement to the operations of the Society. The Committee anticipate much benefit to the Mission from his spiritual direction and paternal superintendence over the Church in this Island.

[Report.

Cotta: 6 miles S E of Colombo: inhab. 4500—1822—John F. Haslam, Francis W. Taylor: Cornelius Jayesinhe; *Nat. Miss.*: J. A. Bulmer, *Printer*; 6 *Nat. Cat.*; 37 *Nat. As.*; 8 *Nat. Schoolmistresses*. Mr. and Mrs. Powell sailed from Ceylon on the 2d of July, and reached England on the 24th of October. Mr. Powell had been labouring at Cotta in the place of the late Mr. Bailey. Mr. Alexander D. Gordon sailed for Ceylon on the 10th of January—Communicants, 37—In the Seminary, 22—Schools, 33: Boys, 710; Girls, 320; Youths and Adults, 105—Pp. 189, 190, 415, 496, 532, and 112 of our present Volume; and see, at pp. 155—157, many incidents respecting the Mission.

The principal Educational Establishment is the Cotta Christian Institution, where youths of good promise, both for piety and capacity, selected from the other Schools, are boarded and educated, with a view to their becoming useful Schoolmasters, Catechists, and Assistant Missionaries. The course of study pursued by them comprises Singhalese, English—including Grammar, Composition, History, and Geography—Latin, Greek, Arithmetic, Algebra, Geometry, and Theology.

Through the labours of the Missionaries, the whole of the Scriptures, and

the Book of Common Prayer, have been translated into the familiar Singhalese, and printed at the Cotta Press, beside many elementary School Books, and a large number of Religious Tracts, which have been gratuitously circulated among the Natives. A new edition of the Scriptures is now in progress, at the expense of the British and Foreign Bible Society.

A new Church is about to be erected at Cotta, to which liberal local subscriptions have been contributed.

[Report.

Kandy: 80 miles E N E of Colombo—1818—Wm. Oakley: 2 *Nat. Cat.*; 10 *Nat. As.*; 1 *Nat. Schoolmistress*. Mr. Greenwood has removed to Baddagame—Communicants, 25—Schools, 7: Boys, 166; Girls, 19—P. 190; see, at pp. 157, 158, a Report of the Mission, and an account of the Baptism of an Adult, and of the steadfastness of an elder brother; and at pp. 204—206, further accounts of the Mission.

There are two Services weekly in Tamul, five in Singhalese, and one in English.

Mr. Oakley's general view of the population of his District, with reference to the progress of Christianity, is very painful, and affords an instructive lesson of the necessity of exercising, not only great caution in admitting the Candidates for Baptism into the Christian Church, but also strict discipline over those already baptized.

[Report.

Baddagame: a village 12 or 13 miles from Galle—1819—George C. Trimmell, Charles Greenwood: Abraham Goonesekera, *Nat. Miss.*: 1 *Nat. Cat.*; 11 *Nat. As.*; 3 *Nat. Schoolmistresses*—Communicants, 23—In the Seminary, 15—Schools, 9: Boys, 162; Girls, 157—P. 190; and

Church Missionary Society—

see, at pp. 207, 255, 256, reports of proceedings and condition of Schools.

There are 8 Congregations assembled every week; but the Missionaries are not able to report any visible advance of the cause of Christ. [Report.

Nellore: near Jaffna: inhab. 5000 or 6000—1818—Wm. Adley, John T. Johnston: 4 *Nat. Cat.*; 4 *Prob. Cat.*; 31 *Nat. As.*; *Nat. School-mistresses*. Mr. Johnston and Mr. Adley are expected soon in England.—Communicants, 127—In the Seminary, 20—Schools, 35: Boys, 1356; Girls, 152—Pp. 190, 191; see, at pp. 288—292, details of the Mission.

Mr. Johnston resides at Chundicully, adjoining Jaffna, two miles from Nellore. During the year, 39 Converts from Heathenism have been admitted into the Church by Baptism. There are 12 Congregations on the Lord's Day, and eight during the week. [Report.

Summary of the Mission.

(As given in the Forty-fifth Report.)

Stations, 4—Missionaries: European, 8; Native, 2—Printer, 1—Nat. Catechists and Teachers: Male, 106; Female, 14—Communicants, 212—Attendants on Public Worship, 3395—Seminaries, 3: Seminarists, 57—Schools, 85: Boys, 2400; Girls, 648; Youths and Adults, 105.

GOSPEL-PROPAGATION SOCIETY.

Calpentyn: S. D. J. Ondaatjee—*Matura*: inhab. of the Town, 11,800; of the District, 98,000—1840—Edward Mooyaart—*Neura Ellia*: H. Von Dadelszen—Pp. 191, 208.

Since our last Survey the Diocese of Madras has been divided, and the Island of Ceylon made, as already mentioned, a separate See. The Rev. James Chapman, D.D., has been consecrated to the Bishopric, and sailed for Ceylon in July, accompanied by the Rev. R. H. Fortescue, his Chaplain, and three Candidates for Ordination. The Society assisted in providing the outfit for these Candidates.

At Neura Ellia, Divine Service in English has been regularly performed in the Court-house twice every Sunday, and on the principal holy-days, and Congregations have generally amounted to 60 or 70 persons in the morning, and 30 or 40 in the evening of the Sabbath Day. The Holy

Communion has been administered monthly, and the number of Communicants has varied from 12 to 30. A Week-day Service with the soldiers has been established in the barracks, and the military hospital has been regularly visited. The Native Service (in Singhalese) has been continued in the bazaar, the Congregation amounting sometimes to nearly 40 persons; and the Native School has been carried on as satisfactorily as I could expect. Badulla, the Out-Station belonging to this Mission, has been visited by me almost every month; and since the beginning of the year I have administered the Sacrament of Baptism there to ten individuals, and have solemnized one marriage.

We are still without a Church at Neura Ellia, the Government having hitherto refused their assistance. I have, however, since last September, collected about 130*l.* in aid of the fund for building a Church here, and I shall continue to appeal for aid to all the visitors who may resort to these plains, either from Ceylon or India. [Mr. Von Dadelszen.

WESLEYAN MISSIONARY SOCIETY.

SINGHALESE DIVISION.

Colombo: Daniel Gogerly, Chairman of the District, A. Kessen: D. de Silva; 1 *Cat.*—*Negombo* and *Rillegalle*: R. Spence Hardy: D. D. Pereira, *As. Miss.*—*Seedua*: Wm. A. Lalmon: 1 *Cat.*—*Morotto*: P. G. D'Zylva, *As. Miss.*—*Pantura*: John Parys, *As. Miss.*; 1 *Cat.*—*Caltura*: D. A. L. Bartholomeuz, *As. Miss.*; 1 *Cat.*—*Galle* and *Amblamgodde*:

Wm. Bridgnell: 3 *As.*—*Matura*: J. A. Poulier, *As. Miss.*; 1 *Cat.*—*Dondra* and *Goddapitiya*: C. De Hoedt, *As. Miss.*; 1 *Cat.*—Communicants, 909—Day-School Teachers, 75: Schools, 61: Scholars; Male 2246, Female 402. Mr. J. Anthony died on the 24th of July. On the 18th of November, Rev. James Wallace, E. S. Williams, and Rev. E. E. Jenkins embarked for Ceylon

—Pp. 191, and 64 of our present Volume.

Though there are not wanting several circumstances to occasion pain and regret, yet the Report states—

The general aspect of the work in Ceylon is one of great encouragement. The Missionaries and their Assistants are continually employed in communicating Christian Instruction; while earnest requests are presented for the extension of their regular pastoral care to many villages which they have hitherto been able to visit only occasionally. In the Singhalese District the soul-destroying errors of Buddhism are losing their hold on the minds of the Natives. Twice the people of Dondra have risen in a body against the Buddhist Priests, and avowed their purpose to renounce them for ever; but some influential men among them produced a reconciliation. Toward the support of the Schools the Colonial Government granted 100*l.* for the year 1844: for the year 1845, 200*l.* for Schools, and, in addition, has given 20*l.* to finish the Chapel at Kallubowilla, and 30*l.* for the Chapel at Morotto Mulle, in the Morotto Circuit.

TAMUL DIVISION.

Batticaloa, on the coast, N of Matura, and *Bintenne*: Ralph Stott: John Philips, *As. Miss.*; 3 *Nat. C.*—*Trincomalee*: no Missionary at present—*Point Pedro*, at the northern extremity of the island: 1 *Cat.*—

AMERICAN BOARD OF MISSIONS.

STATIONS and LABOURERS — *Tillipally*: 1816: Daniel Poor: 7 *Nat. As.*—*Batticotta*: Henry R. Hoisington, Edward Cope: Nathan Ward, M.D. Physician; 6 *Nat. As.* — *Oodoville*: 1820: Samuel G. Whittelsey: Eliza Agnew; Nathaniel Niles, *Nat. Preacher*; 4 *Nat. As.*—*Panditeripo*: 1820: John C. Smith: 1 *Nat. As.*—*Manepy*: 1821: Eastman S. Minor, *Printer*; Mrs. Apthorp; Seth Payson, *Nat. Preacher*; 3 *Nat. As.*—*Valverty*: vacant—*Varany*: inhab. 40,000: 3 *Nat. As.*—*Chavacherry*: 1833: Benj. C. Meigs: 3 *Nat. As.*: 4 Out-Stations. Messrs. Spaulding and Hutchings are still in America. Mr. Wyman, one of the Teachers at the Batticotta

Jaffna and 3 Out-Stations, containing about 50,000 inhab.: Peter Percival, Chairman of the District: 3 *Cat.*—Communicants, 248—Day-School Teachers, 42: Schools, 21: Scholars; Male 1055, Female 186—P. 191.

The total population of the Province of Jaffna is 300,000. The Congregations are numerous and attentive, and the diffusion of Christian Knowledge appears, in many cases, to be accompanied by the Divine Blessing. The Government has granted to the Mission the land and ruined Churches at Puttoor and Cattavelly.

Great attention has been paid by Mr. Percival to the preparation of suitable books for the Schools in the Native Language. This has been accomplished to such an extent, that the course of instruction is almost as complete in the Tamul Schools as in the English. They are now instructed in the Scriptures, Sacred History, Geography, Grammar, Arithmetic, the Elements of Natural Philosophy, and general History and Chronology.

A blessed work of grace has been in progress among the Natives for the last three years; many have been converted to God; a great number of persons have renounced idolatry; several idol temples have been forsaken and destroyed; Heathenism declines, and an impression prevails that Christianity will speedily abolish it. [Report.

Institution, died on his voyage to America. Mr. and Mrs. Fletcher, Mr. and Mrs. Howland, and Miss Capel, have embarked for Ceylon—Pp. 192, 193.

SUMMARY: Stations, 8; Out-Stations, 4—Missionaries, 8—Physician, 1—Printer, 1—Female Assistant Missionaries, 13—Native Preachers, 2—Native Assistants, 25—Communicants, 360—Seminary, 1: Seminarists, 124—Schools: Boarding, 9; Scholars, 206 Boys; 2 for Girls, containing 114; Free Schools, 97; Scholars, 2639 Boys; 1441 Girls: Total number of Pupils, 4524. Printing, 5,809,000 pages; from the beginning, 120,382,890 pages.

American Board of Missions—

The Government has contributed 200*l.* toward the Schools in which English is taught.

There is a growing desire on the part of students to obtain a more thorough education. The demand is for men of higher attainments. Hence the desire to remain longer in the Seminary; whereas ten years ago it was deemed necessary to offer a premium to those who should continue through the prescribed course, and five years ago, an additional premium was given to induce a few to enter a select class. Candidates for admission to the Seminary are making sacrifices to fit themselves for its instructions, which, till recently, we did not venture to expect. In proof of this we will mention the fact, that of the thirty-five Boarding Scholars belonging to the preparatory class, a large majority are pay-

ing for their board in ready money, and in part, also, for their books. [*Missionaries.*

The Native Helpers are said to possess fine talents, and to be able to render much and valuable aid. They excel as Mathematicians. Two of the Native Preachers are regarded as equal in pulpit power to some of our own Preachers of acknowledged eloquence; and some, when they have gone abroad on the continent, have appeared to go with true Missionary Consecration. They sometimes appear to think very little of money; and our Brethren are of opinion that the Native Christians appear very much as Church Members do at home under similar circumstances. [*Report.*

The Churches in Ceylon are organized with a view to their being trained to self-government. [*The Same.*

Mr. Hoisington is urgent in requesting more Labourers.

Indian Archipelago.

Eastern-Female Education Society—Mrs. Thomson, formerly Miss Combe, died on the 5th of December 1844. Miss Poppy writes from Karagan, in Borneo—

Our prospects are very dark at this time. The people at the nearest Kampong avoid coming near us, unless it is to steal or to beg, or in hope of some sordid gain: they seem entirely to refuse instruction, and try to perplex us in every way they can, yet, we hope, not from a spirit of malice or hatred, but because they like to shew their importance, or to shew how far they dare go in deeds of darkness. They seem to feel a savage pleasure in thinking themselves able to perplex a White Man. The annoyances, of themselves, would not trouble us much, if they were not so many additional proofs that this people are opposing themselves and hardening their hearts against the Gospel.

I believe it is the opinion of the Missionaries that many have received light enough to shew them the deformity of self, and that they hate the light *lest their deeds should be reproofed.*

P. 193.

Baptist Mis. Soc.—The Report states that Mr. Gottlieb Bruckner is still at *Samarang*, in Java; and Mr.

N. M. Ward at *Pedang*, in Sumatra: no accounts, however, of their proceedings have reached us—P. 193.

London Mis. Soc.—Messrs. W. H. Medhurst and Wm. Young have removed to Hong-Kong—P. 194.

American Board—In Borneo, *Pontianak*, Wm. Youngblood—*Karagan*: 1842: Fred. B. Thomson, Wm. Steele. Messrs. Doty and Pohlman have removed to China. The death of Mrs. Thomson has been already mentioned—Pp. 194, 195.

The Prudential Committee feel deeply for their Brethren in Borneo, and call earnestly for new Missionaries to go to their relief. The most authentic information has been received of the friendly disposition of the Dutch Government, both at home and in Netherlands India, toward the persons and labours of our Brethren.

A School has been in successful operation among the Dyaks, the parents having laid aside their ignorant fears that their children would be made slaves. There is work enough to do; and no greater obstacles are to be overcome in this field than have been successfully encountered in many other Missions. The Brethren are of opinion that new Missionaries will not now be long delayed at Batavia; and

they say that the climate in the European Quarter of Batavia, judging from their own experience, is free from disease and danger. Mr. Thomson has prepared a Catechism in the Dyak Language, and has commenced a Dictionary in the same tongue.

[Board.

Recent accounts from the Mission contain many particulars which shew the difficulties with which the Missionaries have to contend. They call earnestly for help.

(The Survey will be continued at page 209 of our Number for May).

Biography.

OBITUARY NOTICE OF A NATIVE CONVERT,

IN CONNECTION WITH THE MADRAS STATION OF THE LONDON MISSIONARY SOCIETY.

THE REV. A. Leitch, of Madras, has forwarded the following account of a poor Hindoo Woman—

One forenoon a youth called, and told me that his object was to solicit my advice respecting a poor Hindoo Woman, a servant in his father's house, who was lying apparently at the point of death, and very anxious to receive Baptism. I found that on the previous evening, and on that very morning, she had been visited by two of our Native Assistants, who gave a favourable opinion respecting her state of mind. Disease, however, was making rapid progress, and it was with difficulty she could converse with any one: in consequence of her inability to articulate, she resorted to signs in order to convey to others the feelings of her heart. I learned, that somewhat more than twelve months ago she was bitten by a mad dog; and though her master had used every proper precaution, the dreadful disease, so frequently the result of the canine bite, was now making fearful ravages in her constitution.

My highly respected native colleague testified to her intense suffering, her firm and simple reliance on the Saviour, and her strong wish to put on Christ by Baptism.

I soon reached the compound where the object of my visit was lying; but first waited on the mother of the youth. This lady gave me the history of the poor woman: she had been in her service for about eight years. During all that time she had been a faithful and useful servant in one of the most menial capacities. She had, while in connection with some Roman Catholics, received a little knowledge of Christianity; but it was during her residence in this Christian Family that she had acquired the knowledge of the truth as it is in Jesus, which now seemed, through the grace of the Holy Spirit, to be quickening and rejoicing her heart.

April, 1846.

She knew nothing of the English Language, and was unable even to read the Testament in her own tongue. Her mistress, in conversing with her on the concerns of her soul, had frequently found her somewhat impressed with the Truth, and consequently urged her to make an open profession in Baptism. She herself also had frequently expressed a wish to be baptized, or had assented to the truth that it was her duty to obey the command of Christ, whom she professed to regard as her Saviour; but the fear of man, the dread of giving offence to her relatives, and of losing caste, were always too strong for her wishes and resolutions.

We now proceeded to the place where this repenting sinner was lying. The scene was truly painful. A fellow-creature in the last stage of a hideous disease, rolling on the floor in convulsions, which, at intervals, shook her enfeebled frame, and unable to receive any nourishment, or any liquid to moisten her parched lips. A single sentence made known to her what character I sustained; and then her eye was instantly fixed on me, giving expression to emotions of surprise and joy. Though she had great difficulty in speaking, her answers to my questions were by no means ambiguous.

When I spoke of her guilt and vileness in the sight of God, she hung her head and smote on her breast; and, as if that were not enough, with a strong effort, which threw her into convulsions, she raised herself a little, and then casting herself prostrate on the ground, exclaimed, more than once, "I am a great sinner." So likewise, when I addressed her on the love of Christ, stating His sufferings and death, and how ready He was to receive

2 C

every returning prodigal, with a most significant air she pointed to her heart, as if to intimate that His love was supreme there, while a gleam of joy passed across her emaciated face. Here she made another attempt to speak, which again threw her into convulsions: the only words I could hear were, Joy, Joy!

I felt that the evidence in this case was more than enough to justify a compliance with her request. *What was I, that I should resist the grace of God?* I exclaimed, in the hearing of those around, *What doth hinder her to be baptized?* I conferred with her mistress and with her Heathen relatives, who were assembled on the occasion, and arrangements were immediately made to administer the sacred rite.

After her removal to a more commodious room, where her relatives, and all the members of the family of her master, and the servants assembled together, I was invited to proceed. I commenced the Service with a short prayer, imploring the special presence and blessing of Him who quencheth not the smoking flax, and breaketh not the bruised reed. After prayer I read the eighth chapter of the Acts of the Apostles, and made such remarks as seemed suitable to the occasion and the audience. While all were deeply attentive, the poor sufferer was especially so; and, by many signs and audible sounds, expressed her hearty concurrence in the truths that were set forth. After this I addressed myself more directly to the dying woman. The moment she heard me address her by name she half arose, and, supported by one of her relatives and a fellow-servant, continued in a half-sitting half-reclining posture, while I put to her the questions suitable to the occasion.

When I finished, and she perceived that I was about to administer the ordinance, without the assistance of those on whom she had been leaning, she raised herself to a kneeling position, which she maintained with the greatest steadiness, with her hands clasped and elevated in the attitude of devotion, while I baptized her in the name of the Father, and of the Son, and of the Holy Ghost.

We then all knelt together around the Throne of Grace, and I prayed for the bap-

tism of the Holy Ghost to rest on her who had, though late, witnessed so good a profession, and on her relatives, and on all present.

During these transactions every heart was touched. In all present, whether Christian or Heathen, young or old, the deepest feelings were evidently stirred; but when I had finished praying, these feelings were too strong to be restrained. Many, especially of the young, wept and sobbed aloud, while the poor dying woman received a mouth and utterance. A dying Christian is often, I was going to say, miraculously strengthened in the last hour to lift up a testimony to the truth of Christianity, and to peal a loud warning in the ears of careless friends. These warnings ought to be as effectual as if they had been given by the risen dead. Such was the case on the present occasion. I had only uttered a few words by way of practical application, when her voice, like a cry from the tomb, broke in. Throwing herself on the ground near me, she bemoaned her own great wickedness; praised and extolled the matchless loving-kindness of our Lord Jesus Christ; and, clapping her hands in an ecstasy of joy, earnestly entreated her relatives, and all assembled, to receive Him and obey Him as their only hope. Her strength, however, quickly abated, and left me abundant opportunity to improve this remarkable providence. After exhorting and conversing for a long time, I returned home. I was amazed, and glorified God, saying, *I have seen strange things to-day.*

Some hours afterwards a message came to inform me that poor Chelly was no more, but that, to the very last moment, she continued to hold fast her good profession, and to rely in simple confidence upon the blood of the great propitiation. Arrangements were made to inter her remains after a Christian Manner; and, accordingly, at sunrise next morning we proceeded to the usual Christian Burial-ground. The whole of the family, her relatives, and many Native Christians, attended the funeral. The mortal part of this poor woman, who was as a brand plucked from the burning, was lowered into its narrow home, to wait the morning of the resurrection.

Proceedings and Intelligence.

Inland Seas.

CHURCH MISSIONARY SOCIETY.
EASTERN AFRICA.

THE following are extracts from Dr. Krapf's Journal.

Tours to various Hamlets and Villages, and General Information respecting the Country and Inhabitants.

March 17, 1845 — I visited a hamlet south of Mombas, the name of which I have forgotten. I found a great part of the population singing and dancing around a Mahomedan, who was beating a drum. As soon as they saw me they were all silent at once, and young and old listened to the address which I gave them in Sooahelee. But after some time they went away, one by one, only a few men and women remaining. It may be, either that they did not sufficiently understand the Sooahelee, or that I did not express myself in well-chosen figures, which alone can attract the attention of a Wonica, or, in fact, of any uncultivated person. Abstract terms and expressions, which are seldom found in a savage's language, are not at all appropriate. It is customary with the Wonicas, and other African Tribes, for the hearer to correspond in conversation with the speaker, by repeating a few words of the whole sentence, or by uttering some sound which shall shew the speaker, that he who hears him follows up the course of his thoughts and sentiments. I might call it a kind of liturgic exercise of savage rhetoric. It annoys an European; but at the same time he may turn it to advantage, by ascertaining whether the Natives have understood him or not. There were several persons who requested my servants to correspond with me in this manner, as none of the assembly would step forth to perform the task.

After I had finished my discourse on the great love of God toward us sinners, I asked the Sheikh to provide me with a few men to shew me the way to the scattered hamlets. He complied with my request; but charged me not to go to Bumbo and its vicinity, as the Wagnāro had just commenced, and it was not advisable that I should stroll about the plantations in that quarter. I therefore avoided going in that direction.

How important would it be, if we had a little band of instructed Wonicas to address their countrymen in their own tongue. This visit urged me very seriously to think of the formation of a Native Agency as early as possible. This must be thrown into the battle-field of East-African paganism. But I doubt whether I shall be able soon to get any number of intelligent youths to be instructed by me at Mombas.

March 24 — I set out, with Abdallah, to visit Emboga. I told him that I wished to get a few boys, to instruct at Mombas during the rainy season. He said that the Wonicas all loved their children, and therefore would not allow them to go to a distant place; and beside, that they were always engaged in domestic and agricultural business. If I would live among them, he said, I might find some who would be disposed to receive instruction; but none would go to Mombas. This account, which cast me down for a while, is, I think, quite correct. The Wonicas have a natural aversion to Mombas; as they dislike the Mahomedan Religion, as they cannot there obtain tembo, and as, especially, they are ill-treated, and not unfrequently imprisoned, for misdemeanours which any one of their tribe may have committed. This dread of Mombas has been considerably increased since the time of a great famine, which reduced the Wonica and Wakamba to the utmost extremity some years ago. The Mombasians, who had food in store, provided them with it; but requested them to give up their children, who were forthwith sold to Arabia. I have frequently observed that the Wonicas greatly love their children; but yet I should not be surprised to learn that one or other had sold his child from love of tembo, to which they may be inclined to sacrifice any thing they have.

March 25 — We departed from Abdallah's cottage on an excursion to Rabbay-Empia, and the Wakamba land. We arrived at Rabbay-Empia just before the rain descended in torrents. After I had been introduced by Abdallah to the Chief, who was a little unwell, the elders were called, and a manēno or paláver was held in the house of the Chief, while the rain poured down in streams. They all behaved in the most friendly manner

and not the least trouble was given by beggarly demands. I held up a copy of the New Testament, and said that the object of my coming to them was to teach them the good tidings contained in that book. When I had said this, one of the elders asked, whether I was an emganga or sorcerer, who could tell them from the book how long they would live; and whether I could heal the sick Chief, by saying a prayer from the book. I said that this book would teach them how they would live for ever in joy and happiness, if they would hear and believe what I should read from it; and that they would also be healed of the worst kind of sickness, that of sin, if they would believe in Him who alone could heal it. I then related the principal events in the history of Christ, and concentrated my discourse in the words of John iii. 16. One of the elders interrogated me by saying, that it was true that God loved men, and also the Wonicas, by giving them rain, tembo, and raiment. I said, these were only temporal gifts for the body, though also great proofs of God's love; but that streams of milk and tembo would avail them nothing if God had not made a better provision for their souls, by sending His only Son to redeem them from the power of Satan, and everlasting woe and misery. One of the elders, who seemed to understand me better than the others, rehearsed the principal points of my discourse; and his recapitulation was pretty correct. I wished I could speak with more clearness, and adaptation to their several capacities.

After the rain had ceased, they all dispersed and left the room, saying, that they must now immediately set out to their plantations, to sow their rice and maize, &c. Before departing, they shook hands in an affecting manner, and said that they would offer me a goat, if I would accept it. I declined it, being desirous to put an end to the custom of receiving and giving presents.

From Rabbay-Empia we took a southwestern course to the Wakamba country. While I was passing by a few graves, I observed an empty cocoa-nut shell placed in the middle of the soil of each grave. On inquiring the meaning of this, I was told, that the Wonicas are wont to fill it from time to time with cocoa-nut liquor, as they believe that a man cannot live after death without the enjoyment of tembo. Some Wonicas put rice or maize

over their graves from similar superstitious motives; which, however, seem to shew that they believe in the existence of man in another world.

Before I directed my course homeward, I visited a Wakamba hamlet, about two miles distant from Rabbay-Empia, from whence there is a pleasant and level road to the Wakamba land. They were, as usual, afraid of me, especially the children and females, who ran off as fast as they could. My hair, shoes, and spectacles, seemed to attract most of their attention. I read a portion of my Wakamba translation of the Gospel of St. John; but it seemed to me that they could not understand it sufficiently, nor could I properly explain it from want of more knowledge of their tongue. None of them understood the Sooahelee. The females were nearly covered with beads and copper-wire, of which they are more fond than of decent raiment.

Dr. Krapf then makes the following remarks upon the Gallas, whose warlike proceedings, he thinks, may have caused the location of the Wakambas among the Wonicas—

The more I think, of this nation, the more I become impressed with the mysterious destination and dispensation which hangs over the Galla land. They are the finest people in features and language; they possess the finest tract in Africa, of great extent; they have chastised Pagans, Christians, and Mahomedans, and shed blood like water; they hate and are hated, and are sold at the highest rate. Their conversion will be a bright jewel of the Church of Christ in these *latter days*, when the Lord shall lift up His hand over them, and the Father give them to the Son for His inheritance. The Son's petition will open an entrance for us; but we must join our petition with His, and the Father will give us what we shall ask in His Son's name.

The Wonicas have left the plains to the Wakambas, while they have kept the heights and forests, where they can make the best defence for themselves. I learned, with much interest, that, if a Wakamba should insult or rob an individual travelling under the protection of the Wonicas, the traveller needs only to raise an outcry, when the Wonicas will seize their weapons in an instant, and assist their injured client. Hence the impor-

tance attached to a friendly relation with the Wonica Chiefs.

March 26, 1845—After sunrise I saw a band of Wonicas coming over a hillock, near Abdallah's cottage. Dancing, crying, and beating a drum, they took their course toward the creek which leads to Mombas. On my asking what the procession meant, I was told that the woman who went before the noisy party, and held a white hen in her hands, was possessed by an evil spirit, which she wished to throw into the sea. The fowl was killed on shore, and the woman bathed in the sea-water, while her companions raised the most horrible noise, in order to expel the spirit. After this ceremony had been performed, the party returned along the road by which they came; but the woman, accompanied by a female friend, went back by another road. Each party went its way in silence, as the devil was believed to have remained behind in the creek. My people called for the woman, as I wished to speak with her on account of her folly and superstition; but she would not stop, nor give an answer. She had come some twelve or fifteen miles from the interior.

I learned, however, that the Mahomedans of Mombas out-do the Wonicas in their superstitious views and practices. They put the fowl into a box filled with sugar, rice, bananas, &c., and throw it into the sea. Anybody who may eat the floating fowl is believed to become the new owner of the evil spirit. Indeed, the Mahomedans surpass the Pagans in gross superstition, and endeavour to keep them in its fetters, and draw advantage from their blindness. Mahomedans, especially those who have been expelled Mombas for having committed great crimes, or are in debt, traverse as sorcerers the Wonica land, and for an enormous price offer their arts to the deluded heathen.

March 27—Early in the morning I set out for Mombas.

In my evening meditation with my servants, I read and explained Gen. ix. I did not before know that the name of Ham was known to the Sooaheles. When I related the history of the sons of Noah, one of my servants interrupted me by saying that Ham signified a Black Man and a slave. If, for instance, a slave should take too much liberty in the presence of his master, the master would

say to him, "Get thee hence, thou son of Hami: thou art a slave, and no Unguana," which means a free man, or a lord. All the White People, the Wasungo (Europeans), Arats, and Indians, are called Unguana, in opposition to the Blacks and slaves, or Watoto wa Hami.

Translational Labours.

In order that the accounts of Dr. Krapf's journeys might not be interrupted, we insert here, rather out of the chronological order, the following important information—

March 22: Lord's Day—Having yesterday finished the translation of the Morning and Evening Prayer, and of the Litany, &c., I used it to day for the first time, before I gave an address to my people.

In addition to the above, Dr. Krapf has translated the Book of Genesis, the Acts of the Apostles, the Epistles to the Romans, Galatians, and Ephesians, the General Epistles of St. Peter, and the First General Epistle of St. John, into the Sooahelee Language, and the Gospels of St. Luke and St. John into both the Sooahelee and Wonica Languages. He has also compiled a Dictionary, containing above 10,000 words, of the Sooahelee, Wonica, and Wakamba Languages; and has prepared a Grammar of the same languages for the use of future Missionaries. In various other minor particulars, also, Dr. Krapf has laid the foundation of a critical acquaintance with a language, or rather a family of languages, which has filled him, he says, with the highest admiration; its internal construction and peculiarities being such as no other language, so far as he is aware, can boast.

GREECE.

The Rev. F. A. Hildner, assisted by Mr. C. Sanderski, has continued in charge of this Mission.

Toward the close of the year, at the instigation of the Authorities of the Greek Church, attempts were made, similar to those which were made

and resisted ten years ago, to interfere with the principles on which the Schools have been conducted; but there is reason to hope that these attempts may be ultimately defeated.

The following extracts from Mr. Hildner's Journal will shew what has been done, during the last year, in the several departments of labour.

The Schools.

Their General Condition.

Jan. 14, 1845—The condition of our School Establishment continues to be, on the whole, satisfactory, and gives much cause for thankfulness to God; especially as Mr. Sanderski and the Teachers, as well as myself, are still permitted freely to teach the pure truths of His Gospel to the children. Most of them understand the word spoken, and are generally, especially the female scholars, attentive to it.

July 5—Our Schools are in a prosperous condition. Mr. Sanderski and I give Christian instruction to the children nearly every day in the week; beside which the children read the Scriptures in different classes, and commit portions of them to memory. We give away, and sell, the Holy Scriptures, and books from our presses, without meeting the least obstruction in any part of our work.

Celebration of their Fifteenth Anniversary.

May 3—We solemnized privately, but with sincere gratitude to God, and much in our usual manner, the Fifteenth Anniversary of our School Establishment. I went first, with Mr. Sanderski, to the department of girls, all of whom we assembled in the large room of the Middle School, and with whom we sang a hymn of praise: after this, the first Mistress read aloud the 34th Psalm, and I then closed with a suitable prayer, and the singing of a Doxology. Proceeding next to the Boys' School, all was conducted nearly in the same simple manner. I, at the same time, silently raised my heart in humble gratitude to the Lord, asking Him for His farther protection and blessing.

The Annual Examinations.

July 24—To-day the boys of our Hellenic Schools were publicly examined; the Governor, the Demarch, and the Ephori, being present. All the scholars were individually examined in Ancient Greek, the History and Geography of Greece, Arithmetic, and Sacred History.

July 25—This morning the Examination of the Female High School took place before the same Authorities. This School is divided into three classes: all the scholars were examined in Ancient Greek, and were, with the exception of a few who had been negligent, praised by the Governor and the Ephori for their progress. The third class, the highest, then exhibited their progress in the French Language. Some of the girls answered the questions of the Teachers with the greatest readiness. Specimens of needlework and embroidery—which, on account of the great diligence and ability of the Teacher, were this time of a distinguished character—were next exhibited, and then the writing of the girls, and copies of drawings, were inspected, and found to be praiseworthy.

July 26—The Examination of the girls, two members of the School Commission being present, was continued in the remaining branches; as, Sacred History, Geography, History, and Arithmetic. The results of these Examinations were pronounced to be highly satisfactory, and caused me much joy and encouragement.

Aug. 7—The Governor and the Demarch, as usual at the close of the Half-yearly Examinations, expressed their high satisfaction and thanks for the benefits derived from our Schools.

Facilities for the Distribution of the Scriptures and other Books.

March 29—I forwarded to the Public Boys' School in the Ipsariot Quarter 15 New Testaments, of the new edition printed at Athens. This was done at the request of the Teacher, who intends to use the Testament as a Class Book in his School. The Greeks generally prefer editions of the Scriptures printed in Greece to those printed in London or America. I also disposed of a number of other Christian Books to different individuals in Syra. Scarcely a day passes wherein I have not opportunity to dispose of some good books or Scriptures, either in the Schools or elsewhere.

April 22—I forwarded 70 copies of the Holy Scriptures and other good books to some Schools in Crete. This Island now depends, as the Rev. G. Benton has left it, almost entirely on Syra for its supply of Christian Books, and School Books in general.

July 9—I to-day received notice that seven large cases, containing 1000 Ancient-

Greek Testaments, are on their way to Syra. I am rejoiced to think that these Holy Scriptures, before destined to be used as waste paper, have been rescued from their ill fate, and will now come to Greece, where they can be widely distributed, and, as I hope, beneficially used. It is my sincere desire, and shall be my hearty endeavour, to dispose of them in the most proper manner. May the Lord grant His blessing to this undertaking!

Oct. 22, 1845.—Scarcely a day passes without my having manifold opportunities for the disposal of School Books and Scriptures, either to the children of our establishment, or to other Schools and persons.

German and English Services—Grant from H. M. Government toward a British Chapel.

Feb. 13—Our Protestant Circle has lately increased; and with pleasure I record that, for some months past, our Public Services on the Lord's Day have had a regular and full attendance. It is my heart's desire and endeavour that our small number of Evangelical Christians here may become increasingly a *savour of life unto life* to the Greeks, who observe our walk, and to whom we are called to become helpers to their eternal welfare.

March 23—I held the Services, at both of which there was a good attendance. In the morning the number was 29; there being, among the hearers, one of our Greek Female Teachers, with her mother, and two other Greeks, beside the Masters of the four English vessels now in the harbour. At the Evening Service there was another Greek present. To have 44 hearers at the two Services is a rare and cheering occurrence. In the evening, Messrs. Sanderski and Henning came, with their wives and some other friends, when we sang some hymns, and had useful and religious conversation.

March 30—I preached to my English Congregation from Luke xvi. 31. There were several sailors present from one vessel, and a captain, with his wife, from another. In the Afternoon Service I addressed my German hearers from John xx. 29. Comparing the present attendance at Divine Worship with that of former years, I must consider it to have been encouraging during the last six months.

Oct. 16—After having finished my Biblical Lessons with the girls, I went to R. Wilkinson, Esq., the British Consul, by whom I was informed that he had just received an answer from the Earl of

Aberdeen, to the effect that the British Government had granted 250*l.* in aid of the erection of a British Chapel at Syra.

Celebration of Good Friday by the Greeks.

April 25—Good Friday of the Greeks. Our Schools are closed for a few days on account of the Greek Easter. I this evening went to the Greek Church. Even the outer courts, which are spacious enough, were crowded to excess. At the close of the Service, a likeness of the crucified Saviour was carried round the Church with great pomp and ceremony, followed by the Bishop and all his Clergy. To this likeness, during its progress, the deepest veneration was paid by the greater part of the multitude. I thought it was merely a picture of Christ; but a Greek standing by me helped me out of my ignorance by telling me that it was a massive figure formed of wax. I do not understand how the Greeks, who allow only pictures in their worship—unlike the Romish Church, which allows graven images also—could consider this to be in unison with the doctrines of their Church. I was surprised by a Greek, who had been present, asking me whether I had seen the idol!

ASIA MINOR.

The Rev. J. T. Wolters continues to discharge the duties of this Mission—his residence being at Boujah, a village near Smyrna. He has furnished, in a Letter dated Jan. 17, 1846, the following

Report for the Year 1845.

Protestant Congregational Services.

With regard to the direct preaching of the Gospel, a Missionary's position in this country is different from his position in other Missionary fields, as India, &c. While, however, I am not permitted to preach the Gospel to the Turks, I have had many opportunities of proclaiming its blessed truths before the Protestant Christians of this place. I have regularly taken part in the English Services, both at Smyrna and Boujah, and have preached, mostly at Boujah, every fortnight. I have also continued, every fortnight, the Service in the German Language in the British Chapel at Smyrna, which has been attended by a small number of German Protestants in that city. My journey in the month of May, and afterward the great conflagration, interrupted the Greek Service, which I used to perform in the

house of the Rev. G. Solbe, his house being consumed by the flames. I have, however, continued the Service at Boujah, in the Society's house, every Wednesday evening; and although hitherto it has been attended chiefly by our own families, yet I have some hope of its gradual increase. Beside these Services, I have, during the last six months, held a Monthly Missionary Meeting, which has been attended by our own families and a few children and members of the English Congregation.

Conversational Intercourses with Turks, Greeks, &c.

With regard to the Turks, I still find it exceedingly difficult, indeed almost impossible, to approach them. The opportunities, therefore, of speaking with them on religious subjects have been very rare. Among the Native Christians—Greeks, Armenians, and Romanists—we have found many opportunities of declaring the truth as it is in Jesus; and in some cases the willing ear has not been wanting. May the Lord, in His mercy, grant the open heart to receive the Truth; as indeed He has granted it, at least in one or two instances.

Distribution of Books.

The total number of religious and useful books, in different languages, which have been sent into circulation, during the past year, is 985; including 232 copies of the Holy Scriptures, either entire or in parts. The circulation of the Turkish Books, published by the Society, continues; but not with the same rapidity as two years ago. Occasionally, copies are sold here, and at Constantinople. Of the first part of the Reading Book we might sell a great many copies, if we had them; but the book is out of print.

Translational Labours.

I have continued the study of the Armenian Language, and have read, and translated into Turkish, the whole of the Gospel according to St. John. On reading the Rev. W. Jowett's Christian Visitor, I was so deeply impressed with the desirableness of presenting to Armenian Christians so valuable a book, that I could not refrain from preparing a translation of the first part—on select portions from Matthew—of the first Volume on the New Testament. More than ten chapters have been translated by my Armenian Teacher, a good Scholar both in Ancient and Modern Armenian, and carefully revised by myself.

Mr. A. Dalessio has continued to devote

his few leisure hours to the translation of some of the Homilies of our Church into Modern Greek.

Conclusion.

Through the grace of God we have thus been enabled, in our humble sphere, to promote the Redeemer's Kingdom in this dark land; and have not been left without some tokens of the Divine Blessing resting on our labours. Though our chief work is still to prepare the ground for future labours, yet we have enjoyed the privilege of sowing the good seed here and there; and our earnest prayer is that it may grow up, and bear fruit to the glory of God's Holy Name.

Missionary Tour.

We now give an extended account of a Missionary Tour, of a month's duration, undertaken by Mr. Wolters, in company with Mr. Dalessio. The account is taken from Mr. Wolters' Journal.

Departure from Smyrna—Mode of Travelling—Arrival at Yengi-Cafferët.

April 29, 1845—I left Boujah at half-past one o'clock, accompanied by Mr. Antonio Dalessio, my Native Assistant. From the hills between Boujah and Koukloujah, a village at about an hour's distance, we enjoyed a beautiful prospect of Smyrna and the Gulf. Crossing the plain of Bournabat, and the grove of pomegranates near the village of Hajilâr, we approached the mountains, near which we met the encampment of a great caravan, the camels feeding around. At the first coffee-house we allowed a few moments' rest to our horses, one of which was heavily laden with books, chiefly copies of the Holy Scriptures, for circulation. The coffee-houses in the interior of Asia Minor are, at the same time, guard-houses; and should there be any apprehension of danger on the road, from robbers, the traveller is escorted from one station to another by a well-armed man, or by more than one if need be. We were not left, therefore, to pass alone through a narrow ravine: an armed Turk walked before us till we entered the plain beyond, over which we proceeded in an easterly direction. It was a delightful evening, the setting sun causing, in the dark clouds before us, a most beautiful rainbow, the token of the covenant. Just before dark we arrived at Yengi-Cafferët, where we spread our travelling mattresses in a small and miserable room.

Cassabá—Visit to the Armenian Church and School.

April 30, 1845.—We started at seven o'clock, and about noon reached Cassabá, a considerable borough, inhabited by Turks, Greeks, Armenians, and Jews. We took lodgings in the khán, and immediately sent our letter of introduction to the Headman of the Armenians, Khója Avedik, who soon came to welcome us. Toward evening he sent for us, inviting us to his shop in the bazaar. In Europe it would be strange to be invited into a shop; but in the East it is not so. As we refused to take coffee they offered us warm sherbét, i. e. hot water with sugar. Then a man was sent with us to shew us the Armenian Church and School. Both are new buildings, erected chiefly by contributions from the Armenians of Smyrna. The Armenian Churches are always distinguishable from those of the Greeks by their greater simplicity: there is not in them so great a profusion of ornaments and pictures. In the School there were from 26 to 30 children. The Teacher appeared to be a man advanced in age; and is, as we are told, well versed in the Armenian language. Cassabá is surrounded by fine gardens, and the adjacent fields produce cotton and melons in great abundance. Great quantities of the melons are brought to Smyrna.

Religious Conversations at Cassabá—Notice of the Greek School—Encouraging Disposal of Books.

May 1.—An Armenian, whose acquaintance we made yesterday, came into our room, and we soon found opportunity for religious conversation. We shewed him Bunyan's Pilgrim's Progress in Armenian, and as he was pleased with the book we presented him with a copy. He asked for the Armeno-Turkish Old Testament, of which he also received a copy.

While the Armenian was still with us a Greek came to visit us. He appeared to have more light and knowledge in religious things than the Greeks generally possess; and soon began to speak in the strongest terms against superstition and ignorance, shewing a *zeal of God, but not according to knowledge*. The manner in which he expressed himself clearly shewed that he had not as yet learned the very beginning of true Christian knowledge—meekness and humility. Antonio gave him some good exhortations, and pointed out to him the importance of reading the New Testament in a proper manner. As he had not a copy, we gave him one of Hilarion's translation, with the parallel Ancient-Greek text. When, many years

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ago, this edition was printed by the British and Foreign Bible Society, it obtained the sanction of the Greek Church; which, being printed on the title page, makes it very acceptable to the Greeks.

Antonio went to call on the Master of the Greek School, whom he once taught the method of mutual instruction. He soon called on us at the khán, and gladly accepted a number of our books, as New Testaments, Psalters, &c., for his School. This man, a native of Cassarea, pleased me much, as he appeared to be sincere.

The Greek who called on us this morning came again, as also another, who was known to Antonio. They told us that two Turks of their acquaintance would readily receive some of our books. On being asked whether they would receive the New Testament, they said that they would most readily. Antonio, therefore, made up two parcels, each containing 1 New Testament, 1 Psalter, Genesis, and a copy of each of our elementary works in Turkish. It was soon known, among Greeks, Armenians, and Turks, that we had books, and one after another came to see them. Our small room was crowded with people, and I apprehended too much publicity, or perhaps even a disturbance in the place, if the fanaticism of some ignorant persons should unhappily be excited. Our fixing a price on the books a little checked the importunity of the inquirers, which was great indeed. We therefore willingly accepted the invitation of an Armenian to go out with him.

We first went to the Armenian School, and Antonio presented the Teacher with a copy of the Pilgrim's Progress, which was gladly received. Then we visited the Greek School, and I was glad to observe that quietness and order prevailed in it; but was much more pleased to find copies of the Holy Scriptures, such as the Modern-Greek New Testament and Psalter, in the hands of the children. The books we had given this morning to the Teacher were lying on his table. In the copy of a Greek Atlas he wrote, in my presence, "Presented by the Rev. J. T. Wolters to the School at Cassabá;" adding, that he would write the same in the other books. I had a short conversation with him on Christian love and forbearance.

After having visited the Greek Church, an old and miserable building, we returned to our room. The thronging of the people to see our books, and the strangers who had brought them, had ceased. We sold some Turkish books,

among which was a New Testament, to an Armenian. The Oda-Bashêe, the master of the khân, a Greek from Cæsarea, had expressed a desire to have one of our books. As he already had a Greco-Turkish New Testament, we gave him a copy of the Old Testament in the same language and character. He reads fluently; and, rejoiced with the treasure he had received, he sat down at the entrance of the khân and began to read aloud, while Turks and others were standing around. Even some of the passers-by were induced to stop a few moments to listen to the reading of the Word of God. Late in the evening we heard him still reading in the coffee-room of the khân.

Departure from Cassabâ—Sardis to Saleklê.

On the 2d the party left Cassabâ, and proceeded to Sardis; passing, at about four hours' distance from Cassabâ, through Akmeklê. On reaching Sardis Mr. Wolters writes—

We rested a few hours at the Cafferât of Sardis; and though I had seen this remarkable place before, yet I accompanied Mr. Dalessio to the ruins of the celebrated temple of Cybele. He was not a little astonished at the sight of the magnificent columns. Many reflections, suggested by what Sardis once was and now is, occupied our minds and conversation. Having returned to the coffee-house, Antonio entered into a religious conversation with the Greek who had been our guide. Speaking of the ancient Church of Sardis, Antonio read the Epistle to that Church from Rev. iii., and afterward presented the Greek with a copy of the New Testament, admonishing him to read it with attention.

We rode this evening as far as Saleklê, where we took lodgings in the same house in which we passed a night last year. We were again hospitably received by the mistress of the house, her husband being absent at some other village. The New Testament, which I left in this house on my first visit, I found lying on the shelf. It appeared not to have been used frequently, though the woman told me that her husband read in it very often. If so, he must have taken good care of the book, as it was in such good condition.

Progress from Saleklê to Koolah—Festival of St. George—Condition of the People and Priests—Interview with two Schoolmasters.

By seven o'clock in the morning of the 3d the travellers were again on their way, and, crossing the Hermus by a bridge, passed through the vil-

lage of Touraslê to the city of Koolah, a considerable place, containing several mosques. The 4th, the Lord's Day, was spent in one of the khâns of this place, Mr. Wolters and Mr. Dalessio reading together the Morning and Evening Service in Greek. On the next day, the 5th, Mr. Wolters thus notices one of two Greeks to whom they had brought letters of introduction—

He was exceedingly friendly, and did all in his power to render our stay at Koolah agreeable. The Greek Church celebrates to-day the Festival of St. George, and people were consequently at home in order to pay and receive visits. We accompanied our Greek friend to several houses, and it was interesting to us to observe the Greeks of Anatolia in their family circles, and particularly the females in their eastern costume. The ignorance among these people is exceedingly great. To the education of their children they are entirely indifferent: they send them to School, that they may not rove about the streets; but they do not care whether they learn any thing or not. There are three Schools here—two elementary and one Hellenic School. The children speak and understand only Turkish: even the Modern Greek is unknown to them. Both the ancient and modern languages are taught through the medium of the Turkish. Not only, however, are the people ignorant, but also the greater part of the Clergy.

During our visits in the Greek houses to-day, we often endeavoured to lead the conversation to the *one thing needful*; but our efforts were ineffectual, as visitors were constantly coming and going.

We called on the Turkish Governor of the town: he received us in a friendly manner; but was so busy that he could pay very little attention to us. I returned to our lodgings sorrowful, because I had found no opportunity to speak of the Way of Salvation.

Our Greek friend came this afternoon, and introduced us to the Master of the Hellenic School, a Priest of Cæsarea: he received us in a friendly manner, and inquired about our Church and Creed. I gave him as much information as I could; and on my mentioning the Prayer-book, he expressed a desire to possess one. "According to what I have now heard," he said, "we agree in many points. Tell

me now, also, in what we do not agree." There was no time, however, for further discussion. The Teacher of the Elementary School came in: he was well known to Antonio Dalessio. He spent some time at Athens, and also saw our Schools at Syra. I was glad to hear that he had received his first instructions from the Rev. J. A. Jetter, at Boujah. "Both Mr. and Mrs. Jetter," he said, "loved me as their own child." Gladly he received a copy of Bickersteth's Scripture Help, and a New Testament; and we presented him also with an Atlas for his School. To the Master of the Hellenic School we gave a copy of Korat's Commentary on Timothy and Titus, and of Scott on the first three Gospels. The man appeared to be sincere.

Ceylon.

CHURCH MISSIONARY SOCIETY.

IN one or two Stations, the work has, in some respects, assumed a more hopeful aspect; but, for the most part, it is still a *work of faith*, carried on amid many discouragements. The prospect has also been rendered more gloomy by the return home of several of the Missionaries in ill-health, and the inability of the Committee to supply their places to the extent which is necessary if the Society's operations in the Island are to be adequately sustained. This Mission, in its present distressed state, is earnestly commended to the prayers of our readers.

Erection of the See of Colombo—Visit of the Bishops of Colombo and Madras to the Cotta Station.

The Rev. James Chapman, D. D., Bishop of Colombo, arrived at Colombo on the 1st of November last, and embraced an early opportunity of visiting the Cotta Station, in company with the Bishop of Madras, who paid a short visit to the Island soon after his arrival. In a Letter to the Honorary Clerical Secretary, dated Kew, Colombo, Nov. 24, Bishop Chapman writes—

'The intercourse which it has been my privilege to enjoy with the Bishop of Madras, in his visit to this Island since my arrival, has laid me under much friendly obligation to him, and will be

the means, I trust, of advantage to my Diocese as well as to myself. We visited Cotta together, and were most kindly welcomed by both your estimable Missionaries, the Rev. Messrs. G. C. Trimmell and F. W. Taylor. The Rev. J. F. Haslam was absent, I regret to say, at Neura Ellia for the establishment of his own and his wife's health. We inspected the Institution, the Girls' School, and the Printing Establishment; and were much pleased with all we saw. The youths of the Institution were examined by us, as well as the girls in the School; and the result was quite satisfactory, as far as our limited time allowed. Nor were Mrs. Chapman and my family, who accompanied us, less pleased with the specimens of needle-work, lace-making, &c., which were exhibited, and with the cleanliness and order of all their proceedings.

Urgent need of Missionaries—Arrangements consequent thereupon.

Respecting the urgent want of Labourers his Lordship adds—

One point was painfully forced upon our notice—the weakened state of every one of your Missions, from the disabled strength and health, either of their responsible heads or active coadjutors. The Rev. J. T. Johnston and Mrs. Johnston, now here, waiting for a ship to take them home, from Nellore; the Rev. W. Adley and Mrs. Adley, of Jaffna, one or both incapacitated from work by ill-health; as also the Rev. W. Oakley and Mrs. Oakley, of Kandy; and, I believe, also either the Rev. C. Greenwood or Mrs. Greenwood, of Baddagame. Mr. and Mrs. Haslam, absent from Cotta, at Neura Ellia, must be added to this sad list, though I found, on my arrival, Mr. Haslam better than your own fears led me to expect. Now, my dear friend, do something to help these laborious and sinking Ministers of Christ: send out some such Labourers. Do press upon the Committee to act promptly. They are sinking in God's service, and must, humanly speaking, abandon either their Missions or their lives.

The same subject has been also strongly pressed upon the Committee by the Missionaries; but the only arrangement that has hitherto been practicable has been to assign the Rev. James O'Neill to the Nellore Station, and Mr. A. D. Gordon to

the Cotta Station. Mr. Gordon sailed on the 10th of February; and Mr. O'Neill will, it is hoped, proceed to his destination in Deacons' Orders next month. Mr. and Mrs. Adley are now, probably, on their way home.

COTTA.

The duties of the Secretaryship of the Mission continued to be discharged by the Rev. H. Powell until his departure from Ceylon, in consequence of the ill-health of Mrs. Powell, on the 2d of July last, as noticed p. 496. His place was temporarily supplied by the Rev. F. W. Taylor, until the arrival of the Rev. G. C. Trimmell from Baddagame.

General View.

The Rev. F. W. Taylor writes—

I am happy to say that our prospects at Cotta are more cheering than I have seen them since I have been here. Our Schools are perhaps much the same as usual. The Government English Schools must necessarily affect our English Schools, and the demand for labour our Native Out-schools. I hope, however, that in character they are improved.

But our chief cause of encouragement is in our Congregations. Here Cotta has increased considerably; and I am of opinion that there is a growing interest among the people upon the subject of Christianity. Without doubt there is an awakening of the attention of the people to the subject, and this awakening is very general.

These remarks are confirmed by the
Report for the Year ending June 30,
1845.

This Report is by the Rev. Messrs. Haslam and Taylor, the only Missionaries now stationed at Cotta, and from it the following extracts are made—

The Ministry.

Congregations—We have taken great care, this year, to ascertain the exact average attendance at our different Congregations.

At the Lord's-Day Morning Singhalese Service we have, on an average, 217 persons present. This is 13 less than was reported last year. We are satisfied, however, that the Congregation is really larger, and that there must have

been an error in the last year's Report; a circumstance very likely to happen, as no regular entry of each Lord's-Day's attendance was formerly kept. The Congregation consists, as formerly, of the youths of the Christian Institution; the children of the English School, of the Girls' School, and of such of the Out-schools as are near the Station; some of the Schoolmasters and servants of the Mission families; and some of the adult inhabitants. The adult attendance, according to last year's Report, was fifty. We have much pleasure in having to report, this year, as many as eighty-nine. This is a cause for encouragement, for which we hope we are not unthankful.

The Lord's-Day Evening and Thursday Evening Services continue as formerly. They are attended by the Mission Families, our Native Helpers who understand English, and the youths of the Christian Institution and of the Preparatory Class.

The Singhalese Service and Catechetical Lecture on Wednesdays is still continued, and is conducted by the Rev. C. Jayesinhe, our Native Assistant Missionary.

Our Out-School Congregations are nearly the same as before. They are twenty-one in number, that at Navan-pitye having been given up. Nineteen of these are held on the Lord's Day by ourselves and our Native Assistants, and two others on week-days by the Rev. C. Jayesinhe. The total average number of attendants on these Services is 943, only nine short of being double the number which we reported last year. The Congregation at the jail continues much the same as last year. The attendance is included in the above number.

The whole of our Congregations, it will be seen by the above Report, are much improved. We wish we could report as favourably of the spiritual condition of the members of our Congregations as we are able to report of their numbers; but this we cannot do. We believe the increase in our Congregations to be in a measure owing, under God, to the system of registration which we have adopted, and to the plan of giving certain fixed districts and Congregations to each of our Catechists under our own personal superintendence.

Communicants—The number of Communicants at this Station is forty, being an increase of three on the last year. There was the same small increase last

year, which is a sufficient reason to hope that the Lord is with us. All the Communicants have, so far as we know, behaved with propriety and consistency.

Baptisms—The number of adults baptized this year is fourteen, being eleven more than last year. None were admitted to this ordinance without long probation, and without our being satisfied of their sincerity; and we are happy to say, that we have neither seen nor heard of any thing that is not satisfactory in their conduct since they were baptized. The number of infants baptized during the past year is forty-eight, being sixteen more than last year.

Catechists and Native Helpers—We have six Catechists at this Station; but two of them are employed during the whole of the week as Schoolmasters. We have also one probationary Catechist. These have now distinct districts assigned to them for the purpose of visitation, and they have also the charge of the Congregations in those districts. Great good has, we believe, been derived from this division of labour.

The Christian Institution.

In the Report of the Institution for last year the number of students was stated to be 22. Of these no fewer than 12 have left; 6 to be employed, in different ways, in the service of the Mission, and 6 on account of illness, or their own desire to leave.

We can speak with considerable satisfaction and pleasure of the attention to study, and of the diligence, manifested by the youths during the past year. In no instance have we been obliged to have recourse to severe measures to enforce obedience; and their Teacher can say, without hesitation, that he has very rarely indeed witnessed among them a disposition to wilful neglect or idleness. We think we may also speak hopefully of the state of religious feeling among the students.

The Girls' School.

This has been, during the past year under the superintendence of Mrs. Powell, and the following Report has been drawn up by the Master—

Day School—At the beginning of the year the number on the List was 72. During the year 31 have left, and 44 have been admitted, making the present number 85. The average attendance has been from 50 to 60.

Sunday School—This School includes the girls attending the Day School; in addition to whom there were, at the beginning of the year,

24 others. Of these, 2 have left, and 6 others have been admitted; so that the whole number now on the List is 113.

By this Report it will be seen that there has been a considerable improvement in the School.

The English School.

Since the last Report the number of scholars has been reduced to 56, most of the advanced boys in the School having left to attend the Native Normal Institution which has been lately established in Colombo by the Central School Commission, where they are provided with subsistence money—ten shillings each, monthly—during their studies, and on completing their term are appointed Native Schoolmasters. Notwithstanding the diminution in our numbers, we have reason to thank God that, upon the whole, the School continues to afford us much satisfaction.

Out-schools.

Upon this subject we have very little to report. The number is the same as last year; viz. 30, containing 58 boys, 204 girls, and 125 adults; making a total of 917. This is 54 less than were in the Schools last year. The reasons to be assigned for this diminution are, the increased demand for labour and the establishment of Government Schools. However, though the number of scholars is less, the progress of the scholars is more satisfactory than last year.

Printing and Bookbinding Departments.

These departments have been conducted during this year upon a reduced scale, as proposed at the last Annual Meeting and approved by the Parent Committee. If we except a Reading-book for the Singhalese Schools, by the Rev. G. C. Trimnell, the Press has been employed almost exclusively upon the Holy Scriptures.

Prospects of this Station.

We close our account of this Station with the following passage from the Letter of Mr. Haslam previously quoted. He says—

The prospects here, as regards Missionary work, I cannot but consider to be more encouraging than I have before known them. The division of the Station into districts, one of which is assigned to each Catechist, has been the cause, I think, of a great improvement in the Congregations; and as each Catechist is

expected to visit the people in his district from house to house, we may hope that there will be a corresponding increase in the diffusion of Christian Knowledge, and, if God give His blessing, of something more approaching to Christian Feeling than has hitherto been found among us.

—
KANDY.

The Rev. W. Oakley continues to be the only Missionary at this Station. Its condition is fully shewn in the following

Report for the Year ending June 25, 1845.

General View.

Although, in the midst of our trials and disappointments, we occasionally witness what is calculated to encourage us in our work, we are not yet permitted to see the work of the Lord prospering in our hands. The people around us, with some few exceptions, are still buried in their worldly pursuits; devoting their whole time and thoughts to the increase of their wealth and the success of their worldly speculations, and seeking their peace and happiness therein. The Lord's Day is desecrated, and almost all the duties of Religion neglected and forgotten. In the midst of this general apathy on the subject of Religion, we, however, rejoice to see a few who still seem to hold on their way, and *shine as lights* in the midst of the surrounding darkness.

Congregations - Adult Baptisms.

In the Tamul Language we have only one regular Service, which is conducted by the Tamul Catechist at 8 o'clock on Lord's-Day morning in the Bazaar School-room. The average attendance is 21. In the Singhalese Language there are at present four regular Services, viz. (1) On the Mission Premises, Lord's Day, 11 A.M., at which the usual attendance is about 70, as reported last year. (2) In the Kandy Jail, Lord's Day, 6½ A.M., at which the attendance has been from 25 to 40. (3) In the Gatambe School-room, Lord's Day, 7 A.M., at which the average attendance has been 35. (4) A Catechetical Lecture, Wednesday, 10 A.M., attended by the children of the Kandy, English, and Singhalese Schools, and the Kandy Bazaar Singhalese School: the usual attendance has been about 40.

In connection with the Singhalese Congregation on the Mission Premises there have been, during the past year, 4 adult baptisms. One of them was the daughter

of a very respectable high-caste Kandian. After due instruction she was admitted into the Christian Church by baptism on Lord's Day, September the 15th. As she could read very well, her knowledge of the Christian Religion was more correct and more extensive than we usually meet with in Candidates for Baptism in this country. But she was not long spared to shew the steadfastness of her faith, or the consistency of her life. She was married in the month of November to a young Kandian man, who was baptized in Colombo some years since, and, after a very short illness, died in Kandy on the 20th of April last. She was interred in the burial-ground attached to the Mission premises on the following day.

Communicants.

At the date of the last Report there were, at this Station, 21 Communicants. Of these, 1 has left the Station, and 2 have since been added, making the present number 22. One of those who has recently joined the Church, is Samuel, the brother of Rajaparagatara Abraham, of whose baptism some notice was given in the last year's Report of this Station. I am thankful to say that these two brothers have hitherto been enabled, by the grace of God, to continue steadfast. They have both been exposed to many trials and persecutions during the past year from their neighbours, and especially from some of the members of their own family.

Schools.

Day Schools—The number of Boys' Day Schools is 7, of which 6 are Singhalese and 1 Tamul. The number of children on the books is 170, and the average attendance 79. A Girls' Day School was opened at Kategalle, soon after the last Annual Meeting, with 11 girls. The Mistress was educated in the Kandy Female Boarding School; but in consequence of her illness the School is at present closed.

Kandy Female Boarding School—At the close of the last year, the number of children in this School was 12: 2 have been subsequently added, completing the original number, 14.

The conduct of the girls now in the School is satisfactory, and their progress in reading, writing, needlework, &c., creditable. I am thankful to say that the expenses of this School, during the past year, including the Teacher's salary and extras, have been met by the liberality of Christian friends here and in England.

Dreadful Apathy and Ignorance of Condemned Murderers.

The following mournful account is given by Mr. Oakley in a Letter dated Sept. 15, 1845—

In the Kandy Jail there are at present a number of Kandians under sentence of death for murder. I have seldom seen persons so utterly unconcerned about the future as these poor wretched creatures seem to be. Three of them are unwilling to listen to any thing about the Christian Religion. One man told me the other day that he was quite sure he should be born again in this world as a great or rich man, because he had acquired so much merit by his good works, especially his alms-deeds. He said that he had fed and clothed the poor; made presents to the Buddhist Priests; listened to the reading of sacred (heathen) books; FED THE CROWS; and done a variety of other good things! When I asked him about the evil things he had done, he said that he had only committed two sins, viz. he had shot two wild pigs; but he added, that he had no fears respecting those sins, because his mother had told him that she would take them upon herself, according to a custom, common among the heathen, by which they absolve each other from their sins; especially parents, who, on the first day of the year, or on what they believe to be a lucky day, forgive the sins of their children for the past year, or since they last granted them absolution. All this was said by the man with the greatest seriousness and confidence.

Contributions from the Natives.

In the same Letter, but on the 10th of October, Mr. Oakley remarks—

The contributions of Natives at this Station, during the past year, have been encouraging. The amount received has been 14*l.* 12*s.* 9*d.*, which is a considerable advance on the preceding year.

BADDAGAME.

This Station continued under the charge of the Rev. Messrs. G. C. Trimmell and C. Greenwood, until the removal of Mr. Trimmell to Cotta, to undertake the duties of the Secretaryship. They have furnished the following

Report for the Year ending June 25, 1845.

General View—Baptism of an Adult.

With regard to the spiritual condition of the people around us, we must state, with regret, that we fear it is much the same as when we presented our last Report; or, at least, that there is no very evident sign of improvement. Here and there, however, we meet with one or two of whom we hope that the Gospel has proved to be *the power of God unto their salvation.*

We have had the satisfaction to baptize, during the year, one adult, a young man who, years ago, was a boy in the Pelleket-tege School. Suffering and affliction have been the means, under God, which have led to his valuing the instruction given him in our frequent visits, and also, as we trust, to his conversion to God.

In a Letter dated March 27, 1845, Mr. Trimmell gives the following additional particulars of this young man—

After he left School, to obtain his living by labour, he neglected the Means of Grace, and was lost sight of by us till a dangerous accident, by which he has become a cripple for life, led to our being sent for to see him.

We resume the Report.

Congregations.

On the Lord's Day Divine Service has been held as usual, and the Word preached, in the Church, morning and afternoon; and a Bible Class, for the benefit of the youths of the Seminary, has been held in one of the Mission Houses in the evening. On Wednesday a Catechetical lecture has been given, in the Church, to the youths of the Seminary, the Baddagame Boys' and Girls' Schools, and the adult class of paupers, who, with a few others, form a Congregation of from 170 to 200 persons.

Schools.

The Seminary—Seven youths have been removed—of whom two have been admitted as Probationary Students at the Cotta Christian Institution, and two others to the Cotta English School—and two admitted on probation. Of the conduct of the youths, generally, we are thankful in being able to speak favourably.

Baddagame Girls' School—This School continues to give us satisfaction in all respects but one; and that is the most important one—decided religious influence.

Here we have to lament the little fruit, or apparent fruit, of our labour. The number on the List is 112.

Boys' Day Schools—These continue the same as reported last year. We trust that more than usual progress has been made in the reading of the boys during the year.

Conclusion.

Taking a general view of the Station, though we cannot say that there is any thing to encourage us to hope that a very important and blessed change is near at hand; yet we do not doubt that our labours are producing an effect upon the poor deluded people around us, which will, in the Lord's own time, be abundantly manifest in the establishing of His kingdom in their hearts.

Increased Activity of the Buddhists.

Mr. Trimmell remarks—

The Buddhists seem to exert themselves more than formerly, perhaps from the apprehension that their *craft is in danger*. I wish they had more decided tokens of it than it appears to us they have. A body of Buddhist Priests, I have just heard, has arrived from Siam, bringing with them a number of images of Buddha. Whether they have come to dispose of their idol merchandise, or as revivers and purifiers of the Buddhist Faith among the Singalese, I know not. They may, as a cloud, increase the darkness in some particular place, and for a limited time; but they cannot hinder the rising of the *Sun of Righteousness*.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. H. W. Fox, of the Telooqoo Mission, left Madras on the 2d of November last, on account of ill-health; and arrived in London on the 25th of March.—On the 31st of March the Instructions of the Committee were delivered by the Honorary Clerical Secretary to Mr. Daniel Butler and Mrs. Butler, proceeding to Demerara to join the Mission at Bartica Grove. The Instructions having been acknowledged by Mr. Butler, he and Mrs. Butler were commended in prayer to the protection and blessing of Almighty God by the Rev. Thomas Woodrooffe, M.A., Canon of Winchester, and Rector of St. Maurice, Winchester. On the 7th of April Mr. and Mrs. Butler embarked at London for Demerara.—On the 16th of April the Instructions of the Committee were delivered by the Honorary Clerical Secretary to the Rev. James O'Neil and Mrs. O'Neil, proceeding to the Ceylon Mission. Mr. O'Neil having acknowledged the Instructions, the Rev. E. Auriol addressed to him and Mrs. O'Neil a few words of counsel and encouragement; and they were commended in prayer to the protection and blessing of Almighty God by the Rev. W. Dalton, Minister of St. Paul's, Wolverhampton.—On the 20th, the Rev. J. O'Neil and Mrs. O'Neil embarked at Southampton for Ceylon *via* the overland route.—We have to communicate the mournful intelligence of the decease of the Lay-Secretary, Dandeson Coates, Esq.; whose efficient services have been devoted to the Society for a period of more than twenty-eight years. It pleased the Lord to take him to Himself between 12 and 1 o'clock in the afternoon of Thursday the 23d of April; he having been confined to his bed, by remittent fever, for about four weeks. May the Lord *provida*.

Baptist Miss. Soc.—The Committee is ap-

prehensive of a considerable balance against the Society at the close of the financial year. Dr. Cox and Dr. Steane have proposed the plan of raising funds by means of shilling donations, which has been adopted.

CONTINENT.

United Brethren—The Single Br. Hasting, of the Greenland Mission, being obliged by the state of his health to visit Europe, landed at Copenhagen on the 22d of October.

WEST AFRICA.

Church Miss. Soc.—The Rev. C. F. Ehemann and the Rev. D. H. Schmid, with their wives, safely arrived at Freetown on the 3d of January last; having embarked for that place on the 27th of November.

SOUTH AFRICA.

United Brethren—Br. and Sr. Klinghardt, and the Single Sr. Münch, arrived at Cape Town from Hamburg, on the 22d of August; and Br. and Sr. Suhl, from London, on the 3d of October.

Wesleyan Miss. Soc.—The Rev. George Smith and John Wilson have arrived in safety at Grahamstown, having landed at Port-Elizabeth on November 27, and from thence proceeded to Grahamstown, which they reached on the 7th of December.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—Miss Ladame embarked for Calcutta on the 20th of November, and reached that place on the 7th of January.

London Miss. Soc.—Mr. and Mrs. Budden arrived at Calcutta, on their way to Mirzapore, on the 18th of November; and Rev. J. V. S. Taylor arrived at Bombay, on his way to Madras, on the 28th of December.

NEW ZEALAND.

Wesleyan Miss. Soc.—Rev. John Skevington, of New Zealand, died suddenly at Auckland on the 21st of September.

Missionary Register.

MAY, 1846.

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

(Concluded from p. 193 of the Number for April.)

Australasia.

Australia.

B F Bible Society — The *New South-Wales* Auxiliary, at Sydney, has issued 400 Bibles and Testaments, and made a remittance of 131*l.*, and 70*l.* for supplies. The Committee have placed 2000 Bibles and Testaments in the hands of the *New South-Wales* Auxiliary. The *Van-Diemen's-Land* Auxiliary has remitted 100*l.* The *Cornwall* Auxiliary, at Launceston, has ordered 600 copies. A grant of 150 Bibles and Testaments has been made for a town 40 miles from Adelaide, and 150 copies for Adelaide—The *Christian-Knowledge Society* has received from the Bishop of Australia a very favourable account of the progress of St. James's Grammar School, Sydney. A grant of 100*l.* has been made to the Bishop for the religious improvement of the prisoners. The Bishop has sent 200*l.* for the purchase of Books, and a gratuitous supply of Books, value 50*l.*, has been added to them. A grant of 150*l.* has been made toward the repair of Trinity Church, Adelaide; one of 20*l.* toward the completion of the Church in the district of Vasse; and Quarto Books for the service of the Church at Denbigh, near Camden. The sum of 500*l.* has been voted to the Bishop of Tasmania toward the erection of a Collegiate Institution in that Diocese, which is to be paid so soon as 2500*l.* shall have been collected from other quarters.

May, 1846.

Several grants of Books have also been made for religious purposes in the Diocese — The *Religious-Tract Society* has granted 22,170 Tracts for gratuitous distribution, and has forwarded Books, value 50*l.*, for sale, to the *Australian Society*. To the *Sydney Juvenile Religious-Tract Society*, Books, value 25*l.*, have been forwarded, and 50*l.* has been received for Books previously sent on sale; 5000 Tracts have been granted to friends returning to the Colony, and a Library, value 5*l.*, for the settlers, has been granted at half-price. To Port Philip 4000 Tracts, and Books, value 34*l.*, have been sent, and 30*l.* received in return for Books sent last year. To South Australia, Books, value 5*l.*, have been forwarded for the Library of a College there. The *Colonial Missionary* has remitted from Hobart Town 75*l.* for Books. The *British and Foreign School Society* state in their Report that their system of education is gaining ground in *Van-Deimen's Land* and *New South-Wales*—P. 209.

GOSPEL-PROPAGATION SOCIETY.

Messrs. Pryce, Gregor, and W. Lisle have made *Missionary Tours* among the scattered inhabitants of the Bush. The Rev. George King, of *Western Australia*, has a School of *Aboriginal Children*, and reports favourably of the propriety of their conduct. The operations of the So-

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Gospel-Propagation Society,

ciety in the Dioceses of Australia and Tasmania are chiefly connected with Europeans or their descendants, and therefore do not properly come within the intention of our work, our design being principally to lay before our readers the progress of the Gospel among those who do not profess Christianity.

WESLEYAN MISSIONARY SOCIETY.

Bunting-dale: 90 miles W of Melbourne—1839—Francis Tuckfield: Communicants, 3—Scholars: Boys, 15; Girls, 9—P. 210.

During the whole year the general behaviour of the Natives toward each other, the Colonists, and their Missionary, has been such as to warrant the conclusion, that the best mode of improving the moral and social condition of the Aborigines of this land is that of separating the Tribes, and treating them as small independent communities.

The religious improvement of the Natives is also beginning to present a very encouraging aspect. The Missionary has devoted as much time as possible to the study of their language, and is now able to use it as a medium of religious instruction. Their occasional meetings for prayer among themselves before they retire to rest; the repeated invitations which the Missionary has received to come and pray with them; their attention to private prayer; and the improved manner in which they observe the Christian Sabbath; are circumstances sufficient to shew that they entertain a regard for Religion, and that the Spirit of God is at work upon their minds. It was gratifying to hear, a very short time since, one of the young men (named Hoymonaneu) say, with a very heavy sigh, pointing at the same time with his finger to his breast, "I have two spirits within me, the good spirit and the bad spirit, and they are talking to me every day; they never stop. One of them tells me to be bad, and the other tells me to be good." When asked if he ever prayed, his answer was, "Yes, always pray. I am very sorry for my sins, and when I pray my heart is sometimes hard, and sometimes a little soft."

The temporal department of the Mission is at present carried on by one White Man and the Natives, and is prospering

well. They grow sufficient wheat, potatoes, and other vegetables, for the Station; and it is gratifying to witness the rapid improvement of the men and boys in almost all kinds of manual labour connected with the cultivation of the soil. It is equally pleasing to see the women engaged at their needle-work, making clothes for themselves and families.

The flock of sheep under their care also prospers well, and is rapidly increasing, amounting in all to five hundred and fifty. [Missionaries.]

Adelaide, in South Australia—1843—Wm. Longbottom—P. 210. No recent account of this Station has been received.

Perth, Swan River—1840—John Smithies—Communicants, 50—Scholars: Boys, 45; Girls, 45—P. 210.

The adult Natives, as yet, are beyond our influence. Their migratory habits are almost an insurmountable barrier to their physical, moral, and religious benefit. Besmeared over with grease or oil, and wilga, (yellow and red ochre,) head and hair clothed and matted with the same, their faces glistening and their bodies perspiring in a burning sun, these degraded beings frequently visit us to see their children who are with us in the School. With as much affection as any other of our species, they hug and kiss their children; and when parting from them, in their migratory way, they say, in their language, "You, Massa, boy, girl nothing beat pickaniny." With regard to the civilization and conversion of adults, the subject seems as yet awfully dark and mysterious. Talk to them about God, or Christ, or Heaven, they seem to have no idea, no feeling, no hope; all is dark, dark, dark. It is true, by their coming among us and their children, and conversing with us, they know that our God is in all places, and they sometimes tell us, "they know White Man's God everywhere gets down." We trust, through the medium of their children, that light will spring up in their darkness, and we shall yet see them inquiring their way to Zion. [Mr. Smithies.]

GOSNER'S MISSIONARY SOCIETY.

Zion Hill, at Moreton Bay—1838—Sipper—P. 210. No particulars of this Station have reached us.

New Zealand.

The *B F Bible Society* has printed 20,000 additional copies of the New-Zealand Testament during the year—The *Christian-Knowledge Society* has voted 500*l.* toward the erection and endowment of St. John's College, New Zealand—The *Religious-Tract Society* has sent Books, value 39*l.*, on sale, and granted 3000 Books and Tracts to Mr. Maunsell, 5000 Books and Tracts to Mr. Burrows, and 3250 to other friends. Books, value 3*l.*, have been granted to Dr. Day of Hokianga.

GOSPEL-PROPAGATION SOCIETY.

The Society has made a further grant of 500*l.* toward the payment of the sum guaranteed by the Bishop to meet the grant of the New-Zealand Company for endowments. The total amount expended by the Society on this account, up to the present time, is 3000*l.* Beside this, the Society places an annual sum of 1150*l.* at the Bishop's disposal, for the benefit of the English Settlements of his diocese—a contribution which the Bishop has most warmly acknowledged.

Three candidates for Holy Orders, Mr. Agnew, Mr. Robert Dale, and Mr. Seth Ward, have been sent out to New Zealand at the charge of the Society, and are now at the College at Bishop's Auckland, which numbers, at the present time, eleven students. The English School, which is under the direction of Mr. Hutton and Mr. Tudor, contains about twenty scholars. The Bishop gives a very pleasing account of the Native Boys' School, and of the confidence reposed in him by the parents.

CHURCH MISSIONARY SOCIETY.*Stations and Labourers.*

The Stations are taken in their order from north to south. *Kaitaia* lies in the north-west of the Northern Island; the five which follow are connected with the *Bay of Islands*. At

a considerable distance to the southward lie *Waikato*, at the mouth of the river of that name, on the west coast, and *Manukau*, 25 miles inland; east of Manukau lies *Hauraki*; and further eastward, on the coast, *Tauranga*. *Rotorua* is in the centre of the Island—*Poverty Bay*, or *Turanga*, nearly in the same latitude, on the east coast—and *Entry Island*, or *Kapati*, off the south-west coast, and is the head-quarters of a district extending along the coast, from Port Nicholson on the south to the River Wanganui on the north. One Missionary resides at Nelson, in the Middle Island.

NORTHERN DISTRICT—*Kaitaia*: 1834: Joseph Matthews: W. G. Puckey, Cat.; 21 Nat. As.—*Tepuna*: 1815: John King, Cat.—*Kerikeri*, with an Out-Station at *Wangaroa*: 1839: James Kemp, James Shepherd, Cat.; 1 Nat. Schoolmaster; 1 Nat. Schoolmistress—*Paihia*: 1823: and *Waikare*: Henry Williams: John Telford, Printer; Marianne Williams, Teacher; 35 Nat. As.; 7 Nat. Schoolmistresses—*Kororarika*: Wm. C. Dudley—*Waima'e*: 1831: and *Kaikohe*: Richard Davis, Robert Burrows, Christopher P. Davies; Edward Williams, Schoolmaster; W. King, As.; Serena Davis, Schoolmistress; Wm. Davis, Candidate for Holy Orders; 34 Nat. As. There are 10 Churches built with boards, and between 30 and 40 native-built rush Chapels.

MIDDLE DISTRICT—*Waikato* and *Manukau*: Robert Maunsell: James Hamlin, Cat.; 30 Nat. As.—*Kaitotehe*: 1843: Benj. Yate Ashwell, Cat.—*Otawao*: 1843: John Morgan, Cat.—*Hauraki*: James Preece, Cat.—*Tauranga*: 1835: Alfred N. Brown, Seymour N. Spencer: Sophia Baker, As.; 17 Nat. As.; 21 Nat. Schoolmasters—*Rotorua*: Thomas Chapman, Nat.; 6 Nat. As. There are nearly 100 native-built Chapels, and nearly 10,000 attendants at Public Worship.

Church Missionary Society—

EASTERN DISTRICT—*Poverty Bay,* or *Turanga:* Wm. Williams, George Adam Kissling, Wm. Colenso: Chas. Baker, James Stack, Cat.; 33 Nat. As.; 19 Nat. Schoolmistresses—*Opotiki:* John A. Wilson, Cat.; 10 Nat. As. This District contains five Stations, viz. *Turanga,* in *Poverty Bay,* at which Archdeacon Williams resides—*Uwawa,* 36 miles north of *Turanga,* where Mr. C. Baker has commenced a new Station—*Rangitukia,* near *Waiapu,* where another new Station has been commenced by Mr. J. Stack—*Kauakaua,* in *Hicks' Bay,* where the Rev. G. A. Kissling is stationed—and *Opotiki,* under the care of Mr. J. A. Wilson, which has been transferred from the Middle District, in consequence of its more immediate connection with this district.

WESTERN DISTRICT—*Entry Island:* Richard Taylor, Octavious Hadfield, Charles L. Reay: 115 Nat. As.—*Nelson:* Charles Lucas Reay. Mrs. Dudley died on the 19th of September at Auckland. Messrs. Thomas Chapman, Wm. Colenso, Christopher P. Davies, James Hamlin, and Joseph Matthews, were ordained Deacons on the 22d of September. The Rev. O. Hadfield was compelled, by his state of health, to leave his Station for Wellington—Pp. 211—213, 295, and at p. 159 of our present Volume; see, at p. 108, a notice of a calamitous fire at the house of Archd. Williams; at pp. 335, 336, communications respecting the War; at pp. 368—373, many Reports and particulars of the Stations; at pp. 411—413, Proceedings of the Missionaries; at pp. 455, 456, 533, further particulars respecting the War; and, at p. 159 of our present Volume, a notice informing our Readers that Heke had manifested a desire for peace.

The general character of the Missionary Work in New Zealand bears the same features as during the few past years. Great numbers of the remaining Heathen are applying for admission into

the Christian Church; and the instances in which there is a determined adherence to their native superstitions are few.

But the solicitude of the Committee is continually excited, and the prayers of the Church are earnestly needed, for the future settlement and progress of Christianity in these interesting Islands.

Upon the review of this Mission for the last year it is impossible not to recognise the large measure of Divine Blessing which has been granted to the labours of the Missionaries. It is painful, however, to have to record, at the same time, that the character of some of these Missionaries has been exposed to severe censures at home, on account of their large acquisition of land in New Zealand. While the Committee would not desire to screen any of their Agents from just censure, they are equally desirous of defending them from unfair aspersions, and such they believe the reports to be in the present case. The Committee cannot but call to mind, in connection with this subject, the aspersions by which the most eminent and successful Missionaries have ever been liable to be assailed; and from which even a Brainerd and a Schwartz were not exempt. [Report.

We hope to have an early opportunity of laying before our Readers the Committee's statement in reference to the land claims of the Missionaries.

Summary,

(As given in the *Forty-Fifth Report*).

Labourers in 24 Stations, 384; being 17 Missionaries, 1 Printer, 13 European Catechists, 3 European Female Teachers, 323 Male and 27 Female Native Assistants—Attendants on Public Worship not given, but in a former Report stated at 35,000—Communicants, 3838—Schools 299—Scholars: Boys, 63; Girls, 1491; Sexes not specified, 8672; Youths and Adults, 5235: Total, 15,461. These returns are not complete, but are made up from those Reports which have been received from the Missionaries.

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—*Mangungu* and *Wangaroo*: John Hobbs, William Woon—*Waima* and *Newark*: John Warren: George Stannard, *As*.—*Wairoa* and *Kaipara*: James Buller—*Waingaroo*: James Wallis—*Waipa (Honipaka)*: Thomas Buddle—*Aotea (Beechamdale)*: George Butler—*Kawia* and *Mokau*: John Whiteley, Gideon Smales—*Taranaki, North (Ngamotu)*: Henry H. Turton—*Taranaki, South (Waimate)*—*Middle Island: Port Nicholson* and *Kapiti, Cloudy Bay* and *Queen Charlotte Sound*: James Watkin, Samuel Ironsides—*Port Nelson*: John Aldred—*Waikowaiti*, near *Otago*: Charles Creed—*Gratuitous Sunday-School Teachers*, 345—*Local Preachers*, 159—*Members*, 2960—*Scholars*, 4874—Pp. 213 and 208 of our present Volume; and see, at p. 64 of our present Volume, a notice of the condition of the Station near the seat of war. Mr. J. Skevington died suddenly at Auckland on the 21st of September.

Great interest has been excited by a proposal to establish an Institution for training Native Agents, and an encouraging commencement has been made. From previous conversation with some of the Senior Missionaries, Mr. Lawry ascertained that many of our Native Converts were young men of much promise.

At Okaro, the Missionary writes—“Popery is active, even at our doors; but I am thankful to state that we have not suffered from it.”

Several of our people have died during the year, but there was good reason to believe that their's was the death of the righteous. Of this number was an interesting Chief, named Katani Hotu, who

was a Heathen when the Rev. John Warren went to the Station, some years ago, and who, shortly after, under the influence of the native superstition, cruelly put to death his brother's widow on a charge of witchcraft. At length, having been induced to attend the Mission Chapel, he became a genuine convert to the Christian Faith, and continued till death to manifest the meek and lowly spirit of a follower of Christ, especially bewailing the bloody deed which, in the former times of ignorance, he was induced to commit as a praiseworthy and pious act. He died “resting entirely upon Christ for salvation and eternal life,” and with his last breath exhorted his wife and family “to be more in earnest about Christ and Heaven.”

The circumstances of the Society's Mission in New Zealand, it cannot be denied, are calculated to awaken deep solicitude. The excitement occasioned by the arrival of such a great number of Settlers, and the prosecution of extensive plans of colonization, have tended to divert the native mind from Religion; and the example set by some of the Whites has not been in accordance with Missionary Teaching. At this juncture the agents of Popery are busily at work; and certain intolerant Clergymen of a professedly Protestant Church are endeavouring, and too successfully in some places, to unsettle our Native Converts, by calling in question the Ministerial character of the Society's Missionaries, and the validity of their Ministrations. But if the Committee are thus alive to the difficulties with which the Society's Mission in New Zealand is encompassed, they are cheered by the manifest tokens for good which are vouchsafed by the Great Head of the Church to their plans and the labours of their Missionaries, and the steadfastness and devotedness of the great mass of our Native Converts.

[Report.

Polynesia.

The *B F Bible Society* has granted 200 Bibles and 400 Testaments in French, for distribution among the French at Tahiti; and have determined to commence printing a new

edition of 5000 copies of the Tahitian Testament. Binding Materials, value 56*l.* 2*s.* 3*d.*, have been forwarded to Rarotonga, and 42*l.* 1*s.* 1*d.* has been received by the Society for

B F Bible Society—

copies of the New Testament—The *Religious-Tract Society* has granted 2900 French Tracts for Tahiti, and wood-cuts for the embellishment of a Periodical. The paper granted to Rarotonga last year has been appropriated for 8000 copies of a Hymn Book and a small Monthly Periodical. To the Samoas 96 reams of paper, and cuts, value 10*l.*, have been sent; a Library, value 5*l.*, half price, has been placed in the ship, "John Williams," and 2850 Tracts have been voted to Capt. Morgan. A grant of 2000 French and Portuguese Tracts has been sent to Upolu, and a Library, value 5*l.*, at half price. To Mr. Pritchard, on his return to Polynesia, 2700 Tracts and Books were granted for sailors and others—P. 214.

WESLEYAN MISSIONARY SOCIETY.
FRIENDLY ISLANDS.

Tongatabu, 1822: John Thomas, Matthew Wilson: George Miller, *As.*—*Habai*, 1830: Stephen Rabone, Wm. Webb, jun.—*Vavau*, 1831: Peter Turner, Francis Wilson, George Kevern. There are also 4 Stations under the care of Native Teachers, for which English Missionaries are very much required. Teachers: Paid, 819; Gratuitous, 334—Communicants, 6662—Schools, 108: Scholars: Male, 2301; Female, 2456—Pp. 214, 215.

Tongatabu—The endeavours of the Popish Emissaries to counteract the influence of our Mission in this Island have been unremitting. The Missionaries, however, gratefully report, that, to the best of their knowledge, their traducers have not succeeded in leading astray so much as one of our people.

The operations of the Romanists have not, however, been confined to the exertions of the resident Priests. A considerable excitement had been produced by the report that a "French Bishop" was on his passage to Tonga, "in a large ship of war, with sails of fire," for the purpose of turning "all Tonga" to the Church of Rome. And at length a vessel did arrive, having on board an Eccle-

siastic, said to be a Bishop, with a number of attendants; and every thing was done to make an impression upon the people which could possibly be effected by pompous display, by denunciation of the Society's Missionaries as impostors, and by threat and intimidation. While they were in a doubtful state of mind, Her Britannic Majesty's ship, the "North Star," arrived in the Island. The presence of this vessel, and the conduct of her commander, Sir Everard Home, who manifested the greatest interest in behalf of the Society's Missionaries, and visited both the Heathen forts of the "Mua" and the "Bea," rallied the spirits of the Natives, and secured the failure of the attempt which had excited among them so much uneasiness and anxiety.

In some parts of Tonga the labours of our Missionaries have been manifestly attended by the blessing of their Divine Master, and many have turned to the true God.

Habai—The Mission in this group exhibits a somewhat chequered aspect. The Missionaries have been called upon to exercise discipline in several cases, and exclude from religious fellowship those who had walked disorderly.

Vavau—At this Station the Missionaries rejoice with thankfulness that they can say of so many of the people, *Ye are our epistles written in our hearts, known and read of all men.*

SCHOOLS—In Tonga several new Schools have been commenced at the small villages where the Missionaries preach. In *Habai* the Schools are not so efficient as could be wished. At *Vavau* 10 of the Schools are doing well.

The Institution for training Natives to become Assistant Missionaries has not yet fairly commenced. There have been printed 7700 copies of several School Books, and 232 Books containing parts of Scripture have been bound. [Report.

FEEJEE ISLANDS.

Lakemba, 1835: James Calvert: John Watsford, *As.*—*Reva*, 1838: Thomas J. Jagger—*Bau*, 1839, and *Viwa*: John Hunt: David Hazlewood, *As.*—*Somosomo*, 1839: Richard B. Lyth, Thomas Williams, jun.: 6 other Stations are under the care of Native Teachers. Teachers: Paid, 127; Gratuitous, 21—Communicants, 1000—Schools, 38:

Scholars, 1148. Mr. and Mrs. Hazlewood, and Mr. John Watsford reached Tonga on the 29th of March—P. 215.

The communications from Feejee contain narratives which shew the inhabitants to be in a most awfully barbarous condition. The facts are so cruel that we spare our readers the revolting task of perusing them; though such accounts must necessarily sometimes be laid before the Christian Public, otherwise how shall they learn to pity and to pray for their very degraded and barbarous fellow-creatures?

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LONDON MISSIONARY SOCIETY.

Islands and Labourers.

Samoa, or Navigators': 1831: Charles Hardie, Alex. Macdonald, George Pratt, George Drummond, Alex. Chisholm, Thomas Heath, Wm. Mills, William Day, Wm. Harbutt, John B. Stair, Thomas Bullen, Archibald W. Murray, Thomas Slatyer, H. Nesbit, G. Turner, George Stallworthy, Thomas Powell, J. P. Sunderland: Matthew Hunkin, As.; C. Buchanan, Infant-School Teacher. *Hervey*: 1825: Charles Pitman, Aaron Buzacott, William Gill, Henry Royle, George Gill: 12 Nat. As.—*Society*: 1820: Charles Barff, John Barff, George Platt, George Charter, E. R. W. Krause, John Rodgerston: 2 Nat. As.—*Austral*: 5 Islands; 9 Nat. As.—*Georgian*: 1797: John Barff, A. Smee, Printer, David Darling, John Davis, Robt. Thompson, Alex. Simpson: Joseph Johnston, Normal-School Teacher; E. Buchanan, Infant-School Teacher.—*Pau-motu*: 3 Out-stations; 4 Nat. As.—*Marquesas*: begun 1797; relinquished, 1798; resumed, 1834; relinquished in 1841.—*New Hebrides*: 1840: 8 Nat. As.—*Loyalty*: 1844: 4 Nat. As.—*New Caledonia* and *Isle of Pines*: 5 Nat. As. The returns made to the Directors of the number of Communicants and Scholars are so imperfect that it is impossible

to give any thing like a correct statement of them—Pp. 215—217. Mrs. Stallworthy died on the 2d of August.

The last Report states that a collision had taken place in Tahiti between the French and the Natives, in which about 70 of the Natives were killed. Queen Pomare and suite were conducted by Captain Lord George Paulett, in Her Britannic Majesty's ship "Carysfort," to Raiatea, one of the Society Islands, where she intends to remain, as she avows, till the independence of Tahiti is restored. The people of Tahiti are many of them fled to fastnesses where they are visited by the Missionaries.

The inhabitants of several Islands, belonging to the Society group, have suffered severely from dysentery. Of the Communicants who have died many have been recipients of the Lord's Supper from 16 to 20 years, and died in the hope of the Gospel.

Raiatea has been visited by a terrific storm, which was followed by a malignant fever. These evils have been aggravated by the Chief encouraging the importation of ardent spirits.

Savaii, one of the Samoas, has been distracted by intestine war, which the Missionaries in vain attempted to prevent.

At Tutuila and several other Stations the Gospel is making progress.

Printing to the amount of 41,000 copies of several small Religious and School Books has been effected during the year.

Mr. Heath, the captain of the "John Williams," and six of the crew, were wonderfully saved from a watery grave, off the Island of Aitutaki, one of the Hervey Islands, as they were landing.

Attempts, but without success, have been made by the French to bring Huahine under their protection.

AMERICAN BOARD OF MISSIONS.

SANDWICH ISLANDS.

Islands, Stations, and Labourers.

HAWAII: 1820: renewed, 1824—*Kailua*: Asa Thurston: Seth L. Andrews, M.D. Physician—*Kealakekua*: Cochran Forbes, — Kealia, Mark Ives—*Kua*: John D. Paris, Tim. Dwight Hunt—*Waimea*: Lorenzo Lyons — *Hilo*: David B. Lyman, Titus Coan — *Kohala*: Elias Bond. OAHU; 1820 — *Honolulu*: Richard Armstrong, Lowell Smith: Levi Chamberlain, Samuel N. Castle, Secular Superintendants; Edmund O. Hall, As. Sec. Superint.; Amos S. Cooke, Teacher; Mrs. Knapp, Teacher; Edmund H. Rogers, Printer; Henry Dimond, Bookbinder—*Punahou*: Daniel Dole: Wm. H. Rice, As.; Maria M. Smith, Teacher — *Ewa*: Ateamas Bishop—*Waialua*: Asa B. Smith, Abner Wilcox, As. — *Kaneohe*: Benjamin W. Parker. KAUAI: 1820 — *Waimea*: Samuel Whitney, Maria K. Whitney—*Koloa*: John F. Pogue: J. W. Smith, Physician—*Waioli*: George B. Rowell: Edward Johnson, Teacher: 1 Nat. As. MAUI: 1823 — *Lahaina*: Dwight Baldwin, M.D.—*Lahainaluna*: Wm. P. Alexander, John S. Emerson: Mrs. Dibble — *Wailuku*: Ephraim W. Clark: Edmund Bailey, As.; Maria C. Ogden, Teacher—*Hana*: Daniel T. Conde, Eliphalet Whittlesey. MOLOKAI: 1832 — *Kaluaaha*: Peter J. Gulick, Harvey R. Hitchcock, Claudius B. Andrews: Lydia Brown, Teacher—David Malo. Mr. and Mrs. Bingham are in the United States. —Pp. 217, 218.

Summary.

Islands, 5—Stations, 21—Missionaries, 28; of whom one is a Physician; Physicians 2—Teachers, 5 Male, 43 Female; of whom 39 are Wives of Missionaries — 1 Native Preacher — 3 Secular Superintendants—2 Printers.

The whole number of persons sent to this Mission from the United States is 135; 65 males, and 70 females.

During the year, three members of

this Mission have been removed by death; Mrs. Dole, on the 27th of April 1844; the Rev. Sheldon Dibble on the 21st of January 1845, and Mr. Horton O. Knapp in March. Mr. Dibble is the second of the 35 Preachers connected with this Mission, during the 25 years of its continuance, who has been called away by death, and the first who has died at the Islands.

Connected with this Mission, 31,409 members have been admitted since its commencement. Of these, 1110 were admitted during the year. The number now in regular standing is 22,652. One of these Churches has more than 6000 members, and seven others have more than 1000 each. The aggregate of the Congregations attending on Sabbath Worship is about 17,000.

Though the effusions of the Holy Spirit on these Churches has not been so copious as during some years immediately preceding, yet they have not been wholly withheld; and the Missionaries at some of the Stations have been cheered by the most evident tokens of His presence and saving influence. There is, on the whole, most satisfactory evidence that true godliness has taken root among the people.

During no preceding year has equal effort been put forth to erect, in their peculiarly laborious manner, comfortable and decent Houses of Worship, and to sustain in their own Religious Institutions. Within the year, for the first time, have any of these Churches made systematic efforts to support their own pastors; and in these efforts two have in a good measure succeeded.

Some of these Churches need far more pastoral instruction than can be bestowed on them. One of them would furnish ample labour for ten Missionaries.

The District Schools in the Islands, though owing their origin and present state of advancement to the labours of the Mission, and still dependent on it for books and efficient superintendence, have passed into the hands of the Hawaiian Government, and are regulated and sustained mainly by its laws. The number of the Schools somewhat exceeds 300, and the pupils amount to 18,000 or 20,000, or nearly one-fifth of the population.

The Boarding Schools are regarded by the Missionaries as the source from which an educated class must arise intelligently to conduct the affairs of their people. Of

these there are six or eight sustained by the Mission, with more than 200 pupils, exclusive of the Male and Female Seminaries. In the Male Seminary are 128 pupils, embracing a Theological Class of six members; and in the Female, 47. Both have been prosperous during the year, and appear to be answering the purpose for which they were designed. The School for young Chiefs promises to exert a most salutary influence on the future destiny of the Islands.

At the Honolulu and Lahainaluna Mission Presses have been printed 19,210 copies of works, embracing 8,327,110 pages, mostly in the Hawaiian Language; making the whole number of pages printed, since the Mission was commenced, 149,911,383. This includes three separate editions of the Testament of 10,000 each, and two

editions also, of 10,000 copies each, of the entire Bible. Upward of 70 different works have been translated or compiled by the Missionaries and issued from the Mission Presses. One weekly and four monthly papers are published at Honolulu.

In social improvement there is, from year to year, decided evidence of progress, varying in different parts of the Islands: in some portions this progress is very marked and cheering, and in others scarcely perceptible.

Romanism seems to have lost its novelty; and though gaining perhaps, in some of the more remote and darker portions of the Islands, is believed to be losing ground in others. The Papal Mission reckons nine Priests, with about 12,000 converts, 100 Schools, and 3000 pupils. [Board,

Spanish and Portuguese-American States.

THE *Baptist Miss. Society* has at Belize 1 Station, and 4 Out-Stations. The Rev. Alexander Henderson, with Mr. Buttfield and Mr. Kingdon, labour at Belize. A Mission Press has recently been established there. There are 2 Nat. Preachers; 5 Day Schools, and 3 Sunday Schools. The number of Communicants is 122. Mr. Crowe is labouring successfully at Guatemala. The Mission has been tried by the unworthy conduct of some of the Teachers, and by others who have been found unsuitable—Pp. 218, 349, 414—The *B F Bible Society* has received 50l. from the Honduras Auxiliary. Mr. Henderson is advancing in his translation of the Gospel into the Carib and Mosquito Languages. There have been 1200 copies of the Scriptures sent to Central America, and placed at the disposal of the City Council and the Board of Education—The *Prayer-Book and Homily Society* has received information

from Belize encouraging them to print portions of the Liturgy in Spanish, and assuring the Society that several persons there had found great pleasure in learning that some portions had been already printed, as they had been the occasion of giving the Romanists a far more favourable opinion of the Church of England than they had previously—The *Religious-Tract Society* has granted publications, value 250l., to friends in the Spanish States; 15,400 publications have been forwarded to friends in Spanish America; 3500 Tracts, in Spanish and English, to Mr. Henderson of Belize; and selections from the Spanish Publications have been placed in the Libraries of the West-India Steamers—The *Wesleyan Miss. Soc.* has, at Belize and Carib Town, 2 Missionaries; 2 Salaried Teachers; 11 Gratuitous Teachers; 207 Communicants; and 194 Scholars—Pp. 218, 219.

Guiana and the West Indies.

Baptist Miss. Soc.—In the Bahamas the Society has 12 Stations; about 25 Sub-Stations; 3 Missionaries; 7 Teachers; 20 Nat As.; Day Scholars, May, 1846.

465: Sunday Scholars, 1389; Members, 2453. In Trinidad there are 5 Stations; 2 Missionaries; 2 Teachers; 2 Schools; 95 Scholars;

Baptist Miss. Soc.—

and 52 Members. In Hayti there are 3 Stations and 48 Members. In Jamaica the Society has 51 Stations; 36 Sub-Stations; 31 Missionaries; 40 Teachers; 800 Sunday and School Teachers; 50 Day and 50 Sunday Schools; Day Scholars, about 5000; Sunday Scholars, about 9000; Members, about 34,000—Pp. 219, 414, 532; see, at p. 336, a notice of the sufferings of Mr. and Mrs. Littlewood and their child in a recent voyage to Turk's Island; and see, at p. 533, notice of the death of the Rev. W. Knibb.

*B F Bible Soc.—*In Demerara Mr. M'Murray collected 116 dollars. The Bermuda Auxiliary has remitted 30*l.* To St. Vincent's, 100 Bibles and Testaments have been granted for the Free School. The Barbadoes Auxiliary has remitted 31*l.* 10*s.*, and 3200 copies of the Scriptures have been forwarded to the Dépôt. From Antigua 150*l.* has been received, and 402 copies have been forwarded to that Island. To Jamaica, 5025 copies of the Scriptures have been forwarded; 446*l.* 6*s.* 5*d.* has been received for sales; 99*l.* 14*s.* 9*d.* for out-standing debts; and 69*l.* 16*s.* 5*d.* at Public Meetings. To St. Kitt's, 1892 copies have been sent—P. 219.

*Christian-Knowledge Soc.—*The Society has granted 25*l.* toward the erection of a Church at Belize; 25*l.* toward the erection of a Church in Eleuthera; and 7 sets of Books for Divine Service have been granted for the Diocese of Barbadoes. Books and Tracts, value 10*l.*, have been granted to Antigua, and 2 sets of Books for Divine Service, and some small Prayer Books, have been placed at the disposal of the Archdeacon of Antigua—P. 219.

*Church Miss. Soc.—*The Forty-fifth Report supplies the following returns of the Missions in British Guiana, Trinidad, and Jamaica:—Stations, 6; Missionaries, 5; European Catechists 2; European Female Teacher, 1; Country-born Catechists,

2. Attendants at Public Worship 2910. Communicants, 570; Schools, 10; Scholars, 1151; Seminary, 1; Students, 35—Mr. Edmund Christian left Demerara on the 3d of June. Mrs. Redford died on the 12th of December. Mr. Redford will probably return home on account of ill health—Pp. 219, 335, and 64, 159, of our present Volume; and see, at pp. 293—295, 330, several particulars of the Mission.

*Gospel-Propag. Soc.—*At the Epoch of Negro Emancipation the Society, by a special appeal, raised 24,000*l.*, and also resolved to make a large annual grant, in equal portions, with sums annually voted by Parliament.

From the first it was designed that the contributions should be diminished in the same ratio as the public grants, and cease at the same time.

This important help has now been continued for a space of ten years; and the effects of it have been felt and exhibited in the moral and religious advancement of the Coloured Race. The time, therefore, seemed to have arrived, when the Society might fairly reduce its grants, according to its original design. Notice was accordingly sent to the several Bishops of the West-Indian Dioceses that a considerable diminution in the grants for education would take place after July 1845, and that in July 1846 they would cease altogether. That such a measure, however gradually carried out, could be enforced without some inconvenience, was hardly to be expected; but the Society is assured that no serious or permanent ill will ensue. Indeed, it is by no means impossible that the withdrawal of external assistance, by throwing the people more on their own resources, may eventually be productive of real benefit to themselves. [Report.

The Islands being settled into dioceses and subdivided into parishes, have almost ceased to be of the class of places to be reckoned as Missionary Stations.

*London Miss Soc.—*In Demerara and Berbice there are 16 Chapels or Stations, 13 Missionaries, and 22 Teachers and Assistants. In Jamaica

there are 13 Chapels or Stations, 12 Missionaries, 10 Teachers and Assistants. Though several of the Reports from the Stations give an account of the number of the Members and Scholars, there are so many which do not give the Returns, that we should give an incorrect idea of the numbers were we to lay before our readers the accounts which have been furnished—Pp. 220, 456, and 159 of our present Volume.

Prayer-Book and Homily Soc.—The 500 Prayer-Books sent out last year were, immediately on their arrival, purchased by the emancipated Slaves—P. 220.

Religious-Tract Soc.—The total grants to the West Indies and neighbouring Islands have been 70,737 Tracts and Children's Books, and 14 Religious Circulating Libraries. The books for sale have amounted to 216l. The Rev. James Bowrey, Missionary to Berbice, received a supply of books, to the amount of 5l., previous to his leaving this country—P. 220.

Scottish Miss. Soc.—The Society has Stations in Jamaica at *Hampden, Lucea, Port Maria, Cornwall, Carron Hall, Green Island, and Brownsville*, and 5 Out-Stations—No account of the Communicants and Schools have been received since our last Survey—P. 220.

United Brethren—According to the accounts supplied in December

1845, and which had been made up to January 1845, there were, in the Danish West Indies, 9 Stations and 42 Labourers; in the British West Indies, 28 Stations and 85 Labourers; in Surinam, 5 Stations and 32 Labourers. Connected with these are 53,252 Negro Converts, of whom 16,699 are Communicants—Pp. 220, 455, 456.

It is proposed to establish in Antigua a Training School for the education of Negro Boys, to qualify them for becoming Teachers and Assistant Missionaries.

Wesleyan Miss. Soc.—The Missionaries and Assistants labouring in the West Indies and Demerara are 86, and they are assisted by 127 Paid and 1369 Gratuitous Teachers. The Members are 56,946, and Scholars 17,679 in number—Pp. 220, and 64, 112, of our present Volume.

The annual review of the Society's Missions in the British West-Indian Colonies affords great encouragement. Difficulties are still experienced, and patient, persevering exertions are yet urgently necessary in every department of the work: but it is cause of thankfulness to Almighty God that so great an improvement has already been effected among a people who, only some ten years ago, were bowed down under the depressing yoke of slavery; and that Missions, which were then an almost insupportable burden on the Society's Funds, should now be providing so extensively for their own pecuniary support. [Report.

North-American Indians.

American Board of Missions—At 27 Stations there are 24 Missionaries, 2 Physicians, 22 Assistants, 61 Female Assistants, chiefly wives of Labourers; making a total of 109 Labourers. These 27 Stations are among the *Oregon, Pawnee, Choctaw, Cherokee, Sioux, Ojibway, Stockbridge, New-York, and Abenaki* Indians—P. 220.

American Presbyterian Board—At 7 Stations there are 9 Missionaries,

and 3 Assistants, who labour among the *Creek, Iowa, Sac, Otoe, Chippewa* and *Ottawa* Indians, and in the *Texas*—P. 220.

American Episcopal Board of Missions—In the *Texas* the Board has, at 3 Stations, 3 Missionaries and 1 Provisional Bishop—P. 220.

American Baptist Board—At 14 Stations and 7 Out-Stations there are 8 Missionaries, 4 Assistants, 6 Nat. Assistants, and 17 Female Assistants,

American Baptist Board—

who labour among the *Ojibwa, Ottawa, Tonawanda, Tuscarora, Shawnoe, Cherokee* and *Creek* Indians—P. 220.

Baptist Miss. Soc.—Mr. Landon still labours among the *Tuscarora* Indians, and is encouraged by a favourable prospect of greater success. More means of education are very much needed—P. 220.

Church Miss. Soc.—At 7 Stations connected with the Red-River Settlement there are 4 Missionaries, Wm. Cockran, John Smithurst, Abraham Cowley, and James Hunter, who are assisted by 2 European and 5 Country-born Assistants. Attendants at Public Worship 1815: Communicants, 457: Schools, 10: Boys, 64; Girls, 66; Sexes not distinguished, 321; Youths and Adults, 73: Total, 524—Pp. 221, 456; and see, at pp. 60—63, 108—110, 331—333, 373, several particulars relative to the Mission.

United Brethren—At *New Fair-*

field, Brn. Jesse Vogler and Henry Bachman are labouring among an Indian Congregation; 34 are Communicants, and 157 under instruction—At *Westfield*, Brn. Miksch and Rude labour, where there are 35 Communicants, 40 Adults, and 45 Children baptized, and 152 under instruction—among the *Cherokees*, Br. M. Vogler labours—At *New-Spring Place*, Brn. Bischoff and Z. Schmidt are labouring. There are 35 Communicants, 42 baptized Adults, and 78 under instruction—Pp. 221, 455.

Wesleyan Missionary Society—In the territories of the *Hudson-Bay* Company the Society has 5 Missionaries and Assistants, and two Paid Teachers, labouring, in part, among the Indians. The Returns are very imperfect. There are 87 other Missionaries in *British North America*: they are, however, principally occupied among *European Colonists*, and therefore do not come within the design of our Work—P. 221.

Labrador.

UNITED BRETHERN.

Nain: 1771: J. Lundberg, Fr. Erdman, C. G. Albrecht, C. Aug. Ribbach: Communicants, 88: Baptized: Adults, 29; Children, 151: Total under instruction, 322—*Okkak*: 1776: G. F. Knauss, G. Hertzberg, Aug. Freytag, Fred. Martin, Aug. Miertsching: Communicants, 160: Baptized: Adults, 59; Children, 141; under instruction, 400—*Hopedale*: 1782: J. C. Beck, Chr. Barsoe, J. C. F. Andrea: Communicants, 67: Baptized: Adults, 50; Children, 89: under instruction, 237—*Hebron*: 1830: Zach. Glitsch, Jonath. Mentzel, Caspar Schött: Communicants, 66: Baptized: Adults, 43; Children, 72: under instruction, 236. Br. and Sr. J. T. Vollprecht sailed on the 10th of June from London for Labrador. Br. Fritsche died on the 14th of May. Pp. 221, 222, 455.

The "Harmony" reached her moorings at *Horsleydown* on the 2d of October. The accounts, of which she has been the bearer, are of a chequered character. Among the Missionaries and their *Esquimaux* Flocks, especially at *Hopedale* and *Nain*, sickness prevailed to a distressing extent, and for an unusually long period. The consequence was a mortality among the Natives considerably beyond the average of ordinary years. The departure of Br. Fritsche, of *Hopedale*, after a protracted illness, attended by acute bodily suffering, was deeply felt by his fellow-servants, to whom he had greatly endeared himself during his faithful labours of eighteen years in the *Labrador* Mission. His talent for Languages he had turned to good account, and his valuable services as a translator will therefore be greatly missed. He had not yet completed his fiftieth year. His widow returned with the ship; and, after a short stay in London, proceeded to Germany, accompanied by Br. Ribbach, who had re-

ceived an invitation to visit the Mission Board at Herrnhut.

The report of the spiritual progress of the several Esquimaux Congregations does not differ materially from that for several years past. With many of their Church-members they have satisfaction, their walk being consistent, and their desires being evidently fixed on heavenly things: in others they are concerned to perceive too great a hankering after the things that are perishable and unsatisfying; and in some, a love of sinful ways and practices—those former things which they had professed to put away. The children, in general, afforded them pleasure, the Schools being diligently attended, and many of the pupils appearing to be impressed with the truths of the Gospel, with which they were made acquainted from their earliest years. From Hebron, the accounts are

more cheering: those who had been seduced from the path of holiness, and in consequence excluded from fellowship, had, with few exceptions, shewn signs of penitence, and sought for restoration to the fold from which they had strayed; and even Abel, their seducer, seemed returning to a better mind. Hopedale had been again visited by a company of Indians from the south-west; with whom, for want of acquaintance with their Language, the Missionaries regretted that they could hold no free intercourse.

The cargo of oil brought by the "Harmony" is unusually deficient: of furs, above the average quantity. With the blessing of the Lord, which alone maketh rich, the Society does not, however, despair of being enabled, by the disposal of it, to defray the expense of outfit for the ensuing year. [Edit. of Period. Accounts.

Greenland.

UNITED BRETHREN.

New Herrnhut: 1733: Brn. Mehlhose, Herbrich, Richter, C. A. Ullbricht: Communicants, 186: Baptized: Adults, 54; Children, 131: under instruction, 398—*Lichtenfels*: 1758: Brn. J. F. D. Tietzen, C. Kögel: Communicants, 136: under instruction, 374—*Lichtenau*: 1774: Brn. Valentine Müller, J. Kögel, Asboe, Kleinschmidt, Ferdin. Kruth: Communicants, 245: Baptized: Adults, 112; Children, 229: under instruction, 640. Br. Baus is on a visit to Europe—*Fredericksthal*: 1824: Brn. J. G. M. Ihrer, J. Paulsen Lund, C. Uellner: Communicants, 175: Baptized: Adults, 88; Children, 128: under instruction, 416. Br. Hastings has been obliged to visit Europe for the benefit of his health. Pp. 222, 223, and 208 of our present Volume.

The year appears to have been one of more than ordinary temporal prosperity, the Greenlanders having met with much success in the seal-hunt and herring-fishery, and been enabled, not only to provide sufficient nourishment for their families, but also, in many instances, to dispose of

a considerable surplus to the merchants at the Danish Factories, who have the sole right of trading with the Natives. Want and distress having been thus mercifully averted, the means of relieving them placed at the disposal of the Missionaries, through the benevolent institution of the "Elias-cad"—for the bountiful replenishment of which they do not forget to return their grateful acknowledgements to their British Friends—are reserved for a season of trial and scarcity, which, judging by past experience, may ere long be expected to arrive. The addition to the Mission Premises at Lichtenau, which includes a commodious Schoolroom, is advancing toward completion; and Br. Kruth, who, with great skill and faithfulness, has superintended the building, is proceeding to Fredericksthal, to assist our Brethren there in the erection of a Schoolhouse, the need of which is beginning to be seriously felt. Both these undertakings will occasion a considerable outlay of money, of which, however, none will be disposed to complain, who are aware of their importance, and who have noticed, from year to year, the extreme economy with which the Mission on this barren and desolate coast is conducted. Its comparative inexpensiveness will appear the more remarkable, when it is borne in

United Brethren—

mind, that, unlike some other Missions of the Brethren's Church, it has no internal resources on which to rely, whether wholly or in part; but is altogether dependent on the bounty of Christians at home, dispensed through the medium of the General Mission Fund.

The Mission of the Danish Church, the sphere of whose operation extends to districts to which the Brethren's Missio-

naries have not hitherto had access, and especially to the northern portions of the Colony, where alone any considerable number of Heathen are still to be found, appears to be taking measures for training Native Catechists, to be employed, in due season, among their countrymen. To this praiseworthy effort the Brethren earnestly pray that the Divine Blessing may be vouchsafed.

[Edit. of Period. Accts.]

AND I, IF I BE LIFTED UP FROM THE EARTH, WILL DRAW ALL MEN UNTO ME.

John xii. 32.

Biography.

MEMOIR OF MRS. LINA BULTMANN,

WIFE OF THE REV. F. BULTMANN, OF THE WEST-AFRICA MISSION OF THE CHURCH MISSIONARY SOCIETY.

THE Memoir of the late Mrs. Bultmann is from the pen of her husband. He writes, September 1845—

Mrs. Bultmann was born at Bremen on the 13th of Jan. 1820. In her sixth year she lost her father; and, only three years after, her mother. She received a good education, however, in one of the best Schools in Bremen, and was confirmed in 1838, by the Rev. Pastor Mallet. She early evinced a poetical turn of mind, and became passionately fond of the lighter kinds of reading. This did not, however, make her remiss in attending to more useful studies; for, partly from her diligent application when at School—though still more from the quickness of her observation, and an untiring readiness to improve every conversation, and every opportunity which she enjoyed of mixing with society—there were few subjects of general interest on which she had not formed her own ideas. Little, however, would such knowledge have availed her now, had she not possessed the most necessary of all, that of her Saviour, and her heart. She was one of those who are trained from childhood in the nurture and admonition of the Lord; and she became rich in experience, and gained an uncommon steadiness of character, by the various trying-situations with which Providence chequered her path.

Our marriage took place in Bremen, on the 3d of May 1842; and we arrived at Kent, our appointed Station, on the 18th of November.

On the 26th of December she was pre-

maturely delivered of a daughter, that lived but twelve hours, and cost her fond mother many a sorrowful tear.

The following eighteen months was the only period during which Mrs. Bultmann was permitted to realize those hopes of usefulness in Africa, which her heart had fondly cherished for years. But I hesitate not to say, that, owing to the daily opportunities for extensive usefulness, and her unremitting watchfulness to improve them all; and owing, above all, to the extensive daily influence of her truly Christian Example; the last eighteen months of her life have probably rendered more effectual service in the Redeemer's Kingdom on earth, than, in a less prominent station of life, she might have been able to render for many years in Europe.

To make the daughters of our parish more industrious and useful; to instil into their minds the love of Christ, as the purest motive to the exercise of Christian virtues; to meliorate and guide, both their unseemly habits and their untutored intellects, were Mrs. Bultmann's daily efforts directed. She instructed a limited number of the elder School-girls for an hour and a half, on four days in the week, in reading, writing, cyphering, &c. and, above all, in Religion; and a much larger number, for two hours, on five days of the week, in needlework. If she found that any of the girls had but one frock to put on, being either orphans, or the children of sick parents, she would not let a day pass without having another made for them at School. This she did in par-

ticular for poor widows and their children. And in order to know the necessities of the people, and their manner of life, she frequently accompanied me to their houses, and was always glad to go with me when I visited the sick and dying.

Never would she let inclination interfere with an urgent call, or any plain duty.

Until last Good Friday, when they were admitted Communicants, we had a small number of Creole Female Candidates for the Lord's Supper. They came to us every Friday evening, from seven o'clock until Evening Prayer, and few hours were spent more in unison with her heart's desire than these. Together with our domestics they sat around our table; and when my hour's instruction had been given, Mrs. Bultmann would continue to interest and entertain them by conversation until nine o'clock, when they joined in our Evening Family Prayer. In Mrs. Bultmann, a steadiness of purpose beyond her years was so blended with cheerfulness of disposition, and discrimination of character with agreeable ease of conversation, that no one knew her long without esteeming her greatly.

And now a few words of her last hours. She always enjoyed excellent health until a fortnight before her death. On Lord's-day, the 6th of July last, she gave birth to the second and only surviving daughter. No alarming symptoms, however, made their appearance before the night of the 16th, when puerperal fever was manifest. For several days previous she had felt and expressed the strongest presentiments of death, and would repeatedly call upon me to pray with her; and sometimes, with the most characteristic simplicity, would pray for herself. At half-past eight, P.M., on Lord's-day the 20th of July, I besought the Rev. J. F. Schön to offer up a last prayer; after which her spirit took its flight to Heaven.

In accordance with her desire, expressed the day before her death, her mortal remains were conveyed from Freetown to Kent; where, at her funeral, on the 22d, *the widows and children of Kent stood by her bier weeping and showing the coats and garments which she had made, while she was with them*; for in truth she had been a Dorcas to the whole parish.

We add a few notices of Mrs. Bultmann from other sources. The Rev. J. Warburton writes, in a Letter to the Secretaries, dated Aug. 9, 1845—

Mrs. Bultmann was a true Christian,

and an excellent Missionary's Wife. Her kind, gentle, and unobtrusive manners were obvious to all; and those who have had the opportunity of spending any time under the hospitable roof of our dear brother must feel that he has lost *an help meet*, not only in domestic affairs, but also in his Missionary Labours. Mrs. Bultmann was diligent in improving the female children in needlework, and in instructing them in religious and useful knowledge; but she did not confine her labours to them. I have seen adults also come to her stately for instruction in the Word of God; and I have been surprised to hear how well she spoke English, and to observe how scripturally she taught them. At the commencement of the fever, Mrs. Bultmann suffered considerably; but was more free from pain toward the last day or two; and, when not suffering from the peculiar nature of the disease, her mind was calm, and trusting in God. She died in peace. The loss of Mrs. Bultmann to the inhabitants of Kent, to the Mission, and to her husband, is great. We therefore *sorrow*; but *not as others which have no hope*.

The following passage from the Journal of Mr. J. Wilson, the Native Catechist who resides at Russell, near Kent, gives an account of the arrival of the corpse at Kent, and of the distress of the people at their loss. He says—

July 22 — Unexpectedly, about 8 o'clock this morning, there arrived at Russell Mr. J. Bartholomew and Mr. Cecil, who brought us the mournful news of the death of Mrs. Bultmann, our dear beloved Mistress. Therefore, they were on their way to Kent in order to attend the burial, as it was to take place there by her own desire. Alarmed as my wife and I were, we rose up, and accompanied our friends to Kent. Just on our arrival we met three persons, running one after the other, with Letters from the friends to inform us of this awful providence; for the boat which brought the corpse from Freetown had arrived about an hour before us. Accompanied by Mr. J. Bartholomew, and many other persons, I instantly went down to the wharf, as the coffin was not yet brought up. Here we met several men, women, and children, sitting round, and mourning over the coffin for their beloved Mistress. I ordered the coffin to be brought up, and placed in the

Church, until the Rev. Messrs. Haastrop and Frey should arrive. The people of this village were greatly alarmed by the death of their beloved Mistress: here and there you would see men, women, and children, flocking together in the streets, holding their mouths with each of their hands, and scarcely uttering a word, as is the manner of the Africans whenever a thing is too painful to them. Nothing now presented itself to us but sorrow, anguish, the gloomy appendages of death, and an opening grave. And I was also told by many of the people, that, as the boat which brought her mortal remains from Freetown came not in view of the people here until it had nearly reached the wharf, and as they thought it was Mr. and Mrs. Bultmann who were then coming, so many of them ran down to the wharf especially to welcome their beloved Mistress, to whom the Lord had given safe deliverance of a little girl at Freetown. But, alas! they received the coffin in which their beloved Mistress was lying. About 2 o'clock this afternoon, after the arrival of the Rev. N. C. Haastrop and the Rev. C. T. Frey, the solemn bell began to tell her departure. Men, women, and children would now be seen coming from every quarter of the town to attend the funeral of their beloved Mistress; and not long after this we conveyed her mortal remains to the tomb, even where our sweet Saviour "left a long perfume." Although the Lord has not permitted our dear late Mistress to live long in this part of the climate, yet her agreeable temper and conduct, as well as usefulness, during the short space of time, had gained the esteem of all persons in this village. But all that is born of the race of man is frail and mortal; and all that is done by the hand of God is wise and holy. We mourn, and we submit in silence.

We close with the following touching Letter addressed to Mr. Bultmann by Mr. William Moorc, a Native Schoolmaster—

Ricketts, Banana Islands, Aug. 23, 1845.

REV. SIR—Most humbly and sincerely do I sympathize with you, my dear Minister, for the loss of your dear wife which you have sustained. Rev. Sir, with regard to your present state, I feel very deeply for you: you seem now to remain as a sparrow alone upon the housetop. But I hope the Lord Jesus Christ, whose name you came into this country

to make known, may be with you, and comfort you under your great bereavement; for He only is able to give you comfort under your trial, by giving you faith to rest upon His words, which said, *All things work together for good to them that love God.* Rev. Sir, I know that your trial is great indeed, because I myself, when I had heard the dreary news, felt grieved, rather than sorry, for three hours; and, within the space of these three hours, was not able to rest upon any word of the Scripture at all. When I want to comfort myself by saying that the Lord worketh *all things* for good, my heart can say, What good does the Lord work for your Minister, when He has taken away his dear wife? But glory be to God, in that I am afterward enabled—by the spirit and power of Him who has said, *I will not leave you comfortless—to overcome the devil, who was tempting me to think so badly.*

Now, while I am writing, I fully believe that the Lord meant you no harm; but that He worketh all for your good, or for the good of her who is gone. My dear Minister, not me to tell you, but you yourself well know, that there is nothing that can happen of itself; but that the Lord Jesus Christ is the worker of all things: if so, Rev. Sir, I hope you may by faith kiss the hand that hath taken away your wife, and say with old Eli, *It is the Lord: let Him do what seemeth Him good.*

Oh! be comforted, Rev. Sir, and say also, like David, Why should I mourn any longer? she cannot come back to me, but I shall go to her. And as for her who is gone, you know very well that she change worse for better, and that she is now in Heaven, where the inhabitants will no more say, *I am sick.* So I humbly pray you to sorrow not, even as others which have no hope.

I am, Sir,
Your Reverend's most obedient
and faithful Servant,
WM. MOORC.

It is manifest, from this Letter, that the *consolations of God* are not small with the Christian Africans of Sierra Leone—that they know where to look for support in the hour of distress, and are therefore able to comfort them which are in any trouble by the comfort wherewith they themselves are comforted of God.

Proceedings and Intelligence.

United Kingdom.

ANNIVERSARIES OF SOCIETIES.

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

THIRD ANNIVERSARY.

Meeting.

Friday, April 24, at vi P.M.; at Freemasons' Hall; John Dean Paul, Esq. in the Chair: Col. 2*l.* 6*s.* 6*d.*

Movers and Seconders.

Rev. R. W. Dibdin; and Rev. Dr. Morrison—Rev. John Stoughton; and Rev. C. Prest; supported by Rev. R. Monro—Rev. Ridley Herschell; and Rev. Henry Allon—Rev. W. Arthur; and Rev. W. Chalmers—Rev. Owen Clarke; and Marcus Martin Esq.

Resolutions.

—That this Meeting unites in expressing its sense of adoring gratitude to the God of Abraham, that He has put it into the hearts of His people to seek the welfare of Israel, and so graciously favoured them by the tokens of His Divine Approval in the work.

—That the Offices of the Society for the current year be sustained by the Christian Friends whose names will be read; and that this Meeting pledges itself, in faith and prayer, to strengthen their hands in the work to which they are now called, and which is every hour becoming more important and urgent.

—That the position, which, through the mercy of God, this Institution now occupies; the present state of the Jewish Mind; and the advance of just and liberal feelings toward them in society generally, combine, with a deep sense of Christian Obligation, to stimulate and encourage immediate, persevering, and prayerful effort for the conversion and spiritual welfare of these our elder brethren at home and abroad.

—That though last in the field of Jewish Missions, the members of this Society would cherish the most cordial and fraternal affection for every kindred Institution, and toward all of every name, who, loving and adoring the Lord Jesus Christ, seek the in-gathering of Israel to the one fold; and that while, with their Christian Brethren, they would keep the eye of faith steadily fixed on the predicted restoration of the Jewish Nation to holiness and peace, they would awaken each other to a deep sense of the value of every soul among them won to Christ, and of the importance of promoting their piety and usefulness.

May, 1846.

State of the Funds.

Receipts, 1854*l.* 7*s.*—Payments, 1493*l.* 19*s.* 5*d.*

Summary.

The Society employs 7 Missionaries in London; 1 in Bristol; and 1 in Manchester.

BAPTIST MISSIONARY SOCIETY.

FIFTY-FOURTH ANNIVERSARY.

Sermons.

Thursday, April 23, at vi½ P.M.; at Surrey Chapel; by the Rev. D. Griffiths: Col. 33*l.* 2*s.* 6*d.*—Wednesday, April 29, at xi; at the Poultry Chapel; by the Rev. W. Brock; from 2 Tim. i. 10: Col. 55*l.* 0*s.* 7*d.*

Morning Meeting.

Thursday, April 30, at x; in Exeter Hall; S. M. Peto, Esq., in the Chair.

Movers and Seconders.

Rev. Octavius Winslow, of Leamington; and Rev. J. J. Freeman—Rev. J. H. Hinton; and Rev. Josias Wilson—Rev. Dr. Cox; and Rev. S. Nicholson.

Resolutions.

—That this Meeting desires to magnify the grace of God in the faithful labours of the Missionaries, and in the conversion and steadfastness of the members of the Churches connected with the Baptist Missionary Society and kindred Institutions.

—That the recent removal by death of eminent Missionaries and the loud calls from destitute parts of the Heathen World, make it more than ever desirable that the Church should entreat the Lord of the harvest to raise up more Labourers; and that, consistently with this prayer, inquiry should be made for men whom God has qualified and chosen, that they may be sent to occupy the high places of the field.

—That the plan of raising 5000*l.* in shilling contributions has the hearty approval of this Meeting, affording, as it does, to a very considerable number of friends, an opportunity of aiding the Society, and leaving its wealthier supporters free to contribute the more largely to its general objects.

Evening Meeting.

Same Day, at vi½, at Finsbury Chapel; Sir E. N. Buxton, Bart., in the Chair:

2 G

Movers and Secondors.

Rev. T. Horton, of Devonport; and Rev. Mr. Lewis, of Cheltenham—Rev. D. Gould; and Mr. F. Trestrail—G. B. Kemp, Esq., and J. Colman, Esq., of Norwich.

Resolutions.

—That the important work of Biblical Translation, as carried on by the Society in India, Africa, and America, and the education of the young on sound and scriptural principles, deserve the cordial support of the Church of Christ; and that this Meeting rejoices that the Baptist Missionary Society has been so long and so closely connected with these departments of Missionary Labour.

—That this Meeting is more than ever impressed with the importance of systematic exertions in the cause of Missions, believing that if the members of the Church of Christ were all working, and always working, in the spirit of independence and faith, much larger funds might be obtained, so as more nearly to meet the requirements of the Church and the demands of the world.

State of the Funds.

Total Receipts for all purposes, 26,398*l.* 18*s.* 9*d.*—Payments, 25,191*l.* 2*s.* 8*d.* Which leaves the General Fund 5003*l.* 7*s.* 6*d.* in debt.

NAVAL AND MILITARY BIBLE SOCIETY.

SIXTY-SIXTH ANNIVERSARY.

Meeting.

Thursday, April 30, at xii; at the Hanover Square Rooms; General Latter in the Chair.

Movers and Secondors.

Major Jacob; and Capt. Hillyar, R.N.—Rev. Mr. Gataker; and Major Sotheby—Rev. Thomas Dodd; and Joseph Ferguson, Esq.—Rev. A. S. Thelwall; and Rev. C. Smith.

Resolution.

—That this Meeting records with devout thanksgiving the extensive distribution of the Holy Scriptures to seamen of Her Majesty's Navy, during the past year; also to the numerous body of sailors employed in the mercantile service generally, as well as to canal boatmen, fishermen, pensioners, &c.; and would earnestly invite all its friends to renewed exertions, to enable the Society fully to occupy this important field of Christian Benevolence.

State of the Funds.

Receipts, 2366*l.* 8*s.* 9*d.*—Payments, 2273*l.* 5*s.* 6*d.*

Issues of Scriptures.

During the year, 16,650 Bibles and

Testaments have been distributed by the Society.

CHURCH-OF-ENGLAND SUNDAY-SCHOOL INSTITUTE.

SECOND ANNIVERSARY.

Meeting.

Thursday, April 30; at vii P.M., in Exeter Hall; John Labouchere, Esq., in the Chair: Col. 11*l.* 11*s.* 4*d.*

Movers and Secondors.

Rev. John Harding; and Rev. W. Ayerst—Rev. Thomas Jackson; and Rev. James Fry—Rev. Wm. Curling; and Rev. A. S. Thelwall—Rev. E. Auriol; and Charles Bevan, Esq.—Rev. Edward Pizey; and Henry Matthew, Esq.

Resolutions.

—That this Meeting, feeling deeply the great advantages derived, by the blessing of God, from the efficient working of the Sunday-School system, and that that efficiency, humanly speaking, depends chiefly on the qualification of the Teacher, considers the support of the Christian Public especially due to Societies which aim at the improvement and assistance of the Teacher.

—That this Meeting considers the Sunday-School Institute, by its objects and means, well calculated to be of high value and assistance to Sunday-School Teachers, and therefore cordially recommends it to all Church-of-England Teachers, and advises the formation of similar Societies in all large towns.

State of the Funds.

Receipts, 191*l.* 1*s.* 9*d.*—Payments 220*l.* 3*s.* 2*d.*

Objects and Means.

Objects—1. To promote union among all Sunday Schools in connection with the Church of England—2. To supply Teachers with such information upon various subjects as shall tend to the better instruction of their Classes—3. To collect and communicate information as to the best methods of organizing and conducting Sunday Schools—4. To establish a Depository for the sale of School Books and materials—5. To afford the means of collecting and recording statistical details as to the condition of Church Sunday Schools throughout the Country, as well as in the Metropolis—6. To assist in the establishment and extension of Schools.

Means—1. By establishing a Library—2. By the delivery of Lectures—3. By providing a Room for the use of the Members, and for the general purposes of the Institute.

LONDON HIBERNIAN SOCIETY.

FORTIETH ANNIVERSARY.

Meeting.

Friday, May 1, at xi, in Exeter Hall; Marquis of Cholmondeley in the Chair: Col. 369l. 4s. 7d.

Movers and Secondors.

Lord Sandon; and Right Rev. Lord Bishop of Cashel—Lord Viscount Lifford; and Rev. Dr. O'Sullivan—Lord Teignmouth; and Rev. Hugh M'Neile—Sir Edwin Pearson; and Rev. Henry Hughes.

Resolutions.

—That while there is abundant reason for thankfulness to Almighty God for the increased success that has attended the exertions of the London Hibernian Society during the past year, it is much to be desired that English Churchmen should display yet greater interest in the welfare of the Church in Ireland, and use more strenuous and efficient efforts to assist her in the fulfilment of the important duties with which she is entrusted.

—That as the Government of this country feels itself precluded from affording aid to the Schools of the Church Education Society for Ireland, on the ground that in them the Sacred Scriptures are made an essential part of the instruction given to the pupils, it is a duty incumbent on all Christians to exert themselves to the utmost of their power to supply the means necessary for affording the blessing of Scriptural Education to the whole of the poorer classes of the community.

State of the Funds.

Receipts, 4465*l.* 14*s.* 6*d.*—Payments, 4363*l.* 14*s.* 11*d.*, of which 2600*l.* was remitted to the Church Education Society.

WESLEYAN MISSIONARY SOCIETY.

ANNIVERSARY.

Sermons.

Tuesday, April 28, at vii p.m.; at Hinde Street Chapel; by the Rev. George Brown Macdonald; from Gal. iii. 22: Col. 24l. 13s. 2d.—Wednesday, April 29, at vii p.m.; at City Road Chapel; by the Rev. John Angel James; from Gal. v. 13; By love serve one another: Col. 74l. 8s. 2d.—Thursday, April 30, at xi; at the Centenary Hall; by the Rev. Jacob Stanley; from Isaiah liii. 10: Col. 50l. 10s. 2d.—Friday, May 1, at xi; at Great Queen Street Chapel; by the Rev. H. Grey, D.D., of the Free Church of Scotland; from Psalm lxxii. 17: Col. 43l. 6s. 11d.

Meeting.

Monday, May 4, at xi; in Exeter Hall; the Right Hon. Fox Maule, M.P., in the Chair: Col. 186l. 3s. 10d.

Movers and Secondors.

Rev. Dr. Grey; and Sir G. Rose: supported by Rev. P. Latrobe—Rev. Edward Craig; and Rev. Dr. Hannah—Col. Conolly, M.P.; and Rev. George Chapman, of Ashantee: supported by Rev. John Greer, of Dublin—Rev. Dr. Jenkyn, President of Coward College; and Rev. Joseph Angus: supported by Rev. Dr. Newton—Rev. R. Young, of Truro; and Rev. A. S. Thelwall: supported by Rev. G. B. Macdonald—Thomas Sands, Esq.; and Rev. A. E. Farrar: supported by George R. Chappell, Esq.—Joseph Carne, Esq.; and Joseph Souter, Esq.—Rev. Jacob Stanley, President of the Conference; and Rev. Dr. Bunting.

Resolutions.

—That this Meeting offers its grateful acknowledgments to Almighty God, for the encouraging measure of success which He continues to vouchsafe to the Wesleyan Missionary Society, in common with other similar Protestant and Evangelical Institutions.

—That this Meeting has received, with the liveliest gratitude to Almighty God, as the giver of every good and perfect gift, the very cheering announcement, that, by the liberality of the Contributions to the Funds, at home and abroad, including those presented in the form of Juvenile Offerings during the year ending December 1845, the Committee have been enabled to meet the economized ordinary Expenditure for that year, and also to pay off and liquidate the balances of remaining debts and obligations which had been occasioned by the extension of the Missions during preceding years; so that, at the commencement of the current year, the Society found itself free, and not embarrassed by any old and accumulated debt; and convinced that this result, under the Divine Blessing, has been occasioned, in a great degree, by the harmonious, united, and zealous efforts of the Officers, Local Committees, Collectors, and Contributors throughout the country, this Meeting desires to express to them the cordial thanks of the Society, and relies on their unabated and persevering zeal and liberality.

—That this Meeting pledges itself to continued and increasing pecuniary exertions for the purpose of enabling the Committee to reinforce the several important Missions of the Society, which have suffered loss, both financially and spiritually, in consequence of the restrictions which it became necessary to adopt

during the period, now happily passed away, of financial difficulties and embarrassments.

—That this Meeting, while convinced of the necessity of greater pecuniary effort for the maintenance and advancement of the work in which the Society is engaged, at the same time solemnly recognises the importance of connecting with every contribution to the cause of Missions, whether of money, influence, or time, unceasing prayer to Almighty God for His furthering blessing.

State of the Funds.

Receipts, 112,823*l.* 9*s.* 6*d.* — Expenditure, 112,056*l.* 14*s.* 8*d.*; of which 7689*l.* 15*s.* 8*d.* has been paid in discharge of old debts.

Summary.

Missionaries and Assistants, including 10 Supernumeraries, 397 — Paid Assistants, 547 — Gratuitous Assistants, 6832 — Members, 103,150 — Scholars, 71,625 — Printing Establishments, 8. These numbers include Missionaries, Assistants, Members, and Scholars among European Colonists.

HOME AND COLONIAL INFANT-SCHOOL SOCIETY.

TENTH ANNIVERSARY.

Sermon.

Tuesday, May 19, at vii P.M.; at St. Dunstan's, Fleet Street; by the Hon. and Rev. M. Villiers; from Gen. xlviii. 15, 16: Col. 7*l.* 3*s.* 6*d.*

Meeting.

Monday, May 4, at ii½ P.M.; at the Society's Institution, Gray's-Inn Road; Earl of Chichester in the Chair: Col. 13*l.* 3*s.* 4*d.*

Movers and Seconders.

Rev. E. Auriol; and Mr. Gosse—Rev. Mr. Mackenzie; and Sir Henry Verney, Bart.: supported by Viscount Sandon, M.P.

Resolution.

—That this Meeting desires to record their grateful thanks to Almighty God for the large measure of success with which He has blessed the Society during the past year, and earnestly to commend its proceedings to the attention of those at whose disposal he has placed the *silver and the gold*.

State of the Funds.

Receipts of the Year.	£	s.	d.
Board, &c., of Teachers.....	881	8	7
Ditto of Pupil Teachers.....	195	16	2
Paid by Nursery Governesses for Instruction.....	24	14	2
Donations.....	1138	10	6
Subscriptions.....	446	16	0

Collected by Teachers.....	101	17	5
Sermons.....	43	2	7
Books sold.....	150	16	7
Advanced to Teachers, repaid....	7	2	6

Total.....£2990 4 6

Payments of the Year.

Rent and Taxes.....	227	19	7
Repairs and Furniture.....	218	7	3
Salaries—			
Clerical Secretary, &c.....	142	6	6
Training Department.....	349	9	4
School Department, including Children's Pence.....	198	12	6
Travelling Expenses.....	5	7	6
Books, &c.....	67	9	0
Printing, Advertisements, and Postages.....	192	7	6
Housekeeping.....	1196	4	3
Ditto, Pupil Teachers.....	227	2	8
Votes in aid of Schools.....	21	4	5
Porter and Messenger.....	52	0	0
Poundage, Stationary, & Sundries.	47	11	10
Coals.....	42	3	0
Interest on Loan paid off.....	7	1	3

Total.....£2995 6 7

Statement.

There have been under training, for a greater or less portion of the year, 192 Teachers.

BRITISH AND FOREIGN SAILORS SOCIETY.

THIRTEENTH ANNIVERSARY.

Meeting.

Monday, May 4, at vi P.M.; at the London Tavern; Mr. Sheriff Laurie in the Chair.

Movers and Seconders.

Rev. Josiah Wilson; and Mr. Under Sheriff Wire; supported by Capt. Hogg—Rev. T. Dodd; and Rev. J. H. Hinton; supported by Capt. Butchard—Rev. J. T. Baynes; and W. H. Bond—G. Gull, Esq.; and Mr. G. Simmons—Dr. Cook; and Mr. Hooper.

Resolutions.

—That while the cordial thanks of this Assembly are due to the various Auxiliaries and Associations throughout the kingdom, for their continued and efficient aid, the signal success, and the encouraging prospects of this Society, ought to excite gratitude to Almighty God for the past, and inspire its friends with hope for the future.

—That this Meeting, deeply sympathizing with the condition and claims of Seamen, sincerely rejoices in the increase of efforts put forth by kindred Societies for their temporal and religious benefit; but regarding the Bri-

tish and Foreign Sailors' Society, on account of the catholicity of its constitution, and the adaptation of its agencies to its proposed objects, as possessing strong claims on general co-operation, resolves to afford it cordial and increased support.

State of the Funds.

Receipts, 2210*l.* 0*s.* 6*d.* — Payments, 2024*l.* 19*s.* 6*d.*

CHRISTIAN-KNOWLEDGE SOCIETY.

MAY MEETING.

ON *Tuesday, May 5*, the Auditors' Annual Account was laid before the Society; from which it appeared that the amount received from all sources, including receipts of outstanding accounts, is 97,599*l.* 17*s.* 5*d.* The issue of Books has been

Bibles - - - - -	115,941
Testaments - - - - -	89,609
Common-Prayer Books	285,044
Books and Tracts - - -	4,451,620
Total - - - - -	4,942,214

CHURCH ANNIVERSARY SOCIETY.

FORTY-SIXTH ANNIVERSARY.

Sermon.

Monday, May 4, at vi½ P.M.; at St. Bride's, Fleet Street; by the Right Rev. the Lord Bishop of Calcutta; from Rev. xii. 11. *And they overcame him by the blood of the Lamb.* Col. 207*l.* 1*s.* 2*d.*

Morning Meeting.

Tuesday, May 5, at x.; in Exeter Hall; the Earl of Chichester, President, in the Chair: Col. 257*l.* 11*s.* 6*d.*

Movers and Seconders.

The Bishop of Chester; and Rev. John W. Cunningham—the Bishop of Oxford; and Rev. Henry Watson Fox, the Society's Missionary from Masulipatam, the seat of the Telooogoo Mission—the Bishop of Cashel; and Rev. John Henry Bernau, the Society's Missionary from Bartica Grove, British Guiana—the Hon. and Rev. H. Montagu Villiers; and Rev. Hugh Stowell.

Resolutions.

—That this Meeting, while it offers to the Bishop of Calcutta its best thanks for his Sermon delivered yesterday evening, and for the countenance and encouragement which he has always extended to the Missions of the Society, embraces the opportunity of solemnly recognising the paramount claims of British India on the Church at Home, and the duty of taking full advantage of the present crisis in its Mis-

sions, and of the facilities which God has granted for the evangelization of that vast Empire.

—That the critical circumstances of the rising Native Church in New Zealand call for deep sympathy on the part of Christians at home; and for their unceasing prayers to the Great Head of the Church, that He would interpose on its behalf, and rescue His own cause in that country from the perils with which it is now surrounded through the subtlety and malice of the god of this world, operating both upon the natural passions of ungodly men, and upon the infirmity of an unestablished faith in some of the Native Converts.

—That the continued enlargement of the Divine Blessing on the operations of the Society, and the opening of fresh doors of usefulness abroad, especially in the case of China, call on this Meeting for its most grateful and devout thanksgivings; while the want of a corresponding increase in the zeal and liberality of the Church at Home is a call on her members for humiliation before God, and for prompt exertions to enlarge the funds of the Society, and to increase the number of its Missionaries.

Evening Meeting.

Same Day, at vi. P.M.; in Exeter Hall; the Marquess Cholmondeley in the Chair: Col. 39*l.* 17*s.* 10*d.*

Movers and Seconders.

Sir Digby Mackworth, Bart.; and Rev. Henry Powell, the Society's Missionary from Baddagame, Ceylon—Pascoe St. Leger Grenfell, Esq; and Hon. and Rev. Baptist W. Noel—Rev. Joseph Ridgeway, Association Secretary for the Eastern District; and the Rev. John Harding.

Resolutions.

—That while this Meeting desires to acknowledge with gratitude the hand of God in the signal and decisive victories on the banks of the Sutlej, and, still more so, the happy peace which has followed, it feels that this Society would best testify its gratitude and joy by seeking to plant on that scene of victory the Standard of the Cross, by strengthening its Missions in the north-west Provinces of India, from which the Gospel may be sent forth into the Punjab, to conquer souls for Christ, and to bring the enemies of God into a state of reconciliation with Him.

—That while this Meeting gratefully acknowledges the hand of God in the late Imperial Decrees, by which a full toleration is secured for Christianity throughout the Empire of China, it cannot regard the fact, that not one additional Missionary has been sent out by the Society to China during the last two years, without feelings of humiliation and sorrow, and a deep conviction of the necessity for more

earnest prayer for the out-pouring of the Spirit upon our Church.

—That this Meeting desires to close the proceedings of this day with a thankful acknowledgment of the marked and encouraging success with which it has pleased God to bless the labours of the Society abroad; with a solemn recognition of the extended openings which present themselves, and the loud call which is made for increased efforts; and with a humble determination, in the strength of the Lord, to be more earnest in personal exertions, in endeavours to obtain the aid of others, and especially in prayer to Him, whose are the *silver and the gold*, and who alone can raise up and qualify suitable Labourers.

State of the Funds.

Receipts of the Year.

General Fund—

	£	s.	d.
Paid direct to the Society—			
Congregational Collections..	424	12	5
Individual Collections.....	220	5	7
Benefactions	4698	18	2
Annual Subscriptions.....	1960	16	0
Legacies.....	3075	6	8
Contrib. through Associations..	74337	12	1
Foreign Contributions.....	1028	10	4
India Native-Female Education Fund.....	116	3	10
West Indies' Fund—Government Grant for Negro Education in the West Indies..	455	17	0
African Native-Agency Society,	120	0	0
Interest on Government Securities,	20	5	0
Rent of House at the West End of the Institution.....	31	18	9
Sale of Publications	499	9	7
Exeter Hall Shares.....	8	15	0
Drawbacks on Books and Paper,	24	19	10
	87023	10	3

Contributions received and expended in the Missions.....	10712	4	0
	97735	14	3

Special Funds—

Sick and Disabled Missionaries' Fund.....	954	8	3
Capital Fund....	364	9	7
Fourah-Bay Institution Buildings' Fund.....	367	19	5
China Fund.....	1753	12	0
Pratt Memorial Fund.....	598	3	8
	4038	12	11
Dividends due, but received after March 31, 1846,	683	13	3
	4722	6	2
	£102,458	0	5

Payments of the Year.

Missions—	£	s.	d.	£	s.	d.
West Africa... *586	8	4	8293	12	6	
Abbekuta....			1885	3	9	
Malta.....			93	1	10	
Greece..... *10	16	0	1000	13	1	
Asia-Minor... *1	1	0	300	0	0	
Egypt.....			1420	7	4	
East Africa... ..			675	13	6	
Bombay and						
-W. India... *184	19	11	2474	8	10	
Himalaya....*2200	0	0	877	6	4	
Calcutta and						
N. India...*3887	15	8	12729	7	4	
Madras and						
S. India...*2414	8	4	14468	15	6	
Ceylon..... *792	18	1	5094	19	2	
New Holland			120	0	0	
New Zealand			7984	4	2	
British Guiana,*623	6	8	1309	12	3	
Trinidad....			505	0	0	
Jamaica.....			1657	7	1	
N. W. America*10	10	0	1436	8	1	
Contributions raised and expended in the Missions			10712	4	0	
Students—						
Institution: Salaries			979	8	0	
Maintenance and all Educational Expenses (22 Students)...			2018	7	1	
General Expenses—						
Travelling, Board & Lodging, &c.			992	1	1	
Students from Basle			600	3	4	
Sick and Disabled Missionaries, incl. Voyage-Expenses, Widows, and Education of Children..			6996	17	4	
Publications—						
Annual Report.....			1144	2	7	
Abstract of ditto			77	3	6	
Church Missionary Record....			1045	7	0	
Church Missionary Gleaner...			259	13	1	
C. M. Juvenile Instructor.....			552	12	6	
Church Missionary Paper....			595	19	2	
Missionary Register.....			94	10	9	
Miscellaneous, including Hough's Christianity, and Bishop of Montreal's Journal.....			799	1	7	
Associations: Salaries of Association Secretaries, Travelling of Deputations, &c.			4447	6	2	
Salaries of Secretaries, Clerks, and Collector's Poundage			1537	10	11	
House, Office, and Warehouse Rent; Taxes; Warehouseman; Stationery, &c.....			760	0	8	
Postage			174	6	11	
Rev. W. Jowett's Retiring Allowance.....			200	0	0	

* These sums are raised and expended in the Mission.

Incidental Expenses, including Interest on Loans.....	349	13	9
	£96662	10	3
Special Funds—			
Fourah-Bay Institution Buildings' Fund: Supplies.....	1321	9	6
China Fund: Outfits, Passage, &c.....	723	19	11
	£98,707	19	8

CHRISTIAN-INSTRUCTION SOCIETY.

TWENTY-FIRST ANNIVERSARY.

Sermon.

Tuesday, May 12, at vii; at John Street, Chapel; by the Rev. J. H. Evans, from Isaiah xliii. 10. Ye are my witnesses, saith the Lord: Col. 20l. 3s. 9d.

Meeting.

Tuesday, May 5, at vi p.m.; at Finsbury Chapel; Wm. Hunter, Esq. Ald. in the Chair: Col. 55l. 10s. 6d.

Movers and Seconders.

Rev. S. Green; and Rev. Dr. Alliott—Rev. Josias Wilson; and Rev. John Burnet—Rev. George Smith; and Mr. Wm. Jones—Rev. John Blackburn; and Mr. John Pitman.

Resolutions.

—That grateful acknowledgments are due from the friends of this Society for the blessing of God, which has hitherto attended its operations, and by which it has been continued to the celebration of its Twenty-first Anniversary.

—That this Meeting urgently renews the appeal of former years to those Churches in the Metropolis which have not yet united in this work of Christian Benevolence, for immediate pecuniary and personal co-operation, and earnestly solicits the fervent and persevering prayers of all, that greatly extended usefulness may attend the future efforts of the Society.

State of the Funds.

Receipts, 753l. 11s. 7d.—Payments, 808l. 0s. 2d.

Summary.

Visitors, 2124: Families visited, 53,167: Stations for Preaching or Prayer, 83: Children sent to School, 1950: Cases relieved, 2090: Scriptures circulated, 443: Persons induced to attend Public Worship, 1069.

BRITISH AND FOREIGN BIBLE SOCIETY.

FORTY-SECOND ANNIVERSARY.

Meeting.

Wednesday, May 6, at xi; in Exeter Hall; Viscount Sandon, M.P., in the Chair.

Movers and Seconders.

Marquis of Cholmondeley; and Bishop of Calcutta—Lord Ashley; and Rev. Dr. Grey—Rev. John Blackburn; and Rev. W. Fliedner—Rev. Dr. Alder; and Rev. Dr. Legge, of China—J. S. Harford, Esq.; and Rev. A. Brandram—Lord Teignmouth; and Sir Digby Mackworth, Bart.

Resolution.

—That this Society being established for the simple purpose of promoting a wider distribution of the Holy Scriptures, its members now assembled cannot but regard the remarkable increase in the Issues of the past year, as indicative of the Divine Blessing attendant on their labours; while they would, at the same time, be reminded that the wants of the Sacred Volume are still far from being adequately met, even in our own country; and that it is their bounden duty, in this respect, to forget the things that are behind, and, in a spirit of dependence upon the Great Head of the Church, to reach forth unto the things that are before them.

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions.....	1793	15	0
Donations.....	4097	10	9
Legacies.....	4195	6	11
Collections.....	403	7	9
Dividends and Interest on Exchange Bills.....	1779	6	1
Auxiliary Societies.....	33022	9	3
Dividends on Trust Property....	37	8	6
	45329	4	3
Bibles, Testaments, Reports, Abstracts, and Monthly Extracts,	55482	15	10
Drawback on Paper and Books..	493	14	11
Total.....	£101,305	15	0

Payments of the Year.

Printing Scriptures in Languages of Great Britain and Ireland,	55171	2	2
Other European Languages...,	29695	5	6
Languages of Asia, Africa, and America.....	2076	15	3
Grants of Money and Printing Paper.....	5502	11	4
Stipends and Expenses of Nine Agents in Foreign Parts.....	2761	5	9
Printing Reports, Abstracts, and Monthly Extracts.....	3620	6	0
Travelling Expenses.....	1179	10	7
Sundries — including Salaries, Poundage, Insurances, Freight, Shipping Charges, Postage, Carriage, Office Expenses, Taxes, Depository, and Incidentals...,	5844	6	2
Total.....	£105,851	2	9

Issues.

The Society has issued in the year 1,441,651 copies, and from the commencement 18,324,487 copies.

COLONIAL-CHURCH SOCIETY.

TENTH ANNIVERSARY.

Sermon.

Thursday, April 30, at vii; at Trinity Church, Conduit Street; by the Rev. J. C. Miller; from Prov. xxix. 18: Col. 15l. 7s.

Meeting.

Wednesday, May 6, at vi½ P.M.; in Exeter Hall; J. P. Plumptre, Esq. M.P., in the Chair; Col. 78l. 14s. 8d.

Movers and Seconders.

Rev. C. Isaac Yorke; and Rev. E. Auriol—John Labouchere, Esq.; and Rev. James Ralph, of St. John's Horsleydown—Rev. Spencer Thornton; and Hon. and Rev. B. W. Noel.

Resolution.

—That while the Society's Missions prove the urgent need of an immediate and enlightened attention to the spiritual wants of British Colonists, they shew, at the same time, that the remote settlements are peculiarly in want of Lay Catechists and Schoolmasters to itinerate among the people, form Sunday and Day Schools, distribute Bibles and other Religious Books and Tracts, expound the Scriptures, and hold Divine Service, in the absence of Clerical Missionaries; and that this Meeting, heartily thanking God for what the Society has been able to accomplish in this department of its labours, resolves to use continued and prayerful efforts, that more such Lay Agents, sound in health, of active habits, and decided piety, may be sent to our countrymen in the various Dependencies of Great Britain, and in Foreign Lands.

State of the Funds.

Receipts about 5000l., including Contributions from the Colonies. The Cash Account of the year is not yet made up.

BRITISH AND FOREIGN TEMPERANCE SOCIETY.

FIFTEENTH ANNIVERSARY.

Sermons.

Wednesday, May 6, at vii P.M., at St. Bride's, Fleet Street; by the Rev. Hugh Stowell; from Zech. iii. 2: Col. 12l. 3s. 2d.

Wednesday, May 13, at vii P.M., at Vernon Chapel, Pentonville, by the Rev. Owen Clarke; from Gal. v. 21.

State of the Funds.

Receipts, 516l. 7s. 10d.—Payments, 394l. 9s. 2d.

LONDON CITY MISSION.

ELEVENTH ANNIVERSARY.

Morning Meeting.

Thursday, May 7, at xi; in Exeter Hall; J. P. Plumptre, Esq. M.P., in the Chair: Col. 151l. 18s. 10d.

Movers and Seconders.

Rev. Francis Cunningham; and Right Hon. the Earl of Ducie: supported by Hon. and Rev. B. W. Noel—Rev. Dr. Leifchild; and Rev. James Harris—Rev. Dr. Cumming; and J. J. Cummins, Esq.—R. C. L. Bevan, Esq.; and Joseph Hoare, Esq.—Sir Edward N. Buxton, Bart.; and Rev. John Robinson.

Evening Meeting.

Same day, at vi½ P.M.; at Freemasons' Hall; Right Hon. Lord Kinnaird, in the Chair: Col. 16l. 1s. 9d.

Movers and Seconders.

Rev. R. W. Dibdin; and Rev. John Stoughton—Rev. Thomas Mortimer; and Hon. Arthur Kinnaird—Rev. Dr. Alder; and Rev. Josias Wilson: supported by Sir Henry Verney, Bart.

State of the Funds.

Receipts of the year, 11,716l. 4s. 1d.—Expenditure is not yet announced.

GOSPEL PROPAGATION-SOCIETY.

ONE HUNDRED AND FORTY-FIFTH ANNIVERSARY.

Sermon.

Thursday, May 7, at iii½ P.M.: the Bishop of St. David's preached the Anniversary Sermon at St. Paul's Cathedral, from John vii. 6: Col. 79l. 19s. 8d.

SUNDAY-SCHOOL UNION.

Meeting.

Thursday, May 7, at vi P.M.; in Exeter Hall; James Kershaw, Esq., of Manchester, in the Chair: Col. 82l. 12s. 7d.

Movers and Seconders.

Rev. W. Fraser; and Rev. Jacob Stanley—Rev. A. Reed, of Norwich; and Rev. Dr. Campbell—Wm. Jones, Esq.; and John Brown, Esq.—Mr. W. H. Watson; and Mr. Wm. Groser.

Resolutions.

—That this Meeting has heard with much pleasure and thankfulness to God of the success which has attended the efforts made to increase the Society's Funds, and trusts that its usefulness will be thereby promoted.

—That this Meeting rejoices in the manifestation of a desire for union among Christians of

various Denominations; and that it approves the measures taken by the Committee to encourage the establishment and efficient working of local Unions throughout the country, assured that such Associations are calculated to excite a spirit of mutual love, and to extend and improve the Sunday-School system.

Object.

First, to stimulate and encourage Sunday-School Teachers, at home and abroad, to greater exertions in the promotion of religious education. Secondly, by mutual communication, to improve the methods of instruction. Thirdly, to ascertain those situations where Sunday Schools are most wanted, and promote their establishment. Fourthly, to supply books and stationery suited for Sunday Schools, at reduced prices. In carrying these objects into effect, this Society shall not in any way interfere with the private concerns of Sunday Schools.

Summary of the Year.

Contributions to the Benevolent Fund, 2030*l.* 0*s.* 5*d.*—Payments out of the Benevolent Fund, 2083*l.* 8*s.* 4*d.*—Sales at the Depository, 9713*l.* 12*s.* 5*d.*—Grants have been made amounting to 248*l.* 11*s.* 2*d.*—Grants to 11 Schools for erecting or enlarging Schoolrooms have been made during the year, and make the total number of Grants 261, and the amount 5997*l.*—Libraries, 183 in number, have been granted, which have entailed a loss on the Society of 425*l.* 8*s.* In 479 Schools, within a circle of five miles round the General Post Office, there are 9928 Teachers, and 93,826 scholars.

JEW'S SOCIETY.

THIRTY-EIGHTH ANNIVERSARY.

Sermon.

Thursday, May 7, at 7½ P.M.; at Christ Church, Newgate Street; by the Rev. Hugh M'Neile; from Luke xxiv. 47. *Beginning at Jerusalem:* Col. 115*l.* 3*s.* 5*d.*

Meeting.

Friday, May 8, at xi; in Exeter Hall; Rt. Hon. Lord Ashley in the Chair: Col. 189*l.* 19*s.*

Movers and Seconders.

Marquis de Cholmondeley; and Rev. W. R. Fremantle—Hon. W. F. Cowper, M.P.; and Rev. Hugh Stowell—Rev. T. S. Grimshawe; and Rt. Hon. Sir G. H. Rose, C. C. H.—Rev. Hugh M'Neile; and Rev. J. H. Stewart—Rev. W. Marsh, D.D.; and Rev. T. Woodrooffe—Right Rev. B. May, 1846.

shop of Chester; and Sir Claudius S. Hunter, Bart.

Resolutions.

—That this Meeting desires to render praise to the Giver of all good for that measure of success with which the Society has been blessed during the past year, both in its funds and its Missionary Operations.

—That this Meeting laments with the deepest sorrow the loss which this Society and the Church of Christ have sustained by the sudden death of Bishop Alexander, who was taken away just when, by the blessing of God, difficulties, which had long stood in the way of the Society's operations at Jerusalem, were removed by the grant of a firmán for building the Church on Mount Zion.

—That this Meeting, being fully convinced that it is through the power of the Holy Ghost alone that sinners, whether of the Jews or Gentiles, can be converted to the faith of the Gospel, most earnestly prays that His mighty influence may rest abundantly upon all the Missionaries of this Society, especially upon those four who have very recently been set apart for the Missionary work; and, above all, upon him who, after mature and anxious deliberation, has been chosen as Bishop Alexander's successor, that he may be a pastor after God's own heart to the Church over which he is appointed overseer, and a means of much blessing to the chosen remnant of the House of Israel.

—That this Meeting rejoices in the efforts which are being made for the conversion of the Jews, not only in the Church of England, but in the Protestant Churches of other countries; but at the same time it cannot but feel how inconsiderable these efforts are when compared with the magnitude and importance of the work to be accomplished: and it would therefore earnestly call upon the Christian Church to abound more and more in prayer and exertion, that the means may be provided for sending forth many more Missionaries to preach the Gospel to the millions of the long-neglected and long-persecuted Jews, scattered throughout the whole world, until the time come when all Israel shall know the Lord, from the least of them even to the greatest.

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions	1041	5	6
Donations and Life Subscriptions,	1251	13	3
Legacies	232	5	9
Associations and Collections	21880	9	3
Jerusalem Mission and Scripture Fund	367	13	5
Hebrew Church at Jerusalem	126	8	2
Hospital, ditto	394	16	5
School of Industry and Hebrew College, ditto	20	8	9

Jewish Converts' Relief Fund, Jerusalem.....	91	19	2
Widows of Missionaries and Dis- abled Missionaries.....	175	1	6
	£ 25,581	16	2
Houses in Palestine Place.....	405	6	2
Outstanding Accounts.....	290	4	11
Interest on Exchequer Bills.....	91	18	4
Total.....	£ 26,369	5	7

Payments of the Year.

Jewish Children and Schools.....	2005	14	8
Apprentice Fees.....	192	18	6
Adult Jews dependent on the Society.....	91	0	0
Home Mission.....	951	9	5
Foreign Missions and Schools.....	7,122	0	6
Warsaw Institution.....	437	17	6
Hebrew College.....	1263	16	7
Jerusalem: Mission.....	4657	6	7
Hospital.....	1886	18	7
College.....	723	14	1
School of Industry...	127	8	9
Hebrew Scriptures.....	562	8	2
Episcopal Chapel.....	491	12	8
Houses in Palestine Place.....	237	0	6
Reports and Publications.....	1887	4	11
Allowance and Grant to Disabled Missionaries' and Widows' Fund,	693	19	2
Salaries, Travelling Expenses, Rent of Offices, &c.....	3454	18	3
Sundry Expenses.....	520	19	11
Total.....	£ 27,608	8	9

Vested in Exchequer Bills, 4500*l.**New Temporal Relief Fund.*Receipts during the Year, 748*l.* 18*s.* 1*d.*—Payments, 911*l.* 12*s.* 8*d.*

RELIGIOUS-TRACT SOCIETY.

FORTY-SEVENTH ANNIVERSARY.

Meeting.

*Friday, May 8, at vi p. m.; in Exeter Hall; Sir E. N. Buxton, Bart., in the Chair: Col. 43*l.* 7*s.* 6*d.**

Movers and Seconders.

Rev. Edwin Sidney; and Rev. J. Stoughton—Rev. Dr. Leifchild; and Rev. Dr. Legge, of China—Rev. W. W. Robinson; and Rev. Dr. Morison—Rev. J. Bilderbeck, a Native-Indian Missionary; and Rev. W. Groser—Rev. Prof. La Harpe; and George Friend, Esq.

Resolutions.

—That the Meeting gratefully rejoices that during the past year increased facilities have been given in distant lands for the diffusion of Divine Truth; more particularly by the edict of the Emperor of China, tolerating Christianity

in his dominions, and the alteration of the native laws by the Government in British India, which will prevent in future the forfeiture of property on the profession of the Gospel by Hindoos: and the Meeting trusts that these, and all other providential openings, will lead the Christian Public to be *always abounding in the work of the Lord.*

—That the Meeting, while rejoicing in the numerous and useful works which are continually leaving the public press, of an instructive and interesting character, feels the high importance of those publications which combine general knowledge with the great principle of Revelation; and cordially unites in the sentiments contained in the Report, "That the doctrine of the Cross of Christ contains the only conservative principles in the literature of the country."

—That the religious movement in many parts of Germany is calculated to call forth the sympathies of all Protestant Christians: that this Meeting is happy to find that various suitable works have been prepared by this Society for circulation among its inhabitants at the present crisis; and trusts that this Society will continue to make special efforts, through the press, for the spiritual benefit of all parts of the European Continent.

State of the Funds.

Receipts of the Year.	£	s.	d.
Collections at the Anniversary...	38	0	0
Annual Subscriptions.....	2508	8	9
Donations and Life Subscriptions,	1166	5	8
Legacies.....	1111	10	4
Auxiliary Societies.....	2168	11	1
Congregational Collections.....	31	8	4
Collecting Cards.....	141	8	4
Special Fund for China.....	179	8	9
for Cheap Books...	16	5	6
Ground Rents.....	47	12	6
Drawback on Paper and Books..	385	17	11
Interest on Cash temporarily in- vested.....	45	19	5
	7840	16	7
Sale of Publications, including Gra- tuitous Issues.....	46897	9	0
Total.....	£54,538	5	7

Payments of the Year.

Cost of Publications.....	38901	15	9
Grants in Money.....	1695	6	8
Grants in Paper and Publications,	5711	15	5
Grants for Circulating Libraries, School, Factory, and Union- house Libraries, and Young Ministers.....	975	11	10
Returns to Subscribers to Special Fund for Cheap Books.....	10	10	0
Salaries, Wages, and Poundage..	789	18	5

Rent and Taxes	827	6	5
Travelling Expenses	210	11	5
Total	£49,122	15	11

Total Issues of Publications in the Year, 17,571,413.

PRAYER-BOOK AND HOMILY SOCIETY.
THIRTY-FOURTH ANNIVERSARY.

Sermon.

Sunday, May 10, at vi½ p.m.; at Christ Church, Newgate Street; by Rev. Dr. Tattershall; from 2 Chron. xxxv. 2.

Meeting.

Monday, May 11, at xii; in Exeter Hall; Marquis of Cholmondeley in the Chair: Col. at Sermon and Meeting, 47l. 12s. 8d.

Movers and Seconders.

Rev. Edwin Sidney; and Rev. John Charlesworth—Rev. Hugh Stowell; and Rev. James Hearn—Rev. Dr. Marsh; and Henry Smith, Esq.—John Stow, Esq.; and Rev. Mr. Sheppard.

Resolutions.

—That this Meeting rejoices at hearing of the extensive and extending operations of the Prayer-Book and Homily Society amongst Seamen, and also of the Report made of the assistance which this Society affords to Emigrants (both English and Foreign), and other persons leaving the shores of their native land.

—That this Meeting considers the improved condition of the Society's Funds as affording a just ground for thankfulness to the Giver of all good, and also an urgent motive for increased exertion on the part of the friends of the Prayer-Book and Homily Society, and particularly of its Associations; that the urgent necessity of the times may be met by a much larger distribution of the Book of Common Prayer, and that efforts be made to raise funds to meet the expenses of such circulation, at reduced prices.

—That the present movement among the Roman Catholics in Germany, and the vast field for operations opened up before the Prayer-Book and Homily Society in China, are calls on the friends of our Church for exertion. And that this Meeting expresses its conviction that the Prayer-Book and Homily Society possesses, in its translations of our Formularies into Foreign Languages, ample means, under God's blessing, for carrying, through the medium of a form of sound words, pure doctrine into countries where error and superstition abound; and also for diffusing the beams of Truth throughout the mass of ignorance which covers the population of Hea-then China.

State of the Funds.

Receipts of the Year.		£	s.	d.
Annual Subscriptions	370	15	2	
Donations to General Fund	194	7	0	
Collection	11	13	2	
Associations	553	18	7	
Seamen's Fund	12	15	3	
Irish Fund	5	15	0	
Foreign Fund	21	0	0	
China Fund	276	18	0	
Germany Fund	61	9	5	
Dean Nowell's Fund	35	0	0	
Unredeemable Gift, at interest for two lives	1400	0	0	
	2943	11	7	
Sale of Books in London	334	2	3	
Ditto by Associations	210	3	3	
Total	£3487	17	1	

Payments of the Year.

Cost of Publications	2352	9	9
Advertisements and General Meeting	30	12	1
Reports, Stationery, and Circulars	132	10	8
Postage, Packing Materials, &c. ..	74	1	6
Rent and Office Expenses	80	13	10
Salaries	448	17	7
Collector's Poundage	8	18	3
Travelling Expenses & Agencies ..	229	5	8
Dividend on Loans	14	0	0
Total	£3371	9	4

CHURCH PASTORAL-AID SOCIETY;
ELEVENTH ANNIVERSARY.

Sermon.

Monday, May 11, at vi½ p.m.; at St. Dunstan's, Fleet Street; by Rev. John Hambleton; from 1 Cor. xvi.: Col. 12l.

Meeting.

Tuesday, May 12, at xi; in Exeter Hall; Lord Ashley in the Chair: Col. 106l. 14s. 5d.

Movers and Seconders.

Bishop of Winchester; and Bishop of Llandaff: supported by Rev. Wm. Sinclair, of Leeds—Bishop of Chester; and Rev. Hugh Stowell: supported by John Labouchere, Esq.—Bishop of Norwich; and Rev. W. Pollock: supported by J. P. Plumptre, Esq. m.p.—Hon. and Rev. M. Villiers; and Rev. F. Ould.

Resolutions.

—That while this Meeting is thankful to Almighty God for the increase in the Society's Funds, it is, at the same time, fully conscious that such an amount is wholly inadequate to meet the spiritual exigencies of the country.

—That this Meeting, considering that there are vast and increasing masses of our popula-

tion still unvisited, notwithstanding all the efforts of the Clergy, cannot but rejoice in the success which has attended the employment of lay-agency and instrumentality, which, after having for ten years been tried by the Church Pastoral Aid Society, has at length obtained extensive sanction and approval.

State of the Funds.

	£	s.	d.
Receipts of the Year.	6405	7	7
Subscriptions and Donations	6405	7	7
Collections	515	8	9
Legacies	238	12	0
Auxiliaries	15257	19	0
Railway Fund	17	11	0
Interest	70	19	3
	22505	17	7

Received back from Grants aided
by Ecclesiastical Commissioners, 37 10 9

Total . . . £22,543 8 4

Payments of the Year.

Grants for Curates	16452	15	3
for Lay Assistants	2333	19	4
Purchase of Chapels, Fittings, &c.	40	0	0
Publications, Printing, &c.	424	16	4
Salaries, Wages, and Poundage	1526	1	6
Travelling Expenses	436	17	10
Postage and Carriage of Parcels	147	12	2
Advertisements, Rent, Furniture, Stationery, and Sundries	382	3	7
Total . . . £21,744 6 0			

Summary.

The Society provides 279 Incumbents with the means of supporting 266 Curates and 57 Lay Assistants, at an annual charge of 25,418*l.* when all the grants are in operation. These Incumbents have 2,012,643 persons under their charge.

BRITISH AND FOREIGN SCHOOL SOCIETY.
FORTY-FIRST ANNIVERSARY.

Meeting.

Monday, May 11, at xii; in Exeter Hall; Lord John Russell, M.P., in the Chair: Col. 35*l.* 8*s.* 5*d.*

Movers and Seconders.

Marquis of Lorn; and Lord Kinnaird: supported by Rev. Dr. Beaumont—Bishop of Norwich; and Lord Monteaigle: supported by Rev. George Smith—Rev. John Stoughton; and Rev. William Fraser—Charles Hindley, Esq. M.P.; and Rev. John Burnet—Wm. Evans, Esq. M.P.; and Robert Forster, Esq.

Resolutions.

—That this Meeting has heard with much satisfaction of the formation of County Associations, for the purpose of improving and ex-

tending popular instruction; and trusts that, in connection with District Committees, local inspection, and occasional Conferences, these Associations will be found eminently useful in the promotion of General Education.

—That this Meeting, deeply anxious for the elevation of the office of the Teacher, and earnestly desirous that the labours of so valuable a class of persons should be better remunerated, would kindly but earnestly urge upon Local Committees the importance of making every effort to render the salaries of Teachers commensurate with their talents and exertions.

State of the Funds.

Receipts, 14,664*l.* 18*s.* 9*d.*—Payments, 13,908*l.* 3*s.* 6*d.*

Statement.

There have been 1263 children admitted into the Model Schools during the year, of whom 413 are girls; and there have been 324 Students—182 Young Men, and 142 Young Women—admitted to the Normal Classes of the Training School.

BRITISH REFORMATION SOCIETY.
NINETEENTH ANNIVERSARY.

Sermon.

Monday, May 11, at vii P.M.; at St. John's, Bedford Row; by the Rev. R. P. Blakeney; from Rev. xiii. 11: Col. 4*l.* 4*s.* 3*d.*

Meeting.

Wednesday, May 13, at xii; at the Hanover-Square Rooms; George Finch, Esq. M.P., in the Chair: Col. 20*l.*

Movers and Seconders.

Rev. J. Ralph; and Rev. T. R. Birks—Rev. H. H. Beamish; and Hon. and Rev. B. Noel—Rev. R. P. Blakeney; and Rev. Dr. Cumming.

Resolutions.

—That the progress of Romish Doctrines, not only among the lower, but also among many of the higher classes of society, and the great ignorance of that deadly and dangerous nature which too generally prevails, render it the duty of all that love the Evangelical Doctrines of the glorious Reformation to exert themselves to the very utmost in opposing their further progress, and in enlightening their deluded and unhappy victims.

—That the British Society for Propagating the Religious Principles of the Reformation demands the fervent prayers, as well as merits the increased support, of the Protestant Public and that its past usefulness, and its present operations, are no slight grounds for our belief that the Great Head of the Church will yet

render it more extensively useful in turning men from *darkness to light*, in making know His ways on earth, and *His saving health among all nations*.

State of the Funds.

Receipts. 1230*l.* 17*s.* 11*d.*—Payments, 1243*l.* 2*s.* 2*d.*

LONDON MISSIONARY SOCIETY.

FIFTY-SECOND ANNIVERSARY.

Sermons.

Monday, May 11, at vi $\frac{1}{2}$; at St. Mary's, Spital Square; by the Rev. J. H. Gwyther: Col. 17*l.* 10*s.* 2*d.*—*Wednesday, May 13*, at x $\frac{1}{2}$; at Surrey Chapel; by the Rev. Dr. Cumming: Col. 144*l.* 14*s.* 1*d.*—*Same day*, at vi P.M.; at the Tabernacle; by the Rev. W. H. Cooper: Col. 34*l.* 12*s.* 8*d.*

Morning Meeting.

Thursday, May 14, at x; in Exeter Hall; Sir C. E. Smith, Bart. in the Chair: Col. 120*l.* 10*s.* 4*d.*

Movers and Secondors.

Rev. Dr. Vaughan; and Charles Hindley, Esq. M.P.: supported by E. Baines, jun. Esq.—Rev. J. H. Hinton; and Rev. Dr. Legge: supported by Rev. R. C. Mather, of India—Hon. and Rev. B. W. Noel; and Rev. W. Chalmers: supported by Rev. Dr. Cumming—Rev. J. A. James; and Rev. Dr. Morison.

Resolutions.

—This Meeting, deeply sensible that the grace of God is the only source of well-qualified agency, no less than real prosperity in Christian Missions, devoutly ascribes to him, for the extended and successful labours of the London Missionary Society, the glory due unto His Name, while it humbly implores the more abundant communication of the Divine Spirit, to crown its future exertions with still augmented success in the conversion of the Heathen to the faith of Christ.

—That the signal mercy of God, in opening the vast empire of China, in addition to the populous regions of India, to the propagation of the Gospel, demands from the Christian Church, and from the friends of this Society in particular, enlarged liberality, exertion, and prayer.

—That this Meeting, while it deeply sympathizes with the Queen of Tahiti in her present state of exile, and with her faithful people under their continued wrongs inflicted by the power of France, heartily rejoices and gives thanks to God that they have been graciously

preserved from the baneful influence of Popery, and that, for the greater part, they continue to value and enjoy the doctrines and ordinances of the Gospel of Christ.

—That this Meeting has learned with deep and affectionate regret, that the Rev. John Arundel has been compelled, by severe personal suffering, to relinquish the office of Home Secretary to this Society. The Meeting hereby expresses its high estimate of the value of his faithful services, continued through a period of seven and twenty years; and, while it sympathizes with him under his affliction, commends him to the consolation and support of the Saviour, to whose cause his useful life has been devoted.

Evening Meeting.

Same day, at vi P.M.; at Finsbury Chapel; Rev. Jacob Stanley, in the Chair: Col. 28*l.* 12*s.* 10*d.*

Movers and Secondors.

Rev. W. H. Cooper; and Rev. W. Elliott, of S. Africa—Rev. W. Spencer; and Rev. T. Mann—Rev. J. D. Smith; and Rev. Wm. Howe—Rev. John Jack, and Rev. J. J. Freeman.

Resolutions.

—That this Meeting hereby records its admiration of the zeal and liberality displayed by the Mission Churches, both in their contributions toward their own support, and their exertions for the wider extension of the Gospel among the Heathen.

—That this Meeting hereby records its deliberate conviction, that the present state and prospects of the London Missionary Society deserve and demand the steady and augmented support of all its friends; and, as the most effectual, as well as the most easy method of sustaining its funds, the Meeting recommends the adoption of an improved system of organization to all its Auxiliaries and Congregational Associations throughout the country.

—That this Meeting, grateful for the generous assistance already rendered to this Society by its juvenile friends, both by their special and ordinary contributions to its funds, hereby expresses its earnest hope, that the efforts of the young will be kindly fostered by their parents, guardians, and teachers, as alike conducive to their personal improvement and the interests of Christian Missions.

State of the Funds.

The total amount of Receipts during the year has been 79,745*l.* 1*s.* 1*d.* including 9000*l.* on the Jubilee account; the Expenditure, 74,497*l.* 7*s.*

IRISH SOCIETY OF LONDON.
(*A Branch of the Irish Society of Dublin.*)
TWENTY-FOURTH ANNIVERSARY.

Sermon.

Monday, May 11, at vii; at St. John's, Bedford Row; by the Rev. A. R. C. Dallas; from 2 Cor. x. 3, 4, 5: Col. 10l.

Meeting.

Thursday, May 14, at xii; at the Hanover-Square Rooms; Right Hon. Earl of Galway in the Chair.

Movers and Seconders.

Lord Ashley; and Rev. H. H. Beamish—Hon. Wm. Cowper; and Rev. Hugh Stowell—Ven. Archd. of Waterford; and Rev. A. Rowan—Lord Bernard; and the Dean of Ardagh.

Resolutions.

—That this Meeting recognises, in the existing circumstances of Ireland, the same necessity for the application of the principles of this Society which, under God, have been long and beneficially at work, and the encouragement that is presented for renewed and increased exertion, from the general desire that is manifested through the peculiarly Irish Province of Connaught for the Word of God in the vernacular tongue.

—That this Meeting desires with thankfulness to record its deep sense of the goodness of God for His continued blessing upon the Society's labours; and at the same time acknowledges, in the increased prosperity of the Funds of the Society, an increasing obligation to prosecute its labours in the spirit of prayer and Christian Perseverance.

State of the Funds.

Receipts, 5449l. 13s. 3d.—Payments, 4796l. 2s. 8d.

LORD'S DAY OBSERVANCE SOCIETY.
FIFTEENTH ANNIVERSARY.

Meeting.

Friday, May 15, at xii; at Exeter Hall; Bishop of Calcutta in the Chair: Col. 53l. 4s. 3d.

Movers and Seconders.

J. P. Plumtre, Esq. M.P.; and Rev. John Harding—Rev. Edward Hoare; and Andrew Johnstone, Esq.—Rev. R. Burgess; and Rev. Dr. Steinkopff—Joseph Wilson, Esq.; and Rev. J. T. Baylee.

Resolutions.

—That this Society, in again recording its firm belief of the Divine authority and perpetual obligation of the Sabbath, and of the blessings, temporal, spiritual, and eternal, which God has been pleased in His mercy to

connect with its religious observance, would express its fervent gratitude to Almighty God for the exertions which have been made since its formation by its Auxiliaries and Associations throughout the country, in furthering its designs in their immediate neighbourhoods, and for the manifest blessing of God which has rested upon those exertions.

—That the Society, although bound to express its gratitude to Almighty God for inclining the hearts of so many of our countrymen to exert themselves in promoting the better observance of His holy day, still have deeply to lament the extensive violation of it in our Protestant and highly-privileged land: and more especially would the Society call on all who regard the glory of God, and desire that His blessing may rest on the nation, that they would exert themselves in opposing the national violations of the Sabbath, by the conveyance and delivery of Letters and Newspapers, and the use of railroads, on that holy day.

State of the Funds.

Receipts, 767l. 0s. 6d.—Payments, 600l. 19s. 11d.

UNITED BRETHERN.
LONDON ASSOCIATION.

Sermon.

Tuesday, May 19, at xi; at St. John's, Bedford Row; by the Hon. and Rev. Lord W. Russell; from Acts iv. 13: They took knowledge of them that they had been with Jesus: Col. 25l. 6s. 1d.

State of the Association's Funds.

Receipts of the Year.	£	s.	d.
For the General Fund.....	4357	11	5
Special Funds.....	681	3	9
Total.....	£4938	15	2

Payments of the Year.

Disbursements.....	846	10	4
Paid to the Treasurer of the United Brethren's Missions.....	4092	4	10
Total....	£4938	15	2

FOREIGN-AID SOCIETY.
SIXTH ANNIVERSARY.

Meeting.

Tuesday, May 19, at ii P.M.; at the Hanover-Square Rooms; Marquis of Cholmondeley in the Chair: Col. 54l. 1s.

Movers and Seconders.

J. C. Colquhoun, Esq.; and Prof. De la Harpe—Count de St. George, of Geneva; and Pastor Audebez, of Paris—Pastor Cailliatte, of Lille; and Rev. E. Pauchaud, of Brussels; supported by Hon. and Rev. B. W. Noel.

Resolution.

—That it has now become expedient to put such construction upon the Laws of the Society as will unfetter the proceedings of the Committee, and enable them to make occasional grants, providing that none of the Society's funds be applied to the building of Churches or Schools, or any other object not connected with Evangelization.

State of the Funds.

Receipts of the Year.		
	£	s. d.
Subscriptions.....	347	3 6
Donations.....	1220	19 6
Collections.....	70	4 4
Associations.....	1071	11 7
Total.....	£2709	18 11
Payments of the Year.		
Grants.....	2165	0 0
Salary and Expenses.....	508	19 2
Total.....	£2673	19 2

*LADIES HIBERNIAN FEMALE SCHOOL SOCIETY.**Sermon.*

Sunday, May 3, at xi; at Eaton Chapel; by the Bishop of Cashel; from Ezek. iii. 10, 11: Col. 38l. 1s.

State of the Funds.

Receipts of the Year		
	£	s. d.
For the General Fund.....	1933	9 11
Special Funds.....	217	5 0
Total.....	£2150	14 11
Payments of the Year.		
Schoolmistresses.....	1563	0 0
Working Implements & Expenses.....	462	13 0
Paid part of Debt and Interest.....	125	1 11
Total.....	£2150	14 11

*PEACE SOCIETY.**THIRTIETH ANNIVERSARY.**Meeting.*

Tuesday, May 19, at vi P.M.; at Finsbury Chapel; Charles Hindley, Esq. M.P., in the Chair: Col. 36l.

Movers and Secondors.

Mr. W. Stokes; and Mr. A. B. Stevens—Rev. C. Stovel; and Edward Smith, Esq., of Sheffield: supported by Frede-

India within the Ganges.*CHURCH MISSIONARY SOCIETY.*

CALCUTTA.

General View.

THE condition of these Stations may be viewed under a twofold aspect. If we regard only the actual amount of Native Christian Converts, the

rick Douglas—J. S. Buckingham, Esq.; and R. R. Moore, Esq.—Rev. Jabez Burns; and Rev. John Burnet.

State of the Funds.

Receipts, 2344l. 10s.—Expenditure, 1777l. 19s. 1d.

Statement.

À Petition to the House of Commons was adopted on the desirableness of arbitration being resorted to instead of arms.

*TRINITARIAN BIBLE SOCIETY.
FIFTEENTH ANNIVERSARY.**Sermon.*

Thursday, May 14, at vii P.M.; at Episcopal Chapel, Gray's-Inn Lane; by the Rev. J. Kelly; from Ephes. v. 8: Col. 5l. 0s. 2d.

Meeting.

Thursday, May 21, at 2 P.M.; at the Hanover-Square Rooms; John Labouchere, Esq., in the Chair: Col. 18l.

Movers and Secondors.

Rev. James Kelly; and Rev. W. W. Robinson—Rev. G. W. Phillips; and J. J. Cummins, Esq.—Rev. James Harris; and Rev. J. W. Gowring.

Resolution.

—That the exertions of the adversaries of God and His Truth to disseminate Anti-Christian and soul-destroying errors and delusions on the one hand, and the movements which are taking place in the Romish Church, both at home and abroad, on the other, make it peculiarly incumbent upon British Protestants to exert themselves to circulate in every direction faithful versions of that Word which is the sword of the Spirit, the only effectual weapon against the powers of darkness; and to unite in persevering prayers for the blessing of the Triune Jehovah, which alone can give success to our efforts.

State of the Funds.

Receipts, 2128l. 19s. 1d.; of which 965l. 2s. 10d. has been received for books—Payments, 2125l. 17s.

Issues.

Bibles, 6014: Testaments, 3249: Portuguese and Spanish portions, 2293.

result will be discouraging. During the year which has elapsed since our last review there has been a small diminution, instead of an increase, in the number of persons under Christian instruction; for throughout the thirteen Stations of the Society not more than one hundred adults have been admitted into

the Church, while a larger number have been removed by death, or have been drawn aside by the emissaries of Rome. But if, on the other hand, we regard the internal character of the rising Native Churches, the diffusion of Christian Truth throughout the land, and the weakening of the power of Hindoo Superstition, we shall be cheered by the dawn of a brighter day.

The Missionary Premises in Amherst Street contain, within one enclosure, Trinity Church, three School-rooms, residences for three Missionary families, and about twenty cottages inhabited by Native Christians. The Rev. J. F. Osborne and the Rev. J. Long continue to labour at this Station—Mr. Osborne taking the pastoral charge of the Christian Congregation, and Mr. Long devoting his chief attention to education—and have lately been joined by the Rev. E. Reynolds, who had been temporarily residing, as our readers may remember, at Burdwan. Mr. Osborne furnishes the following Report of the

Christian Congregations.

Trinity Church, Mirzapore—The Congregation assembling in this Church has somewhat increased since last year; and I am thankful to say that the Christian women have been more regular in their attendance at Public Worship on the Lord's-day, and at Morning and Evening Prayers during the week, than they formerly were. The number of families now residing on the Mission Premises is 16, comprising 42 individuals. These, with 12 other families, and the Christian Orphan Boys and Girls in the two Schools, 49 in number, make a total of 122 persons, who attend Divine Service in our Church, with a greater or less degree of regularity. Those who reside on the Compound are constant attendants on the Means of Grace, with scarcely an exception, and, on the whole, lead Christian Lives. There are three Services held every Lord's-day in Trinity Church; two entirely in the Bengalee Language, for the benefit of the Native Christians generally, and one in the evening in English, which is attended by the senior Christian Boys, the Catechists and Teachers who have had an English Edu-

cation, the inmates of the Alms House supported by the District Charitable Society, and a few Heathen residing in the neighbourhood. One adult—the wife of Koilas Chunder Mookerjee, who escaped at midnight from the house of her heathen parents—has been baptized, and one woman been removed by death, during the year. Peary, the wife of David, who died in February last, was for many years a scholar of the Female School attached to this Mission, and gave her Teachers satisfaction. After her marriage she behaved well, and departed this life after a few hours' illness, expressing a firm faith in Christ her Saviour. The average number of Communicants is about thirty. Since last November they have contributed thirty-eight rupees toward the funds of the Church Missionary Association.

In the villages south of Calcutta, of which Thakurpooker is the centre, there are 192 individuals under Christian Instruction, among whom three Native Readers reside, and the Head Catechist of the Mirzapore Mission itinerates during three or four days in each month. On one Lord's Day in the month Mr. Long has generally visited Thakurpooker; and has administered the Lord's Supper once a quarter; but here, also, only one Convert has been added during the past year.

Education.

Of the two Schools, referred to in his Report of Trinity Church, Mr. Osborne remarks—

The *Christian Boys' School* contains 33 boys, divided into six classes. The first, or Monitors' class, consists of three boys, who have made considerable progress in their studies, and are now under special training with the view of being shortly employed in the Mission. All the pupils attend prayers morning and evening, and, as already noticed, the Bengalee Services in the Church on the Lord's-day. They are, for the most part, orderly and obedient.

The *Christian Girls' School* contains 20 pupils, who are examined in their studies at stated times, and on the whole acquit themselves in a satisfactory manner.

There are, as last year, three English Schools for Heathen boys. Mr.

Long reports of those at Dum Dum and Mirzapore—

The School at Dum Dum has about 95 boys, of whom about five-sixths are in regular attendance, an average much higher than in the Calcutta Schools generally. Two Sepoys have been students in it this year, and have shewn an earnest desire to gain a knowledge of English. I attend the School once a month, when the boys are examined in their studies.

I had expected long ere this to report the dissolution of the School at Mirzapore; first, from the Jesuits having located a School in the neighbourhood, and secondly, from the establishment, by Baboo Mootee Lal Seal, of an Institution expressly designed to put down Mission Schools; but these efforts have failed, so far as our School is concerned. Before Mootee Lal Seal's School was opened we numbered 171: a fortnight afterward we sank to 130; but since that time we have had a gradual increase, and now number more than 165. Calcutta Schools have an important bearing on the Mofussil. I find, on inquiry, that, of the 165 boys in this School, 68 come from the Hooghly District, 17 from the Burdwan, and 80 from Calcutta and its neighbourhood. Of these, 27 are Brahmins, and only 4 are Mussulmans.

The English School at Allipore has been going on satisfactorily, especially since it has had the advantage of being superintended by Mr. W. H. Haycock, the Assistant Secretary, who now visits it regularly twice a week. Mr. Haycock reports—

There are at present about 80 boys divided into seven classes, receiving instruction in this School. Their progress has, on the whole, been satisfactory. The introduction of Mr. Mundy's excellent work on the absurdities of the Hindoo Religion, and the excellencies and perfections of Christianity, has been effected in consequence of a spontaneous desire expressed by the senior boys to study the Evidences of Christianity.

Of the Vernacular Schools for Heathen Boys, of which there are three, attended by 214 pupils, Mr. Osborne reports—

Generally speaking, these youths leave their studies before they can possibly have made much progress: there are, however,
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exceptions, and in some cases the scholars attain to a very considerable knowledge of the Word of God, and of the elementary books which are used: this is more frequently the case in villages than in the immediate neighbourhood of Calcutta, where English is so much sought after.

Preaching to the Heathen.

Mr. Osborne reports of this branch of his work as follows—

Tuntunia Chapel—The Word of God has been regularly preached in this Chapel, in the Bengalee language, to Hindoos and Mahomedans, twice every week, by the Missionary and his Native Assistants; and thousands of Religious Tracts and Gospels have been distributed among the people who have attended the Services. Many discussions and conversations have been held with Brahmins and others who appeared to take an interest in the subjects brought to the notice of the audience; and some, who have heard the Gospel proclaimed in this place, have come to the Mission House for books and farther instruction. A Mussulman, named Sheikh Jadu, offered himself, some months ago, as a Candidate for Baptism, having learned the Way of Salvation in this Chapel.

And the Rev. J. Long—

I have frequently had interesting conversations with educated Natives; but times are changing: a few years ago an educated Native would repudiate Hindooism, and admit the truth of Christianity: now I find that they resort to Vedantism as a kind of half-way house, in which they may lay aside the gross errors of Hindooism without admitting the Divine origin of Christianity.

AGURPARAH.

This Station is still without the advantage of a resident Missionary, Mr. F. De Rozario continuing in charge, and Mr. Osborne visiting it monthly from Calcutta. Our Report is from the pen of Mr. De Rozario.

General View.

The work in this Mission has been carried on with much regularity, and not without some measure of success. The Gospel is working its way in the hearts of men round about us. Respectable and influential bodies of men are struggling between the claims of truth and error. The very Brahmins, who, eighteen months ago, strenuously opposed our establishing

a Bengalee School among them, lest we should subvert the religion of their forefathers, are now engaged in declaiming against error and superstition. They find the ground of idolatry to be no longer tenable; but, as Christianity requires many sacrifices for which they are not yet prepared, they have adopted Vedantism as a compromising system between the two. Two Shobhas have been formed, one at Penhetty and the other at Kamarhatta. At one of these Meetings, held on the 1st of November, a great number of people, both high and low, assembled. The President, a Brahmin, read a portion of the Vedanta, and three other Brahmins by turns addressed the assembly, crying down idolatry. They afterward sang a few hymns in praise of the one living God.

I ascribe all this to the preaching of the Gospel, and the reading of our Scriptures and Tracts. We are assured that these excitements, though begun with undefined principles and sordid motives, and apparently in opposition to the Gospel, will end in its final triumph.

Christian Congregation.

The number of Christians in connection with this Mission is 70, of whom 22 are Communicants. Divine Service three times a week, Evening Prayers, Monthly Prayer Meetings, &c., all continue as usual.

English School.

There are 150 boys in this School. The first-class boys have gone through the Pentateuch and the whole of the New Testament, except the Book of Revelation. They are acquainted with all the doctrines of Christianity, and in a great measure are convinced of their truth. It only remains now for the Lord mercifully to bless their knowledge to the conversion of their hearts to Him. Two of the boys who were removed from School last year, because they were inquirers, have since renounced Hindooism and professed Christianity. Both of them went over to Howrah. One has subsequently evinced some frailties; but I trust he will have grace to persevere.

At the close of last year, a Half-yearly Examination of this School took place, attended by the Bishop of Madras and the Archdeacon of Calcutta, in which the pupils acquitted themselves with great credit.

Mr. De Rozario's Report con-

cludes with the following notice respecting

Preaching to the Heathen.

Preaching three times a week regularly in the Bazaar Chapels, and to multitudes during the different poojahs, and to individuals in their own houses, has been continued as usual.

BURDWAN.

At this Station the Rev. J. J. Weitbrecht has resumed his former labours, having returned, with recruited health, from his late visit to Europe. He has associated with him the Rev. B. Geidt, and has also been assisted by the Rev. E. Reynolds, who has lately, as already stated, proceeded to Calcutta; although the chief attention of both these Missionaries has been directed to the acquisition of the Bengalee Language.

We take the following account of the Station from a Report furnished by Mr. Weitbrecht—

Native-Christian Congregation.

It gives me pleasure to be able to report favourably of our Native-Christian community, many of the members of which have been a real comfort to us during the year. When I compare the present improved state of our people, in a religious and moral point of view, with that in which they were ten years ago, my heart is filled with gratitude to God. I have every reason to believe that several among the adults, both men and women, are decidedly pious; and all maintain a decent and becoming moral conduct. The Catechists and Readers perform their duty with fidelity, and in some instances with zeal.

There are at present, in connexion with this Station, 28 Native-Christian families, 45 individuals of whom are Communicants: this is a gratifying increase on the number of former years. The whole Congregation consists of about 200 persons, including the orphans. The average attendance at Church is about 130. Divine Service on the Lord's-day and on week-days has been regularly conducted, and the Lord's Supper administered every other month. Prayer and Exhortation Meetings, for mutual encouragement and consultation, are occasionally held, and an Adult Bible Class, for

the benefit of the women, has been arranged, and seems likely to prove useful.

I have had the joy of baptizing six adult Converts from Heathenism. Three men, heads of families from a neighbouring village, belong to the agricultural class, and continue in their former avocation. It is worthy of remark that they have not been ill-treated or persecuted, though somewhat slighted and despised. The fact is, that there is a general predisposition toward Christianity in the village to which they belong. A fourth individual is an old man who resided for years with his son, a Christian, who is now dead. This poor old man formerly appeared to be perfectly indifferent toward spiritual things; but soon after our return manifested an earnest and sincere desire for admission into Christ's Church. The other two individuals are females, who had also been residing for some years on the premises, having given their children to our Orphan School: they are domestic servants.

Education.

Orphan Boys' School, or Station Seminary—This little Institution contains nearly thirty boys, the sons of Native Christians and orphans, many of whom are at present very young. Messrs. Reynolds and Geidt have kindly superintended it, and instructed the principal classes. The first class contains an interesting and well-conducted band of seven Christian youths, whose attainments are satisfactory, and their hearts under right influence. They have a sound and clear knowledge of Scripture truth, and I hope much good from them.

Orphan Girls' School—This Institution now contains upward of forty girls, who receive a plain Christian education in their own language, and learn domestic work, and other feminine employments. A few receive a better education, in English as well as Bengalee, to fit them for becoming Teachers. In connexion with this Orphan School, there is an Infant School, conducted by one of the elder girls, which is attended by all the little-ones in the Mission premises who are old enough to come to it, about thirty or forty in number. It is a most useful Institution. A few of the girls show signs of piety, and the majority are promising and well-disposed.

English School for Heathen Boys—Mr. Reynolds and I now superintend

this useful Institution, and instruct the first classes. The number of scholars on the list is eighty, and the average attendance between sixty and seventy.

This School exercises a peculiar influence on a class who are not so approachable in other ways, viz. the more intelligent and respectable Hindoo youths. We have reason to believe that some of these lads are fully convinced of the Truth, and we cannot but hope that they will in due time gain courage openly to avow it. They study the usual branches of an English education, and some have made considerable proficiency.

The Government are about to establish an English School at this Station, on which account we are particularly anxious to make this School as efficient as possible. We have now conducted it for fourteen years; and it would be a subject of deep regret, if the Government system of education without the Christian Religion, which produces such a fearful amount of infidelity among the students, should supersede ours, and the Bible thus be excluded from that influential class of young men, who will hereafter exercise so much moral power over their less-educated countrymen.

Bengalee Schools—Of these there are four, in as many different places in the Station and its neighbourhood. These Schools were in a low state at the beginning of the year; but from constant superintendence, without which nothing will prosper in Mission work, are now in a more satisfactory condition. Although the boys in these Schools do not acquire much more than a knowledge of the New Testament and Bible History, with writing and arithmetic, I believe they are useful in their way, and they are maintained at a very moderate expense. When we reflect on the fact, that, instead of the absurd stories and filthy songs which pollute the minds of Bengalee boys in their Native Patshalas, they acquire in our Schools a considerable amount of moral and religious knowledge, the value of them is quite apparent, as one of the means of spreading religious truth and of exercising a meliorating moral influence over the population at large. Beside this, they serve as central spots for preaching, which I make a point of doing after the examination is over. The Hindoos delight to have a School, and an occasional visit from the Padre, in their villages. Had I the time and strength,

and also the means, I would have twenty Schools instead of four; but this alone would be abundant employment for an able Missionary. The number of boys under instruction in these Schools is 300.

Preaching to the Heathen—Difficulties in the way of their professing Christianity.

This very important part of Missionary labour has been carried on with increased vigour, and I have been assisted in it by four Catechists and Readers, who are daily engaged in distributing Gospels and Tracts in a circuit around Burdwan. I have regularly preached in the Bazaar Chapel twice a week, and have spent a good deal of time in itinerating. In two villages there seems to be a pleasing disposition, on the part of many, to receive the Truth: fifteen or twenty individuals have of late been regular in their attendance at our Lord's-day Morning Service, coming from a distance of ten or twelve miles. They have really been impressed by the Truth; but the struggle is not yet over. May the Lord give us the victory!

In reference to these villages, Mr. Weitbrecht writes, in a Letter dated Nov. 4, 1845—

How delighted should I be to bring them by scores into the Church of Christ but I do not see my way clear. Only he who is fully acquainted with the low, depressed state of moral feeling; the utter want of principle pervading all classes; and the prevailing greediness after money; can enter into the difficulties which we meet on every side. The Brahmin inquirers are either Priests, and have some ground, which is attached to the temple, from which they derive a livelihood; or, being Gooroos, they have some disciples, who bring their periodical presents. These emoluments cease, as a matter of course, as soon as they embrace Christianity; so that they say, "How shall we support our families?" I tell them, "Look up to God in faith: if you are sincere you will find that He never forsakes His people. And any who shew, by their attainments, a fitness for Teachers, I shall employ in Schools, &c." But this is not satisfactory to them. Although sincere in their acknowledgment of the Truth, they have at present no such faith as will raise them above secular considerations. They look for an equivalent in lieu of what they are likely to lose; and, with true Brahminical calculation and cunning, wish to

know how much I will allow them, and strike a bargain beforehand. This I cannot do. I have repeatedly told them, "Upon such a foundation I will not raise a Church in any village." What is the consequence? They draw back. Now I have still not the least doubt of the sincerity of their desire to embrace Christianity. They often feel the Truth very deeply; their hearts are touched when they hear the Word; but, **THEY ARE HINDOOS.** We do indeed want much wisdom, grace, patience, and love, in dealing with such a people.

General Review.

Mr. Weitbrecht thus concludes his Report—

On the whole, I cannot perceive any marked change in this populous district; though I believe many are well disposed, and see the Truth in a clearer light, and often converse together on the time when Christianity will prevail among them. The great proportion of the population, however, are very dead; especially the richer class. *Darkness still covers the land, and gross darkness the people.* I must confess I have often felt depressed, on reflecting how little, with our utmost efforts, we seem to be able to accomplish; but God is with us, we are fulfilling the Saviour's own injunction to *preach the Gospel to every creature*, and we need not fear for the ultimate issue, for the Lord will accomplish His work, and hasten it in His time.

KRISHNAGHUR.

General View — Trials — Efforts of the Papacy — Inadequacy of the Protestant Missionary Force.

The Krishnaghur Mission, which has hitherto been the occasion of devout thanksgiving and of lively hope to the friends of the Society, now claims their sympathy and their prayers under severe and repeated trials, with which it has pleased the Lord to afflict it.

Two of the five Districts into which it is divided have been visited, in the course of the last year, by severe sickness, small-pox, and cholera, and many Christians have fallen victims to these scourges. Another District has been deprived, by death, of its long-tried and experienced Pastor, the Rev. A. H. Alexander, of Solo. And all the Districts, but espe-

cially the chief, or Sudder District, have been afflicted with the more fearful moral evil of Romish errors, by the arrival of a Spanish Jesuit Priest, having large charitable funds at his disposal, who has been using his endeavours to seduce the recent Converts from Heathenism to Popery. He has secured a large piece of ground in the centre of the chief Station, and in the most conspicuous part of it; on which he proposes to erect, at a large cost, a Church, dwelling-house, and Schools.

With 130 millions of Heathen in India, lying in *gross darkness*, does the Church of Rome turn aside to address its labours to a few recent Christian Converts, who had been taught and fostered by the care of others; thus enlarging its borders, according to its ancient character, foreshown by the Word of God, through the apostacy of Christians rather than through the conversion of Infidels.

The Committee have been furnished with a very able and important Minute by the Rev. J. H. Pratt, Chaplain of the Bishop of Calcutta, who has three times, at intervals, visited the District. From this Minute it clearly appears that the present number of Missionaries is quite inadequate to discharge the pastoral and educational duties required at their hands by the present number of Native Christians, and at the same time to gather fresh souls into the fold of Christ by preaching among the Heathen and Mahomedan population, which is intermixed with the Christian. Throughout the whole District nominally under the charge of the Missionaries, the Christian families do not amount to more than 1 in 44.

Under these circumstances, and the trials alluded to, it will excite no surprise to hear that the number of persons under Christian instruction in Krishnaghur has, during the last year, somewhat decreased, and

that very few fresh Converts have joined the Church.

Nevertheless, within the fold the work of grace has made manifest advance, wherein we may *greatly rejoice*.

SUDDER STATION—KRISHNAGHUR.

Report by the Rev. C. H. Blumhardt.

Mr. Blumhardt says of the

Christian Congregations.

In April last a Priest came here, and soon collected some of our people around him. As he lived near me, I first felt the influence of his arrival. In one day I lost four families who had been living on my compound, and their children, both boys and girls, were taken from our Schools. Immediately on going over to the Priest, they were re-baptized. In this way not fewer than ten families of my people joined the Church of Rome within one week. In the meantime, several of the Christians from the Chupra District came to the Station, and joined the Priest. While all this was going on, I had reason to fear that even some of my Readers were tainted; and for this reason I made a tour round the principal villages of my own and the Chupra Districts, to speak to our people about the true nature of the Romish faith. I was especially anxious about the Congregation at Jalshuka, whose Reader had paid several private visits to the Priest; and when, one day, I arrived in his village unexpectedly, I was not a little surprised to learn that only the day before as many as about 200 of our people, from all the Districts, had been assembled there for the sake of consulting together as to what they had better do. My stay in the village was, I believe, the means of settling the minds of these unfortunate people. Shortly after this, the Priest went to Calcutta; but soon returned again, and seduced more of my people. Twenty-six families, containing about fifty souls, had joined him from my District up to July.

In this way have my Congregations been sadly reduced; but I have one satisfaction in knowing that only those have left us, of whom it can be truly said that they were never of us; for if they had been of us, they would no doubt have continued with us.

Those of my Christians who have remained faithful have, I am happy to remark, given me every reason to rejoice,

and to hope that my work among them is not lost. In the midst of great and many temptations, they have remained steadfast, and are, I hope, resolved to remain so to the end. Their conversation is as it becometh the Gospel of Christ, and they seem to be savingly impressed with the truth as it is in Jesus.

Service is, as in former years, regularly held twice on Lord's Days for the Natives, and once for the European residents, beside daily Morning and Evening Prayer with the people on the compound.

The number of Communicants has been 23; and the number of persons baptized during the year, 21; viz. 4 women, 8 boys, and 9 girls.

Education.

The *Christian Boys' School* has been in a promising state, with the exception of some constant removals of children. The boys have behaved well, and have been diligent in their studies. Some of the boys are being taught different trades, and others are being brought up as Teachers. The average number of boys has been 31.

The *Christian Girls' School* has been taken up by the Calcutta Ladies' Society for Native-Female Education, by which a great source of anxiety, as to how the School was to be supported, has been removed from our minds. The number of girls has increased during the year to 32, and they have given Mrs. Blumhardt encouragement and satisfaction.

The *English Heathen School* was in a very flourishing and hopeful condition, till the order of Government was issued, a few months ago, that a College should be established here on the same principles as the Hindoo College in Calcutta. The number of pupils on the list has been 97, and most of them have made considerable progress in their studies; reading the Bible, Histories of Rome, Greece, India, and Bengal, Geography, Grammar, Arithmetic, and Writing. Since, however, this new order has gone forth, nearly all my boys have left, and are anxious to be admitted into the proposed College, which will meet their native prejudices better, because Religion will be studiously and deliberately kept away from them, which was not the case in my School.

The *English School at Nuddea* numbers 34 boys: most of them are far advanced, and more clever than those in the School here.

Vernacular Schools—The two Bengalee

Schools in the bazaar here, and the one at Mohirghatchee, have, on the whole, been flourishing. They contain about 300 children, who attend regularly, and I do hope and believe that much good will be effected by these Vernacular Schools, which are conducted on Christian Principles. The Bengalee School at Nuddea numbers 80; but it is not so well conducted as I could wish; the distance from hence rendering it difficult for me to have a proper superintendence over it.

CHUPRA.

Since we last noticed this Station, it has, to some extent, suffered from the want of superintendence, consequent upon the Rev. H. C. Krückeberg, the Missionary in charge, being compelled to leave, on account of ill-health, at a time when no other Missionary could be permanently appointed to take his place. The Rev. D. Hechler, then newly arrived in the country, proceeded to the Station upon Mr. Krückeberg's departure, and the Rev. C. H. Blumhardt kindly took the oversight; but the onerous duties pressing upon Mr. Blumhardt at the time prevented his giving as much attention to it as he otherwise would have devoted. The Rev. J. C. Wendnagel is now in charge of the Station, having removed from Benares; to which Station Mr. Hechler proceeded on Mr. Wendnagel's arrival at Chupra. Mr. Wendnagel has furnished the following

Report.

In travelling about from village to village, those in which Christians reside, I have met with many encouragements. I have seen people who were very anxious to be baptized; but have found none who were duly prepared for Baptism. I hope, however, that at least some of the eight Candidates may be received into the Church of Christ. As most of our villages are very distant from Chupra, I can see all my Christians only once a month; and the instruction of almost all the Candidates must therefore be entrusted to the Readers, who are not always qualified for the work. The chief work, however—that of converting the soul—can only be accomplished by the

power of the Holy Ghost, and in behalf of these people we look up to Him.

Nine baptisms, three burials, and one marriage, have taken place in the course of the year.

There are at present 31 boys in the School: some of them, especially of the English class, are promising lads; yet I must confess that the state of our School is much inferior to that of all the other Schools in the District, owing to the absence of a Missionary for several months.

KABASTANGA.

The Rev. C. T. Krauss continues at this Station, and has furnished the following

Report, November 1845.

Christian Congregations—Trials and Difficulties—Encouragements.

Since my last Report the various duties have been carried on by myself, the Catechist, and 6 Readers, as formerly, and the same order of holding Services and Prayers, both on the Mission Premises and in the villages, as was mentioned in that Report, has been observed. A decided improvement, both in the School and the Congregation, is, I am thankful to say, visible; which is a most encouraging sign that our labour is not *in vain in the Lord*.

The Mission, however, has been visited with trial and suffering during the past year. Not to speak of the Popish encroachments, I have to record the chastisement from the Lord's hand which this Mission experienced, in no ordinary degree, during the months of March, April, May, and the present month of November, from cholera, small-pox, and fever. Whole families were carried off, beside two pious and practical Assistants, and some of the most promising youths in the School. The whole year, in fact, has been a most trying one in this respect.

The aggregate number of Christians is about 960; of whom 682 are baptized, and 278 are on the list of inquirers. Of the 960 individuals, 213, including the children of both Schools, live on and around the Mission Compound. These, being under the immediate care and superintendence of the Missionary, are most regular in attending on the Means of Grace; while those living in the villages more or less transgress the Fourth Commandment, by going from home to seek employment, or from want of food, which compels them too often to work on the

Lord's Day, in order to save their families from starvation. This has been especially the case since, the Krishnaghar Relief Fund having been exhausted, a stop has been put to the relief formerly given to the most necessitous.

The number of Communicants is 60, an increase of eight during the year: one hundred and seven individuals have been admitted into the Church by baptism, viz. 18 men, 21 women, and 68 children; 13 couples have been married; and 29 persons—viz. 8 men, 9 women, and 12 children—have entered their eternal rest. There have been six new inquirers during the year, and among them an encouraging instance of conversion from Hindooism. On the 25th of January last it pleased God to cause Madhob Chondro Nag, a Kaisto of Kabastanga village, who was formerly a great enemy to the preaching of the Cross of Christ in the Kabastanga Bazaar, together with his wife, to bow their knees in the only *name under Heaven given among men whereby we must be saved*. Both, having behaved themselves in a satisfactory and Christian manner, have since been baptized; and I have every reason to believe that *Christ* preached unto them has proved to be *the power of God and the wisdom of God*. The man is now employed in the Boys' School.

Education.

The *Christian Boys' School* has on an average been attended by 60 during the year, and is divided into six classes. They receive instruction, chiefly from me, in the Old and New Testament, Church History, History of India, &c. Beside this, they commit to memory Psalms, Hymns, and Collects; and the younger ones the Creed, the Ten Commandments, and the Lord's Prayer.

The *Girls' Department*, consisting at present of 36, is divided into five classes, who read parts of the Old and New Testament, &c., and commit to memory, like the boys, Collects, Psalms, Hymns, &c.

Both these Schools are a source of real pleasure and joy, notwithstanding all the trouble, anxiety, and daily cares which they involve. They form the chief part of our Mission work, and will, I trust, under God, prove a great blessing to future generations.

Preaching to the Heathen.

Preaching to the Heathen has been pursued as usual, and one fruit, as above mentioned, has been earned from it. Many others also, living at a distance, have

frequently desired us to stay a few days with them, that they might have the opportunity of hearing more about our Religion, and be benefitted thereby. Our time, however, is too short, and our strength too much impaired, to allow us to do what we could wish; for beyond the care of our Schools and Congregations we have but leisure moments, as it were, for preaching among the Heathen.

ROTTENPORE.

At this Station, also, the Rev. C. W. Lipp has continued since our last notice of it, and the extracts which we now give are taken from his

Report.

Christian Congregations.

During the past year Missionary work has been carried on, with little variation from last year, in thirteen villages, by seven Readers and myself. The Catechist having died in the beginning of the year, his duties have been taken partly by the head Reader and partly by me. I regret, however, that the multifarious and daily increasing work on the Mission premises prevents me from visiting the villages as often as formerly. The Readers, beside having daily Service in Chapels or private houses in the villages, also go weekly to bazaars, and other places, to distribute Tracts, read portions of the Bible, and address the Heathen. On the Mission premises, and near the Compound, there live about 200 Christians, young and old, who form a good Congregation, and are daily under my eye: they are not only orderly and attentive to the Means of Grace; but, generally speaking, far advanced in every respect, in comparison with those Christians who live in the villages. A few instances have occurred which prove that Christianity is better understood, and is taking deeper root, than was formerly the case; inasmuch as some of the Christians have, of their own accord, given up their foolish sentiments and fears about caste, and have also, independently of any assistance from the Society or from the Missionary, commenced building a village close to the Mission Compound, thus appearing to set more value on the Means of Grace. The better portion, also, of those who reside in their own villages have often gladdened my heart by leaving their work on Lord's-days, and coming here for the Morning Service, to the number of from 50 to 100 persons. Some of those Christians who formerly

never came to Church have now commenced a better course, and are occasionally seen in their own Village Chapel, or here; but there are still some who call themselves Christians, though they walk not with us. On Lord's Day Mornings I have Service here at 8 o'clock; after which the Readers go to their respective Villages, and conduct Service twice there. In the evening I have another Service here, when I catechize the school-children, the adults being present. There are also Morning and Evening Prayers held daily at the Mission Chapel.

The Christians, as well as the other Natives, have had a hard year, and their troubles are increasing, rice being dearer than usual, from the crops, to some extent, having failed last year. At the beginning of the year cholera was raging fearfully in this neighbourhood; and two individuals, a schoolboy and a widow, were carried off by it. It has again appeared in some villages near this place, and many people are dying in consequence. Since September last, the fund for supporting poor Christians in the Krishnaghur District—which was the only source of assistance to many poor people and widows—has been exhausted; and the consequence is, that many are almost dying of want in this cold season.

In the course of the year I have baptized 91 persons—viz. 64 children and 27 adults—and among them 3 families, consisting of 17 persons, who have lately renounced Heathenism. Sixteen deaths have occurred, and 6 couples have been married.

Education.

The *Christian Boys' School* contained, during the year, from 60 to 70 boys: at present there are 67, beside 5 heathen boys who learn English, and are instructed in other departments, but go home when the school-hours are over. This School continues to be an increasing source of satisfaction to me: with the exception of two boys, who had for a time to be sent away for ill conduct, all have behaved properly, and their general advancement in knowledge is encouraging. Five of the eldest, steadiest, and most advanced boys are preparing for Readerships, and with this view go into villages with the Readers. Other boys are learning trades, and already making themselves useful.

The *Christian Girls' School* has been put on a more efficient footing during the past year, having been taken up by the

Ladies' Society for Native-Female Education. The number of girls has been increased from 23 to 47, of whom two have been married, and two have died, during the year. Some of the girls are capable of teaching the last classes; but they are generally married before they can be made useful in this manner. They learn to read and write Bengalee, Singing, Catechism, Hymns, the Scriptures, Arithmetic, and Needlework, chiefly of such a kind as they will be able to turn to profit, at some future time, in their own houses and families. Mrs. Lipp is assisted in this School by the late Catechist's widow, and three of the Readers' wives. This School also gives satisfaction, both as to the progress of the girls in their studies and as to their daily conduct.

SOLO.

Report of the late Rev. A. H. Alexander.

Solo, as already stated, has been deprived by death of the valuable services of Mr. Alexander; but only a few days before his death he furnished a short account of the Station, which we subjoin—

In my last Report I had to complain of the subject of caste among the people, and this year we have been threatened and intruded upon by the emissaries of Rome. I rejoice, however, to say, that we are still permitted to see a blessing upon the work of our hands. May the Lord be pleased to heal the wounds of our Converts generally, and enable them to *know the Lord!*

In the attendance on Public Worship I have perceived little or no difference from the past year. Our Communicants are now 104 in number, and their conduct has been generally consistent. The number admitted into the Church by Baptism during the year is 16 adults and 56 infants; and 34 couples have been married.

The Boys and Girls' Schools continue, with respect to numbers, nearly the same as last year, there being an increase of 7 boys. There are now, therefore, 77 on an average, and between 50 and 60 girls. I have given an hour daily to 10 of the elder boys—unless prevented by absence from home or sickness—by instructing them in English: they read the Gospel of St. Matthew, and the History of India, which they translate very fairly, with but few errors. We may say of these Schools that, under God, they will prove a blessing.

May, 1846.

As to their studies, the boys are taught the Bible, Church History, History of India, Geography, Writing, and Arithmetic; and the lower classes are instructed, as usual, in the Gospels, Readers, Spelling, Catechisms, and various other exercises. The girls pursue the same course of instruction as last year. Eight of the elder girls have recently married, and their places are filled by younger ones, who now form the first class; all the girls who were most advanced, and had made the greatest progress, having now left the School.

Importance of the Boarding Schools.

It will be seen, from the above Reports, that the chief and most encouraging features, in the educational department of this Mission, are the Christian Boys and Girls' Boarding Schools. The Rev. J. H. Pratt thus gives his views respecting them—

These Schools give the Missionaries great satisfaction; and my own opinion is, that they are the GREAT HOPE, under God's blessing, of the Missions. Some of the boys—only a few at present—have returned to help their parents in the cultivation of the soil, and manifest the beneficial effect of their having been trained under the eye and care of the Missionaries. These Schools are the nurseries for the future generations of Christians: from them many of the parents, the native instructors, the cultivators of the soil, will spring; and the character of the Christianity of the next generation will be greatly influenced by these Institutions. The more, therefore, that they can be enlarged the better. The Native Christians are at present too poor to support their children in these Schools: we trust that the next or following generation may be of a higher order. But in the meantime we are obliged to maintain and clothe the children at the cost of 1000*l.* a year, no part of which is contributed out of the general funds of the Church Missionary Society; but by special contributions of friends, chiefly in India, to this object.

Visit of the Bishop of Madras, and the Archdeacon of Calcutta, to this Mission.

We close our present notice of Krishnagurh by the following account, just received, of a visit paid to the Mission by the Bishop of Ma-

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dras and his Chaplain, and the Archdeacon of Calcutta, during the present year. We take the particulars from a Letter of the Archdeacon to the Bishop of Calcutta, dated Calcutta, March 7, 1846. He writes—

The Bishop, his Chaplain, and myself, reached Krishnaghur on the morning of February the 11th. We remained at Krishnaghur until the 16th, and then passed the week in visiting the four Stations in the District.

Erection of Buildings—Wants in this Department.

Since I was last there, the premises at Rottenpore and Kabastanga have been built. At four Stations—Krishnaghur, Chupra, Rottenpore, and Kabastanga—the buildings are all that could be desired. The Mission Houses, the Churches, the Schoolrooms, the out-houses—most neat, healthful, and appropriate; presenting a fine centre for their respective districts. At Solo it is otherwise. The Bishop of Madras and myself have recommended that another site should be chosen, to the north-east of the present site, and a neat and suitable House, Church, &c., built, as at Kabastanga: the external apparatus of the several districts will then be complete.

General View—Particulars of the Visit to Kabastanga.

With regard to the general state of the Missions, nothing can be more encouraging. At every Station it did my soul good to see what was going on. Earnestly did I wish that those half-hearted worldly-minded men, who tell us that nothing is doing in our Missions, could be transported for a little while to these districts. It would, I am sure, silence their objections, and put to shame their doubts and suspicions.

I will just mention our proceedings at one Station, Kabastanga, as a specimen of the rest. As we entered Kabastanga in the morning of the 19th of February, the children—all Christian children—were drawn up in a long row, the boys on the one side, the girls on the other, so clean, so neat, and orderly; so superior in appearance to the Heathen around. We walked to the Church, a most picturesque and beautiful building: the children followed us, and formed themselves into a quadrangle by the side of the verandah. Oh, to see them as they stood around us, and to hear them strike up a beautiful hymn in Bengalee to the tune of the Old

Hundredth Psalm! It was truly a refreshing and inspiring sight, and well worth going from Calcutta to see.

After breakfast, we had the Native Christians collected for Service and for Confirmation. There were about 350 present. There are upward of 1000 in the Kabastanga district. It was a gratifying spectacle. The Rev. E. Reynolds read Prayers, and then came the Confirmation. There were more than 100 confirmed at this time. Greater order, devotion, attention, and heartfelt response, throughout the Service, I never witnessed anywhere. The Bishop then gave a plain, faithful, and affectionate address from Mark x. 13—18, to which the people gave the most earnest heed.

In the afternoon the Schools were examined. There are a Christian Boys' School, and a Girls' School, on the premises, containing more than 120 children; and all gave the most satisfactory evidence of their general knowledge of Christian Truth, and of their industry. These children are brought up to different callings. As to the boys, one is sent to the carpenter, another to the cook, another to the bearer, &c., to learn each that calling by which his future maintenance may be secured. The girls are taught different kinds of useful work, and are constantly employed. They are not permitted to be idle for a moment. This School is supported by the Ladies' Society.

Outside the premises, there is a little community of Christian weavers, who entirely support themselves by making cloth for the Native Christians. So, also, there are families of cow-keepers, who supply milk, butter, &c. In this way they are forming a little commonwealth, who are independent of the Heathen around them. This is more or less the case with the other districts. Nothing will tend more to raise the tone of Christian feeling among the native converts, and to spread the leaven of Truth throughout the district. The Missionary informed me that the conduct of the 1000 professing Christians in this district, as a body, is more consistent than that of the same number taken in general in any of the towns in England.

Next morning, after the Bishop left us to return to Krishnaghur, we had the Christians again assembled in the Church. I addressed them from Ephesians v. 8. In my first head I drew a representation

of their former state of darkness, as one of ignorance, vice, misery, insensibility, and death; and asked the question, "Are you not indeed grateful to that Saviour who has brought you out of such a state? To have heard the burst of feeling which resounded from every quarter of the Church! "Yes, indeed we are! indeed we are!" It would have done any one good to have heard it. My own heart, and those of several of my Reverend brethren present, were full to overflowing. Surely, I said to myself, the Lord is with this people, and His glory is here most distinctly manifest.

It was nearly the same through all the Mission. There is the same labour going on, and similar success manifest.

Progress and Wants of the Mission.

On the whole, there are many things which I have learned as well as enjoyed in this visit.

1. The progress of the whole Mission, in all the districts, is greater than I had expected to find it; and in two or three of the districts no one can, I am sure, have any just idea of what is going on. The work is most assuredly of God, and is steadily advancing.

2. It presents a striking improvement, since my last visit, in the following particulars—

(1) The buildings, in all the districts, except at Solo, are now more complete, and the external apparatus for carrying on the work more uniform and settled. The Missionaries have shewn considerable taste in this respect, and I hope the outward aspect of the Churches, Mission-houses, and Schoolrooms, in their superiority to all around them, is but a feeble emblem of the more glorious contrast in the moral aspect.

(2) There have been a considerable number added to the Church in the various districts. I cannot at this moment say what number; but, from a rough calculation, I should say more than 500.

(3) The present Christians are much more advanced in knowledge; and, from the testimony of the Missionaries, far superior in their general habits and conduct, and more consistent in their lives.

(4) The Missionaries themselves are more encouraged in their labours, and more joyful and happy in their work. This was very evident.

(5) The EXTERNAL APPEARANCE of the Christians is much improved, exhibiting a far more striking contrast to the Heathen around. This was particularly the case

in the interior districts: at Kabastanga and Rottenpore most markedly so.

(6) The prospect of the whole Mission is more hopeful. Indeed, with God's blessing, and those prudent measures to fill up the present deficiencies, we can scarcely hope too largely, if what we hope we labour to secure.

3. But now I must point out to your Lordship what is wanted, and do beg you will press it upon the Home Committee most earnestly.

(1) NEW BUILDINGS AND SITE AT SOLO. This must be done. It is the most important of all the districts—more than 1300 Christians in it. Here God has blessed our labours, and let us not be inattentive to the blessing. It would be the highest sin if it should be neglected.

(2) MORE MISSIONARIES IN ALL THE DISTRICTS. Two at each of the five Stations, at the least; one to be always at the head-quarters of the district, the other always itinerating in the villages. At Krishnaghur there are two at present.

(3) SCHOOLMASTERS. One or two able men for each district, *apt to teach* the young. The children of our converts are the promise of the Missions. We must not neglect them. We have done so too long. Let them be well attended to, and in the next generation it will alter and improve the whole aspect of our Mission. This cannot be enforced upon the attention of our Committees too much or too often.

(4) AN EXCELLENT FEMALE TEACHER FOR THE GIRLS' SCHOOL AT EACH STATION. The Ladies' Society have taken up four of the Stations. They will support the girls as boarders; but the Parent Society should, I think, find the Teacher. The European Orphan Asylum here would perhaps supply the Teachers, and their education might be directed to that end.

(5) MORE ACTIVE AND PIOUS CATECHISTS, to supply the lack of Missionary labour in the small villages. If the former suggestions as to Schoolmasters be attended to, this will follow as a matter of course.

(6) MORE EARNEST PRAYER—deeper interest in the minds of Christians for the prosperity and success of our Missions—more love—more simple confidence in that God who alone, by His Spirit, can convert the heart of any man.

Thus, my dearest Lord, I have given you a brief statement of our proceedings, and of my views on the state of the Missions. I should have gone into more minute particulars; but that I know the Bishop of Madras, who is deeply im-

pressed by what he has seen, is drawing up an account of these Missions.

These Mission spots in the different districts have been likened to an oasis in the desert. They are such; but only with this difference: the oasis is limited and stationary; but the bright spots in these districts are expanding and spreading, like leaven which *leaveneth the whole lump*. Such, I believe, will be the gradual influence of Christian Truth throughout this district. There is at present nothing resembling it in India.

BENARES.

When we last reported on this Station it was occupied by the Rev. Messrs. Smith, Leupolt, and Sandberg, with Mr. Mackay. To these the Rev. D. Hechler has since been added, after a temporary residence, as already mentioned, at Chupra, in the Krishnaghur District; and additional Labourers are still urgently needed.

General View.

Mr. Smith, after lamenting the want of success in conversion, writes—

Nevertheless, there are some encouragements. At Sigra a Christian population is gradually growing up; some of whom promise well, and all are orderly in their conduct. Our new Church, a substantial semi-gothic building, will, I trust, soon be finished. The Christian Village also is progressing, and the Means of Grace are regularly attended by the children and adults. In the city, too, our Chapels and Preaching-places are, upon the whole, well attended, though the Chapels not so well, perhaps, as in past years; and at the Preaching-places more opposition, I think, has manifested itself. Thus the *wells of salvation* are opened, and on the Mission premises, at least, many, I trust, *draw the water of life with joy* from them.

Christian Congregation.

This Congregation, which is assembled in a large room on the Mission premises, numbers from 200 to 250. Respecting them Mr. Leupolt writes—

Our work is going on well. The Lord is still with us. I have of late seen some signs which convince me that there is not merely a *form of godliness*, but that its *power* also is manifested among us. I

hope that, with the beginning of the next year, our Native Christians, although poor, will support a Christian Reader to preach the Word in their stead to Hindoos and Mahomedans. They believe that the command, *Preach the Gospel to every creature*, is binding upon them, and therefore wish to follow the example of the Church of Thessalonica in sounding the Gospel abroad—1 Thess. i. 8. O that every Protestant Congregation throughout the world would do the same!

At the Drummers' Chapel, to which Mr. Smith attends, the average attendance is reduced to 12 or 14. Mr. Smith says—

Although the Drummers are now ordered to attend the English Church, it is pleasing to see three or four of them drop in, after the English Service, to hear something, it is to be hoped, in their own tongue of the *wonderful works of God*.

Orphan Boys' Institution.

Of this Establishment the following brief account is taken from Mr. Leupolt's Journal—

Our orphans go on well. Their moral conduct is good. They are willing to work, and work hard too. A number can earn their own bread. Ten new houses have been erected in our Christian Village, and a well built to hold sufficient water for 100 families. Four other houses for Native Christians have been built in my Compound.

Our routine of engagements in the Orphan Institution is at present as follows: we rise at 5 in the morning, or a little before; from 6 to 10 hold School; allow from 10 to 11 for breakfast, and from 11 to 12 for Morning Prayers; from 12 to 5½ all the boys are engaged in their different trades, while some of the older ones work all the day; afterward comes dinner; and at about half-past seven Evening Prayers. On the Lord's Day we have three Services and a Sunday School for the adults.

The Free School.

Since the Rev. E. Johnson's departure, the entire charge of the English department has devolved on Mr. Sandberg, in which he has been assisted by Mr. W. Wilkinson; and the Persian, Hinduwee, and Bengalee departments have been under the care of Mr. Mackay. Concerning the School, Mr. Sandberg writes as follows—

Though things wore rather a gloomy aspect during the first three or four months of the present year, arising from various circumstances, yet about the middle of May they altered for the better. Our present number of boys on the books is 275—107 in the English Department, and 168 in the Oriental—and the attendance is very regular; our average number of absentees without cause being seldom above 20.

And in a Letter dated June 2, 1845—

The boys in our Institution are instructed in the Word of God: it is the basis of all our instruction. I know also, from the questions which they frequently ask concerning difficult passages, that they read their Bibles at home.

It is, alas! too true, that at present the soil remains unproductive; yet none can doubt, when conversing with the Students, many of whom are fathers of families, that even now the seed of eternal Truth, sown for many years past, is beginning to germinate. And though we may not be permitted to see the fruit ripen, and gathered into the garner of the Lord; yet that such a time will come ere long is the impression of every observer of the Lord's work here.

Beside my occupation at School, I have had frequent visits from Natives, generally accompanied by some of the Students from College, with whom I enter freely on the all-important subject—the salvation of their souls. Many express their conviction; yet, alas! *the fear of man*, which *bringeth a snare*, prevails.

Of the recent establishment of a Branch School in another part of the city Mr. Sandberg says—

In the month of July, having noticed a populous district of Benares to be destitute of a School, I determined to try to establish one as a branch of our Free School. I went to look for a house, and, having found a suitable one, asked the owner of it how much rent I should pay him. He said, "If you want to establish a School for the instruction of the young about here, I will take no rent." As the house wanted repairs, I said, "As you do not wish to take any rent, let me pay for its repairs." He answered, "No, I will send workmen to repair the house, and pay them myself." In this School we have now about 90 boys, and the principal book read by them is the Bible.

Vernacular School in Ausanganj.

Concerning this School Mr. Mackay writes—

Our Bazaar School in Ausanganj has continued, during the past year, much as usual with regard to attendance, &c., the numbers fluctuating between 40 and 50. During my visits I have occasionally had interesting discussions and conversations both with Hindoos and Mussulmans who had collected to hear the boys examined. I trust that the pure scriptural knowledge acquired by the boys in this School, and what has been from time to time addressed to the spectators, may be followed by an abundant blessing.

Preaching to the Heathen.

Of his labours in this department Mr. Smith writes—

I have gone on as usual in my visits to the city—eight or ten times a week—beside my two Services on the Lord's Day. Friday morning I have set apart for receiving visits from the Natives. There are, I believe, a few who are thoughtful on the subject of Christianity; but I have no Candidates for Baptism. I might have baptized two or three; but I must afterward have found employment for them, and I cannot administer the holy rite where the candidates' primary object is maintenance, not salvation.

The following extracts are made from Mr. Smith's Journal—

June 15, 1845—Among other incidents yesterday morning, in the city, a Brahmin, who had received a copy of the *Sat Mat Nirupan*—the Hindoo version of the *Din i haq ki tahqiq*—brought it, and read aloud with great spirit, before all the people, the parts which shew the absurdities of the Hindoo doctrines respecting Astronomy, Geography, &c., and most heartily expressed his approbation of the exposures. Some of the people were very angry at seeing him, and another Pundit, seated with me and reading and defending our books; but he did not mind.

A young Pundit or Bidya Arthi, with whom I have had considerable intercourse, as also Mr. Mackay, came the other day. I asked him why he came so often, when he replied, in a very gratifying manner, that it gave him pleasure to have conversations with us; that he wished to know all about the English, their customs, religion, &c.; and added, that I must remember that an elephant, before it would trust itself in a boat,

examined it well, and if it thought it unsafe would not enter it.

October 20, 1845 — This morning, at Dasy Samedh, a Pundit came forward and made the old remark, that all we said was very good if we would only leave out Jesus Christ. In the course of discussion he made the usual statements respecting Hindooism, while I continued questioning him closely on the different points: he, as is generally the case, was getting bewildered, when my Christian Reader, Tryloke, said something, and the Pundit immediately made a virulent attack on him, saying that he had lost his caste, disgraced his family, &c. When he became a little quiet, I began to read, as is my custom on such occasions, and opened upon Matt. v. I had not read more than two or three of the Beatitudes, when a man, respectably dressed, with a heavy gold chain around his neck, and who, without speaking a word, had been very attentively listening to all that passed between the Pundit and me, took the Pundit by the arm, and poured out such a volley of reproof that the whole assembly, together with Tryloke and myself, were perfectly astonished. He said, "What the Sahib has said is all right and reasonable: you have not answered one of his questions: you speak without knowledge, and know not what you are talking about. You say this is God, and that is God, and when you are asked for a proof you can give none. You say the earth is God, and still you walk upon it. And now you think to get out of the scrape by giving abuse. This wont do: you must talk reasonably, and answer reasonable questions." He went on in this strain for some time, and the effect was great. The poor Pundit could not speak a word, nor any one for him. Praise be God! I believe He will, sooner or later, raise up witnesses to Himself in this city.

Baptism of an Adult — Some account of him.

The following account of a young man, lately baptized by Mr. Leupolt, is taken from his Journal—

June 14—This week Mr. Broadway brought a young man from Mirzapore. He is a respectable and able young man, the only son of somewhat wealthy parents, and appears to be sincere.

June 20—The young man comes regularly to my room for instruction. I have gone with him through the principal

doctrines of Christianity. He is very anxious to be baptized, fearing lest his relations should hear of his intention, and take him away by force. He seems to have a real desire to be saved.

June 23—Yesterday I baptized the young man. He chose the name of Obadiah.

He was born at Ghazee-pore, where his father was formerly engaged in the opium business; but has retired. He received his education in the Government School at Ghazee-pore; but heard nothing favourable of the Christian Religion. After having left School, he was engaged by an Indigo Planter as an Accountant; but, having served for some time, he left him and went on pilgrimage, his father having engaged a Brahmin to accompany him. They went to different places, and, on their way, came to Mirzapore, where Mr. Broadway met him, and brought him to Benares.

October—The young man whom I lately baptized was sent for by his parents. He went reluctantly, deeply feeling his weakness. On arriving at home, he was received coldly by his parents, and haughtily by his relations. At the beginning, they used fair means to bring him back to his former creed; but seeing that this had no effect, they resorted to harsher measures, turning him out of the house, and refusing to allow him the common necessaries of life. A proposition was at the same time made him to recant, go with a Brahmin to Juggernaut, thence to Benares, and finally to feed 500 Brahmins. Obadiah brought his Bible, and told the people that he could not find a word of all that in it; that Christ was the only way to Salvation, in Him he believed, and in that belief he would live and die. His mother was the first who relented. She declared that whatever her son might believe, she was sure he had become a better son, having left all his naughtiness. The father, too, acknowledged that Christianity made obedient and good children. They are therefore now reconciled to him; and he wrote to me full of hope that his parents would become Christians. I again received a Letter to-day, saying that there were two respectable families at Ghazee-pore, his former friends, who wished to become Christians. As he is anxious that I should come and see him and his parents, I intend to pay him a visit. May the Lord guide him and keep him! He is a young Christian, and full of zeal, but sincere.

North-West America.

CHURCH MISSIONARY SOCIETY.

CUMBERLAND STATION.

Report by the Rev. J. Hunter, for the year ending Aug. 1, 1845.

General View.

SINCE my arrival at this Station, in September of last year, I have experienced much to cheer me, and to encourage me to go forward in that blessed work in which I am engaged. Of difficulties, trials, and privations, we have had our full share; but I was prepared to expect all these, considering the secluded nature of my location in the centre of this vast wilderness, and the infant state of the Mission. When, on the other hand, I look at the number of Indians whom I have been privileged to baptize, and see their increasing desire for Christian Instruction, the general consistency of their lives, and their regular attendance on the Means of Grace when opportunity offers; when I think, also, of those Indians who from all quarters are intreating us to send them Teachers, and who have evidenced their sincerity both by coming several hundreds of miles to visit us, and by sending their children to be instructed; and when, added to all this, I consider the increase and flourishing condition of our School; I cannot but be led to regard all my trials as nothing when compared with the excess of my joys.

That a great and saving work of grace has been begun among these Indians, there can be no doubt; and *He which hath begun the good work will complete and mature it.*

We have suffered comparatively little from sickness. On my arrival the whooping cough was prevalent, and some children had died of it; but, by the blessing of God on the means which I adopted, all were again restored to health, and not one death has taken place among my people since my arrival at the Station.

Services—Baptisms—Communicants.

We have two Services on the Lord's Day, one commencing at 11 o'clock, and the other at 5 o'clock. I read all the prayers in Indian, both at Morning and Evening Service; but the Lessons and Sermons are translated by my interpreter. The attendance at these Services during the winter has averaged from 70 to 80; and this spring, when the Indians arrived from their hunting-grounds, we had as

many as 200 present. They take a deep interest in our Services, especially since they have been conducted in their own language, and are remarkably devout and serious. I have prayers every morning and evening during the week, on which occasions I read a part of the Church prayers in Indian. In the morning I have been expounding, in order, the Gospel of St. Matthew, and in the evening reading through the Epistles. These meetings are well attended. Since the arrival of the Indians, this spring, I have also commenced a full Service in Indian on Thursday evenings.

It has been my privilege to admit into the visible Church of Christ, by Baptism, 59 adults and 68 children; making a total of 127 who have thus openly renounced Heathenism, and embraced the faith of Christ crucified: these, added to the 85 baptized by Mr. Smithurst in June 1842; form a total of 212. The majority of these Converts walk consistently with their holy profession, and endeavour to *adorn the doctrine of Christ.* Surely we may say, *What hath God wrought!* Five years ago these Indians were roving in the woods, *having no hope, and without God in the world,* and now we find them *sitting at the feet of Jesus, and in their right minds.*

The number of our Communicants is 15.

Day and Sunday Schools.

Of our Day School I am able to report favourably. Henry Budd is the Native Schoolmaster. We have at present 24 boys and 23 girls, which is an increase of 16 during the year. Of these, 4 read in the Old Testament, and 18 in the New; 2 write on paper, and 28 on slates. The Old-Testament Class work sums in Multiplication and Division, and repeat the Church Catechism, and the same broken into short questions: they also prepare, during the week, the Collect for the following Lord's Day, and a portion of Scripture which they repeat in the Sunday School. All the New-Testament Class, and some in the lower classes, are learning the Church Catechism. All the children in the School repeat simultaneously both the Addition and Multiplication Tables, for half an hour each day, by which means they are becoming very familiar with them. The school-hours are from 9 to 12, and from 2 to 4: on Saturdays there is no School. Mrs. Hunter has commenced teaching the elder girls to sew, that they may assist in making

shirts for the boys, and frocks for the girls. The whole of these children are supplied with food and clothing at the expense of the Society. Last winter we had much difficulty in procuring food for so large a number: it was only by great perseverance in fishing under the ice, and attending the nets, which I did daily, that I was enabled to maintain them. For five months they lived on fish alone; yet they all appeared to be very contented, not a murmur being heard. The pemmican and flour sent from Red River was nearly exhausted before my arrival.

Our Sunday School consists of the 47 day scholars, 9 adults—2 males and 7 females—and 1 girl. Mrs. Hunter teaches the New-Testament Class, about 20 in

number; of whose progress in reading, learning the Church Catechism, and portions of Scripture, she reports favourably. I regularly attend the School myself, and am pleased with the perceptible improvement which is taking place, both in the acquirement of Scriptural knowledge and in the order and discipline of the School. The hours of attendance are from 9 to 11 and from 2 to 4 o'clock.

Since my arrival we have translated both the Morning and Evening Services into the Indian Language: the Evening Service I commenced publicly reading on the 17th of November 1844, and the Morning Service on the 9th of February 1845, and have since continued to use both in all our Services.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—A Legacy of 7321*l.*, after the payment of the duty, has been received from the Executors of the late John Scott, Esq. Legacies of the same amount have been left to the British and Foreign Bible Society, and the Church Pastoral-Aid Society. A fourth sum of the same amount was directed to be divided among three other Societies. The remainder of Mr. Scott's property has also been bequeathed, in reversion, to the same objects, in similar proportions. The genuine Christian Spirit in which these munificent bequests have been made may be best described in the words of Mr. Scott's will—"I make the foregoing dispositions, not with any vain hope of performing a meritorious act in the sight of a Holy God, nor for rendering the slightest return of the unmerited mercies I have received; but with a view of extending to the Redeemer's brethren upon earth the blessings of that free salvation, purchased by a Saviour's blood, which has been so precious to my own soul."—The Rev. J. T. Johnston, and Mrs. Johnston, left Colombo on the 8th of January, on account of Mrs. Johnston's ill health; and arrived in London on the 8th of May.—The Rev. Messrs. Graf, Haastrop, Rhodes, and Warburton, and their Wives, left Sierra Leone on the 12th of March, in consequence of ill health; and arrived at Cork on the 13th of May.

Wesleyan Miss. Soc.—The Rev. George Parsonson and Mrs. Parsonson arrived at Macarthy's Island, Gambia, on the 25th of December, from St. Mary's, where they had spent a few days, after reaching that place from England; and the Rev. Benjamin Chapman, who had assiduously laboured at Macarthy's during Mr. Parsonson's absence, but the partial failure of whose health had subsequently rendered his visiting St. Mary's necessary, had derived so much benefit from the temporary change of Station, as to be able to return with

Mr. and Mrs. Parsonson to Macarthy's Island—The Rev. William Allen and Mrs. Allen, and the Rev. Messrs. Edward Addison and George Findlay, landed at Cape Coast Town, Western Africa, on December 30th, after a passage of fifty days.

London Miss. Soc.—The Rev. Dr. Legge, Mrs. Legge, and family, with four children of the Rev. John Stronach, three Chinese Youths, and one Chinese Girl, arrived from Hong Kong, on the 23th of March.—On the 16th of April, the Rev. W. C. Milne and Mrs. Milne, the Rev. John Fullarton Cleland and Mrs. Cleland, embarked at Portsmouth, for China; Mr. Cleland intending to remain at Hong Kong, and Mr. Milne to proceed thence to Shanghai.

WESTERN AFRICA.

Wesleyan Miss. Soc.—The Rev. James H. Wayte died at Freetown on the 16th of January.

EASTERN AFRICA.

Church Miss. Soc.—The Rev. Dr. Krapf, in a Letter dated Zanzibar, Dec. 16, 1845, informs us that he had had another severe attack of fever, and that it would be necessary for him to take a month's sea voyage, as far as Barawa, to recruit his strength.

INDIA BEYOND THE GANGES.

London Miss. Soc.—Mrs. Stronach, the wife of Mr. John Stronach, of Amoy, died on the 7th of March.

WEST INDIES.

London Miss. Soc.—Mr. and Mrs. Davies landed at George Town, Demerara, on the 23th of February.

Wesleyan Miss. Soc.—The Rev. John Cullingford, Chairman of the St. Vincent's and Demerara District, died at Barbadoes, after more than 20 years' service in the Missionary Field.

NEW ZEALAND.

Wesleyan Miss. Soc.—The Society has received accounts, which state that the recent disturbances have not proved so injurious to Religion as might have been anticipated.

Missionary Register.

JUNE, 1846.

Biography.

AN OBITUARY NOTICE OF THE REV. W. YATES, D.D.

OF THE BAPTIST MISSIONARY SOCIETY'S STATION AT CALCUTTA.

At pp. 497—499 of our last Volume, we laid before our Readers a brief Memoir of the Rev. Dr. Yates, which principally had reference to his character as a Translator. We now add a few particulars of his last days, which have been supplied by the Rev. John Smith Wardlaw, who had been labouring at Bellary in connection with the London Missionary Society, and who, for the benefit of his health, was returning to Europe in the same ship with him. In a Letter to Mr. Pearce of Calcutta, Mr. Wardlaw writes—

Some time before this reaches you, the painful tidings of the removal, by death, of your much-esteemed and highly-valued colleague, the Rev. Dr. Yates, will have been received by you. About two o'clock on the 3d of July he slept in Jesus, and his spirit was numbered with the *spirits of the just made perfect*. His end was peace. For him we cannot mourn. *Absent from the body, he is present with the Lord*. He is gone from earth to heaven; from the sorrows of this life to the joys which are at God's right hand; to the possession of that reward which the Saviour has promised to bestow on His faithful servants. But for ourselves we have cause to sorrow. An able and devoted Labourer has been taken from the field; one whose place will not be easily supplied. His loss will be universally deplored by those who have an interest in the cause of Christ in India.

To yourself and all immediately associated with him in the work of the Lord his removal will be a severe trial. Allow me to express my deep sympathy with you, and especially with his bereaved partner, and all united to him by the tender ties of nature's affection. May the Lord sustain and comfort them. May they find His grace sufficient for them in this *time of need*. He who has inflicted the wound is able to pour the oil of heavenly consolation into the bleeding heart.

When I came on board at Madras, I found our dear brother, though rather better than when we left you, still in a
June, 1846.

very precarious state. This made me anxious to be with him as much as possible, and, as far as the enfeebled state of my health would permit, to minister to his wants. Every morning that it was in my power I paid a visit to his cabin, and when he was able to bear it, read the Scriptures to him and prayed. In the evening the state of my eyesight prevented me from reading, but before he went to rest for the night I knelt beside him and offered up a short prayer; and it was seldom that he had strength for any thing more. He frequently said, as I was leaving him, "Thank you, dear brother, for your kindness;" while I felt it a privilege to be able to contribute in any way to his comfort. I was much with him at other times also, and the more I saw of him the more I loved him, and the more desirous I was to serve him.

After we sailed from Madras he continued, for a season, to improve. He was able to be a good deal on deck, the weather being fine. His spirits revived, and he seemed to be gaining strength. I happened one morning to read the 118th Psalm; when I finished, he repeated the 18th verse, *The Lord hath chastened me sore, but he hath not given me over unto death*: adding, "These are remarkable words, they seem so applicable to my case." "Yes," I replied, "the Lord hath indeed stricken you sore, and I sincerely trust that He will not yet give you over unto death, but we know not what may I e

the ordering of His providence." "No," said he, "and whatever He orders is right: I am entirely in His hands, and there I would leave myself. Let Him do what seemeth to Him good."

It was only a few days after this that he had a severe relapse. On the night of the 20th of June Dr. Jones was called to see him. He found him alarmingly ill. He was suffering from a severe attack of the disease under which he had for many years laboured. The pain he endured was so violent, and the exhaustion caused by it so great, that had the attack continued much longer, there is reason to think that he could not have survived it.

From this time all hope of his reaching England was at an end, and fears began to be entertained that he would not live till we arrived at Suez—fears which were but too truly realized. When both Dr. Stevenson and Dr. Jones expressed their serious apprehensions as to the result, it seemed desirable to let him know their opinion, lest he should have any arrangements to make before his death. I agreed to do so, assured that the communication of such intelligence would not disturb the tranquillity of his mind. Nor did it. He seemed prepared for the information, and said, "*The will of the Lord be done!* He is very gracious, and I have no desire beyond His pleasure."

Shortly after this he became fully sensible that the time of his departure was at hand. As an evidence of this, and as a proof how calmly he anticipated its arrival, he one day put into my hand a small packet, saying, "This contains a likeness of the late Mr. De Rodt; I shall feel obliged if you will take charge of it, and convey it to the Directors of your Society. I expected to have had the pleasure of doing so in person, but there is no likelihood of that now."

His mind was throughout calm and serene. Even in the moments of most poignant suffering (and he suffered much latterly) I never heard him breathe a "murmuring word." He seemed entirely reconciled to all that his Heavenly Father saw meet to lay on him. I said to him, on one occasion, when he was feeling considerable pain, "You are a great sufferer." "Yes," he replied, "but my sufferings are nothing compared with my deserts, and with what my Saviour endured on my account; and there is a glorious prospect in view. How beautiful,"

he continued, "is the language of the Apostle, *Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.* We have glory for affliction. The affliction is light, there is a weight of glory. The affliction is but for a moment, the glory is eternal."

From the nature of his complaints, it became necessary to administer powerful opiates, consequently he was often unable to converse with me; but when he was able to give expression to his thoughts, he continued to do so as one who had long felt the value of the great Truths of the Gospel, and who had been accustomed to draw from them the consolation and joy which they are fitted and designed to impart.

For himself he had no anxiety. It was manifest that death, in any form, had no terrors for him. He reposed with lively confidence on the grand doctrine of the Cross, and the promises of God. I said to him one day, "The promise of the Saviour is, *I will never leave thee nor forsake thee.* You feel that He is true to His Word?" "Oh yes," he replied, "He is with me now, and will be with me to the end. *Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me.*" He added, "*I know in whom I have believed, and that He is able to keep that which I have committed to Him against that day.*" If he had any anxiety it was for those loved ones whom he was called to leave behind. But when speaking of them he said, "*The Lord will provide!* It is the will of my Master to call me away, and He will take care of those who remain. They are safe in His hands."

A few days before his death I asked him, as was my wont on entering his cabin, how he felt. He replied, "I feel myself sinking: I fear I shall not be long with you now: but I can say with Job, *All the days of my appointed time will I wait till my change come.*" "And you can add," I continued, "with him, *I know that my Redeemer liveth.*" He went on himself to the close of the passage, *And that at the latter day he will stand upon the earth, and that though after my skin, worms destroy this body, yet in my flesh I shall see God.* After a short time I repeated these words, *I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righte-*

ousness, which the Lord, the righteous Judge, will give me at that day ;" adding, "You can adopt that language, cannot you?" He remained silent for a few moments, and then said, "With many imperfections, with much that makes me feel myself an unprofitable servant, I have endeavoured, during my sojourn in India, to do my Master's will, and to fight in His cause." "And you feel," I continued, "that it is a good fight in which you have been engaged?" "Oh yes," he replied, "if I had a thousand lives I would deem them well spent in the service of Christ, and would willingly sacrifice them all for the sake of Him 'who loved me, and gave Himself for me.' My only regret," he added, "is that I have been so soon called from the field."

The following morning I read the 40th chapter of Isaiah to him. As I closed, he said, "I have found, and still find, in my experience, the truth of these words, *They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint.*" He then proceeded to speak in a very pleasing way of the perfect peace of mind which he enjoyed in a sense of the Divine presence and favour, and in a simple and undoubting reliance on the wisdom and love of his Heavenly Father. I then read the 15th chapter of the 1st Epistle to the Corinthians. When I had finished, I said, "You, dear brother, can adopt the language, *Thanks be unto God who giveth us the victory?*" "Yes," he said, "*through Jesus Christ our Lord,*" laying all the emphasis he could on these words. "There is," he continued, "an ellipsis of the sense in that verse, but it is easily supplied." He then stated clearly and beautifully (though his voice was so faint that I could scarcely catch what he said) how he had the victory through Christ, as "having by death destroyed Him that had the power of death," dwelling especially on the perfection of His righteousness and the all-sufficiency of His atonement. After a little he said, "Victory is a word full of glory. It is recorded of a great general, that on being wounded to death just as the enemy were about to flee, he exclaimed, 'Mind not for me, the victory is won!' How much more may we exult in the consideration that our Redeemer has triumphed over death, the completeness of the victory

being strikingly expressed in His own words, *I beheld Satan fall as lightning from heaven.*" He seemed to be much exhausted, and I left him to repose a little. During the two succeeding days I saw our brother frequently to inquire how he did; but, from the cause already mentioned, he was in such a state as to be unable to listen to the reading of the Scriptures or to engage in conversation.

On the morning of the 2d of July I found him very far gone. He had begun to suffer from difficulty of respiration. "You enjoy peace of mind?" I said. "Yes," he replied, "and now I long to be released. *Come, Lord Jesus, come quickly!*" I repeated these words, *I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord;* and then asked him if he enjoyed the same delightful persuasion with the Apostle. "I do," he replied; "it is here (laying his hand upon his heart), and it is deeply, immoveably fixed." I then asked him if there was any particular part of the Word of God which he would like to hear. He said, "I shall feel obliged if you will read the translation of *Elijah.*" I did so, and then read part of the 8th chapter of the Epistle to the Romans, and engaged in prayer; after which he said, "I must lie quiet a little." I accordingly left him.

He dozed the greater part of the day, so that I was unable to have any further conversation with him. About ten at night his servant came to tell me that he was much worse, and that Dr. Jones wished me to come and see him. I went immediately to his cabin. I saw that the hand of death was upon him. The difficulty of breathing had greatly increased, so much so that he could hardly articulate. He was quite sensible, however, and continued so until he breathed his last. "You are happy?" I said. "Yes," he replied.—"You rejoice in Christ Jesus?" "Oh yes!"—"You suffer much outwardly, but there is peace within?" "Yes."—"All then is well?" "Yes." I saw that it was painful for him to answer my questions, and thought it better not to trouble him further. I then took my seat at his side to witness the final scene, and minister to his relief, if it were in my power; and

I shall not soon forget the thrilling interest with which I watched over him—an interest rendered the more intense by the circumstances in which he was placed—at sea, and far from those dearest to him. During the few closing hours he was very restless, and never remained for any length of time in the same position. I anticipated a severe struggle, but there was none. An increased hardness of breathing told that the last moment was near. It ceased, and all was over. At ten o'clock in the morning his remains were consigned to the silent deep. By the captain's request, I read the "Burial Service" of the Church of England, as I felt that it was every way appropriate in the case of our dear brother. The engines were stopped while I did so, and nearly all the passengers were present in token of their respect for the deceased.

The thought of his thus finding a grave in the dark waters may be painful to natural feeling; but grace can triumph over nature. We know that the sea shall give up its dead, and, thanks be to God, we can say over the closing billow, as well as over the closing earth, *Blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, for they*

rest from their labours; and their works do follow them."

In looking at the mournful result, a regret may, perhaps, be felt that our brother should ever have been sent away from his family and friends. But in sending him, both yourself and others acted for the best; and I can testify that all was done for him on board which lay within the power of his medical attendants. We are thus called to regard the issue simply as the ordering of Him who *doeth all things after the counsel of His own will, whose judgments are unsearchable, and His ways past finding out.* It may be hard for us to acknowledge such a dispensation to be the dictate of wisdom and of love; yet we are sure that it is. The Disposer of events is "too wise to err, too good to be unkind;" and when we shall look back on time in the light of eternity, we shall see that this and every affliction in our lot was only a part of the means which His grace employed to make us meet for *the inheritance of the saints in light.*

May the visitation of His hand be abundantly sanctified! May it lead those now in the field of labour to devote themselves more unreservedly than ever to the great work given them to do.

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

UNITED KINGDOM.

Protestantism the Foundation of the Bible Society.

I CANNOT, in this Society or in any kindred Societies, refrain from expressing my deep and extreme joy, when I have to speak on behalf of Associations founded, as this is, on the great and unchangeable spirit of the Protestant Religion. The Society stands on this basis: its vital principle is Protestantism: it exists, and it can only exist in full and free operation, when encircled by a Protestant Atmosphere. It declares the great and leading principle of the all-sufficiency of the Scriptures: it declares the right of private judgment: it asserts the duty and necessity of the universal distribution of the Word of God: it declares, moreover, that the Scriptures should be circulated, read,

and studied in a language understood by the people; and, moreover, it says that they ought to be placed in the hands of every human being, from the king that sitteth upon the throne to the maid that grindeth behind the mill. At all times it would give me infinite pleasure to assert these principles; but in these days it not only gives me pleasure to do so, but the assertion of them is beyond my controul. I cannot keep it back; and, by the blessing of God, wherever I am, wherever I go, whatever I am called on to do, I will stand on this great principle.

[Lord Ashley—at B F Bible Soc. An.

Protestantism the Foundation and Security of the Empire.

Ah! these [Protestant Principles] were the great principles developed and enforced at our blessed Reformation; these

are the great principles which have made this Empire what it is. It is for the assertion of these principles, and for the maintenance and diffusion of these truths, that we have been invested with wealth, and dignity, and power. In proportion as we decline in the assertion of them, so will this Empire decline. If ever a time shall come when we shall be ashamed to maintain such a Society as this, established for such a purpose, then I believe the period will have arrived at which we shall sink down, and most deservedly too, to the condition of a feeble and a third-rate power.

[*The Same—at the Same.*]

The Bible, Britain's Glory.

How must this Society rejoice, when they look to the amazing increase in the issue of Bibles in the past year. Humanly speaking, what but a Society like this could have produced such a desire for the Word of God; and then have instantaneously met the great and almost overwhelming demand? I hope, and I believe, that this may be, by God's blessing, the beginning of a new era in the history of these realms. We are now living in a period of great progress. Go where you will, you see and hear of literature for the million, food for the million, many things for the million. But I hope we shall soon see that which may be called Bible Associations for the million; because we then shall not only enlist a large proportion of the working people into the support of the Society, but shall thereby greatly enlarge its powers: for if each individual were to contribute but one shilling, you would by that effort alone have added to your yearly contributions exactly one-half of that which you now receive. I sincerely hope that the great assembly here met together will, by their redoubled operations, endeavour to re-fill the empty storehouses of the Bible Society, emptied by such blessed means; and that they will not only fill these storehouses, but, by their efforts, increase that store to a ten or twentyfold amount. And then, when hereafter, distinguished foreigners shall come to this land to see what is the mainspring of our wealth and the secret of our strength, we shall shew them—certainly our docks and our arsenals, our fortresses, our ships, our railroads, and all our means of external and internal commerce—but, at last, we will take them to these great storehouses of the

Bible Society, and point them to a hundred Bibles in a hundred Languages—point out to them the endeavour which will be made by this Society, that there shall be Bibles in all Languages, for the teaching of all nations, thus fulfilling the last command of our blessed Lord; and we will tell them that, politically as well as spiritually, to nations as well as to individuals, the Word of God has been, and ever will be, a buckler, a shield, a refuge, a fortress, and a defence.

[*The Same—at the Same.*]

Past and Present Condition of the B F Bible Society.

I have not often had an opportunity of attending the Anniversary of the Society; for though affection, choice, and communion of aim, have made me, in some measure, a partaker in the proceedings of this Society, and a sharer in the joy diffused by its successes and good fruits; I have but seldom had the pleasure of hearing at the fountain-head the narrative of the year's proceedings. So long ago as the year 1812, a season I can never forget, I had the luxury of seeing and hearing the illustrious men who were its founders and patrons make their statements, and express their mutual congratulations. The platform at that time presented men of renown, ornaments of the Gospel, Epistles of Christ—Wilberforce, Teignmouth, Thornton, Simeon, Owen, Hughes, Steinkopf, and many others, of whom some are withdrawn, while others happily still hold their places among us. The Society was not at that time what it is now—one of a host of Christian Institutions, all well countenanced by public favour, strong in the approbation and support of good men, and free from all hurtful censure or opposition. Its place was in the van of those good enterprises for which it helped to clear the way. Its march, though with a numerous army, was through a host of assailants: the large domain and well-consolidated power it now possesses were gained only by right of conquest. At that season I recollect well how much opposition was made. Those were indeed stirring times, full of the glad emotions of arduous conflict, succeeded by glorious victory. The years have flowed on more tamely since; not, I believe, less usefully. The labours of the Society have not lessened, although the efforts that have carried them on may seem less

conspicuous. For how much of the world still remains to be occupied! Even in Bible Lands how scantily are the Scriptures furnished to the mass of the people! And then, how many countries are there where the Scriptures have not yet penetrated at all; while, through the efforts of faithful Labourers, each year adds new claimants on your bounty; tribes and families to whose ear the blessed message of the Gospel has gained access, and in whose tongue the Word of Life has begun to assume a written form. The Bible Society has given rise to invaluable fruits in our own country. We have all been especially delighted by the information now given us of the wonderful circulation of the Scriptures in Manchester and elsewhere.

[Rev. Dr. Grey—at the Same.

Testimony to the Church Pastoral-Aid Society.

I am happy to say that I have never been one of those who have looked on the Society with any other eye than that of unfeigned thankfulness to Almighty God, for having raised up friends to assist the Clergy in duties far too onerous for them; and who have, in carrying out the designs of the Society, expended its funds in a manner calculated to draw forth the sympathy and thanksgiving of every friend of our Church. I have never been able to see any thing in the principles or in the object of this Society which ought not to be dear to a Churchman's heart. And I should be most ungrateful indeed, if I were not to add, that its conduct has been as excellent as its principles have been pure. Connected as I am with many Societies, I confess that there is none in which I repose greater confidence than in that which has assembled us this day.

[Bp. of Winchester—at Ch. Past.-Aid. Soc. An.

Calls for Assistance.

Presiding, as I have been called to do, over an extensive diocese—having within it a large body of clergy, second to none, I may be permitted to say, in their devotion to their pastoral work—I cannot but be intimately acquainted with their wants and necessities. They know well that I have been pained by seeing them so inadequate to their important work, by knowing how many souls are passing into eternity day after day, not tended by pastoral care; cared for—no, I will recall the term;—I was going to say, cared for by no one,

but that is not the case: there are those who care for them—there are those, and many, who feel a deep interest in their welfare—there are those who are spending themselves and are spent in their Master's service, that by God's blessing some of those immortal souls may not perish for lack of knowledge—there are those, and I thank God many, who day by day and night after night are offering up anxious prayers that God will be pleased to send forth more Labourers into His vineyard, and speedily accomplish the number of His elect. But, thanks to the operations of the Society, we have had sent into our populous districts a large number of assistants, who, under God's blessing, are carrying on their work with an assiduity and a patience and a devotion, which, although we cannot offer them our thanks for it—our thanks would be but a very poor, a very improper recompense for men who are doing more than their bounden duty—it calls at our hands for thanks to God, for having put it into the hearts of His people to be up and doing His work.

[The Same—at the Same.

Urgent Need of Labourers.

It is stated, and truly, that one of the great wants experienced by the Society is a deficiency of agents to carry on the work of the pastor. I can fully confirm, from my own experience, the truth of that remark. We want at the present moment, not so much pecuniary resources (and yet I fear my friends behind me may find fault with me for the observation)—we want not so much additional grants for this and kindred Societies as we want men of God, men of faith, men of prayer, men of true principles, men of Gospel Principles, who shall carry forth our designs in the way we wish them. I, for one, know not where to look for instruments to carry on our work. We have been told this day that not fewer than fifty of the grants of the Society are inoperative from the want of Labourers. The experience of every one of my Right Reverend Brethren will tell the same tale. Day after day we make our inquiries in various quarters, and day after day we return disappointed in our fruitless search. The fields are ripe for the harvest—or, rather, I should say the ground requires the seed to be sown, and we have not a single puny husbandman to send into our large districts.

[The Same—at the Same.

BRITISH AND FOREIGN BIBLE SOCIETY.
 FORTY-SECOND REPORT.
Introductory Remarks.

It has often been the privilege of your Committee to meet their friends, at their Annual Meeting, with the language of congratulation. But never had they greater reason to do so than at present; for never, they venture to think, were there more evident tokens of the Divine Blessing resting on the labours of the Institution. Is there not great cause for joy and praise in the fact that nearly ONE MILLION AND A HALF copies have been added to the distributions of former years, being nearly half a million more than had been issued in any previous year of the Society's history?

Extended Distributions.

In the month of September last, some Friends visiting Blackpool, a small watering-place on the coast of Lancashire, having had their attention awakened to the spiritual wants of the neighbourhood, commenced a sale of the Sacred Scriptures, and afterwards formed a Bible Association: in a few months above 1800 copies were circulated in that limited district. This movement was greatly encouraged by the zealous co-operation of a gentleman from Manchester, who returned home with his mind much set on attempting a wider dissemination of the Scriptures among the immense population there. After conference and prayer with a few pious friends, it was resolved to make the experiment of offering the Scriptures for sale among the work-people of the mills and factories, and wherever an open door was found. The Agents chiefly employed were the Superintendents and Teachers, and the elder Scholars of Sunday Schools, together with others whose hearts the Lord inclined to take part in the work. Unexampled success attended the effort. The issues of the Auxiliary, which last year amounted to 15,000 (the largest number issued in a single year by any Auxiliary in the kingdom), suddenly mounted up to 20,000 in one month—the month of November, and in the six months, ending the 31st of March, extended to 80,682 copies, with a large distribution still going on.

Partly simultaneous with the movement in Manchester, partly in consequence of it, a very much enlarged demand for the Scriptures has sprung up in Liverpool, Birmingham, Huddersfield,

Halifax, Bristol, and elsewhere. Our Colonies also have united in the cry for larger supplies, so that the most strenuous efforts have been required in the printing and binding departments, to meet the orders which have flowed in from every quarter; and after all, it has been found absolutely necessary, in many instances, to tax the patience of our urgent friends.

Enlarged Contributions.

This movement is of too recent a date to allow of much being at present recorded of its results; one effect of it, however, has been to draw forth very liberal contributions. One venerable friend hastened to present his contribution through the medium of the Bishop of Chester, who accompanied it with the following Letter:—

“MY DEAR SIR—I enclose an order for 500*l.* to be entered as follows:

‘An Octogenarian Friend, by the Bishop of Chester, to the Manchester Bible Society, 500*l.*’

“This is intended to support the Society in its present important doings, and is one proof of the light in which the crisis is viewed by observers. How thankful I am to belong to a Society so honoured! How thankful to have such confidence in the Divine word, that I can look on the present movement with un-mixed and unfeigned gratification!

“Very faithfully yours,

“To C. S. Dudley, Esq. J. B. CHESTER.”

This venerable friend, your Committee have since understood, was the lately deceased Rev. Thomas Gisborne, Prebendary of Durham; whose unwavering attachment to the Bible Society dates from its formation. The above formed only one of several liberal donations which, within the last three or four years, have borne witness to the reverence of this servant of Christ for the written Word of God, and his desire to see it freely and widely circulated.

Funds.

The entire Receipts of the year amount to 101,305*l.* 15*s.*; being an excess over the last year of 3550 4*s.* 2*d.* This increase has chiefly taken place in the Free Contributions from Auxiliary Societies, and in the Sales.

The Sales of the year have amounted to 55,976*l.* 10*s.* 9*d.*; being an increase over the preceding year of 8076*l.* 16*s.* 11*d.*

The total sum applicable to the General Purposes of the Society is 45,329*l.* 4*s.* 3*d.*

The Expenditure of the Society during the year has been 105,851*l.* 2*s.* 9*d.*; being 20,031*l.* 7*s.* more than in the preceding year.

Issues of the Scriptures.

The Issues of the Society have been, from the Depository at home, 1,104,787; from Dépôts abroad, 336,864; being 525,840 copies more than in the preceding year.

The total Issues from the commencement amount to 18,322,487.

Gratuitous Distribution of Scriptures.

The sum of 5000*l.*, which, two years ago, your Committee set apart for the gratuitous supply of Bibles and Testaments, under certain prescribed regulations, for recently formed Schools for the poor, is not yet exhausted: 307 Schools have applied during the year, and 14,398 copies have been granted. The total number of Schools, which up to this time have partaken of the advantage thus proffered them, is 995, and the books they have had granted to them amount to 53,749 copies.

Auxiliaries and Associations.

It appears that 127 new Societies have been formed during the year, and that the total number of Societies in England and Wales, now in connection with your Society, is 3062; viz.—Auxiliary Societies, 399; Branch Societies, 350; Bible Associations, 2313. There have been 1637 Public Meetings held during the year, being 103 more than in the previous year.

Remarks on the Increased Operations of the Society.

It would not be easy to trace the extraordinary impulse which has been given to the circulation of the Sacred Volume to any particular cause, nor does it seem needful so to do. Much, doubtless, may be ascribed to the low prices at which the Scriptures may now be obtained, in an attractive and portable form; something, also, to the measure which the Committee adopted last year, of reducing still further the price of a Bible and Testament for the use of Schools and the poor—a large part of the increased demand having been for these books; and your Committee have also reason to believe, that very generally of late the friends of the Society have been quickened to a livelier sense of the conviction, that the Bible is the book for the age, pre-eminently

adapted and required to meet the exigencies of the times in which we live.

But, whatever may be the secondary causes, your Committee repeat it as their conviction, that the movement must be ultimately referred to an 'influence from above;' *the thing is of the Lord.* Is it presumptuous to conclude that the providence of God is more immediately occupied in all that relates to His own written Word? And must it not be accepted as a special mark of the Divine Interposition, when that Word is made easily accessible, and when it comes into the actual possession of large bodies of people?

In our own beloved country—including Ireland, and the Colonies and dependencies of Britain—the most marked distribution of the Scriptures has taken place. Is it not a token for good, that to us should be committed so largely *the Oracles of God?* The day may be hastening on, when the extensive possession of the Bible by the people of this realm shall become its principal safeguard and blessing; a standard set up by the Spirit, *when the enemy shall come in like a flood.* But, be that as it may, is it not delightful to know, that so many of our fellow-subjects, of all ranks, and of all ages—in the cottage, in the mansion—in the factory, the workshop, and the field—have the opportunity of searching for themselves the Divine Records of Truth; of drawing water for themselves from the wells of salvation?

The work of the Society is, indeed, not done, even as it regards our population at home. There are villages, towns, and districts, where the supply is yet far from being complete.

State of Bible Distribution Abroad.

Foreign Countries present a chequered scene. Opposition is still rife in many quarters—often, alas! most virulent where least of all it ought to be met with: an opposition, in some countries, so strong and systematic, as to operate to the almost total exclusion of the Sacred Volume.

But to other directions your Committee point, with a pleasure not unmingled with surprise;—to the Sales of the Scriptures in Holland; to the continuance of the Bible work in France, as also in Belgium; and to its sudden and hopeful revival amid the mountains of Switzerland. Sweden is receiving with open hand the precious boon, and inlets are still found for its introduction into the far distant provinces of the Russian Empire. In Germany, hope

is, for a moment, not unmixed with fear. The Scriptures are indeed widely disseminated in Germany; and a new door is opening among the German Catholics, as the advocates of the New Reformation are called; for they, as well as Protestants, appeal to the Bible. Formulas, and confessions, and creeds, are rejected, and "the Bible alone" is the watchword: but in some instances, alas! it is the Bible dismantled and degraded. The Bible, it seems, is to be cast into the crucible of a philosophy falsely so called; and that alone is to be retained and acknowledged which the wisdom of man may approve. Yet there is a goodly and a growing number, especially among the Clergy in the Prussian States, who are protesting against these perversions, and who are seeking to stay the plague. May God arise to vindicate the honour of his written word, that it may not only be lifted high amid the Churches of the Continent, but go forth in its own unclouded majesty and simplicity!

India, and China, and *the Isles afar off*—the provinces and colonies of the western world—Africa, also, with unexpected and enlarged requests—have again solicited, and again received your aid; while at the same time, through innumerable minor avenues the inspired records are making their way, and communicating to the benighted and lost the knowledge of salvation in Christ Jesus.

Enough, your Committee think, has been shewn of the prospects of the Society, as well as of its past success, to awaken the devoutest gratitude, and inspire the liveliest hope. *His word runneth very swiftly*, sang the Seer of ancient times. May not we, too, with reverence take up the same expression of admiration and joy? "By the word," writes Luther—and none better knew its value, or had more accurately tested its might—"by the word the world is overcome; by the word the Church is preserved; and by the word it shall triumph again." Let us, then, offer up our fervent prayers that the Holy Ghost, the Comforter, the Lord, and Giver of Life, may accompany wherever it goes, the word of His grace; clothing it with power, protecting it from abuse, until countless multitudes in every land, reaping the precious benefits which flow from a sanctified perusal of this blessed book, shall break forth in the joyful strain of the Psalmist, *I will praise Thee with my whole heart; before the gods will I sing praise unto Thee. I will worship towards Thy holy temple, and* June, 1846.

praise Thy name for Thy lovingkindness and for Thy truth; for Thou hast magnified Thy word above all Thy name!

CHURCH MISSIONARY SOCIETY.

The following particulars are taken from the Forty-sixth Report.

State of the Finances.

The Income of the Society for the last year, from all sources, amounts to 102,458*l.* 0*s.* 5*d.*, which, compared with the total Receipts of the preceding year, exhibits a deficiency of 2791*l.* 9*s.* 2*d.*

The chief part of the deficiency arises from a decrease in the Legacies, amounting to upward of 2000*l.*

There is also a falling off in the Benefactions paid directly to the Parent Society, and a deficiency of 304*l.* 16*s.* 11*d.* in the amount received through Associations.

The excess of Receipts over Expenditure is 1073*l.* 4*s.*

Under these circumstances, the Committee feel that no enlargement of the Missions can take place this year, unless the financial position of the Society shall be greatly improved.

Decease or Return of Missionaries.

It has pleased God to remove from their labours by death, during the past year, three Missionaries and four Missionaries' wives.

Three Missionaries and one Catechist have returned home on account of ill health.

Missionary Labourers sent out.

Thirteen Ordained Missionaries, and eight other individuals, have been sent forth to the several Missions of the Society during the year; including nine who have returned to their Stations, and two whose services have been transferred to other Missions.

Ordination of Students.

Eight of the Society's Candidates have been admitted to Holy Orders, at home and abroad.

Institution.

In his Annual Report the Principal is again enabled to express a favourable opinion of the general state of the Institution.

Fifteen Students have been received into the Institution during the year, and twenty-four remain under preparation in it.

Conclusion.

In reviewing the progress of the So-
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ciety's operations, in all their vast extent, during the past year, the Committee offer their unfeigned thanks to that gracious God who has preserved the Society in peace and prosperity at home, and condescended to employ its instrumentality in advancing the kingdom of His Son among the Heathen.

They are reminded, indeed, by the calamities of New Zealand and Tinnevely, and by the efforts of Popery throughout all our Missions, that the final triumph of the Gospel cannot be achieved without a struggle with the *powers of darkness*, which may sorely try the faith and the patience of God's people.

But they think it *not strange concerning* these trials, *as though some strange thing had happened*. They accept them as tokens of the Lord's presence and favour; as calls, indeed, to deeper humiliation, and to more fervent faith and prayer, but as preparations for larger measures of success.

The Committee entertain a firm conviction that there are blessings in store as the fruit of past Missionary Labours, which, according to our present low standard of faith and zeal, we have *not room enough to receive*.

While in some particular localities the Heathen are renouncing idolatry, and putting themselves under Christian Instruction in large masses, like the 6830 Tinnevely Converts of the last year, at every Station throughout India we discover the evidences of a transition state—a weakening of Hindoo Superstition and Mahomedanism—an undefined but prevalent conviction that Christianity will ultimately triumph—and a rapidly growing ascendancy of European Intelligence over Native Habits and Literature.

The powerful impulse, again, which has been given to education, among the Natives of India, during the last year, is full of momentous interest as it regards Missionary Prospects. The Committee are deeply impressed with the importance of the present crisis for India, and the mighty results which may ensue. Education will proceed, it may be, with gigantic strides. Native intelligence will awaken from its slumbers, and will seek for the food and refreshment of the mind, like men whose souls faint through hunger and thirst; and woe to this Church and country if there be not those at hand to present them with the *bread of life*, and the *water of which whose drinketh shall*

never thirst. Most earnestly, therefore, do the Committee appeal for the means of increasing the band of faithful Missionaries and Teachers who are witnessing for Christ and His Truth on the soil of India.

The Committee cordially respond to the appeal which has been made from many quarters in reference to the signal mercies vouchsafed by Almighty God to the British Army in India, in the late glorious victories over the Sikhs, and the still more glorious peace conferred by the conqueror; and they recognise the powerful call upon them to take the most effective means for strengthening the Missions in India, especially those in the north-west Provinces, and thus eventually planting the Gospel in the very countries which have been the scene of such wonderful displays of Divine Interposition and favour toward Great Britain.

With such special and pressing demands upon them to strengthen and enlarge all the Missions of the Society, the Committee are *bound*, as it were, *hand and foot*. They cannot, they dare not, go beyond the means which are placed in their hands, and run the risk of entering upon work which they must afterward abandon. Without an increase in the **PERMANENT SOURCES OF INCOME** they cannot enlarge their Missionary Establishments.

Having thus frankly stated the case, they leave the responsibility upon the consciences of others. They will only venture to ask, whether the Missionary cause be not at this time the grand means of enlarging the Redeemer's Kingdom? Whether it be not pre-eminent among the objects of piety and charity? Whether it do not claim from some, whom God has distinguished by a larger measure of His gifts and graces, the consecration of themselves to the noble office of Missionary? Whether it do not claim from many, *who are rich in this world*, more liberal and self-denying offerings than they have hitherto made? Whether it do not claim from all who love the Lord Jesus, and know the value of His salvation, earnest and constant prayer to the God of Missions, to enlarge the charity of the Church at home; to *send forth labourers into His vineyard*; and to pour upon all Missionary Operations copious streams of His life-giving Spirit?

Western Africa.

CHURCH MISSIONARY SOCIETY.

ABBEKUTA.

Settlement of the Missionaries at Badagry.
We have given an account of the temporary settlement of the Missionaries at Badagry, and of the prosecution of their work: we now present farther extracts from their communications, of a miscellaneous nature.

Attack and Desertion of the Yoruba Encampment.

We take the following narrative from Mr. Townsend's Journal. He writes—

Feb. 23, 1845—After we had retired to rest, we were awakened by one of our servants coming, in great alarm, to tell us of the total defeat of the Egba people, and the destruction of their camp, by an invasion of Dahomians. We felt considerably alarmed by the information. Mr. Marsh and his attendant had not yet returned, and indeed could not be expected until the morrow; but we were not long kept in suspense respecting them, as they returned soon after, much fatigued by a late and anxious flight from the camp. When they left, the camp was nearly deserted; Ogubonna and Shumoi, with their followers, alone remaining, and they preparing for their departure.

On the 21st, it seems, they heard that the Dahomians had invaded the country, and were encamped somewhere, a few miles from the Egba camp, on the Abbeokouta road. In the evening they sent a party of their men, with one or two Chiefs, to discover the state and number of the invading forces; which party, on the 22d, suddenly falling in with a party of the enemy, when the enemy was unprepared, attacked them, slaying above twenty, including a Chief of great rank, and taking two prisoners and the umbrella of the Chief, with various chains and shackles intended to bind slaves. Information of this event, with the trophies of victory, were sent the same evening to the Encampment, our messengers seeing them. Another force was then sent out to aid the first party; but on the 23d—to-day—they met with some reverses, the news of which soon reached the Encampment, in consequence of which the whole of the Egba people seemed to be panic-struck, and sought at once to find a place of safety

for their wives and children, sending and carrying them off, by another route, to Abbeokouta. Thus the Encampment became disorganized and deserted, except by a few who remained by Ogubonna and Shumoi; and these—finding themselves hemmed in by a powerful and fresh foe, who had already cut off their common route to Abbeokouta, as well as by the Adus, their old enemies, and being deserted by most of their troops—were obliged to think of safety by an immediate flight. Mr. Marsh was advised to return to Badagry, or, if he feared to do so, to put himself under their protection, and go to Abbeokouta: he preferred coming back to Badagry. He and his attendant left at about half-past four, and shortly afterward observed a large fire in the direction of the Encampment, which was supposed to have been fired by the Egbas on their leaving. Thus the road to the interior is shut up by the great enemy to all commerce and free intercourse between man and man—war; and war brought about solely to replenish the slave-market at Whydah, and to supply the annual custom at Abomy with human sacrifices.

Some farther particulars are contained in Mr. Crowther's Journal—

Feb. 24—We learned that the King of Dahomey himself headed the army which the Egbas attacked, and it is believed that it was he who was killed by them. His purpose was to open the slave-trade road from his Country to the Lagos by land; and as his annual festival was approaching, on which occasion he wanted six hundred persons for sacrifice, he himself set out in person. It is thought that he could not have received our Letter from Commodore Jones, because he had started on the expedition sometime before our arrival.

Alarm of Invasion from the Iso People.

We resume Mr. Townsend's communications. On the 17th of March he says—

This has been an eventful day for Badagry. In the afternoon the cry of war on the Lagoon was raised: immediately the whole town was in an uproar; women running about crying to their gods, and men hastening to arm themselves in defence of the town. Our premises are at the extreme east end of Badagry, on the Lagoon side, and the enemy approached the town from the west, so that we were at first farthest removed from the seat of war. On going a short distance westward,

I heard the reports of muskets fired in rapid succession, and saw the Iso people, in large numbers, coming down on the opposite side of the Lagoon, keeping as close to the bank as possible. The Badagry people fired at them from the town; but the Iso people were too distant to receive any damage. I returned home to acquaint Mrs. Townsend, and Mr. and Mrs. Gollmer, who were ill, with the state of things, and to keep our own people together, within our own yard.

By this time the fleet of canoes lined the opposite bank of the Lagoon, and extended far below Badagry toward the east. Two large guns, used as signal guns to vessels at sea, were now brought to bear upon the canoes. I believe they did no real mischief; but alarmed the enemy not a little, and made many, who were venturesome enough at first, anxious to return: being, however, afraid of passing within range of the guns, they were cut off from those farther up the Lagoon.

At this period a small number of Badagry canoes put off a short distance into the Lagoon; but were afraid to approach the Iso canoes, at least near enough to receive or do any damage. Between the people in these canoes and the Iso people a good deal of firing took place, continuing as long as the light enabled them to see each other. Night put a close to a bloodless battle, in which a vast quantity of ammunition had been expended as innocently as it well could be, and in which both sides displayed their want of courage to enter into actual conflict. Had the Iso people attempted to land, doubtless the Badagry people would have defended themselves, and there would have been a great slaughter, which happily was prevented by the attempt not being made.

Idolatry of the Yorubas.

In Mr. Crowther's Journal is the following entry—

April 7, 1845—This day the grand annual worship of the great god of Wawu, called Idaghé, was celebrated in a village about four miles from hence. It being a great holiday, all the inhabitants were neatly dressed in their best clothes, and presented a lively appearance of cleanliness and activity. This god is supposed to possess the power of protecting children from death, and of foretelling future events, especially the issue of war. Mewu, the Chief of Imuo, or Mowo, who very

seldom leaves his station, was present on this occasion. The representation of this god is a black snake, which is held in great veneration by the worshippers. It is never killed when seen; but is left in quiet possession of that part of the premises which it occupies. On such an occasion, it is believed that the god portends something to the inhabitants, which is ascertained by the Priest who consults the god. A bullock was sacrificed to the god to-day at Idalleh. Wawu has a particular Priest consecrated to this god.

Death of Mrs. Gollmer.

On the 11th of April, the little Missionary band was weakened by the removal of Mrs. Gollmer, after a painful illness of three months. She died in peace. Her remains were committed to the grave, on the following evening, by the Rev. H. Townsend. Many of the Sierra-Leone people were present. Mr. Crowther writes, April 12—

This is the first Christian funeral that has ever been publicly performed in this country. Many of the Natives, out of curiosity, accompanied us to the Church and to the burial-ground, to witness the burial of a Christian. Though our dear sister is dead, yet she speaks to the Natives around, and shews the difference between the death of a Saint and that of a Heathen. The scene of this day will not soon wear away from the minds of those who were present—about 150 persons. The Chiefs, having been informed of our mournful bereavement, sent their messengers to express their sympathy with us: although no worshippers of the great God who made all things, yet they invariably ascribed this afflictive visitation to the providence of God, who knew and ordered all the events of life in His secret wisdom. Truly, although they know Him as God, *they glorify Him not as God; but become vain in their imaginations, and their foolish heart is darkened.*

Affection of an African Mother for her Daughter—Interesting Redemption of the Daughter from Slavery.

We take the following account from Mr. Gollmer's Journal. He reports—

June 2—A Sierra-Leone woman, a member of our Church, and mother of an only daughter, applied to us to help

her to redeem her child. It seems that the mother, having been sold into slavery, was captured by H. M. ship-of-war, and brought to Sierra Leone, leaving her daughter in this country. After nearly eighteen years' residence in Sierra Leone, the mother was informed of her daughter being still here; and in consequence resolved, as her husband had no objection, to come hither to see once more her only child. On her arrival here, being informed that here daughter was at Abbeokouta, she sent word that she had come from Sierra Leone on account of her, and that she must try to come and see her. The daughter, being married, told her husband this, and begged him to allow her to go and see her mother; which he refused. The daughter, however, apparently as anxious to see her mother as the mother to see her, left Abbeokouta secretly, came hither, and lived with her mother for about a month, fearing to return home. One day, when she was in the market, a number of people, ordered by her husband, caught her, and carried her to Abbeokouta. On her arrival, her husband declared that he would not have her any more as his wife, although she had borne him three children, and demanded of her the repayment of his expenditure on her account previous to their marriage. In order to be able to accomplish this, she began to trade with tobacco and indigo. One day, as she and five others were going to Ibadan, a town in the interior, for this purpose, they were all suddenly caught in the road, and this poor woman was eventually sold to the Ijébbu, a tribe of the Yoruba nation, who brought her to one of their principal markets, called Ikórodu, not far from Lagos. Here it was that a woman from Badagry, acquainted with the family, observed her exposed for sale; and, not having the means to purchase her, requested one of her acquaintances to buy her, and bring her to Badagry, being sure that her mother would endeavour to redeem her. No sooner did the mother see her daughter again, and became acquainted with her situation, than she came to solicit our help in redeeming her. Being very poor, she could not give any thing toward the amount. The owner asked 10*l.* for the woman; but accepted 8*l.* 15*s.* Two Sierra-Leone men gave 3*l.* 2*s.* 6*d.*, and the remainder was raised in our premises by us and our people, for which the

mother and the daughter were very thankful. The redeemed woman now lives with her mother, and endeavours to support herself by trading.

Letter from Sagbua, the Acting Chief of Abbeokouta.

On the 11th of June, the Missionaries received the following Letter, in reply to one which they had sent to Sagbua. It had been, however, so long on the road, that its arrival did not give them much more information of the state of things at Abbeokouta than they already possessed; and the messenger could not materially add to it.

Abbeokouta, April 16, 1845.

Rev. H. Townsend and others—Hoping you all are quite well. I received your sorrowful Letter. You know the state of things better than I can tell. The devil endeavours, by all means, that I should not hear the Gospel; but God will do the best. I would send an army to bring you home to Abbeokouta; but my people have not finished the funeral of Sodeke. As soon as they shall have finished it, I will send you about one or two thousand men to bring you up. As for Badagry, and Ajashe, and all the foolish people of that part, I shall quench them. I would tell you to come up with the messengers now; but I consider your load, and perhaps you may meet with accident in the way; then there will not be enough men to fight, and therefore I say you had better wait a little longer.

Maffaje desires to be kindly remembered to you. She will be glad to see you, and so will all the chief men of Abbeokouta, and all the Sierra-Leone people.

Your true friend,
SAGBUA.

Situation of the Mission with regard to health.

On the 21st of June Mr. Townsend has the following remarks in his Journal—

The highest spot in Badagry is but a few feet above the common level of the Lagoon; but it does not appear that this is a more unhealthy spot than any other on the leeward coast, even those in more elevated and drier situations. The thermometer has been low of late; generally, at mid-day, between 75° and 80°, a tem-

perature that we feel to be chilly and uncomfortable, perhaps from the air being loaded with moisture.

*Visit of Mr. W. Marsh to Abbeokouta—
State of the Town.*

On the 9th of June, Mr. William Marsh, the Native Catechist, who had accompanied the Missionaries from Sierra Leone to Badagry, proceeded to Abbeokouta. The following Letter from him, dated June the 24th, describes the state of that town—

By the mercy of God I reached Abbeokouta on the 14th of June, just at the conclusion of the burial of Sodeke. Oro is to conclude the burial of such great men. Women are shut up during seven days. If a woman, either by mistake or willingly, should come out at such a time, she is put to death. There is no ransom nor pardon for any. Three men were executed; one a murderer, and the other two thieves: the women believe that the god of Oro swallowed them. As far as things can be, the people are busy in setting things in order here. Many persons are in prison, and are likely to be put to death. Children go freely about. Food is in abundance, perhaps more than four times cheaper than at Badagry. Most of the people are very industrious. Cowries are much valued, and rare. No one is allowed to oppress the weak. I have visited some of the principal of the Chiefs. They spoke very favourably of the Missionaries, and told me some of the chief hindrances why they have not sent for them. They are now at peace with the people in the interior. There has been no disturbance in any of the villages belonging to Abbeokouta. The people partly know the intention of the Missionaries, and are glad to have their children taught. They generally call the English men of truth, and men who know the true God. They speak very highly of the English, and love them. Idolatry flourishes here to a great degree. There is a sacrifice in my family almost every day: I assure them that, if they call my name before the idol, I will remove from the family to Wilhelm's; otherwise, they might perhaps sacrifice sheep, goats, and fowls, on my account: their seeing me again is ascribed to the power of their god.

They have elected a new Chief, by the name of Ayikundu. I have not yet seen him.

Excuse my faulty Letter. If I should find a person willing to bring you a Letter, I will write you a better one. The bearer of this came to me unawares. No person is willing to bring a Letter through to Badagry as a messenger.

Inland Seas.

CHURCH MISSIONARY SOCIETY.

ASIA MINOR.

Departure from Koolah, and Arrival at Yeni-shehr.

EARLY in the morning of the 6th Mr. Wolters and party left Koolah; and, having twice crossed the Hermus, ascended a mountain called Chatal-tapasi. Mr. Wolters writes—

Having reached the top, there was a coffee-house, and near to it a tree, which afforded us shade from the sun. Here we rested a few hours, and refreshed ourselves with fresh butter-milk, which a boy brought us from a Turcoman tent. These black tents are often seen, either in larger or smaller groups, on the mountains and in the valleys, reminding the Christian traveller of the tents of Kedar—Cant. i. 5 Ps. cxx. 5. Early in the afternoon we reached Yeni-shehr (New Town), a miserable village, at the entrance of a beautiful valley of the Hermus, and remained for the night.

Journey to Ushak, through Koeray—Visit to the Greek Church and School—Conversations—Condition of the People.

Leaving Yeni-shehr at five o'clock in the morning of the 7th, the party reached Koeray after a ride of two hours. Mr. Wolters then says—

It is four hours from hence to Ushak. We now lost sight of the river Hermus, and travelled through a beautifully-cultivated country till about noon, when we arrived at the town of Ushak, which is situated on high table-land, surrounded by lofty mountains.

We visited the Greek Church and School adjoining; when the heads of the Greek communion came to welcome us, as also the two Priests. The Master of the School told us that most of the Greek Priests in Anatolia do not understand even Romaic or Modern Greek, much less their Ancient-Greek Liturgy, which they read in the Churches. The ignorance among both Priests and people is very great.

After supper, two Greeks visited us; one, a Native of Cæsarea; the other, a

medical man, who spoke a little Greek, and appeared to have read some books relative to his profession. In order to form an idea of the manners of many physicians in the interior of Asia Minor, I will only mention the circumstance, that our visitant sat barefooted before us. We succeeded, at once, in giving a religious turn to our conversation. The old Greek of Cæsarea appeared to understand us well, expressing his assent by occasional exclamations. The physician, however, could not or would not, as it seemed, enter into the meaning of our conversation. The Greeks of Cæsarea appear to have a greater inclination to religious inquiry than one generally finds among the Greeks of other places.

May 8, 1845—A Greek of Smyrna, to whom we had a letter of recommendation, told us many things about the manners and customs of the people here. The men, he said, work little, while the females must do every thing: they must not only maintain the family by the labour of their hands; but, in addition to it, keep house, while the husband wastes his time in smoking and drinking coffee. When the father has given his daughter in marriage, he says, "I have sold my daughter." She has now become, as it were, a slave. This is true also of the rich: they seldom have servants, because poor girls, rather than serve, earn a scanty livelihood by manufacturing carpets. Thus even the mistress of a wealthy family is obliged to work as a servant.

Departure from Ushak—Journey to Kutaya—Conversation with a Schoolmaster and a Priest—Population of Kutaya.

On the 9th the party left Ushak, and in the afternoon arrived at Gediz, remaining for the night. Leaving this place on the 10th, they passed through the ancient Aezani to Dara-Kioi, at which village they passed the night. Soon after nine o'clock A.M. of the 11th, the Lord's Day, they arrived at Kutaya, which they had hoped to reach on the previous evening. During their sojourn here, Mr. Wolters writes, on the 13th—

We visited the Armenian Church and School, and had an interview with the Schoolmaster and one of the Priests. The Schoolmaster appeared to have more knowledge of the Gospel than the Priests. We presented to the Priest a copy of the Scriptures in Armeno-Turkish; and to the

Schoolmaster a Modern-Armenian New Testament, and a Psalter.

The view from the Acropolis, over the town and surrounding country, is beautiful. Kutaya, the ancient Cotyæum, is one of the larger and better cities of Asia Minor. It is said to contain 9250 Turkish, 300 Armenian, 40 to 50 Schismatic, or Papal Armenian, and 400 Greek, houses.

Return Journey from Kutaya—Arrival at Toushanlu and visit to the Armenian Church—Conversations—Hopeful Inquirer.

May 14, 1845—Leaving Kutaya soon after six o'clock, we turned our faces westward, having hitherto travelled all the way from Smyrna in an easterly direction. We reached the town of Toushanlu in time to visit the Armenian Church. It was the hour of Evening Prayer, which we attended. It is indeed painful to witness the deplorable state of ignorance and superstition in the Eastern Churches. Priests and people seem to have no idea of the necessity of worshipping God *in spirit and in truth*. We saw a little boy of five or six years of age making the same prostrations as the adults. But who will ever tell this dear child that Christ is the children's friend, and the Saviour of his soul?

The Service being ended, we were invited into a room adjoining the Church. The Priest and several of the men who had attended the Service came to welcome us. While coffee was served, they made some inquiries about our journey, and we soon succeeded in giving a religious turn to the conversation. We told them something of Bible and Missionary Societies, the success of the Gospel in New Zealand and other parts of the world, the duty of every Christian to let his *light shine before men*, &c. They seemed to be pleased with what we said, and were very friendly to us. Some accompanied us to our lodgings. One of them attracted our particular attention. We seemed at once to have gained his confidence, and soon found that he was acquainted with the Scriptures, and desirous of instruction. "If you are in want of any thing," he said, "tell me freely." "We do not need any thing," we replied, "and do not wish to give you trouble." "What is our trouble," he said, "compared with yours? You undergo all the fatigues of a long journey for the sake of the Gospel."

May 15—Our Armenian friend came early this morning, when we were just

beginning our Morning Prayer. He listened with great attention, and bowed his knees with us before the Throne of Grace. We afterward had a conversation with him on different important subjects of the Christian Faith, and the questions which he asked evidently indicated the desire of his heart to know, and do, the will of God. To meet a man with such a desire in this spiritual wilderness is indeed refreshing! Admonishing him diligently to read the Holy Scriptures, with prayer to God for the enlightening of the Holy Spirit, we took leave of him. May we not hope that the Lord, ere long, will have mercy on the Armenian Church, and visit her with light and truth from above? This, at least, is certain, that, among the members of this Church, one may find many an individual inclined to receive with meekness the engrafted word, which is able to save their souls. Many of the Armenians do not proudly despise the Gospel message, as do most of the Greeks, who boast of their being members of the only orthodox Church

Departure from Touthanlu — Ahmet — Simaw — Arrival at Temergi—Instance of the Hatred of Mussulmans toward Christians.

After breakfast the party left Touthanlu, and arrived at Ahmet, a Turkish borough, in the evening. The next morning they continued their journey to Simaw, which, on the 17th, they left for Temergi. The following incident, which occurred when they were entering the town, is recorded by Mr. Wolters—

We were saluted by the boys with the usual cry, "Giaur!" (Infidels!) and from a hill, at a considerable distance, where they were standing, they threw stones at us with such dexterity, that I, being the last in our train, was obliged to look back in order to avoid being struck. The hatred toward Christians is deeply rooted in the hearts of even Mussulman children.

The 18th, the Lord's Day, was passed at this place.

Temergi to Thyatira—Priestcraft at Jerusalem—Willingness of a Hájee to hear the Gospel.

Leaving Temergi on the 19th, Mr. Wolters and his companion proceeded to Goerdes, a town of about 1200 houses, remaining for the night. In the morning they continued their journey to Kayagik, on

their way to Thyatira, and, after a farther ride of two hours and a half, rested at a coffee and guard-house, at which they were joined by three Greeks, who were also proceeding to Thyatira. In company with them, the Missionary party pushed on, and, during another rest by the way. Mr. Wolters records—

While our horses were feeding, we sat with the Greeks under a large tree. One of the Greeks, having heard that I was a Clergyman, asked what I thought of the holy fire at Jerusalem: whether we believed it to be kindled by a miracle from Heaven. We declared that we did not believe it, and took occasion to speak to them of the light and fire of the Holy Spirit, as necessary to enlighten and warm our dark and cold hearts with the knowledge and love of Christ. Another of the Greeks, a young man, was a Hájee, i. e. one who had visited the Holy Sepulchre at Jerusalem. Even he confessed that the kindling of the holy fire at Jerusalem was a trick of priestcraft. We were rather astonished at such a declaration, as these Hájees are generally very suspicious men. Our Hájee, however, heard with the greatest attention all we had to say; and it gave us pleasure to have found an opportunity, at so solitary a spot, to make known the truth of the Gospel to immortal souls. The sun was setting behind the western mountains when, very tired, we safely arrived at Thyatira.

May 21, 1845—The Hájee came early this morning, and said, that what we had told him and his companions yesterday, on the road, had made such an impression on his mind, that yesterday evening and this morning he had prayed more earnestly than at other times. He gladly received a Greco-Turkish New Testament and Psalter, the reading of which we earnestly recommended to him. Our conversation also touched on the celebration of the Lord's Day, which we told him it was the indispensable duty of every Christian to keep holy. "What shall I do?" said he. "Every morning there is bazaar" (market) "at Kayagik; and we therefore leave Thyatira on the Lord's Day morning, in order to be there on Monday." He reflected a little while, and then said, "I know what I can do: I will leave this place on Saturday, and be quiet at Kayagik during the Lord's Day."

In the course of the day he came again,

with two of his acquaintances; and I again found opportunity to speak on the *one thing needful*. Though the two others consented to my remarks, yet on the Hájee they seemed to make a deeper impression. He heard with an attention which seemed to manifest that he had not heard such words before.

Toward evening the Hájee came once more, to take us to his house, to entertain us with coffee and sweetmeats. "If it be the Lord's will," he said, "I shall come over to Smyrna to see you again."

Thyatira to Pergamos — Its Ruins, Population, Churches, and School — Condition of the Ecclesiastics and People.

May 22—We left Thyatira for Pergamos, and, after resting a few hours at Kirkagatch, reached Soma before night.

May 23 — We started at an early hour, and rested during the heat of the day at Kinik. A ride of three hours from thence brought us to Pergamos, the capital of Mysia.

May 24 — This morning we went to see some of the ancient ruins of Pergamos, which evidently bespeak its former glory. The remains of an ancient Church of St. John, and the place where, it is said, *Antipas, the faithful martyr, was slain*, attracted our particular attention. The population of Pergamos is said to amount to 15,000; viz. 1500 Greeks, 200 or 300 Armenians, 100 Jews, and the remainder Turks. There is one Greek and one Armenian Church: the Armenian, an old miserable building; the Greek, new and splendid, but not quite finished for want of funds. Even if it were finished, they would not be able to have it consecrated, as the Bishop of Ephesus requires 10,000 piastres before he will perform the sacred rite. Money, money, is the great *causa movens* in the Greek Church; and it is not uncharitable to say that it is more thought of than the salvation of immortal souls.

In the afternoon we visited the Schools. The Master is well known to Mr. Dalesio, he having applied to him for some books and copies of the Scriptures, which he attempted to introduce into the School. They were all taken away, however, by the *CEconomos*, the Bishop's representative. This man is he who, in Mr. Jetter's time, contributed so much to the disturbance which took place at Pergamos on account of the distribution of the Scriptures, and during which copies were even burnt. They would be probably delivered

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to the flames again, if we should attempt to distribute them.

The Lord had but a few things against the Angel of the Church of Pergamos—Rev. ii. 12—17. Then, there was certainly a number of faithful Christians who had *not denied the faith*; and *Antipas* fell as a *faithful martyr*. But now? It is not for us to judge: the Lord alone *searcheth the hearts*. True and living faith, however, will bear its fruits in the life and conduct of those who possess it. These fruits, I am afraid, will be sought in vain at Pergamos. It might be said of it, as was said of Sardis, *Thou hast a name that thou livest, and art dead*.

Arrival at Boujah.

May 26—This morning we left Pergamos for Smyrna and Boujah, arriving on Tuesday evening the 27th, after an absence of twenty-nine days.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

CHUNAR.

Report of the Rev. R. Richards.

THE Rev. R. Richards has been carrying on the usual duties of this Station, during the last year, with as much efficiency as his health has permitted. He gives the following Report—

The two Catechists go out regularly every day to read the Word of God in the Bazaars, at the Ghauts, and at all the small Melas that take place in this neighbourhood. They also distribute portions of the Holy Scriptures and Tracts. The number of Tracts distributed this year is 2500, and of single Gospels 200. Whenever my health permits I also go out, and find that the people listen to me with great attention whenever I hold conversations with them. I am happy to say that there is a Hindoo who attends our Worship regularly.

Five persons—three women and two infants—have been baptized.

Education.

I have removed the Schools from the Bazaar to the Mission Compound, so as to bring them under my own eye. This has encouraged the parents, and has also been a means of bringing on the children well in their studies. In the Persian School there are 23 boys, of whom 11 read the Scriptures. In the Hindoo School there

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are 40 boys, of whom 15 read the Bible and Tracts. The minds of the boys are well disposed, and the parents send their children regularly, visiting the Schools to mark their progress.

JAUNPORE.

Report, by the Rev. R. Hawes.

The Rev. R. Hawes continues at this Station, and has given the following account of the proceedings during the past year—

Since the last Report, we have been quietly pursuing our usual course. The fundamental doctrines of the Gospel are regularly proclaimed on the Jaunpore Bridge, which is the greatest thoroughfare anywhere in or near the city, and also in the villages around the Station.

The violent opposition which some of the older Missionaries anticipated when this Station was occupied, and which we at first experienced, has not been revived during the past year; neither have we been once molested by the more bigotted portion of the Mussulmans. This calm is not, I believe, the result of that deadly indifference which too generally characterizes the Natives of this country: they have done their best with us in argument and discussion, and have been foiled, at least for a time, in their attempts to vindicate the claims of Islamism, and to refute the great truths of Christianity. The present truce has arisen more from the fear of meeting us in controversy than from indifference to the momentous questions on which we differ. Occasionally, we have discussions with men of this class, and generally find that minor points of difference are merged in a more direct attack upon the distinguishing doctrines of the Christian Religion; such as, the doctrine of the Holy Trinity, the Divinity of Christ and the Holy Spirit, the possibility of the Supreme Being assuming human nature, and the acceptance of sinners through the merits of the Redeemer. As they thus have a mind to come nearer, in controversy, to these fundamental points which divide us, we indulge the hope that, through God's grace, the time is rapidly approaching when Truth shall gain a final victory over the delusion of the false prophet.

The two Catechists go out together to the villages near the Station, or to the Bazaar in the lines, on all other evenings except when we go to the city; and are

generally received with kindness and heard with attention.

A few inquirers have come to us. One young man, a Rajpoot, who has been here about three or four months, appears to be sincere in his search after Truth and desire for Christian Baptism. It is satisfactory also to know that another man, just baptized at the Mission of the London Missionary Society in Benares, traces his first religious impressions to his listening on the Jaunpore Bridge.

The senior Catechist is in the habit of visiting and instructing the Christian Drummers attached to the native troops here. Some of them attend the Hindoostanee as well as the English Service on Lord's Days, and evidence a change of heart by reformation of life. Two have renounced Romanism, and are now admitted to Communion in our Church: one of these has addressed a Letter to his parents in Calcutta, on the errors of Popery, and goes among the Sepoys, when opportunity offers, to give them religious instruction.

We have gone on Missionary visits to some of the Villages around the Allahabad road, about seven miles from Jaunpore, and to many of the intermediate villages between this and the Stations of Azimgurh, Ghazee-pore, and Benares. The general features of the work on these occasions have been such as to afford encouragement to renewed exertion. In one village, a Brahmin, with whom we were arguing, was opposed by a man of lower caste, who advocated the truth of our teaching; and, during the discussion, quoted part of a religious Tract, which he had received from a Missionary on a former occasion. This open approval and vindication of Christian Truth, in opposition to the efforts of a Brahmin, then sitting before his idol's shrine, to support Hindooism, is a proof that the system of error, which has so long held the people of this benighted land in moral degradation and spiritual bondage, is tottering to its fall.

Divine Service is held in English, for the Europeans at the Station, every Lord's Day, except during those parts of the cold season when I am absent on Missionary tours in the district. The number of Communicants, including 6 Native Christians, is about 20.

The Free School.

This Institution is under the charge of Mr. J. P. Cæsar, who reports—

The number on the books, including

probationers, is about one-fourth less than in November of last year, our number now being 90 instead of 115. This decrease in the number of scholars may in all probability be attributed to one or more of the following causes—1. The want of good and efficient Teachers, of whom we have very few. 2. The strict discipline that we find it advisable to keep up. 3. The little value, in the eyes of most of the Natives, of an English Education. 4. The preference of many of the more respectable Natives for instruction in their own Schools, or for private tuition, the Brahmins wishing their studies to be confined principally to Sanscrit, while the lower orders are for the most part satisfied with a slight knowledge of reading, writing, and arithmetic, just sufficient to qualify them for commercial pursuits. With the Mahomedans, again, Persian is the chief object of desire.

We have, however, in the midst of our difficulties some few sources of encouragement, of which I will mention two.

1. The Scriptures are read by the senior classes throughout the School, and very seldom does the new comer raise any objection against joining his class-fellows in reading the Word of God. There are only one or two boys who refuse to read; but these must hear, for during the Scripture hour they must be in their classes, nor are they allowed to devote the time to any thing else. It not unfrequently happens that they both ask and answer questions on the subjects under consideration. Here, then, we have cause to be thankful.

2. All the Teachers and Monitors now study English, so that they are on the way to become good Teachers, if they will but improve the opportunities which they enjoy. The class assembles for an hour daily, either before or after School.

Mr. Hawes writes, under the date June 21, 1845—

The half-yearly Examination of the Free School was held this morning. All is going on well, and full of promise for the future.

Of the Sunday School Mr. Cæsar states—

There are 18 scholars on the books, viz 16 boys and 2 girls, or rather women, for both are married. Of the 16 boys, 6 are Christians and 10 Hindoos, and the greater part attend the Free School. The Services and Lessons occupy the same time that was mentioned in last year's Report.

The opening Service we have shortened, and use part of the Liturgy at the close of the School.

The attendance at the Badshahpur and Zufferabad Branch Schools has decreased since last year, in consequence of the want of suitably-qualified Teachers. The movements of the Mission are not watched at the Zufferabad School as used to be the case, and the Scriptures have been introduced in the Persian Department without any apparent opposition. In both Schools an English Class has been formed.

GORRUCKPORE.

The Rev. J. P. Mengé has continued in charge of this Station during the last year, and gives the following account of the various branches of labour—

Preaching to the Heathen.

With few exceptions, I have been able to go to the Bazaar three times a week, in order to make known the *unsearchable riches of Christ* to the poor benighted Heathen. Although I must confess that I have not seen my way clear to receive any of those who have applied for Baptism during the past year, yet I do think that the Gospel is gradually making its way into the minds, if not into the hearts, of many, who listen attentively to its glorious truths. Not a few are neither afraid nor ashamed to declare publicly that they are not satisfied with their own Shasters, and that what we declare is rational and good; and I am fully persuaded that only worldly and prudential motives deter multitudes from embracing Christianity, at least so far as outyard profession is concerned. Charles Dass, my Catechist, and Raphael, my Reader, assist me in disseminating the Truth in the town. Raphael also goes by himself to the Hospital and several other places; and gives me a written Report of these visits once a week.

The Farm.

The Farm has been going on as well as could be expected, especially taking into consideration that an unusually small quantity of rain has fallen during this season. There are now twenty-five families, containing ninety-six souls, residing there. Some of the orphan boys, who ran

away from the farm two years and a half ago, have returned: two of them, however, who would not submit to the discipline which their bad conduct deserved, have since again run away. Nine of the orphan boys are now residing in the Seminary, where, I am thankful to say, they are going on pretty well. During the year I have married six, baptized ten, and buried four. As regards health, we ought to be thankful to the Lord, that, upon the whole, the year has been a healthy one: with the exception of four or five, all are now quite well. Levi Moonsee is engaged during the week in communicating religious instruction to all who reside at the Farm. In my absence he conducts Morning and Evening Prayers, which are attended by the orphan boys and several grown-up persons. He also visits the Christians in their houses, to converse, pray, and read with them. Of these visits I have of late requested him to write a weekly Report, which I now regularly receive. Charles Dass, too, who superintends the secular concerns of the Farm, is frequently among them. On Lord's Day mornings I have a full Hindoostanee Service there; and during the week I endeavour to go thither once, or oftener if possible, to talk with them on Religion as it should be carried out into practice.

Orphan Girls' School.

Our Orphan Girls' School has been going on well during the past year. Two of the girls have been married, six received, and one has died. There are at present sixteen girls in the School; and three others, who are orphans, and are now staying with their friends at the Farm, will return to the School in a few days. They are all taught plain needlework, to prepare their own food, keep the house clean, &c. They are also taught the Roman and Hinduwee characters. Several of the more advanced have learned a good many Psalms by heart, as also parts of the New Testament. At Morning and Evening Prayers, which I generally conduct myself, I am in the habit of reading and explaining a portion of Scripture. I have also been reading to them Mrs. Sherwood's Indian Pilgrim, translated into Oordoo.

The girl who died in the School, I believe died in faith. During the whole time of her illness—several weeks—she appeared to be patient and resigned. She was always glad to hear the Gospel read

to her, and expressed a simple trust in the Redeemer. For instance, when asked whether she were afraid to die, she answered "No;" and when asked why not, she replied, "When I am dead, I shall go to Christ, who died for me, and in heaven be perfectly happy." Once indeed, on the Lord's Day before her death, she appeared to dread the *king of terrors*, and sent for me in haste. When I went, I found her in great agony, tossing her head to and fro, and exclaiming, "I shall die to-day." I endeavoured to point out to her the great agony which Christ suffered for her, and then read to her the Gospel account of our Lord's crucifixion. This seemed to take immediate effect on her mind, and she became quite calm and resigned.

On the Lord's Day afternoon, when I have a full Hindoostanee Service in the Station Church, the girls always attend, as well as the Christian boys in the Seminary.

English School.

Several zealous friends of the cause of Christ, in the service of the Hon. East-India Company, have subscribed liberally for the establishment of an English School at Gorruckpore, to be connected with the Mission, but to be supported by independent funds. A Clergyman of the Church of England has been engaged as a Master; and it is hoped that it will materially assist the progress of Missionary work in general, as well as confer important benefits upon the Native Population. It is stated—

The Bible is regularly studied by all the boys, and the School is opened and closed with Prayer. The beautiful Prayer by Dr. Arnold, in an Oordoo dress, is the one most frequently used, with the Lord's Prayer, and such Collects as are suitable. The number of pupils, at the close of six months, was 163.

AGRA.

The duties in this Mission have been carried on as usual during the past year; but the Rev. F. A. Kreiss had been suffering for so long a time from illness, as to render it necessary that he should leave the Station for a change of climate. His constitution was in so very debilitated a state, that he has been obliged to return to Europe.

General View.

The Agra Committee, in their Fifth Report, give the following general account of the work during the past year—

No stirring events have happened: the work, in its different branches, has proceeded quietly and steadily; and the Committee think they are justified in saying, especially in reference to the Orphan Institutions at Secundra, that a considerable step has been gained in their increased stability, both as regards the attachment of the orphans to the establishment, and the securing for them employment and permanent support. Many of the elder boys at the press, and also in other trades, have made such progress as to render it practicable to dismiss a number of Hindoos and Mussulmans, their places being filled by the orphan boys. A Christian character, also, is being more and more formed in many; and the little, but yearly increasing village joined to the Boys' Institution begins to shew the features of a Christian community: in some, also, a work of grace may be discovered.

Christian Congregations.

The Congregation at the Kuttra, in the city of Agra, has been taken charge of by the Rev. C. G. Pfander, since Mr. Kreiss's departure. It consists of 38 adults and 25 children: the Church is also attended by some Native Christians and East Indians, who do not belong to the Congregation. Three adults and three children have been baptized during the year.

Of the Congregation at Secundra, the Rev. C. T. Hærnle writes—

It now consists of thirty-three families; beside whom there are seven families in the premises of the Girls' Institution, so that the whole number is forty families. Nine new houses have been built in the village, thirteen couples have been married, and thirteen children baptized. Two children and a woman, who had only lately been married, have died. She seemed to bear her protracted illness, consumption, with Christian patience, and was always glad when Mrs. Hærnle or myself visited her, to read the Word of God and pray with her. She appeared to be aware of her approaching end, and

wished to be with Christ, through whose mercy she hoped to obtain salvation.

Divine Services have been held in the Church, as usual, by the Rev. F. E. Schneider and myself, and have been well attended by the members of the Congregation. The subscriptions to the Church Fund have increased, and the Poor Fund, formed from the surplus of the Church Fund, now amounts to Rupees 172. 12. One Member of the Congregation has already been partly supported for six months from this fund.

As to the character and conduct of the orphan boys, and married Christians in general, much remains still to be wished for. I have, however, reason to be thankful for what the Lord has done among them this year. With a few exceptions, every thing has gone on much more satisfactorily than last year. With the conduct of most of them I have reason to be satisfied: in many, a change for the better has taken place, and in some there are evidences of a spiritual growth, for which I am thankful to Him *who giveth the increase.*

Orphan Institutions.

Mr. Hærnle, who has charge of the Boys' Establishment, writes as follows—

At the close of the year there were 104 boys in the Institution: 9 of these have been married to orphan girls, 1 has run away, and 5 have been admitted, so that the whole number is now 99. The trades of the boys have undergone some alteration: the carpet-making, which has all along been unprofitable, has been discontinued, and the boys have been transferred to the press and other trades, where more hands were required, and where they can be employed with a better and surer prospect of future support. At the same time, another English class has been formed from among the more intelligent boys, with a view of educating them for Mission work. I am happy to say that the boys are making steady progress in learning their respective trades: 17 have become capable of earning monthly wages, 7 of whom provide for their food as well as clothes, and receive no further support from the Institution. The first English Class continue to prosecute the studies which they commenced last year. Some of the elder boys are well versed in the Scriptures, and shew signs of being impressed with *the truth as it is in Jesus.*

I have often observed them conversing on religious subjects, in an appropriate manner, with the Heathen and Mahomedans around them. Twenty-five boys were confirmed by the Bishop in February last, and 11 have been admitted, after due preparation, to the Lord's Supper.

Of the Girls' Establishment Mr. Schneider reports—

The number of girls at the end of the year was 69. During the present year 12 of that number have been married, 2 have died, 1 has run away, another disappeared, and 2 new girls have been admitted, so that the number is now 55. Eleven of the girls were married to lads of our Institution, and therefore remain under our care; the other was married to a respectable man, a Catechist of the Agra Missionary Society. The girls have, upon the whole, enjoyed good health. Their behaviour, with few exceptions, has given satisfaction. There are only about 7 girls who are not able to read: most of them read both Hinduwee and Oordoo, and some are clever in writing Hinduwee. Their occupations after school-hours have been, as formerly, the manufacture of straw hats and bonnets, knitting, sewing, and working in wools: beside this, grinding their wheat, cooking their food, sewing their clothes, and cleaning their rooms, keep them in constant useful activity.

Schools for Heathen Boys.

There are now four Day Schools in the city in connection with the Mission; the Kuttra School, containing 92 scholars; the Belingunj Chapel School, 25; Wheler's Chapel School, 12; and Loheka Mandu Chapel School, 30 boys—average attendance. The last-named School has only been opened a few months.

Preaching to the Heathen.

Of this branch of the work Mr. Schneider writes—

From January to March I was engaged in preaching to the Heathen in the numerous villages around Secundra, and since the beginning of September have again prosecuted this work. In some places the people have much encouraged me, not only by their attentive listening, but also by their desire to become better acquainted with the doctrines of our blessed Religion. At the end of October the famous Mela at Goberdhan was held. I went thither, accompanied by the Catechists Mr. Lowther and Wil-

liam Churun, and the Reader Peter. There were three points concerning the Mela celebrated this year which gave me much delight. First, the place of pilgrimage was attended by much less numbers than in the last three preceding years: I am sure that the number was a third less this year than last. Another ground of rejoicing was the increasing indifference shewn by the people toward their idol-worship. Many assured me that they only visited the place for the sake of the sight, for that there was no salvation in pilgrimages, bathing, and worshipping idols. And indeed the fact of this indifference to their religion was confirmed by the complaints of many Brahmins and Bairagis (Hindoo devotees, votaries of Vishnu), to the effect that the times were breadless, because their idolatrous services were less required and less rewarded. A third cause of rejoicing was, that we everywhere found numerous hearers, who would listen for hours with great attention, and often shewed, by their inquiries, that they had perfectly understood what they had heard.

At present I have only one inquirer: he is of the weaver caste, and the father of one of my Christian servants. His behaviour has been steady and exemplary, and I hope that he will approve himself, after further instruction, qualified for Baptism.

This branch of the work has also been regularly carried on by the other Missionary Brethren; the Word of God being preached in each of the three Chapels four times a week; beside which, the poor's house, the principal bazaar, the river-side, and the nearer villages west and north of the city, have been regularly visited. Mr. Pfander says—

We always meet with hearers. Sometimes large crowds will collect around us, and hear attentively: at other times only a few. At one time they will hear quietly, even when the folly of their idolatry is exposed: at another time they contend violently for their errors and superstitions, and their hissings and yells follow us on our leaving them.

A large proportion of the inhabitants of the city are Mahomedans. Mr. Pfander has published three controversial tracts against the pretensions of the false prophet, which

have excited much attention, and called forth elaborate replies from the most learned Natives. He is continually engaged in controversy, both by Letters and Tracts, and orally.

BOMBAY.

Arrival of the Rev. A. Dredge—Employments of the Missionaries—The Money School.

Mr. Dredge reached Bombay on the 24th of March 1845, as noticed at p. 165 of the Survey, in our Number for April last; and after remaining there for a few days he proceeded to Nassuck, in order that he might avail himself of the greater facilities which there exist for the acquirement of the native language. Mr. Mühleisen, who had temporarily acted as Superintendent of the Money School, resigned that charge into the hands of Mr. Isenberg in June, and proceeded to Nassuck for the same purpose. In a Letter, dated Nassuck, Aug. 20, he writes—

I feel rejoiced at the measures which have been adopted with reference to the Money School at Bombay, by putting it under the care of its present Superintendent. It will, I think, greatly tend, under the blessing of God, to raise the tone of that Institution, which had suffered much from the afflictions and changes which have befallen the Bombay Mission. The little experience which I had, during the six months I had charge of the School, convinced me of an increasing desire among the Hindoos for education. It chiefly proceeds from an anxiety for those acquirements, which are calculated to advance their temporal welfare. Still, it is satisfactory to observe that our Schools, though professedly religious institutions, are not less numerously attended, than those from which the tenets of Christianity are carefully excluded. Every provision is made to impress the mind of the Hindoo youth with the salutary truths of the Law and the Gospel; and we are but waiting for the outpouring of God's Spirit, to make this theoretical knowledge *quick and powerful* among this benighted people.

NASSUCK.

Encouragements at this Station.

It has pleased God to grant additional encouragement to His servants who are labouring in this hitherto comparatively unproductive soil. The little Native Church has been more than doubled in numbers, and some of the additions made to it have been from the higher castes. May it be our earnest prayer that these recent Converts may be *strengthened with might by the Holy Spirit in the inner man*, that they may be enabled to fulfil their baptismal obligations, and remain steadfast followers of the Saviour, and consistent witnesses for Him amidst the heathenism by which they are surrounded!

We now give a variety of extracts from the Journals of the Rev. C. P. Farrar and Mrs. Farrar. We commence with Mr. Farrar's.

Establishment of a Native Service.

Nov. 24: *Lord's Day*—I have now set apart a Morning Service in Mahratia for the Converts alone, and we consequently meet at nine o'clock. Ram Krishna attended with his wife, a pleasing and intelligent Convert of the American Mission, of the Kamatee caste. Dajee has gone into the districts with the Sub-Collector; but we had Yeshee, Kesoo, and Gunga Ram. Kanahee Ram was ill, and could not attend.

Dec. 8—Our small Native Church has now its own Service, and I delight in leading the prayers and praises of these *babes in Christ*. I think they exhibit the vital power of the grace of God in their growing up into the knowledge and love of the Lord Jesus. Their tempers and passions are gradually becoming more subdued; and I trust that they are verily and indeed the members of Christ's spiritual body.

Translation of a Christian Book by an unbaptized Hindoo.

Dec. 6—I received a Letter from my scholar Ragho Dewalee, who is now Police Carcoon in the Talook of Jambkired, in the Collectorate of Ahmednuggur. He has translated Meade's *Almost Christian*, given him by Mrs. Valentine. He has shewn it to the Rev. E. Burgess, of the American Mission, who speaks of it in terms

of warm approval. Ragho says that he wishes to present it to me, as a small token of grateful remembrance. I have no doubt of its being a useful work, as Ragho's previous works are highly idiomatic and popular. He is a young man of talent and application, and possesses a firm belief in Christianity, and a desire to embrace it; but he is not yet prepared to endure the loss of relatives and friends, and to become a bye-word for Christ.

Information respecting Ram Krishna — Death of his Father.

Feb. 25 — Ram Krishna last night lost his father. He was completely exhausted by dysentery; but seems to have retained full possession of his senses to the last. He evinced a quiet indifference to death, and took but little notice of the truths which his son endeavoured to convey to him. The care of his widowed mother, and a family of four children, will now altogether fall on him.

March 6 — I have been endeavouring to arrange that Ram Krishna should now live in the house with his mother, and strive daily and continually to bring his family to the true knowledge of God through Christ; but he tells me that his mother has so much dread of the Brahmins, who would, in such a case, almost instantly put her out of caste, that she will not give her consent: so far, indeed, do her fears and prejudices carry her, that she is also unwilling that he should come to live in a separate house near her.

Conversations and Intercourse with the People.

We continue our extracts from Mrs. Farrar's Journal—

January 11, — This morning, after the Mahratta Service, I stayed with the poor people to teach them the Commandments, which they are now committing to memory. While we were talking about the second Commandment, I repeated to them the text, *that the gods that have not made the heavens and the earth, even they shall perish from this earth, and from under these heavens.* One of the Converts said, "True, they shall perish. I have already thrown away mine." I asked him if he had suffered any loss or trouble in consequence of having thrown them into the river. He said, "No; they have gone their ways, and the Lord has helped me." Rama, a blind man, said, "Of what use are idols to me? can I see them?" He said that he had now

given up all his false gods and evil practices, and that he earnestly wished to be baptized. His companions also confirmed his declaration that he never now calls upon the false gods.

In the evening I went to a house where there were two sick persons. One of them said, "I worship my Maker only: I call upon him every morning." I told her that our Maker was also our Saviour, and that He had sent Jesus Christ for our salvation. I could not induce her to notice what I said of Jesus, or even to pronounce His name.

March 20 — I repeated my visit to the household formerly mentioned; but as my coming has lost somewhat of the charm of novelty, the women were not so quiet, nor so well inclined to listen, as before. I read to them the Commandments, re-read, and repeated them; endeavouring to impress upon their minds that perfect law of God by which, I told them, they would be judged. There were some hoary-headed women who listened with apparent seriousness; but another endeavoured to turn these solemn things into a joke, and to make the bystanders laugh. The question which they put to me shewed their ignorance. One asked what my god ate and drank. Upon my bidding them remark that the law of God had no respect to outward pollution, to caste, and the like superstitions, they said, "What! would you have us take food from everybody's hands! and to eat food which has been touched by one of another caste?" This appeared to them a very shocking thing, more shocking than the breaking of God's Holy Commandments.

Hopeful Death of a Convert.

March 21 — To-day we met, with the little band of Native Christians, to commemorate the day which saw our blessed Lord *lifted up* upon the cross. This very day one of the little flock was summoned from the earthly fold, we trust to be received into the better fold above. This was Kunhiram. Three days ago he closed his temporal concerns, by sending to me all his little worldly wealth, amounting to four rupees, which he had saved for his funeral. The next evening, when I saw him, he told me that he had done with the world, that his hope was above, that he desired God to take him to Himself. I love to remember the calm and steadfast expression of countenance with which he said, in Hindoostanee, "I will never

loose my hold of Him," when I last exhorted him to hold fast the faith of Jesus unto the end. I trust he is now enjoying the fruit of believing in Jesus, and I would thank God for one who has, I trust, departed this life in His faith and fear.

Baptisms of Native Converts at Nassuck.

Three Natives, of the Koolumbee, Kulal, and Purdeshee Castes respectively, were baptized by the Rev. C. P. Farrar, on Lord's-Day morning the 2d of March 1845, in the presence of the Members of the Native Church. The following sketch of their character, circumstances, and the steps by which they were led to embrace the truth as it is in Christ Jesus, is given by Mr. Farrar—

1. Rama Roday, Koolumbee, aged 50. He states that his Father was a Havildar, and died when he himself was a child. He lost his sight at an early age, it would seem from cataract, and was, for some time, supported from the produce of a field which his mother cultivated. After her death, begging seems to have been his only means of subsistence. He was admitted into the Poor Asylum in August 1843, since which time he has been under regular Christian instruction; but he heard the Gospel for many months with apparent indifference, frequently calling on the names of his false gods immediately after having received exhortations to forsake them. Rama was, however, among the first inmates of the Poor House who asked to be baptized; and since July last he has been halting *between two opinions*, sometimes professing his faith in Christ, at other times calling on Ram or Krishna, and telling the Christians in the Poor House that they got nothing by going to hear the Word of God. For about four months past he has, however, frequently and earnestly asked to be received into the Church, and his companions confirm his declaration, that he has entirely given up his false gods, and never calls on their names. There being no reason to doubt the sincerity of his faith in the Redeemer, in whose name alone he professes consistently and steadily to trust for salvation, he has been received, after a course of daily preparation, into the Church of Christ.

2. Ramdeen Sewad, Kulal, or distiller, aged 35. He was formerly a Golunda, and was severely wounded at Aden; June, 1846.

but having been only a short time in the service, he could obtain no pension. His wound has rendered him extremely lame, and also almost deprived him of the power of speech. He is able to articulate only indistinctly, and that with difficulty. Since November 1844, he has listened to the Word of God with most marked attention. He soon after began to signify his faith, and his earnest desire to become a Christian. He appears to understand very well all that is said to him; but has great difficulty in giving any answer. As he gave evidence of being a true and humble believer in Christ, he was, after due preparation, admitted to Baptism.

3. Lalaoo Chooan, Purdeshee, aged 50. Her husband was in the service of a Mamlitdar under the Peishwa's Government. She says that he died during a famine which occurred many years ago. She was admitted into the Poor Asylum in October 1843. At that time, when asked in whom she believed, she replied, "In your God;" and she tried to recollect the name of the Saviour, saying that she had heard it from a little girl who used to come to School, and who taught her younger sister to pray to Him; but she could not remember His name. During the last three months she has sometimes asked for Baptism—sometimes very decidedly; but declared that she would not give up caste, on account of the taunts of some women with whom she had been accustomed to associate. On being asked, some time ago, after Divine Service, if her heart were still with her gods of stone, she replied, "No, my heart is with Jesus Christ." She then repeated her request for Baptism. On being reminded that she would be called hard names, and be despised by the Heathen, if she became a Christian, she said that she would bear it meekly, and answer not again; and that she expected no worldly advantage whatever from being baptized. She appears to have given up all fear of man, and to have *chosen that good part which shall not be taken away from her*. She also, being, it was believed, prepared in her heart and mind, made her humble confession of faith in Christ at the same time with the others, and is now numbered among His people.

Of another party, admitted into the Church a few months later, Mr. Farrar writes, in a Letter dated October 17, 1845—

1. James Paramiswar, aged 34, by caste a Koolumbee, in Government employment as first Native Assistant Apothecary to the 23d Regt. B. N. I. He enjoyed the benefit of being trained in different Mission Schools, and of receiving, at different intervals, instruction and books from Missionaries and Christian friends. He also heard, he tells me, with profit, the Gospels read by an unconverted Brahmin, in private, of his own free will, at Bombay. Soon after his arrival here, he became acquainted with the Missionaries, and for three months received private and public instruction from them. He soon expressed a desire to be baptized; and as his faith appeared to be sound, and his conduct irreproachable, after due examination he was admitted by me into the Church on the 14th of September. He is an encouraging instance of the seed of Divine Truth abiding *many days* in the heart without developement and without observation, and yet, in its appointed season, bringing forth fruit to the honour and glory of God.

2. Mareya, the wife of James, aged 16, caste Koolumbee, was gradually taught, for a time, the way of salvation by her husband, and afterward by Mrs. Farrar. She attends daily in the Old Wada, and has from the first exhibited a docile and intelligent mind and temper. She rapidly made advances both in grace and knowledge, and was baptized on Lord's Day the 28th of September. It is a matter of great joy to us, that the husband and wife are both united by one spirit in the Lord. James's mother, who lives with them, continues to cleave to her idols, and they have to bear her reproaches for their apostasy.

3. Appa Yardee, a Brahmin, between 18 and 19 years of age, was received into the Church by Baptism, in the presence of a large portion of its European and Native Members, on Monday the 22d of September. During the last six years he has regularly attended the Mission Schools, and is, at present, the senior student in the English School. His mind has been deeply exercised for many months on the subject of Christianity, and he has repeatedly given intimations of his determination to become a follower of the Lord Jesus Christ. His convictions of the necessity of coming out, and being *separate* from the Heathen, have been gradually becoming stronger, and have compelled him, step by step, wholly

to give up the practice of idolatry. His withdrawal from idolatrous rites and idol worship have subjected him to much persecution, and his declining to take any part in the Shradha (worship of dead ancestors) during the present Pitra-paksh (days appointed for this purpose), brought matters to that state which rendered it imperative on him to act fully up to the dictates of his judgment and conscience. Having followed the path of duty, been baptized, and publicly professed himself to be a servant and soldier of the Lord Jesus Christ, his mind is now at peace. He has had to undergo the bitter trial and sorrow of being surrounded, day after day, by weeping parents and relatives, who mourned for him as one who was hereafter to be dead to them. They did not, however, altogether reject his efforts to console them, and I am happy to say that their reproaches and tears have been in a great measure replaced by kindlier and gentler feelings. His father holds the hereditary office of Yar-dee, or Clerk, to the Dishpandya. He is of the Riga-veda caste of Brahmins, who take precedence of all others.

4. Bhika, about 50 years of age, a Sonar, or goldsmith, by caste, several years ago became afflicted with partial paralysis, and as his relatives were either not able or not willing to support him, he was constrained to beg for food. He visited Punderpore, Jezoree, and other places of pilgrimage. At Poonah he appears to have heard the preaching of the Missionaries; but no religious impression seems to have been made on his mind. About nine months ago he was admitted into our Poor Asylum, since which time he has been instructed daily, both privately and publicly, in the blessed truths of Christianity. *Line upon line, and precept upon precept*, have been the medium of salvation to his soul. He has been a Candidate for Baptism for the last three or four months, and was baptized by me on Lord's Day the 12th of October.

5. Lukshmun, aged 45, a Koolumbee by caste, the son of Hurie, Pateel of Mookherd, a village about twenty koss from Nassuck. He is afflicted with that terrible disease the black leprosy, to which he became subject about five years ago. Oppressed with disease and poverty, he left his native village, apparently from mere sorrow of heart, and came to Nassuck. It is only about four months ago that he came to the Old Wada for alms; but he appeared from the first to listen

with intelligence and interest. For about two months he has been desirous of admission into the Church by Baptism, and has been apparently the more anxious for this privilege, because suffering from the ravages of disease, and also from having witnessed the baptism of several other individuals. He was baptized by me on the 12th of October.

6. Anna, 8 years of age, the little daughter of Lukshmun, and who resided with him. Her father shewed a laudable desire to place her in a Christian family, and to see her baptized. She was admitted at the same time with her father, and has been received into the family of the Assistant Catechist, Ram Krishna Gudakur, where she enjoys Christian care and kindness, and where she is being trained up in the ways of the Lord, under our superintendance.

7. Maruja, last and least, but still holding a warm place in our regards, is the infant daughter of Ram Krishna Gudakur, and Nancheree-baee his wife. He was among the first of our converts from the ranks of Brahminism, and has had to endure much of the heat and burden of a day of scorn, contumely, and persecution. His wife also is a truly converted and Christian character. We welcomed their little one, then, as *the seed of the righteous* whom the Lord has blessed.

Report, by the Rev. A. Dredge.

I left Bombay—in accordance with the directions of the Corresponding Committee that I should reside at Nassuck for some months, in order to enjoy greater facilities for acquiring the native language—on the 2d of April, nine days after my arrival, and proceeded to a hill in the neighbourhood of Nassuck, where Mr. and Mrs. Farrar were then staying, and whither they had invited me to come and join them. This was about 120 miles from Bombay, and I performed the journey by easy stages on horseback, reaching my destination in safety in about nine days. Mr. Farrar kindly allowed me to engage his Pundit, and I commenced studying the Mahratta Language the next day. This study has principally occupied my time ever since. Four young Brahmins, from the first class in the English School, were staying at the hill, and Mr. Farrar arranged that these should daily read a chapter to me from the New Testament; I explaining it to them. On the Lord's-Day I assembled these and two or three

others who knew a little English, and preached to them the blessed Gospel of our Lord Jesus Christ. We had the Morning and Afternoon Services at Mr. Farrar's bungalow, when the lessons were explained, and I conducted these in my turn. Every evening, also, I read and explained a few verses to the two servants, who understood a little English. During our stay at the hill several of Mr. Farrar's old pupils came to see him, and as they could speak English they called on me. I was much pleased with these young men: they seem to be favourably disposed to Christianity, but have not strength to forsake all for Christ's sake. I would not compare these to the dead bones in Ezekiel's vision; but rather to those bones clothed with flesh, and wanting only the Spirit breathing into them to make them live. All I have seen and heard concerning Missionary efforts convinces me that the outpouring of God's Holy Spirit is the one great thing we should seek for, and then great will be the gathering into the Church of Christ.

On the 3d of June we left the Hill, and entered Nassuck. This is a very pleasantly situated town: the river Godavery runs just to the north of it, and a pleasant, open, and cultivated country surrounds it on all sides. In the distance, on all sides, lofty hills present themselves to the view. These very much attract the rain from the town, so that Nassuck is proverbially pleasant in the rainy season. It is also a clean town; but, alas! it is full of idols, and therefore must be very detestable in the sight of God. Since my arrival here, I have daily taken the first class in the English School, and have pursued the same plan with them as with the four youths at the Hill. There are nine or ten in this class, and their attendance on the whole is very good. It is a remarkable fact, that in the Government School in this town, where Christianity is not taught, there are only 80 or 90 boys, whereas in your Mission School there are upward of 250. On the Lord's Day I have continued to assemble six or eight Natives who understand English, and two or three of the more advanced, and have addressed them on the subject of Christianity. I have also taken my part in the English Service.

Superstitions of the People.

The following passages are from Mr. Dredge's Journal—

June 12, 1845—Some poor deluded woman went by this morning, measuring the road with her body, and preceded by three musicians. She was doing this in performance of a vow, and in honour of her god.

June 13 — I walked by the river-side this afternoon, and was much grieved to see the people perambulating their idols. The service they render to their gods seems to be altogether corporeal. They place their hands in a praying posture, as a mark of respect; then walk around the idol; and every time they pass before it present their hands in the same posture; often touching a small bell near the idol, to call its attention.

HINDOOSTANKE DEPARTMENT.

Report, by the Rev. C. C. Mengé.

The Hindoostanee School affords me great satisfaction. Between thirty and forty boys regularly attend. Nine are able to read in the New Testament, and three of them understand well what they read. They also commit a Christian Catechism to memory, and study Grammar and Arithmetic. They write a neat hand, and seem to study *con amore*. The remaining boys spell and learn the Alphabet.

Four Monitors study the English Language. Three of them have read the Four Gospels in English, and are able to give the meaning in Hindoostanee. They study Murray's Grammar, Ewing's Geography, and write from copies.

This School, we may expect, will be the means of raising in Nassuck a body of Mahomedans able to read and understand the Gospel of Jesus Christ.

Preaching.

Every morning, at ten o'clock, Service is held in Hindoostanee, at which about fifty attend, including the boys of the School. On Lord's Days I have Service at three o'clock, P.M., which I regret is but thinly attended. The Word of God works like leaven among the Mahomedans and Hindoos around us, and will, no doubt, prepare a people *furnished unto all good works, and meet for the Master's use.*

Distribution of Tracts.

Tracts and portions of the Scriptures in Hindoostanee are not much sought after, chiefly owing to the ignorance of Mahomedans, who, with the exception of a few, are not able to read the Persian character. Still, I am thankful to say

that there is a great desire among a large body of Mahomedans to learn to read; and, on my late tours, I was entreated by Mahomedans, at Chandore and Acola, to give them Schools.

Mr. Mengé notices the baptism of Appa, previously mentioned—

The Lord of the Harvest begins to smile upon the Nassuck Mission. I am the more interested in Appa's conversion, as he has been for many years in the Hindoostanee School, his father wishing him to study that language. He has been a remarkably well-behaved boy, and most attentive when the truths of the Gospel have been explained to him. The excitement among the Brahmins has been much less than was expected. All glory be unto God, through Jesus Christ, for this fresh triumph of His grace.

The number of the Mahomedan boys on the list of my School has increased from thirty to seventy, and I trust that the seed of truth, which is daily scattered among this class of Natives, will bear fruit, in due season, to the praise and glory of God.

Missionary Tours.

A considerable portion of Mr. Farrar's time has been occupied in the important work of declaring the Message of the Gospel to the inhabitants of the villages in the neighbourhood of Nassuck. In the months of December and January he made a tour which occupied four weeks. He was accompanied by Ram Krishna. The reception which he met with was, for the most part, of an encouraging kind. Not unfrequently, audiences of 70, 80, or 100 hearers listened attentively to the *Word of Life* which was proclaimed in their hearing. Respecting the result of such labours Mr. Farrar well observes—
“It is scarcely to be expected that much fruit will be the immediate result; but it is the breaking up of the soil which will ultimately yield an abundant harvest.”

Mr. Mengé, also, in making a similar tour in the Nassuck districts, was encouraged by the large number of Hindoos, and in some places, also, of Mahomedans, who came to receive Christian Books and to listen

to the truths of Christianity. Many of the villagers said that if they were constantly taught the truths of the Gospel, they should, doubtless, embrace them. In one village, on the Lord's Day, he was asked by the Pateel, or Headman, what time in the morning and afternoon he should call the people together to hear the Christian Shasters. In another village, the people appeared anxious to have a Missionary resident among them, and three respectable Brahmins offered to accompany him to Nassuck, and stay with him, in order to receive Christian Instruction and Baptism. These are encouraging symptoms, and at least indicate a decay of prejudice.

North-West America.

CHURCH MISSIONARY SOCIETY.
CUMBERLAND STATION.

THE following extracts are from Mr. Hunter's Journal.

Sept. 26—On the evening of this day we at length heard the grateful news that we were near the Pas, and in a few minutes our long and anxiously-wished-for destination came in sight. The school-children were the first to run down to the water's edge and welcome our arrival: their cheerful and happy countenances, greeting our approach, amply rewarded us for all the toil and fatigue we had experienced in our voyage.

We have travelled in an open boat for thirty-eight days, sleeping on shore at night, and frequently starting before break of day. Our journey has been a tedious and uncomfortable one: the weather has been very wet, and accompanied with strong winds, which detained us many days in the lakes. Sitting in an open boat, from sunrise to sunset, for so many successive days, was truly wearisome; sometimes covered with the dense fog and frost of the morning, and at other times drenched with rain for days together, so that we have been glad to take shelter from it in the woods, in order to kindle a fire and dry our clothes. These are a few of the difficulties and trials with which we have met: they have cost me little anxiety so far as I have been personally concerned; but to see my dear

wife thus exposed has been painful in the extreme. We are thankful, however, that the Lord has brought us in health and safety to our journey's end, and that, although we have been so much exposed, we have not taken cold.

During the whole of this long journey, upward of 1000 miles, into the interior of the country, we have seen but very few Indians; a solitary canoe now and then coming in sight. Our route has been alternately through rivers and lakes, along the edges of which may be seen growing pine trees and fir in great abundance, interspersed with poplars, birch, &c.: the scenery, in some places, is most beautiful and picturesque, and the whole country presents a wild and romantic appearance.

On landing from the boat, a great number of Indians, who had for some time been waiting my arrival, came to bid us welcome; and we could immediately perceive, from their manner and address, that we were not surrounded by Heathen, but by Christian Brethren. These poor men, together with their wives and families, were dwelling in tents pitched in front of the Mission premises, and on the bank of the river: they had been waiting our arrival for several weeks, and had resolved not to leave for their hunting-grounds, where they generally spend the winter, until the "fall-boat," by which I was expected, should have arrived. Great, indeed, would have been their disappointment had not a Clergyman at this time come among them; for both the Heathen Indians, as well as the Roman-Catholic party—which, by-the-bye, I am happy to say, is but small—have repeatedly told them that a Clergyman would never be sent, and that it was therefore useless for them to settle down, or to think of erecting houses or cultivating the land. To such an extent has their influence prevailed, that the Christian Indians have done little or nothing toward procuring, for themselves and their families, a settled home.

Congratulatory Visit from the Chief.

Sept. 28—The Chief arrived last evening, having left his wife and family on purpose to pay me a visit; and this morning he called on me. I was pleased with his manner and appearance, and we entered freely into conversation. I told him that I was happy to see him, as I had not expected that pleasure till next spring; that I had been gratified on hear-

ing of the manner in which he had conducted himself, both toward the Mission and the Christian Indians, from the commencement of our proceedings at the Pas; that I hoped he was convinced, from his own personal observation, that we were only seeking the temporal and spiritual welfare of his people; and that our simple object was, not to seek theirs, but them, and to become instruments, in the hand of God, in teaching them and their children a right knowledge of that God who made them, and of that blessed Saviour whose blood alone was able to cleanse them from all sin. I farther said that I hoped he was convinced of the truth of Christianity, and that the day was not far distant when he himself would become a Candidate for Baptism, and join the majority of his people who had already embraced the faith of Christ crucified. The Chief made a suitable reply, stating that he felt happy we had arrived; that, from the commencement of our operations here, he had never offered any opposition; but that, on the contrary, he had done every thing to facilitate them, both by giving land for the Mission premises, and by even encouraging his young men—meaning the Indians, a term adopted by the Chiefs—in their profession of Christianity; that when they were away, in their hunting-grounds, he had attended the Prayer Meetings of the Christian Indians, and joined in their Religious Services; that he now felt glad that he had not offered any opposition, although he had been continually urged to do so by his relatives and friends, who are either Heathens or Roman Catholics; that on so important a subject as that of embracing the Christian Religion he could not, at present, make me any promise; but he had no doubt that, ere long, he should offer himself for Baptism; that he had already given up his heathen practices, such as conjuration, singing, drumming, &c.; and that recently, when the Indians presented him with a second wife, he put her away, and continued to keep only one.

I invited him to attend our Services tomorrow, and to be present during the interesting and solemn service of receiving so many of his own people into the Christian Church by the rite of Baptism, which he has promised.

Examination of Candidates for Baptism, and Administration of that Sacrament to 31 Adults and 35 Children.

I have been closely engaged during

the day in examining the Candidates for Baptism. After a long and careful examination, I did not discover any to whom I could not conscientiously administer this sacred ordinance. They appeared to be labouring under a deep impression of the solemnity of the vows and promises which they were about to make; expressed their entire belief in their own weakness and inability to perform them; but hoped that the grace of Christ would be sufficient for them, and that the Lord would make His strength perfect in their weakness. The deep emotions of many of them during the examination, in several instances evinced by loud sobs, manifested how much they felt the nature of the subject; and I believe that it was a godly sorrow, which worketh repentance unto salvation not to be repented of. My heart has been cheered and encouraged by this examination, as it has tended to convince me that the work commenced in the hearts of these Indians is of the operation of the Holy Ghost; and I have been led to ask, with St. Peter, *Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?* It was a grateful sound, this evening, to hear these dear people in their tents singing the praises of redeeming love, which they continued to a very late hour.

Sept. 29: Lord's Day—This morning I examined a few Candidates for Baptism, who arrived late last evening, and found them equally well instructed and prepared with those whom I examined yesterday.

Our little room was literally crowded with the Indians and School-children who were present. They were all attentive, and their deep responses manifested that they took a lively interest in the Service. Their devout manner would put to the blush many a Congregation in my own highly-favoured native land. The Chief was present, and seated himself near me: he paid marked attention to the whole Service.

This afternoon I again performed Divine Service; and after the Second Lesson it was my privilege to admit into the Church of Christ, by Baptism, 31 adults and 35 children. I had previously arranged that they should come up for Baptism by households, and a most interesting and delightful scene it was to see the father and mother, with their children, approach the font to receive

this sacred ordinance. All was breathless attention, many a tear was shed, and both old and young appeared to be affected by the solemn Service. May the impressions of this day be lastingly engraven on all their hearts, and have their due effect in their lives and conversation! The Chief was again present, and also came to Family Prayers in the evening.

Marriages—Farewell Visit from the Chief.

Sept. 30—This morning I had to perform the interesting duty of uniting in marriage 12 couples from among those whom I baptized yesterday: they were arranged in a semicircle, and I thus performed the Service. The Chief was again present, and, after the Service, called to take leave, as he was going off again to his hunting-grounds for the winter, and would not return till next spring. He said that the Services of yesterday had made a deep impression on his mind, such an impression as he could not well describe, and which he had never before experienced. He had, he said, for a long time felt unhappy, and undecided in his mind on one point—whether he should embrace Christianity or not; and when his parents, who are Roman Catholics, residing here, have urged him to be baptized by the Priest, he has felt convinced in his mind that it was his duty not to be in a hurry on so important a subject, but to delay, and fully consider the matter. He told me that he had often reasoned with his parents—when they have been very pressing in their solicitations that he should be baptized by the Priest—in this manner: “Why were you not as earnest that I should embrace your religion before the arrival of the Protestant Clergyman? Why did you allow me, when I was a child, and wholly under your influence and direction, to grow up in Heathenism, and to be initiated into all its rites and ceremonies, so that eventually I have become a great medicine-man among the Indians. During that period you were totally indifferent as to what religion I embraced, whether Heathenism, or your own religion, the Roman Catholic; but now that a Protestant Clergyman has come into our neighbourhood, you tell me that yours is the best and truest of all religions. Since, then, you were totally indifferent on the subject, when I was wholly under your controul and influence, now that I am a man I am resolved, on the subject of religion, to think and act for myself, and to

embrace that religion which my conscience and reason, after mature deliberation, shall dispose me to think the truest and the best.” The Chief appears to be a man of integrity and sound judgment, and determined indeed to act for himself.

Administration of the Lord's Supper.

Oct. 1—This morning I administered the Lord's Supper to a few of the Indians who were anxious to partake of this ordinance before their final departure for the winter: the whole number was 14, including myself and Mrs. Hunter, and Mr. Henry Budd and his wife. The Indian and his wife who went to Red River to receive the Lord's Supper, were also of the number. Mrs. Hunter and myself experienced it to be a season of refreshing to our souls, and I trust that our fellow Communicants received similar spiritual blessings.

Study of the Language—Translational Labours.

Oct. 21—By means of my Interpreter, Mr. Henry Budd, I commenced making a translation of the Evening Service into the Indian language. Before my departure from England I commenced the study of it, through the medium of Mr. Howse's Grammar: during my voyage to York Factory, when not prevented by sea-sickness, I devoted several hours each day to it; and since my arrival in this country, as occasion has offered, I have pursued the same practice. I hope, therefore, as soon as we shall have completed the translation, to be able to read it: in it I am sure the Indians will take great interest.

Feb. 9, 1845—I held Divine Service both morning and evening. This morning it was my privilege to read the inimitable Service of our Church in the Indian language. Thus the Lord has enabled me this day to read the Services, both at Morning and Evening Prayer, in the native tongue. The people appear to take a greater interest in the Service when performed in their own language, and I trust it will be attended with corresponding profit to their souls.

Visit to Cumberland Fort, calling at Rocky Lake.

Dec. 2—This morning I left home at day-break, with Mr. Budd and a horse and sledge, to visit the Company's Fort at Cumberland Lake, about two days' journey from this place, and to call at Rocky

Lake, our winter fishing post, in the way. My object in visiting the Fort is partly to have an opportunity of speaking to the Indians and people residing there, and also to procure some supplies for the children, as our provisions are running short. We arrived at Rocky Lake this afternoon, and visited my fisherman: he had caught about 2000 white fish, which will be a very seasonable help to me toward maintaining the children. Several families of Indians being here, I assembled them in the evening for prayers.

Dec. 3—About two o'clock this morning I started again, with my horse and sledge, for the Fort. I arrived at the Fort in the evening.

Dec. 4 — I visited the families residing about the Fort, and endeavoured to address a few words in season to them. As I saw many children, I urged their parents to send them to our School, which they have promised to do next spring. I baptized three children, and married one couple.

In the evening, with the permission of the gentleman in charge, I assembled, in a large room, all the persons residing at the Fort, and held Evening Service, delivering to them an address. The gentleman in charge told me that a great change had taken place in the manners and conduct of the Indians who had embraced Christianity; that he found them, in every respect, much better to transact business with than those who were Heathens; and that they were quieter, and much easier to please. This testimony to the good effected among these wild Indians was given to me perfectly unsolicited, and is quite sufficient to shew that the labour bestowed upon them has not been *in vain in the Lord*.

Treat to the School-children.

Dec. 24 — This afternoon I gave all the school-children a treat of cake, with coffee and tea. In the evening I gave a magic-lantern exhibition: the school-room was crowded, and all were highly amused and astonished at this wonderful lantern.

Second Administration of the Lord's Supper.

Dec. 25: Christmas Day — I was engaged with a Class of Communicants in the morning, before Divine Service, and afterward performed Divine Service, at which there was a tolerable attendance: many of the Indians had returned from their hunting-grounds, that they might

be present at our Services to-day, and join us at the Lord's Table. After Morning Service we celebrated the Communion, at which there were thirteen present.

Afflicted Candidate for Baptism.

Jan. 20 — A poor lame Indian is a Candidate for Baptism, with his wife and three children, two of whom I have admitted into the School. His lameness prevents him from attending our Services regularly; but the young men occasionally bring him: his wife is very regular in her attendance, both at our daily Morning and Evening Prayer and on the Lord's Day. When I first spoke to this man on the subject of Christianity, he said, that, since he had become lame, his Heathen acquaintance had forsaken him: they appeared no longer to take any interest in him, their principles of Heathenism not leading them to assist a brother in the time of his necessity and affliction. "But I observe," he continued, "that the conduct of Christians is very different: the principles by which they are actuated must therefore be different also. From this day I renounce the Heathen religion, and shall be glad if you will receive me and my family as Candidates for Baptism."

Interview with a celebrated Medicine-Man.

Feb. 25 — To-day I had an interesting conversation with "Big Buck," a celebrated medicine-man among the Indians at this place, and who has recently arrived from his hunting-grounds. This person assists in performing certain heathen rites at the Pas every spring and fall in honour of the Great Spirit, to which, formerly, large numbers of the Indians resorted, and by which he acquired some influence among them. During our conversation I endeavoured to draw his attention to the leading features of the Bible—the creation of man, the fall by which he has entailed sin on his posterity, the redemption of mankind by Jesus Christ, the necessity of conviction of sin by the operation of the Holy Ghost, and of a lively faith in Christ for pardon and salvation, accompanied by a renewal of heart and nature, without which no man shall see the kingdom of God. In reply, he said that all that I had stated was both very true and very good; but that there were great obstacles in his way, which kept him back from embracing Christianity: that it was much easier for

the other Indians, than for persons of his class, to renounce their heathen rites and ceremonies, and embrace the White Man's Religion: many of the Heathen Indians regarded him as their leader, especially in conducting their religious feasts, &c. I told him that, if his conscience convinced him of the truth of Christianity, it was his duty no longer to trifle with such convictions. "You have candidly acknowledged," I said, "all that I have said to be true and good. How can you any longer, after such an avowal, continue a Heathen, or a leader of that which you confess to be false? You cannot be aware how long God may be pleased to continue your life; and should you die in your present state, having stifled such convictions, your punishment at the last day will far exceed that of the poor Heathens who have never heard the name of Jesus, or been told of His *great salvation*. This appeal appeared to make some impression upon his mind; but, after all, his answer was much of the same character with that of Felix to St. Paul—*Go thy way for this time; when I have a convenient season I will call for thee*. He said he could not promise me that he would become a Christian now; but what he might do hereafter it was impossible for him at present to say. He continued, that the Roman-Catholic Priest, when he was at the Pas, had made him large offers of presents, &c.; to make him Chief over the Baptized Indians; to send a blacksmith, and a weaver, and various other advantages; if he would become a Roman Catholic. This part of his conversation was no doubt introduced in order to elicit similar promises from me; so that I fear the poor man, in embracing Christianity, will be influenced very much by worldly motives: to all such characters our answer is similar to St. Peter's, *Silver and gold have I none; but such as I have give I thee*.

Agricultural Operations.

May 10, 1845—To-day, after the usual preparation of the soil, we sowed two bushels of wheat on the Mission Farm.

May 16—The ground having been ploughed, and properly prepared, we have this week sown about six bushels of barley on the Mission Farm.

Return of the Indians from their Hunting-grounds—Baptisms.

May 10—My heart was cheered and encouraged by the arrival of three—
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fourths of my people, few of whom have visited me during the winter: they appeared to be very glad to see us, and expressed their delight that they were again where they might hear the glad message of salvation through a crucified Redeemer.

May 11: *Whit-Sunday*—To-day our little school-room was crowded with attentive and devout hearers: the heat was very oppressive, from the number of persons present, which was about 200. During the winter we have not averaged more than 80. After the Second Lesson at Evening Service I baptized 5 adults and 3 children. Since my arrival here I have been privileged to baptize 43 adults and 51 children, forming a total of 94.

May 18: *Lord's Day*—I held Divine Service as usual, both in the Morning and Evening; and after the Second Lesson in the Evening Service I baptized seven adults and ten children.

Earnest Desires for Instruction—Openings for Native Teachers.

May 13—An Indian and his family, who have come a distance of about 400 miles in order to obtain Christian instruction, arrived here to-day. He left his home last autumn, and travelled until the rivers were all frozen, preventing him from proceeding any farther in his canoe. During the winter he was engaged in his usual avocation of hunting, &c.; and when the rivers opened he continued his journey. Last year he sent two of his sons to our School—they have been with us all the winter—and another Indian, from the same place, Rapid River, sent two of his daughters. These Indians have never been visited by my Native Catechist; but yet they have heard from some of our Baptized Indians, who occasionally visit that neighbourhood, sufficient of the Religion of Christ to awaken among them an anxious desire for instruction. Here, then, is an interesting sphere for a Native Catechist; but my regret is, that I have not one at my disposal. My own sphere of usefulness might be greatly enlarged, by locating several devoted Catechists at different and distant posts, and paying them occasional visits. By this means a great number of children might be collected, Schools formed, and the adult Indians brought under Christian instruction; which, in the present circumstances of the Indian, is, as far as I am able to judge, the only means of effecting a large amount of good among them. They can-

not, in their present circumstances, concentrate in any very large number to one spot, as they are tied to their respective hunting-grounds, for the support and clothing of themselves and their families.

Arrival of the Saskatchewan Brigade.

June 9, 1845—This morning the Saskatchewan Brigade, twenty-six boats, arrived at the Pas on their way to Norway House and York Factory. There were about 100 men in all, principally Canadian Half-breeds, who are Roman Catholics. I was desirous to distribute some French Tracts among them; but I found, upon inquiry, that they were all unable to read: there were a few Scotch and Orkney men, to whom I gave English and Gaelic Tracts, which they thankfully received.

Second Visit to Cumberland Fort, with a view to discover a more eligible site for the Mission Station—Encouraging Desire for Instruction.

After the departure of the Brigade, about eleven o'clock, A.M., I left the Pas in a canoe, with my interpreter and two Indians, on a visit to Cumberland House, for the purpose of viewing two places which the Indians had informed me were far superior to the Pas—in point of land, provisions, general resort of Indians, central position, &c.—for the purposes of a Mission Settlement. Two canoes of Christian Indians accompanied us part of the day; but left in the evening to shoot ducks, &c.

By travelling the whole of the night, Mr. Hunter was enabled to reach his Station in the evening of the 17th.

Subsequently, in a Letter dated the 23d of July, Mr Hunter writes, respecting the opening mentioned in his Journal of June 13, and respecting another of a similar character—

At this moment I have two very promising Stations available for a Catechist and Schoolmaster; one at the Nippewin, near the plains, and on the Saskatchewan River, about ten days' journey from the Pas; the other at Rapid River, about the same distance from this place as the Nippewin, but in a northern direction. Of these two, that at Rapid River is at present the most promising: here the Indians are beseeching me to send them a

Teacher, and would immediately place themselves and their children under instruction.

MANITOBA STATION.

The Rev. A. Cowley and Mrs. Cowley arrived at Partridge Crop River, in order to re-occupy this Station, on the 23d of August 1844. Their general proceedings, for the first two or three months after their arrival, were at the same time described. The following additional particulars, respecting the eligibility of the site, and the state and prospects of the Mission, are extracted from a

Report, by the Rev. A. Cowley, for the Year ending Aug. 1, 1845.

Eligibility of the Site as a Mission Station.

From close observation, I am convinced that the site which we now occupy is the best adapted for a Missionary Station of any within 200 miles in any direction. The present appearance of the crops—wheat, barley, and all other things in common use at Red River, can be cultivated with as much success here as there. The natural resources are good, as far as fowl, fish, deer, &c. are concerned. It is the thoroughfare for the traffic of Fort Pelly and its outposts. It is a central position between the Manitoba and Winnipeg Indians; and it is also the constant resort of several families of Indians—of between twenty and thirty men, some of whom have respectively two or three wives, and large families of children—from each district. The families above mentioned may be looked upon as residents of the neighbourhood of the river, as they all laid up their winter supplies of fish on its banks, and spent respectively a portion of the winter here. There are also, beside these, other Indians who occasionally visit us.

Unavoidable Secular Labours.

Our secular labours during the past year have been considerable. We have erected a house, 32 feet by 16 clear, height of side wall 8 feet clear, with loft and cellar; a kitchen, 16 feet square, height of side wall 6 feet; a store, 20 feet by 13, with cellar, height of side wall 6 feet; a close house, for cattle, 40 feet by 20; and a house for my servant man, 18 feet by 16. We have enclosed a piece

of land, 240 yards long by 160 yards broad, more or less, wherein we have sown about 10 bushels of wheat, 6 bushels of barley, 18 bushels of potatoes, and a considerable quantity of garden seeds. A large portion of labour has also been expended in procuring hay, fish, fowl, fire-wood, &c.

Direct Missionary Work—Schools.

My public spiritual labours, for the past year, have been a regular Lord's-Day Service, Sunday School, visiting the Indians in their encampments, a Day-school, though unavoidably irregular, Evening Prayers, exposition of the Scriptures, and conversations with Indians. The Indians do not attend our Services by any means so regularly as I could wish; but the whole have occasionally been present, and one man has formally placed himself under instruction, and diligently attended when he has been present: there is another, also, of whom I entertain serious hopes.

During the year we have received four children into the School as regular scholars, though even these have proved irregular; and all the children in the district have attended when their parents have been living near us. Two of the Indian children whom we board in our house understand English well, and are just beginning to speak it, though rather shilly. One of the school-children is now reading the Book of Deuteronomy, and three the Book of Psalms: the others are all far more backward. Mrs. Cowley has principally attended to the Schools.

I have made three short tours among the Indians, beside frequently-repeated visits to all within eight or ten miles of our house.

Commencement of Civilization.

We have succeeded in persuading two Indians to prepare wood to build themselves houses, another to allow us to prepare wood for him, he being unable, and a goodly number of them to farm: there are thirteen small patches of ground planted with potatoes, &c., by them, and all separately fenced. The success of these, it is to be hoped, will stimulate others, and when the first Indian shall muster courage to brave the scorn of his friends so as to build and join us, others may come over too.

We now give a variety of extracts from Mr. Cowley's Journal.

Various Incidents of Missionary Life at this New Station.

Oct. 6 — I held Divine Service in the morning. The few Indians who came were called out in the midst of Service to attend a feast, and have continued drumming all day. We also had School in the afternoon, and Prayers and a Lecture in the evening. I baptized the daughter of Charles and Ann Pratt, Company's servants. The woman arrived this morning, having performed a journey of fifty or sixty miles in a canoe, in order to ensure the rite of Baptism for her daughter.

Nov. 24 — I held Divine Service in the morning, and we had School by Mrs. Cowley in the afternoon, and prayers in the evening. I sent, as usual, to invite all the Indians to attend Divine Service; when they said that if I would give them something to eat they would all come—a very common reply. It is indeed heart-rending to witness the callous indifference which they manifest to divine things: eating, drinking, and smoking, seem to be the only things capable of finding a place in their minds. They dread prayer, and seem to wish to remove as far from it as possible. The other day, when asking an Indian, through an interpreter, to leave me one of his children, he replied, "I really pity him; wishing to have children to teach, and yet not able to obtain any. What does he wish to teach them? to pray, or merely to read? If it be only to read, I should not mind my children learning; but I do not wish to have them baptized, or taught to pray; as they tell me every thing is afraid of praying men."

A splendid total eclipse of the moon occurred. The Indians sent to inquire what was the matter, supposing that some great worshipper of that luminary was either dead or about to die, and that, therefore, the moon was grieved. I explained the true cause by exhibiting a reflected light, and passing an opaque body between it and the cause of luminosity. They seemed perfectly satisfied by the explanation.

Nov. 25 — I visited the old Chief, who is sojourning several miles higher up the stream, and found with him one of his sons, his son-in-law, one of his daughters, and an old Indian woman, I think the oldest of the tribe. I spent some time in familiarly conversing with them; but I fear without any good effect. The old man winters at this place, because his sons

have laid up his fish here; but I think he would prefer being near us, and I wish it also. I hinted at his removal, when he objected that they were unable to walk so far; but said if I would fetch them they would leave.

Dec. 29: Lord's Day—I held Divine Service in the morning, and we had School in the afternoon, and Prayers and a Lecture in the evening. Two Indian men, one woman, and a boy, beside our own people and school-children, were present. When speaking with them respecting their conversation in this life, and the judgment to come, one replied, to a question put to them, "I sometimes think very seriously respecting it; but I am like a child: I cannot do better than I do."

Jan. 18—We have assisted the old Chief and his wife in removing to this part of the river, so that their tent is now near us. A daughter of theirs, the widow of a poor man who was found dead, in all probability from cold and starvation, and perfectly frozen, is living with them. She has four children, three of whom are capable of attending School, which she allows them to do.

Feb. 22—I have been gratified, during the past week, by receiving a man who has formally placed himself under our instruction, with the determination of becoming, as he himself expressed it, "a praying man." He seems to be a quiet, peaceable man; but I fear has no right conceptions of Christianity.

Feb. 23: Lord's Day—I held Divine Service in the morning, Mrs. Cowley and my servant had School in the afternoon, while I and my interpreter visited the Indians up the river, and I held Prayers and a Lecture in the evening. The School was numerously attended. I was somewhat pleased by the old man, who gave himself up to us the other day, running with us to the tents and back, so as to attend both Services. My mode of conveyance is rather rude; but it answers the purpose. We have two thin boards fastened together edgewise by means of small bars which are tied to them on the upper side: these boards, turned up a little at one end to enable them to rise over rough places, form what is called a flat sledge. On this I tie a small stool, or place a few branches, for a seat. The sledge is then hauled over the ice and snow by three dogs.

March 2—On visiting the Indians'

tents up the river this afternoon, for conversation and School, I was pleased by one of them bringing before me a quarrel which took place between him and one of his wives last Lord's Day, and which ended in blows. Ere I had spoken on the subject, the old man commenced by saying, "Although there are many ministers in Red River to teach the people, yet we sometimes hear of the people killing one another: there is none of that here, though we have but one to teach us. I suppose, however, he will think that I am not inclined to do as he wishes us, because I did not do altogether right last Sunday." I shewed the great evil of quarrelling and fighting.

March 4—Old Robert seems fully determined to follow our advice, and commences preparation for his house-to-day: he has gone into the woods to cut logs.

May 11—I visited the Indian encampment, and found the Indians suffering, as they have been for a week past, from some disorder which is strange to me. One old man has become so grieved that he can scarcely speak, or even look pleasant: when speaking to him of the goodness of God in visiting us with sickness, that it might lead us to reflect on our ways and turn our feet unto His testimonies, he asked, "How can God delight in sending sickness upon people?" Again, seeing his son very ill, I spoke to him more particularly respecting death, when the old man replied, in an angry tone, "You are always speaking about death: you ought only to speak about life now you see all this sickness and trouble about me. A child died farther to the north, and then the Priest came, and prayed that its soul might go right: that is the way you should do, and not talk about death before it comes." One of his wives, for he has three, observed to him, "But these are different from the Romish Priest." "Yes," rejoined her husband, "altogether;" and afterward became a little softened.

July 24—Having prevailed upon an Indian to leave one of his sons at the School, this morning the man brought the boy to our house in his way to his hunting-ground. When he was about to deliver up his second son to me, I observed that the eldest looked very sad. Having left the little fellow, the father ordered his eldest boy, who had also come ashore, to go into the canoe again; but the boy wept, and refused to do so. I inquired

what was the matter, and found that the poor boy wished to be left at the School also; but that his father could not consent to give him up. I interceded for this boy also; but, finding the father inflexible, advised the little fellow to obey his father and be a good boy, and told him that perhaps his father would leave him next time. All I said was to no purpose: the boy seemed bent upon remaining with us. Again and again did the father order his son into the canoe; but the little fellow, who had never been taught to obey, as often refused. At length—for I think an Indian never coerces his son—the father changed his mind, called back the other boy, whom he had already given up, and left his eldest son for the School, rejoicing at his success.

*Missionary Tour to Fort Manitoba—
Encouragements.*

Dec. 30—I left a little before noon, on a short tour among the Indians with whom I formerly lived. I visited the Chief and his family. They talk of leaving their present place shortly, and pitching near us. I promised to assist him in doing so, as he would then be more easily visited, and their children be within reach of instruction. The mode of encampment is, first to seek a suitable place, then clear away the snow, cut branches or grass on which to lie, kindle a fire, cook our food, wrap ourselves in our bedding, so that no part be exposed to the cold—for in that case it would in all probability be frozen—and thus commit ourselves to the care and protection of Almighty God.

Dec. 31—I arose greatly refreshed, having spent a very comfortable night, and slept soundly. After breakfast and prayers, we proceeded on our way, being favoured with most beautiful weather, crossed the lake, and halted for the night.

Jan. 1—We proceeded on our way while it was yet dark, and reached the Company's post about noon. The wind arising, and the mist falling, rendered this part of our journey somewhat unpleasant. We were kindly welcomed by several Indians who were on a visit to the post, two Half-breed families wintering there, and by the Company's three servants and their respective families. The Indians seemed particularly glad to see us. After making some calls, I returned to the Fort, and had prayers with such as would assemble.

Jan. 2—As the Indians were about to leave for their tents, I commenced speaking with them before breakfast. I told them that we would have prayers with them this morning before they left, with which they seemed pleased. Breakfast being over, I sent to invite all who could be found to hear the Word of God; and, to my surprise, between 40 and 50, old and young, obeyed the call. All gave heed to the Word spoken, and a decorum pervaded the assembly which was very pleasing. After Service they bade me farewell in an affectionate manner. In the afternoon I assembled such as could read a little, and heard their respective lessons: their attainments are various, and though none have mastered reading, yet the little that has been done is gratifying. It must be encouraging to the Society to know that efforts are made throughout the country to spread the knowledge of letters, and consequently of the Cross, by those whom it has long since taught to read. The only individual at the post capable of reading and writing is Charles Pratt, an Indian, who was brought up by the Society: he voluntarily devotes a portion of the Lord's Day to teaching such as are willing to learn to read.

Jan. 4—Yesterday we started on our return. Last night was very rough; and throughout the day such has been the intenseness of the cold, rendered more piercing by a strong north wind, against which we have been proceeding, that to preserve my face entire has been a constant struggle. We reached home about half-past eight o'clock, and found all well.

Visit to Shoal River—Terrific Thunderstorms.

June 26—I have engaged the services of two Indians to accompany me in a canoe to Shoal River, near Swan River.

June 28—We visited the salt-pits, as it lay in our way, and found several Indians making salt.

July 4—We have now, by the good providence of God, reached the post in safety. There are few Indians here now, they being scattered through the woods hunting, and not so many trading at the post as I expected. The person in charge informs me that there are thirty families who constantly trade with him, and that these families are all numerous. He supposes that the average number of

children is six in each family. One or two of these are connected with the Cumberland School, and one or two have been baptized by a Romish Priest. They are a mixture of Saulteau and Muscaigo, and there are also a few Half-breeds.

The place does not appear to be adapted for a large Settlement, the land being very low; indeed, a large part is now overflowed by the river: I believe, however, that it is perfectly safe, though nearly contiguous to the district inhabited by the wild Indians of the plain. I think a School might be opened here with advantage. One man said he would send five children to it, and others might follow his example. The rumour of it would also spread through the plains, and thus perhaps prepare the wild savage to receive a visit from a Clergyman, and to give some of his children to the School.

July 14—We reached home, by the mercy of God, in perfect safety, having experienced the most terrific thunderstorms I ever witnessed. On Thursday afternoon, about 3 o'clock, the heavens began to blacken, and ere the day closed the lightning flashed so vividly, that it appeared as though it were about to burn up every thing: the rain, however, descended in such torrents as to prevent danger from this cause. Meanwhile, the thunder shook the very ground on which I lay, and the wind threatened to tear my tents to atoms. When I awoke in the morning the rain had ceased; but the thunder was still heard round about. We had occasional storms of rain, accompanied by thunder and lightning, throughout the day; but the closing scene was reserved for the evening. About two or three o'clock we again observed the heavens blackening, and, from the rising clouds, judged that the storm would overtake us. We therefore sought a convenient place to go ashore, and encamped. Having hauled the canoe out of the water, turned it bottom upward, and placed our effects underneath it, as we supposed in safety, we pitched our tent, and with composure awaited the onset of the storm. Ere a quarter of an hour had elapsed the wind veered in the direction of the rising cloud, and commenced blowing almost a hurricane. Scarcely had the first blast of wind passed, when the rain began to descend in torrents, and the lightning to flash, and

the thunder to roll, horribly. The immense power which the wind displayed, together with the dashing of the rain, which by this time had partially changed into a tremendous storm of hail, made me apprehensive that the canoe would be either carried away or injured. I therefore asked one of the Indians to see if it were safe. He had scarcely gone out when he called to the other Indian, and shortly afterward both returned with some of the things to the tent. One of them, almost breathless, exclaimed, "The canoe is already in the water." I instantly joined them, to save our only means of reaching home—the canoe, provisions, &c.—and in a minute was drenched to my skin. However, the poor Indians, who had each only his shirt on, fared much worse, for the hail pelted their thinly-clad bodies in such a manner, that it made them hasten again to the tent. Here we were obliged to remain, with our clothes adhering to our bodies, until the storm had in a measure subsided; for the rain dashed through the tent, and rendered the changing of our garments useless. Blessed be God! all ended well, and we were preserved.

FORT-ELLICE STATION.

Relinquishment of this Station.

It was remarked, in our last account of this Station, that its condition and prospects were less encouraging than those of the other Stations. Various reasons—the disinclination of the Indians to avail themselves of the means of instruction afforded them; the danger to the Catechist and his family, from the constant wars of the Indians in this part of the country with the surrounding Tribes; and the great want of help in other and more encouraging scenes of labour—have since induced the Missionaries to withdraw Mr. J. Settee from Fort Ellice; and he will probably be employed in some part of the Cumberland Station, under the superintendence of the Rev. J. Hunter.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. Robert James was admitted to Priests' Orders on the 31st of May, by the Lord Bishop of Rochester, on Letters Dimissory, from the Bishop of London.—On the 1st of June the instructions of the Committee were delivered by the Clerical Secretary, at the Institution, Islington, to the Rev. Richard Alnutt, on occasion of his proceeding to the South-India Mission; to Mr. Henry Collens, proceeding to the Ceylon Mission; and to the Rev. Robert James and Mrs. James, proceeding to the North-West-America Mission. The instructions having been acknowledged by the Missionaries respectively, the Rev. S. Gobat, Bishop Elect of the Anglican See of Jerusalem, addressed a few words of counsel and encouragement to them; and they were commended in prayer to the care and protection of Almighty God by the Principal of the Institution.—The Rev. R. James and Mrs. James embarked at Gravesend, for York Factory, on their way to the Red River, on the 6th of June, and sailed the following day.—The Rev. C. F. Schlenker left Sierra Leone, April 15th, on account of ill-health; and arrived at Portsmouth on the 11th of June.—The Rev. Joseph Peet, Mrs. Peet, and family, left Cochin, January 26th, in consequence of ill-health; and arrived at Dartmouth on the 8th of June.—The Rev. F. Redford embarked at Black River, Jamaica, April 11th, on account of ill-health; and arrived in London on the 12th of June.—The Rev. F. A. Kreiss left Calcutta, January 13th, on account of the failure of his health; and arrived at Liverpool on the 12th of June.

Baptist Miss. Soc.—The Rev. Thomas Burchell, for 22 years a Missionary in Jamaica,

died in London on the 16th of May.—The afflictive dispensations of Providence with which the Society has recently been visited, especially in the removal of several of its most honoured and useful Missionaries, and in the want of men well qualified and disposed to enter the field as their successors, rendered it desirable, in the judgment of the Committee, that a day should be set apart for humble, fervent prayer. They determined to recommend the Congregations with which they are immediately connected to devote to this purpose a portion of time early in the morning, and again in the evening, of Monday, June 22d.

CONTINENT.

United Brethren—Brother Matt. Warmow, in company with Brother Lewis Hastings, embarked at Copenhagen, for Greenland, on the 12th of April.

WESTERN AFRICA.

Church Miss. Soc.—Mr. F. W. H. Davies, in a Letter dated Freetown, March 27, 1846, informs us of his safe arrival at Sierra Leone on the 21st of that month. Mr. Davies communicates also the afflictive intelligence of the death of Mrs. Schmid, on the 9th of March, of fever. Mr. Parkin and Mrs. Ehemann had been ill of fever, but were convalescent.

SOUTHERN AFRICA.

United Brethren—Br. W. Nanhans arrived at Cape Town on the 5th of February.

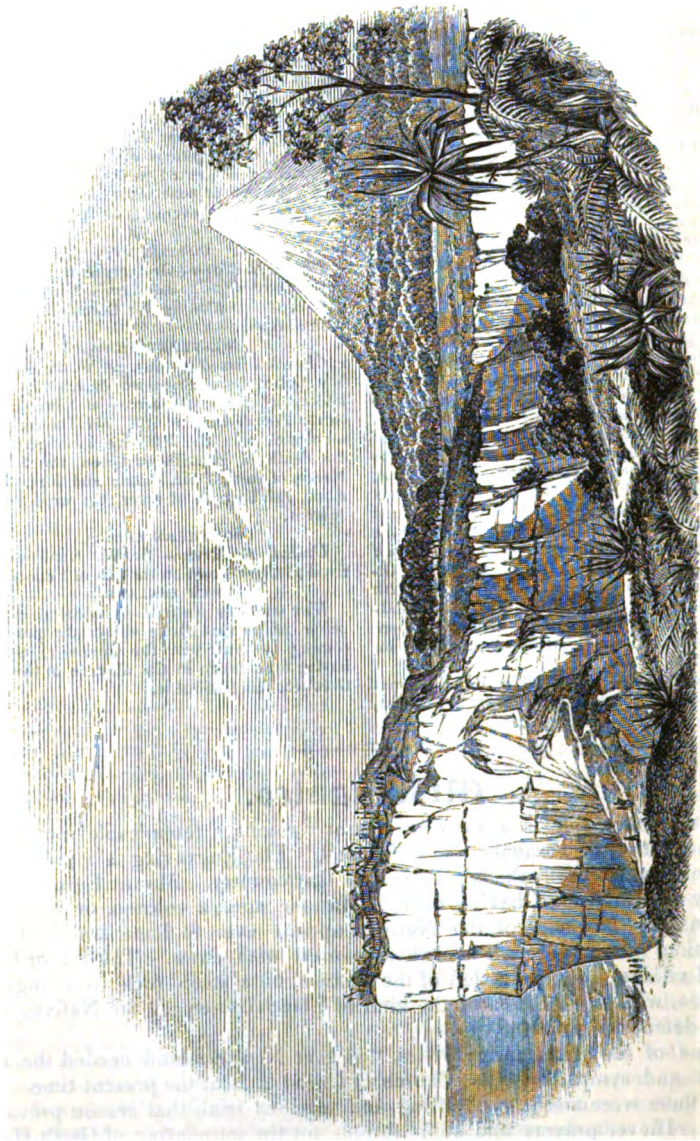
NEW ZEALAND.

War with the Natives—It is stated in the public prints that Heke was on the point of coming to terms with the Governor, the Pa having been taken in the absence of the Natives who had fortified it.

Miscellanies.

ON the other side is a view of Mount Egmont, a remarkable mountain in the district of Taranake, New Zealand. The Engraving is copied from a Plate in Dr. Dieffenbach's Travels in that country. Mount Egmont has every appearance of having been, in former ages, a volcano, or burning mountain; but none of the Natives appear ever to have heard of an eruption. Its upper part is always covered with snow. The Pa, or fortified village, seen to the left of the Picture, on a steep rock overhanging the sea, will give an idea of the kind of places chosen by the Natives for their defence in times of war.

One of the Missionaries writes, "If ever New Zealand needed the interest and sympathy of the Church of Christ it is at the present time. If ever there were a season of sifting and anxious trial, that season prevails now. If ever prayers and supplications for the outpouring of God's Holy Spirit were wanted, those prayers and supplications are wanted now, that the pending evils may be overruled for good, and light spring forth from this gloomy darkness."



VIEW OF MOUNT EGMONT, TARANAKI, NEW ZEALAND.

Missionary Register.

JULY, 1846.

Biography.

OBITUARY NOTICE OF MRS. STRONACH,

WIFE OF THE REV. JOHN STRONACH, OF THE LONDON MISSIONARY SOCIETY'S STATION
AT AMOY.

THE Rev. Dr. Legge, who was a fellow-passenger with Mrs. Stronach from Hong Kong, has supplied a few particulars of her last hours.

Mrs. Stronach embarked with her four children in company with us on the 19th of November, hoping that a visit to her native land would restore her health, and enable her soon to rejoin her husband in his important sphere of labour. It seemed good, however, to the Supreme Disposer of events that her hopes should not be realized. The long sickness and many privations which she had endured in the Missionary Field had exhausted the energies of her constitution. She was not privileged to behold again the shores, which, nearly ten years before, she had left on her mission of love to the Heathen.

On the 7th of March, a month before the conclusion of the voyage, her life on earth terminated, and she entered into the joy of her Lord. There was much in her circumstances to depress her mind. Separated from her devoted husband, suffering from disease in various forms, called to resign the guardianship of her dear children, she felt that all these things were against her, but underneath her were the everlasting arms, and she possessed her soul in peace. She derived much comfort and support, toward the close of her life, from two passages of the Revelation. The one was the description and discourses of the glorified Redeemer, given in the first chapter. His words to the Apostle, *Fear not; I am the First and the Last: I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death*, were, she said, overpowering in their effect on her mind. That words of such gracious condescension should be addressed by Christ to His people from His glory and exaltation endeared Him to her heart. She could not fear. She was willing to leave her husband,

July, 1846.

band and children; she was willing to die, to be with such a Lord. At the same time, the expression, *His eyes were as a flame of fire*, deeply impressed her. It led to much reflection on His omniscience and holiness, as the searcher of the heart, before whom all things are naked and open, and who is of purer eyes than to behold iniquity. She dared not venture into His presence trusting in any righteousness of her own. She clearly saw that a sinner's only plea must be his finished work and righteousness. This was the sole ground of her hope; but it was all-sufficient. Having the witness of her spirit that her heart was fixed on Christ as all her salvation and all her desire, she received His words in humble confidence as addressed to herself, and was neither troubled nor dismayed in prospect of the invisible world into which she was about to enter.

The other passage, on which her mind rested with peculiar satisfaction, was Rev. vii. 13. 17. She contemplated with anticipatory joy the description there given of the heavenly blessedness; the state of those who, having come out of great tribulation, are relieved from every care, and introduced to the enjoyment of every good. Two elements in this condition were favourite themes with her of reflection and discourse—the perfected holiness and the active service of the glorified followers of Jesus. They stand before the throne and before the Lamb, clothed in white robes, emblematic not only of festive joy, but of spotless purity; and they are before the throne of God, and serve Him day and night in His temple.

She had endured not a few hardships in the service of Christ among the Chinese, but these had not made her weary

of His work. The recollection of them seemed to inflame the ardour of her zeal; and now that the hope was being taken from her that she might again be useful on earth, she rejoiced in the prospect of the heavenly worship and engagements. There she would be delivered from this body of sin and death; there she would be undistracted by any of Satan's temptations.

There to fulfil His sweet commands,
Her speedy feet should move;
No sin should clog her winged zeal,
Or cool her burning love.

Her greatest trial was in being taken away from her children: the youngest had not reached the age of three, and the eldest was hardly ten. She cared not to live for her own sake, but was anxious to be spared for theirs. Were she but permitted, she said, to behold them walking in the Truth, her every wish would be satisfied, and she would willingly depart. For some time previous to her death she was able to cast this, with all her cares, on God. By her faith in Him, who has been the dwelling-place of His people in all generations, she had the victory given to her over every anxiety. The last words which she uttered of a religious nature were an assent to some expressions in prayer, referring to God's dealings with her and her family. It was observed, that His ways might seem mysterious, yet His love was not to be doubted or mistrusted: He was doing all things well. Summoning up her expiring energies, in a tone of voice stronger than she had been

able to use for some days, she exclaimed, "Oh, yes!"

For two days after this she lay nearly unconscious. During the 6th her pains were very great, till; about ten o'clock at night, she sunk into a heavy and disturbed slumber. Gradually her rest became more tranquil, but she awoke not again in this world. As the sun began to rise it was seen that her eyes were sealed in death. She had awoke, doubtless, to look upon her Saviour. She had entered on that state of things which eye hath not seen, and ear hath not heard, which God hath prepared for them that love Him.

Mrs. Stronach was very useful in the Missionary Field. In direct and personal labours she might not seem so abundant as some others; but we are mistaken if she had not learned the *more excellent way*. It was her object to co-operate with her husband in his plans of usefulness and labour; and she so managed all their domestic concerns, that he was enabled for many years to prosecute his Missionary Duties without a single anxiety to distract his mind from them. By thus holding up his hands, and enabling him to give his undivided energies to his work, she most effectually promoted the dissemination of Divine Truth among the Heathen. At the same time she did herself what she could, and had, in Singapore, several Malay Girls under her care and instruction. She fought the good fight—she finished her course—and will at *that day* of the Lord's appearing receive from Him a crown of righteousness.

OBITUARY OF MATEBE,

A BECHUANA CHIEF, IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY'S STATION AT LEKATLONG, IN SOUTH AFRICA.

WE have frequently had occasion to call the attention of our Readers to the Bechuana Chief, Matebe; and our pages in preceding Volumes contain many interesting particulars in reference to his conversion and wonderful change of conduct. Late in life he was called by the Divine Grace to a saving knowledge of the Redeemer. On the occasion of his public baptism, in 1841, he expressed an ardent and humble desire to "live and die at the feet of Christ." That desire was fully realized. From the period of his conversion, he followed the Saviour closely. The particulars of his joyful departure from this world are contained in a communication from the Rev. H. Helmore, of Lekatlong.

Though far removed in these African Wilds from the mighty changes which characterize the teeming populations of civilized countries, we constitute a part of

that mass on which the Divine Hand is laid, moulding and fashioning it into one glorious temple for His praise. He whose Word declares that not a sparrow falls to the ground without His care, is still manifesting His power and grace among the weak and despised of His creatures.

The Chief of the Batlapi, though too mean to stand before the monarchs of the East or the kings of Europe, has, according to our full belief, entered into the kingdom of his Heavenly Father, and received from the King of kings that crown of righteousness which shall never fade. I visited Matebé twice during his last illness, and was delighted with the calm, patient, and thankful spirit which he evinced.

Being much enfeebled by age and sickness, the Chief seldom spoke, except to make known his wants. At times, however, his spirit would revive; and requesting his attendants to raise him from his bed, he frequently adored the goodness of God, entreating his family and people to embrace, and be stedfast in, the Gospel of Christ.

The Sabbath previous to his departure the symptoms of dissolution became apparent. Of this he was himself conscious; and calling his nephew, who had nursed him with great attention, he said, "My son, remember God: He is Almighty. Christ is Almighty. He is able to save sinners. I am dying; but God has placed me in His right hand." His family having collected around him, he said, "I am in the hand of God. I see His love. He is about to remove me from the world; but I rejoice in death. Farewell to-day, and the days that follow. I shall depart in the night. You will see me to-day and to-morrow, but on the night of the following day I shall die: not at the commencement or middle, but when the shadows of darkness pass away; and when you rise in the morning you will find me gone. Life is short; but God has long preserved me. To-day my life is in heaven. Christ clothes me in the garments of righteousness. Pray to God while you

continue on earth. I have no sorrow in my death: my spirit lives in heaven." Turning to his sons, he said, "I tell you this, that those not here may know. Pray to the Lord. Let us pray." He then covered his face, and continued some time in prayer.

On Tuesday he called for his aged partner, Mahutoo, and said, "I am about to depart. My path is straight. I am going to the kingdom of my Father. There is no kingdom like that in the world. I leave to my successors the kingdom of Molehabangue. There is another inheritance which no one can take from me, that is, the kingdom of heaven."

Afterward he said, "My spirit waits for Jehovah; my soul sings as in the hymn,

'We've no abiding city here.'

I seek a city in heaven, where Jesus is." He then prayed. At night he observed some of the attendants sleeping, and said to his nephew, "Those people will not see me any more. I shall be seen by you only." He then prayed. All lay down to sleep except the nephew, who lighted a candle and seated himself by the side of the dying Chief. The night was passing away, the candle had burnt out, and the cock crew, when Matebe opened his eyes, and said, "Raise me." Being placed in a sitting posture, he leaned his head on his nephew's bosom, and said, "My spirit is in heaven: I am no longer here." After a moment's silence, during which there was neither sigh nor motion, the nephew put his hand upon his heart: it had ceased to beat. His spirit was with his Saviour in heaven.

What a reward is this to Missionary Labour! It is remarkable that Matebe should have predicted the exact time of his death. A similar circumstance occurred in the case of a little girl, who died soon after my settlement amongst the Batlapi. She plainly told those attending her that she should linger for three days, and die on the fourth; which she did, to the surprise of all.

BRIEF MEMOIR OF A YOUNG NATIVE CONVERT

CONNECTED WITH THE LONDON MISSIONARY SOCIETY'S MISSION IN THE SOUTH SEAS.

In a recent Letter from Mr Royle, Missionary at Aitutaki, an Island of the Hervey Group, an account is given of a young person who died in a decline. In reference to the Missionary Labour carried on in these Islands, the Directors observe—"The Hervey

Group has exhibited many triumphs of Divine Grace since the light of the Gospel first fell on its moral darkness. Numerous witnesses have been raised up to prove, by the genuineness of their faith and the general consistency of their lives, that the Gospel is still the power of God unto salvation." Of the young person above referred to, Mr Royle writes—

A rapid decline marked her with unerring precision as an early victim for the tomb. She suffered no delusive hopes from a consideration of her youth, nor any flattering compliments of her numerous friends, but evinced a calm preparation for death, of the certain approach of which she had an abiding conviction.

From my first entrance upon the Mission she was noticed to be of a thoughtful mind. She was early received as one of a select number who attended, with our domestics, a catechetical exercise on the Sabbath Evening. Like Lydia, her heart was gradually opened to the instructions of her teacher. As an anxious inquirer, she was directed to Jesus, whom she eagerly and cordially embraced as her Lord and her God. She continued to attend on all the Means of Grace, until confined, by increasing debility, to her lowly mat, where I found her on the occasion of my first visit.

Frequently have I seen her, on my way to the Chapel, seated against the trunk of some overshadowing tree, utterly exhausted from her earnest attempts to reach the House of God. I advised her, in her extreme debility, to desist from attendance, assuring her that it was not required by Him who loveth mercy better than sacrifice; but I satisfied myself, by close inquiry, that it was from an enlightened attachment to Divine Ordinances, and not from any superstitious feeling, she thus acted. In like manner she cherished a warm attachment for her fellow-members. "Tell them," she said to me at one time, "to come and see me. Tell them I do not wish for their property (alluding to a

native custom of making presents when visiting the sick): a word, a prayer, an exhortation, I value more than all the property they could bring me." Her diligent attention to the means of instruction was blessed by the Divine Spirit, in the maturity to which she attained in Christian knowledge and experience. Comparatively a child in years, she made rapid advance in the Divine Life; and, as death approached, she evidently ripened for an abundant entrance into Heaven.

On entering her cottage one morning, when her end was near, I found her supported by one of her family, as she was too feeble to sit erect by her own strength. I said, "Well, Martha, I am glad to see you once more; how is the state of your mind this morning? what turn have your thoughts taken since my last call?" "There is only one direction," she answered, "in which 'my thoughts now go, and that is to Jesus. I have visited the Cross: there I have been able to leave my burdens. Oh! how sweet are those words, *He bore our sins, and carried our sorrows*. I have, indeed, been a Martha, cumbered about many things which I ought long ago to have left to the disposal of my Heavenly Lord. I have been waiting for His coming, but I was not ready—I lacked one thing: my canoe was safe, but I had not made fast my anchor: I was in a current, still safe. Jesus was my anchor; Jesus is my refuge; Jesus is my all! My course is finished: I am now ready. May peace attend you, my teacher! may you obtain salvation!" Soon after this interview she died.

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

UNITED KINGDOM.

Collateral Advantages of Religious Exertions.

I AM happy to bear testimony to the good effects which have been produced in the

most difficult and most destitute parts of the country with which I am connected, by furnishing pastoral care to those who before were neglected, and who might look round in vain for any one to take them

under protection, or give them advice, or instruct them in their religious duty; and I may add that the very exercise of the pastoral care in these districts has had a favourable reaction on those who do not stand in need of that assistance. The good effects produced by the active ministrations of zealous and pious men in populous parts, which were before neglected, opened the eyes of many a person who was not destitute of proper religious feelings, but who had caught perhaps somewhat of the languor, indifference, and supineness of age. They did not see the full extent of their religious duty; not that they were indisposed toward it, but when they saw the active ministrations of the Clergy supported by the funds of this Society in regions which were before destitute of such aid—when they saw the blessed effects of these labours, it was natural, even from the same feelings of our nature which betrayed them into that supineness—to catch somewhat of the same feeling; and I am happy to say there has been a growing improvement throughout that part of the country which I know best; and that not merely in the populous parishes, but in those which may be superintended by one individual, a great improvement in the pastoral office has been manifested. I attribute a great part of this improvement to the operations of this Society; and I mention it now as a thing which has not, perhaps, been so obvious, as a strong motive for encouraging and supporting the Society, in whose proceedings we may place the utmost confidence, with an assurance that every thing which is left in their hands will be turned to good account and fructify—bear fruit unto salvation.

[*Hp. of Llandoff—at Ch. Past.-Aid. Soc. An.*

Past Efforts a Call for an Increase of Exertion.

There was a sentiment in the Report which struck me as somewhat original, and yet, when mentioned, obvious enough, and perfectly just. An extract from one of the Letters contained these words—“The more we do, the more we have to do.” And that I believe to be a true and almost the universal effect of exertion in a good cause; and it ought to afford us a strong encouragement not to lie on our oars because we are going on smoothly and without obstruction; but, seeing what the effects of our exertions have been, we should be assured that the more we do, the

more scope will there be for the exercise of those very duties and virtues which we now commend in the Society. Do not think we have come to the end of our labours. There is a wide field before us—a horizon which we cannot, perhaps, command entirely; but we may be sure there is much required to be done beyond what has hitherto been accomplished. And so it will be as long as we live. The principle which I am now placing before your minds will, I trust, operate on the endeavours of all, privately as well as publicly.

[*The Same—at the Same.*

Urgent Need of Additional Clergymen.

The Resolution on which I am called to speak, directs our attention to the spiritual destitution which still exists throughout this country; and facts have been brought forward this day to prove it. I doubt not that it does exist, in a very great degree, throughout the country at large; but, allow me to say likewise, that it exists in an equal degree in this great Metropolis. Has it not been proved without contradiction that there are no fewer than ONE MILLION of persons in this Metropolis for whom no Religious Ordinances are provided? Has it not been proved that there are hundreds and thousands who never enter a Place of Worship, and never receive the benefit of a visit from any Christian Minister? I have frequently witnessed the cases of persons on a sick bed—aye, and upon a dying bed—who have testified to this melancholy fact, that, during the whole course of their lives, they have never received the visit of any Minister of the Church of England, or of any Denomination of Christians whatever. I say that the extent of spiritual destitution in London alone is perfectly appalling.

[*John Labouchere, Esq—at the Same.*

Duty, not Probability of Success our Rule.

There is nothing so much calculated to impede exertion as despair; and I will mention one or two circumstances to shew that, notwithstanding what has been said about the existing destitution, we are still on the advance; that, although much remains to do, we have achieved, through God's blessing, more than perhaps could have been expected. It will be an encouragement to go forward. Fifteen years ago, in the manufacturing district between the Ribble on the north and the Mersey on the south there were 208 churches for a population of about 1,200,000 persons. The number of Clergymen at that time

was 270. In the year 1845 there were in that same district more than 1,600,000 persons, so far had the population increased; but then, to set against that, instead of 208 Churches, there were 318; and instead of 270 Clergy, there were 520; and the contributions by which those additional Clergymen were supported amounted to no less than 32,000*l.* per annum, added to the income of the Church within that district; the former Clergy having had 70,000*l.* among them, and the increased number having 102,000*l.* Now, had the circumstances in 1831 been looked on with that despondency which might have been expected, what would have been our state now? Had any one said—"You want at least 100 Churches, and these, with their Endowments, cannot cost you less than 400,000*l.*; where do you expect to get that sum, or 30,000*l.* a-year to support those Clergy?" we might have felt that it seemed a hopeless task. But we did not look on it in that way: we saw it to be our duty to set to work to supply this deficiency; and you have heard how we were prospered, and the happy end to which thus far we have been brought.

[*Bp. of Chester—at the Same.*]

Liberality Increases Wealth.

There are vast reservoirs even in the district of which I have been speaking, and the towns where there is such destitution: all we want is, that those reservoirs should be made to pour their abundance in the direction where it is required. There are hundreds of persons in those great towns—I have little doubt I speak within compass—who, if God should so affect and dispose their hearts, might give their thousand a year to these purposes, and never miss it. There are hundreds of persons, who, if they chose to distribute part of their wealth during the time they live, might give their thousands of pounds, instead of leaving them after death to those whom they thought little of while they were living; nor would their families miss the money, for they would still have more wealth than they know how to employ. I might even say, that the whole of those districts would be the richer; for I speak without any hesitation when I say, that if it had been agreed by all who have been gaining, and are still gaining, their wealth in ways which have so increased our population, annually to employ a tenth part of those gains for the purposes which we have now in view, they would be the richer for it, not only

in moral and spiritual improvement, not only richer *toward God*, but toward themselves. There would not be that keen competition, which now so diminishes profits that it requires the largest income to make any considerable profit at all. That competition would have been diminished by above ten per cent, and the profits raised accordingly; and therefore, by all the rules of political economy, they would be richer in point of fact, and I am sure they would be richer as regards their souls.

[*The Same—at the Same.*]

Result of increased Pastoral Supervision.

Eight years ago I was appointed to a large sphere of duty (a district) newly cut out. I found there were 12,000 inhabitants. It is altogether impossible, by any language that I can use, to exaggerate the perilous position in which this great country stood; the very basis of its wealth and power being, as it were, a foot of clay ready to break, a barrel of gunpowder ready, by a single spark, to explode and destroy both the Civil and Ecclesiastical Institutions which have so long been our pride and our glory. I took a regular census of that vast population. I found much had been done, (and to this I bear my most willing testimony,) by the Wesleyans and some of the bodies among the Dissenters. I found, on the average of several extensive streets, ten families professing to belong to the Church, about twenty professing to belong to various Christian Bodies not in connection with the Church, but the other seventy were left without any care for Religion at all—not disbelievers, but unbelievers—not infidels, but heathens—altogether taken up with the question, What they should eat, what they should drink, and wherewithal they should be clothed, and wholly careless and indifferent about the immortal principle which had been breathed into their bodies. But I rejoice to say that a very different aspect of things now presents itself to our view. There are now in that district six Clergymen heartily and faithfully at work; there are at this moment three Congregations assembled out of it; there are 1100 children in four large Schools; there is a noble band of 120 Sunday-School Teachers; there are twenty-four gentlemen and ladies heartily at work in the management of different Charitable Institutions; and I trust I see the dawn of better things, a gradual increase of regard for Religious Truth, and an increasing love for that

Church which has cared for their souls. This is what has taken place in one district. But what is occurring in one is to be seen, more or less, in many others; and I humbly thank this Society for having been the first to assist me in my labours, the first to which I looked for encouragement, and the first where I found it. [*Rev. W. Sinclair, of Leeds—at the Same.*]

CONTINENT.

Hope for France.

The progress that Bible Christianity has made in France of late years calls certainly for our warmest acknowledgments, and awakens a hope that it will give rise to very striking results. The Reformation had gained all but the preponderance in France at the close of the sixteenth century, when the mysterious course of Providence gave the ascendant on the other side, leaving a large Protestant Population struggling, scattered abroad, and gradually sinking into decay. But we hope for a resurrection of the Truth on that soil, which has drunk in, at distant periods, so large a portion of the blood of the Martyrs. The good seed lies deep buried there, to give rise, we trust, to a strong and abundant harvest, to the praise of God, and for the extensive good of the rest of mankind. The acute intelligence and active energy of the people of France seem to give us some certainty that the seed shall not remain unfruitful, that the rising influence will not sleep. Many noble theologians, confessors, and martyrs for the faith, have flourished there in ages gone by; and I shall not wonder if the memory of their renown inspire their glory-loving posterity, and raise them up successors worthy their ancient name and character in the Church of Christ. [*Rev. Dr. Gray—at B F Bible Soc. An.*]

Bible Distribution in Germany.

As my native country, Germany, has been greatly benefitted by your Society, you will give me leave to return, in the name of Protestant Germany, the most sincere thanks for the generous and brotherly assistance which the British and Foreign Bible Society has given to us; and to give some short account of our Bible Societies in Germany. To each of our six Universities in Prussia there is attached a Bible Society, where some of

the most learned of the Professors are members of the Committee, and endeavour to circulate the Scriptures by the students, and to kindle a Missionary Spirit, by delivering lectures on the history of the Bible and Missionary Societies. Our Bible Societies on the Rhine, where I live, have circulated, in the last year, about 20,000 copies of the Scripture, especially by means of Colporteurs, who have been most useful to us. Our Societies are most anxious to have Colporteurs who are not only zealous, but possess also sound scriptural views and superior understanding; and as these qualities are not always united together, we have there founded an Institution for the purpose of training up such Colporteurs. Some of our candidates were sent last winter to vessels on the Rhine, and circulated many hundreds of copies of the Scriptures. A very great revival has taken place in a town named Mülheim, on the Rkür, where some hundreds of the most profligate workmen and of the rudest boatmen were living formerly without God, who have been raised from a death of sin to a life of righteousness, by only reading the Scriptures and prayer.

There are not only private families, but many large establishments, large prisons, and hospitals, and poor houses, where the Bible is frequently brought to the men, but the men are not brought to the Bible. What I mean is, that the keepers in the prisons, and the nurses in the hospitals and poor-houses, often do not themselves hunger for the bread of life, and will not give this heavenly food to the sick and the prisoners. Where I live we have founded an Institution to train up such female nurses for the sick and the prisoners as shall take care of the spiritual as well as the temporal wants of these people, that they may be able nurses; and though this is a new thing now, it was not a new thing in the Apostolic Church; for in Romans, the 16th chapter, we read of Phœbe, a deaconess, a servant of the Church at Cenchrea, succouring many. These deaconesses also, I hope, will be useful: we give them another name, but that is no matter: these female nurses, these female Colporteurs, these female servants of the Lord's Church, are in our prisons and in our hospitals. [*Rev. W. Fliedner—at the Same.*]

BAPTIST MISSIONARY SOCIETY.

FIFTY-FOURTH REPORT.

Introductory Remarks.

IN closing the duties of a year of unusual anxiety, by furnishing to the friends and supporters of the Baptist Missionary Society a brief account of its labours and position, the Committee record their devout thankfulness to the Giver of all Grace for having sustained and cheered them in their course, and for giving His own cause favour in the eyes of His people, and a very encouraging measure of success among the Heathen.

Missionaries sent out during the year.

The Missionary Brethren have been strengthened by the arrival of Rev. C. B. Lewis and Mrs. Lewis, and Rev. J. Allen and Mrs. Allen, in Ceylon; of Rev. J. Kingdon and Mrs. Kingdon, at Belize; of Rev. J. Law and Mrs. Law, at Trinidad; of Rev. D. Marsh and Mrs. Marsh, at Quebec. Mr. and Mrs. Francies, and Mr. and Mrs. Flanders, have also been sent to Hayti, though the latter have since returned.

Missionaries who have joined the Society.

The Committee have also accepted, as an Assistant Missionary, Mr. Dannenberg, lately an Agent of the London Missionary Society at Mirzapore.

Since the formation of the Society there have been sent out and accepted 198 Missionaries, nearly one half of whom are permitted still to aid the cause of Missions in foreign lands.

Decease of Missionaries.

The year now closing has been peculiarly calamitous. There has been stroke upon stroke; each stroke smiting down a leader of a host. William Yates and William Knibb have both fallen; and though not before their work was done, yet at a time, when, to all appearance, they could be ill spared, and while we were hoping for labours and success not unworthy of their past achievements. The Committee have recorded their sentiments on these painful bereavements, and, in common with many others, have magnified the grace of God in these brethren by a special Service held at the beginning of the present year.

The Committee have also to deplore the loss of Mrs. Kilner Pearson, of Nassau, and Mrs. Evans, of Calcutta. When to this list is added the name of the Rev. W. W. Evans, who has been compelled

by ill health to relinquish his post in Calcutta, and return for a season to this country; and the name of the Rev. M. W. Flanders, who, under the influence of protracted fever, has given up Mission Labour in Hayti; and of the Rev. Thomas Burchell, who, though no longer an Agent of the Society, is yet the Pastor of a large Church in Jamaica, formed under the Society's fostering care, and dear to all for his work's sake; it will be admitted that the year has been, in this respect, one of peculiar trial. The age and health of several of our brethren in India are also such as lead us to fear that these trials are but too likely to return. It is clear that we must be prepared, by self-sacrifice and faith, to send to the high places of the field more soldiers of the Cross, who shall occupy the post of those who have fallen, and be ready to carry on our Master's cause against the mighty.

Contributions to the Society.

During the year an unusually large number of donations of 50*l.* and upward have been received.

The subscriptions of 50*l.* and upward are the same as last year.

Another source of income, which claims distinct reference, is the legacies bequeathed to the Society by old and attached friends, which amount to 1056*l.* 1*s.* 7*d.*

State of the Funds.

Receipts of the Year.	£	s.	d.
For General Purposes	18533	8	7
For Translations	2174	15	3
For Special Objects	1823	1	0
Total	£22,586	4	10

Payments of the Year.

Missions—			
Brittany	407	7	6
Western Africa	4436	18	3
Java	300	0	0
India	6336	9	10
Ditto, Translations	2104	14	2
Ceylon	2582	13	2
West Indies	4249	1	4
Canada	692	8	6
Widows & Orphans of Missionaries,	634	13	6
Publications	818	7	4
Salaries and Collector's Poundage,	1218	6	2
Postage, Shipping Charges, Tra-			
velling Expenses, Taxes, &c.	1244	10	4
Interest of Money	165	12	7
Total	£25,191	2	8

Summary.

The total number of Members added to the Churches during the past year is

1866; the total number of Members in all the Churches being 39,232. There are also 232 Stations and Sub-Stations; 234 Agents, not including Jamaica. The total number of Day Schools is 151; of Children taught in Day Schools, 9306; and of Children taught in Sabbath-Schools, 11,155.

Prospects and Appeal.

The feeling of sympathy which is spread through the Church for the miseries of the Heathen World is deepening: the spirit of affection and regard for those we shall never see till we see them in the Kingdom of God is more widely diffused. The hopes of the Church are excited. We are expecting greater things, and attempting them. God is on His march of mercy. The foot falls too softly for the men of the world to hear, but the spiritual man hears it, and hails its progress. On the other hand, never was the prayer more appropriate, *Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men.* Never was the destitution of our Stations more lamentable, or their wants more urgent. Towns in India, as large as Manchester, each the centre of an important district, have but a single (Baptist) Missionary. Ceylon, two-thirds the size of Ireland, has for many years had but two Missionaries, though God has given to the Churches under their care 500 Members. The whole of India, a country nine times as large as Great Britain, and with six times the population, has but thirty Pastors and Missionaries; not a larger number than are now labouring in Lancashire. Encouraging as our Contributions are, we have not yet received one penny a week from each of the Members of our Churches: those who subscribe more liberally seldom give, for all our Stations, more than they give to a single urgent case of home destitution. The total amount contributed for the diffusion of the knowledge of the glorious Gospel throughout the whole world, is probably not more than is given to meet the incidental expenses of our various Places of Worship in this country, nor more than one-thirtieth of what our body is paying in taxation for the blessings of Civil Government. One single temple of Kalee, in Calcutta, is maintained at an annual cost ten times the amount of our receipts. May facts such as these send us to the Throne of Grace, to pray that the fruit of the handful of corn upon the tops of the mountains, the offerings of our

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poorest Churches, may shake like Lebanon; and that those of our cities may flourish like grass of the earth. Such a prayer, if proved, by the consistency of our conduct, sincere, will be the means, as it will be the earnest and first fruits, of more extensive success. The visions of the Apocalypse, which end with the kingdoms of this world becoming the kingdoms of our Lord and his Christ, begin with the offering, on the golden censer and amidst the odours of the incense, *of the prayers of saints.* Fervent, united prayer is plainly connected with that glorious consummation. *Ye that make mention of the Lord, therefore, keep not silence, and give Him no rest till He establish, and till He make Jerusalem a praise in the earth.*

RELIGIOUS-TRACT SOCIETY.

FORTY-SEVENTH REPORT.

Issue of Publications.

THE issues of the Society's Publications, during the year, have been 17,571,413, being an increase beyond the issues of the preceding year (after adding to those issues 462,825 copies of "The Monthly Messenger," which were inadvertently omitted) of ONE MILLION EIGHT HUNDRED THOUSAND TWO HUNDRED AND SIXTY-SIX. The Society's total circulation, in about 98 Languages, including the issues of Foreign Societies assisted by the Parent Institution, amounts to nearly FOUR HUNDRED AND TWENTY MILLIONS of copies of various Religious Publications.

Grants for Great Britain and Ireland.

Grants have been made for the following important objects:—

District-Visiting, London City and Town Missions, Christian-Instruction, Loan Tract, and kindred Institutions	562595
Sabbath-day Circulation	35084
Soldiers, Sailors, Rivermen, &c.	142365
British Emigrants	62000
Prisoners	6210
Hospitals	1175
Workhouses and Union Poor-Houses	6562
Railway Workmen	28376
Fairs	45892
Races	18563
Foreigners in England	7591
Home Missionary Agents	44111
Special occasions, on which large Assemblies have met, &c.	15125
Miscellaneous—being 360 Grants for Destitute Districts, Villagers, Colliers, Houseless Poor, Convict Ships, also the Christian Spectator, Report, and Specimens to Subscribers	754202

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Scotland and the Orkneys, 79853	
Wales	22778
Ireland	230259
	332890
Total	2,062,741

These grants amount in value to 2767*l.* 19*s.*, or nearly one-half the Society's benevolent income, exceeding in number those of the past year by 329,317, and in value 379*l.*

Notes relative to Domestic Grants.

Libraries for Union Workhouses—Fifteen Libraries have been granted, their full value being 99*l.* 2*s.* 2*d.*

Libraries for Destitute Districts—Grants have been made, on reduced terms, to different localities, where the full price could not be raised. They amount to 141 in number, and their total value to 858*l.* 8*s.* 2*d.* These grants have been made to all parts of the United Kingdom, and to Christians of all Protestant Denominations.

Libraries for Day and Sunday Schools—Libraries for these objects amount to 234, and their total value to 862*l.* 18*s.*

Factory Circulating Libraries—Three only have been granted, value 6*l.*

Miscellaneous Libraries—Four Libraries have been voted, total value 32*l.*

Libraries for Village Schools—Six applications only have been made.

Libraries—The Libraries voted in the year amount to 429, the full value being 2003*l.* 0*s.* 4*d.*, out of which 975*l.* 11*s.* 10*d.* has been granted by the Committee. These Libraries do not include those which have been sent to our colonies and foreign lands.

The Libraries granted, since 1832, for places in Great Britain and Ireland, are—

For Sunday and Day Schools	2063
For Destitute Districts	1451
For Union Poor-Houses	92
For Factory Libraries	56
For Miscellaneous Objects	4
For Village Schools	6
For National and British and Foreign Schoolmasters	25

Making a total of 3697 Libraries, the reduced prices, or portion gratuitously voted, being 10,813*l.* 12*s.* 10*d.*

Young Ministers—The Committee grant to Ministers and Missionaries, of limited resources, who are recommended to them, books not exceeding 10*l.* at half-price, the application being made within six months after their ordination. Twenty-five applications have been received during the past year, and the grants amount in value to 49*l.* 4*s.*

National and British Schoolmasters—The Committee have resolved to allow Masters well recommended 2*l.* in books on the payment of 1*l.* Twenty-five applications have been received: the total cost of these grants is 49*l.* 4*s.*

Wales—A variety of circumstances have impeded the operations of the Society in Wales, more particularly the unavoidable delay in securing a good supply of suitable books. The Committee now report that several works have been published under the superintendance of the Rev. John Hughes. He has continued his labours in some parts of North Wales, and has specially called the attention of the Welsh friends at Liverpool and Manchester to the great importance of their pecuniary support. The sales have increased. The gratuitous issues amount to 22,778 Publications, and 5 Circulating Libraries, value 17*l.*

Scotland—There has been a considerable increase in the sales of the Society's Publications in many parts of Scotland. The applications for gratuitous grants have been numerous, and the supplies have considerably exceeded those of the preceding year. The Libraries granted for Destitute Districts, Sunday and Day Schools, on reduced terms, amount to 102, their value being 423*l.* The Tracts and Children's Books gratuitously voted are 79,853. Among these Tracts upward of 16,000 have been voted to the zealous and self-denying Labourers in the Orkneys. The Committee have granted to a Society in Edinburgh for the suppression of Infidelity, particularly that form of it called Socialism, 1500 copies of Dr. Bogue's Essay on the New Testament, on reduced terms.

Ireland—Upward of one hundred applications have been received from the Clergy, Ministers, and other friends labouring for the benefit of the sister isle, strongly urging the continuance of the Society's grants. The Committee are not aware that one deserving case has been overlooked. The grants of Tracts amount to 230,259: Libraries 69, value 352*l.*

New Publications.

History of the Reformation—The Committee, feeling the great importance of circulating Dr. D'Aubigné's most useful work on the Reformation of the 16th century, have made arrangements with the author and his publishers, for placing the work on the Society's Catalogue. The

four volumes, in post octavo, will contain the only English Translation of the work which has been revised by Dr. D'Aubigné, and which he wishes may be considered "The Standard Edition," in Great Britain. He remarks, "Without overlooking the merit of the different English Translations of the work, I am compelled to say, that even the best have failed in conveying my thoughts in several passages; and in some cases this inaccuracy has been of serious consequence." The four volumes will be shortly issued.

The New Publications printed during the year amount to 245.

Notices relative to different Works.

"The Monthly Messenger" has had a wide circulation: the monthly issues average 65,136.

"Pastoral Addresses." The Committee feel much indebted to the Rev. J. A. James, of Birmingham, for this addition to the Society's Catalogue. The subjects on which they treat, and their deeply spiritual sentiments, will, it is believed, secure for them a greatly increased circulation.

"The Visitor," "The Child's Companion," and "The Tract Magazine," have a large circulation, although so many similar publications have recently appeared. "The Child's Companion" and "Tract Magazine" have both been improved and enlarged. "The Visitor" will be found suitable for family reading, and mechanics' and other libraries; the "Child's Companion," for the juvenile members of respectable families, the children of Sunday and other Schools; and "The Tract Magazine," for congregational, vestry, and kitchen libraries.

"The Society's Commentary." A re-issue of the large edition of this work, with the text, is now in progress, in periodical parts of 1s. each. Each Number will contain either a portrait, or map, or an illustrative engraving.

"The Christian Almanack for 1846," "The Sheet Almanack," and the "Tract-Society Penny Almanack," have had an encouraging circulation. The Sheet Almanack is extensively circulated among the poor, and is found generally acceptable.

"The Scripture Pocket Book for 1846" has been issued, illustrated with an engraving; containing a calendar and useful astronomical information, with a passage of Scripture for every day; and an arrangement by which the Bible may be

read in the course of the year. It also contains a list of the principal Religious and Benevolent Institutions, and a great variety of matters.

Among the general publications will be found several on the subject of Missions; namely, "Missionary First-Fruits," being a short account of Christian converts among the Heathens. "Missionary Tracts for the Young," and "Christian Missions, or a Manual of Missionary Geography and History," edited by Dr. Barth.

"Historical Works." "England in the 17th Century, or a History of the Reigns of the House of Stuart," has been issued, containing many illustrative engravings. The four volumes on English History, "The Britons and Saxons," "The Middle Ages of England," "The Tudors," and "The Stuarts," may now be purchased, bound uniformly in three volumes.

"The History of France," in two volumes, is an important addition to the Society's historical works.

Another work by "Old Humphrey" has been issued, entitled "Pithy Papers on Singular Subjects." These brief papers teach the right improvement of our mercies, suggest profitable reflections on a variety of topics, and aim to correct the errors and follies of man, in a kind and gentle spirit.

"Elisha," Parts II. and III., have been printed. The work is from the German of Dr. F. W. Krummacher, author of "Elijah the Tishbite." It is now completed in three parts, which may be purchased separately or together.

"The Tradesman's Assistant," "The Young Tradesman," "The Young Women of the Factory," and "The Lads of the Factory." The first work, "The Tradesman's Assistant," is designed to follow that entitled "The Apprentice." It furnishes suitable advice to promote a safe, honourable, and pious course in life. This work may be well followed up by "The Religious Tradesman," which will be found on the Society's list.

"The Lads of the Factory," and "The Young Women of the Factory," contain friendly hints on their duties and dangers.

"The Sabbath-day Book," containing a scriptural meditation for every Lord's Day in the year, by Rev. Dr. Leifchild, consists of scriptural meditations of a devotional, experimental, and practical character.

"Christian Exertion, or the Duty of

Private Members of the Church of Christ to Labour for the Souls of Men, explained and enforced," is designed to convince private Christians of the duty of making efforts for the conversion of sinners, and to direct them in the prosecution of their labours.

Several additions have been made to the 16mo. square series, particularly "The Egyptian," "The Waters of the Earth," and "Closet Hymns and Poems;" the latter work kindly presented to the Society by the author, James Edmeston, Esq.

The Children's Books, in easy words and large print, will be found acceptable in families and schools. "The Infant's Illuminated Primer" is interesting to the parties for whom it is intended.

The Committee have resolved to publish a volume every month, adapted to the new development and growing intelligence of the times. This series, with the exception of a few reprints, will be original, from the pens of authors of ability in their respective departments of literature and science.

The following numbers have been printed, and have had a large circulation: "The Life of Julius Cæsar," "Glimpses of the Dark Ages," "Wild Flowers of the Year," "Jamaica, Enslaved and Free," and "Our Song Birds."

An edition of ten thousand of the first volume of this series was quickly exhausted, and a large second edition immediately needed.

"The Writings of the Doctrinal Puritans of the Seventeenth Century." While the Committee are anxious to move in connection with the growing intelligence of the times, they are, at the same time, increasingly impressed with the importance of circulating those decidedly religious works which warn the sinner, comfort the awakened, and instruct the believer. The present issue is a selection of these works at a very reduced price. For a subscription of six shillings annually, six volumes will be given, uniformly bound in neat cloth boards, containing, on an average, three hundred and sixty pages of 18mo. A volume will be published every alternate month. The volumes already issued are, Vol. I. "Howe on the Outpouring of the Holy Spirit, and the Redeemer's Dominion over the Invisible World;" Vol. II. "Select Devotional Works of Bishop Hall".

Subscriptions for the six volumes each year will be received at No. 56, Pater-

noster Row, and the books delivered on application. They may be purchased of all the booksellers on the usual trade terms.

Six new "Packets of Books" for the young have been arranged.

State of the Funds.

A Statement of the Receipts and Expenditure was given at p. 234 of our Number for May. The total sum received as Donations and Subscriptions is 6118*l.* 0*s.* 2*d.*

Gratuitous Issues.

The money grants, paper and publications to Foreign Stations, together with the publications voted to Great Britain and Ireland, amount to 8020*l.* 13*s.* 11*d.*; being 1902*l.* 13*s.* 9*d.* beyond the gratuitous receipts for the year.

This sum has been paid out of the Business Funds, which have also borne the entire expenses connected with the Society's gratuitous operations, both at home and abroad.

Concluding Remarks.

The unprecedented activity of the press, and the almost endless varieties of books it is sending forth, call for serious thought on the part of the Christian Public. It must be matter for sincere congratulation, that many of the works which are now published are of an instructive and interesting character, although Christianity is frequently, if not altogether, overlooked. It may be well to inquire if there can be a necessity for this omission in a large portion of the publications of the day? "The immortal Bacon," remarks a recent writer, "spoke of theology as the haven of all science." John Van Muller, the learned and distinguished historian of Germany, thus animadverted on Herder's "Philosophy of History:" "I find every thing there but Christ; and what is the history of the world without Christ?" The lamented Dr. Arnold remarked "that he never wanted articles on religious subjects half so much as articles on common subjects written in a decidedly religious tone." The Committee, looking to the growing number of readers, from the rapid progress of education, and the infinite value of the knowledge of the Gospel, feel more powerfully than ever the momentous truth, "that the Cross of Christ is the only conservative principle of our literature." It is this Great Truth the Reli-

gious-Tract Society is earnestly concerned to diffuse in all its publications. Multitudes of its Tracts and Books are occupied with it exclusively, while it is not overlooked in its "Monthly Volume," and other works of a general character, adapted to meet the growing demand for sound information combined with scriptural principles.

The events of another year, and the aspect of the times, lead the Committee to feel an increased attachment to those Christian and Catholic Principles which have so long bound together the Members of this Institution. In its harmonious history may be seen the practicability of all Christians contending earnestly, and contending together, *for the faith once delivered to the saints*. Let, then, the Members of the Universal Church prayerfully inquire whether the time has not arrived for a union of every people, every language, every communion, against the powers of Rome and Infidelity? "Let us all form in Christ," remarks D'Aubigné, "one alliance, one army, one nation; the nation and the army of Him to whom the Lord hath said, *Sit thou at my right hand, until I make thine enemies thy footstool.*"

Continent.

BRITISH AND FOREIGN BIBLE SOCIETY.
New Catholics in Germany.

DR. PINKERTON has communicated the following remarks in reference to his observation of the movement in Germany:—

The movement on the Rhine and in Westphalia seems to have been chiefly produced by the intolerant and oppressive measures of the Priests against Roman Catholics married to Protestants, so that nine-tenths of all the members of the new Congregations which have left Rome in those parts belong to such families: and though the same proportion does not seem to hold in reference to the Congregations in Berlin, Silesia, and Saxony, yet the numbers are very considerable; more so, I believe, than I have been able to ascertain; for the leaders of the movement in those parts seemed unwilling to disclose the truth on this point, and studiously avoided giving direct answers to my queries, or gave such indefinite replies as to render it impossible for me to get at the truth. Among the proofs of the tyranny of the Priesthood, I will merely add one,

taken from the higher ranks of society. The — spake to me feelingly, to the following effect:—"My aged father," said she, "is a strict Roman Catholic, and it would be more than he could bear were I to leave that communion. My husband is a Protestant, and my children are all educated in that faith, and for this reason alone the Bishop and Clergy have for five years refused me the communion: the Bible I dare not read, for they strictly prohibit it," &c. &c. I pointed out to her that it was her bounden duty to peruse the Holy Scriptures, that her conscience might, through their light, and the teaching of the Holy Spirit, become emancipated from the bonds of Popery and Priestcraft, and be brought into the liberty of the children of God.

It appears evident, from all that I have been able to observe and learn, that the movement is everywhere confined to persons in the lowest ranks of life. I have made every inquiry, but cannot learn that a single individual from the higher circles of society has joined it, and, excepting a very few of the leading men, comparatively few persons from the middle ranks.

They have about forty Ministers among them; but what are these among so many scattered congregations in different parts of Germany? They are also destitute of Churches and Schools, and have not the means of erecting them. I have seen but one Church being built among them, that of Schneidemühl, the funds for which have been contributed by the German Protestants. In some few places, such as Berlin, Breslau, Brunswick, Magdeburg, Stuttgart, &c., they are allowed the use of Protestant Churches, and in many instances, during the summer, they have held their Meetings in the open air, attended by many thousands. In many places, where they have no Ministers, they attend the Protestant Service; and, for the above reasons, it is highly probable that many of these small scattered communities will, at no distant period, "take a step further," as one of their Elders expressed himself, and join the Protestant Church.

In the leading circumstances of this movement we have an answer to the boasted unity of the Romish Church, and a salutary check to the ultramontane party, especially in Silesia: but as extremes approach each other, so in this extraordinary commotion we behold many leaders of it casting off, not merely the superstitions of

Popery, but also some of the vital principles of Christianity itself. Another striking feature of Ronge's party is this—that instead of appealing to the Holy Scriptures, like the Reformers, in fighting the battle against Rome with the sword of the Spirit, their appeal is chiefly to human reason, and their sword is the spirit of the age; a spirit of negation, which exalts human reason above Divine Revelation, and subjects it to the interpretation of the spirit of the times; so that God is not allowed to say more than man permits, and human reason must sanction what He does say. What horrid blasphemies! But such is the fact. And yet we hope, that not only the congregations that hold to Czerski, but also in some of those who have adopted the Breslau Creed, there are many individuals that are in search of truth and peace to their troubled minds; and it is to such especially that the Word of God will prove most seasonable and precious.

Indeed, my present visit to the chief congregations of these new Catholics appears to have been just in time to call their attention to the Holy Scriptures, and to prevail upon many of them to adopt the Lutheran Version of them in preference to any other.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.
BOMBAY.

Symptoms of Spiritual Life in this Mission. It is remarked by the Rev. W. K. Fletcher, Secretary to the Bombay Corresponding Committee, in a Letter dated January 15, 1846—

There is now good reason to believe that the conflict with spiritual wickedness has actually commenced in this country, and particularly in Bombay; that the *vis inertia* of the Hindoos has been overcome; that they are awakening to the importance of the claim of Christianity to be "the only Religion that comes from God." This is evinced by the constant attacks on our holy faith by the Native Press; by the formation of infidel clubs of Hindoo Youths; and by the mockery and blasphemy with which the Scriptures and doctrines of Christianity are openly treated by them.

In the midst of this conflict and raging opposition, may He who

silleth above the water-flood glorify His grace by causing His Gospel to triumph in many hearts!

Revival of the Bombay Auxiliary Church Missionary Society.

In the beginning of this year a hopeful effort has been made to bring the subject of Missions more prominently before the European and Indo-British Population at the Presidency, by the revival of the Bombay Auxiliary Society, which had unhappily been suffered to fall into abeyance since the year 1835. A Public Meeting was held on the 6th of January, of which Mr. Fletcher remarks, in the Letter previously quoted—

There was a spirit of zeal and Christian love in the Public Meeting which rejoiced our hearts.

On the 1st of February, Sermons were preached in behalf of the Society at Trinity Chapel, when the Collections amounted to about 54*l*. The Auxiliary Committee have taken steps to have Missionary Sermons preached, and Monthly Missionary Meetings instituted, in other places in the Presidency. The Rev. C. W. Isenberg remarks, in a Letter dated January 8, 1846—

I have succeeded, by the Lord's blessing, in establishing a Monthly Missionary Meeting at the Money School, where a portion of the better-disposed Christian population, especially Indo-Britons, meet with me for prayer, meditation on the Word of God, to hear Missionary accounts, and to contribute to the Missionary cause as carried on by our Society. I hope this may be the means of engaging in the cause a good number of persons who have hitherto rather kept at a distance, and who, if they take it up in the right spirit, may prove highly useful assistants.

The Money School.

This School continues under the care of the Rev. C. W. Isenberg, assisted by Mr. W. Gordon, two Monitors, and one Pundit. The number of pupils, at the close of last year, was 106. In the course of study pursued, a prominent place is as-

signed to Scriptural instruction. Mr. Isenberg observes, in the Letter from which the last extract was taken—

Many of the boys are convinced of the evil of their religion, and of the superiority of Christianity; but not yet feeling the vital necessity of turning to the Living God, and being under the fear of the consequences attending on conversion, they keep to their old ways, and are even punctual in their superstitious observances. Unless the Spirit breathe upon them, our planting and watering will be in vain.

The following extracts are also from the same Letter—

Vernacular Schools.

There are seven Mahratta Schools, including the Beni Israel Mahratta Jewish School, scattered over the whole of this island. They contain about 470 native children; but are all under Heathen Schoolmasters, because no Christian Teachers are yet to be had. There is only Mr. Sargon to superintend the whole; and his health is not strong, so that he cannot pay to each School more than one visit in the week. From his Reports it appears that, on the whole, the attendance is satisfactory. I think these Schools must be upheld, on account of the many opportunities which they afford, and which I hope will increase, of preaching the Gospel to young and old.

The Parsee Convert, Sorabjee Cursetjee.

Sorabjee Cursetjee, the Parsee Convert, has commenced giving Christian addresses to Natives, in the Guzerattee language, every Lord's Day, in his School, and in the Rev. G. Candy's family. Sorabjee's services as a Catechist have been engaged for this Mission, especially in the Guzerattee branch, for which object he was strongly recommended by the Rev. G. Candy, who had him for several months at his house, and by the Lord Bishop. He is now living at the Money School, and employs most of his time in Christian Instruction, which he imparts at a Guzerattee School, which, having been relinquished by other Missionaries, we have now added to the number of Native Schools in connection with our Society. Beside this, Sorabjee is engaged in translating into Guzerattee, and speaking to Parsee, Mahomedan, and other inquirers.

Religious Inquirers.

At present I have two Inquirers living

at the Money School; one of whom, a lad called Shunker, about 15 years of age, was sent to me by the American Missionaries, because he had expressed his desire to learn English, and be baptized. He is a promising youth; and only two or three days after he had come here, he took off his Hindoo string and gave it to me, without my having said a single word to him on the subject. The other is a Mussulman, perhaps 25 or 30 years old, named Mahomed Ali, from Cabul, where he says he formerly served an English captain. He was sent to me by the Rev. W. K. Fletcher, and now lives here at the Institution, and shews much diligence in learning. The reason which he assigned for his desire of becoming a Christian was his conviction that all other prophets, even Mahomed, had died; but that Jesus was living, and would be the Judge of all. Beside these, four young Parsees have, for three or four weeks, been inquiring; and I am happy thus to see Sorabjee's hands fully employed, and even the proud Parsees coming to humble themselves before the Cross.

NASSUCK.

Decease of the Rev. J. Dixon.

Our Readers have already been informed that it pleased God, on the 7th of January last, to remove the Rev. John Dixon from his labours at this Station.

Report, by the Rev. A. Dredge, for the Quarter ending Dec. 31, 1845.

My progress in Mahratta enabled me, during the Rev. C. P. Farrar's absence in November last, to conduct the Mahratta Service daily in the School, and on the Lord's Day in the Church, with the assistance of the Catechist, Ram Krishna. I have continued to take the first class of the English School daily, as before, and to meet a class of young men on the Lord's Day. Once in the week I have met those Converts who understand English, for the reading of the Word of God and prayer. Five has been the greatest number of our little company—Ram Krishna, Dajee, on a visit, James, Appa, and myself. James and Appa are the two Converts whose baptism I mentioned in my last Report: they both go on well. Appa is already employed in the Schools as a Monitor, and he also shews much zeal in reading to the poor people, and conversing with his acquaintance about Christianity. James

thinks of accepting an offer of employment in the Mission; though he will receive less remuneration than he at present obtains in his regiment. They have both been admitted to the Lord's Supper, and, I trust, are His true disciples. One very pleasing feature in their conduct is, the love they seem to have for each other and Ram Krishna.

Of the difficulties which beset the path of a Hindoo desirous to become a Christian, Mr. Dredge remarks—

It is one thing to become more devotedly pious at home, in England, and to break off worldly-minded connections, and perhaps endure a little contempt and scorn; and another thing to become an outcast from your own people, and caste, and family, and become a scorn and reproach to all men wherever you go. This is the step which a Hindoo takes when he takes upon him the name of "Christian." This requires a deeply-rooted faith in the consequences of sin, and in the certainty and sufficiency of salvation by the Lord Jesus Christ alone. Such a faith the Spirit of God alone can impart, and therefore for His aid must we look, and watch, and pray.

Christian books are sought after by the Natives; and, as God is pleased to work by means, these must be as a leaven which will shew itself in time.

The following extracts are taken from a Letter of Mrs. Farrar to the Hon. Clerical Secretary, dated Dec. 30, 1845:—

The Female School.

There are between thirty and forty girls in the School, which we have recently re-opened. When once induced to send their little girls to School, the mothers often evince pleasure in seeing them taught. They look on while I am teaching them to sew, like to hear them sing, &c.

It is amusing to hear them discuss among themselves what can be the motive of our labours. "It is for reputation's sake," say some; "to get themselves a name." "No;" say others, "it is for merit's sake: they will heap up to themselves a great load of righteousness." I tell them plainly that it is for none of the things which they imagine; but that we may do good to them, and to their children; that we may teach them the way through which alone they will find acceptance with God; that we may impart to them the knowledge of Jesus Christ, the

only Saviour of mankind.

Most of the girls are under the age of thirteen. After that, School is considered to be too public a place for them, and many are married much earlier. A great deal, however, may be done before that age in opening their understandings to the Truth; storing their minds with Christian doctrines and precepts by means of Hymns and Catechisms, and enabling them to read, fluently and intelligently, the Holy Scriptures.

The elder class is composed of girls whom I have been endeavouring to keep about me for several years past, in the hope of inducing them to become Assistant Teachers. Three of them are young married women: they will not teach in School; but they come up to my apartments for two or three hours in the day. I carry on their own instruction, and they afterward teach a class, for which I give them a small monthly stipend. Their services are not at all times available, and I may perhaps at last lose them altogether; yet it is an opportunity not to be neglected. The three younger girls attend the School regularly, and are employed as Monitors.

Encouragements in the Boys' Schools.

I do not attempt to furnish any account of the Boys' Schools; but I may mention, that I remark with pleasure how attentively they listen to the Word of God read and preached; how intelligently they answer the questions put to them; and how greatly we feel cheered by the hope that they will become a generation who shall cast away their dumb idols to serve the living and true God.

Character of Heathenism.

A few Lord's Days ago, while addressing the people on the subject of *the Good Shepherd*, Mr. Farrar asked if there were any among the Hindoo gods whom they could call the Good Shepherd—if there were among them one holy, mighty, loving Saviour. Many Brahmins were present, and Mr. Farrar repeated the question several times. At last, a poor blind man, sitting among the beggars, cried out, "Oh! if any of you know of one tell us!" but the plea was made in vain: *there was no voice, nor any that answered.* Such incidents, and they occur continually, must reveal to the children the barrenness of Heathenism, while at the same time they are continually directed to that Saviour whose service can make them happy in time and throughout eternity.

Evidences of Vital Religion in the Converts.

One pleasing task, in which I have been engaged for the last few months, has been the teaching the wife of one of the Converts to read. She has come to me very diligently for instruction, and is now nearly able to read the Scriptures for herself. She is one who, by modesty, simplicity, and teachableness of disposition, adorns the doctrine which she professes. Both she and her husband walk in the fear of the Lord, and are examples of Christian character and conduct to their heathen countrymen. I heard, the other day, an anecdote of the husband which seems to illustrate how the Lord giveth understanding unto the simple. One of the Heathen told him he had read, in a newspaper, that a certain celebrated Englishman, Mr. Tom Paine, had proved Christianity to be false. "Indeed!" answered the Convert; "but what religion did he prove to be true?" This was more than his antagonist could answer.

It has been most gratifying to witness the union subsisting among the small body of educated Converts. They have walked together like brothers, and, though once widely separated by the barriers of caste, since their Baptism they have illustrated the Scriptural description of the Primitive Church—*breaking bread from house to house . . . with gladness and singleness of heart*. How rejoiced we have been to welcome these native brethren into the fold, and how sweet it has been to worship with them the God of all nations in their own tongue, I shall not attempt to describe.

The poor people in the Asylum have also, for the most part, conducted themselves well. Some of them exhibit an anxious desire to be admitted to the Lord's Table; and they are, I trust, growing in grace and in fitness for the privilege of full communion with the Church. I lately asked them if Ram Krishna regularly read to them. "Yes," they said.—"And what," I asked, "does he teach you?" A woman answered, "He has taught us that God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Are not such an answer, from one who was a few years ago a blind idolater, and such knowledge, communicated by one who was himself born a Heathen, an earnest of that time when *all shall know the Lord from the least unto the greatest*?
July, 1846.

HINDOOSTANEE DEPARTMENT.

Report, by the Rev. C. C. Mengé, for the Quarter ending December 31, 1845—Hostility of the Mahomedans.

I have been tried, during the last Quarter, in my endeavours to press upon the Mahomedan population of Nassuck the necessity of believing in Jesus Christ for the salvation of their souls, by their determined opposition. I have satisfied myself that that class of Natives is still in a great measure inaccessible to the direct efforts of the Christian Missionary. The only way in which it appears to me that we can benefit them here is by quietly and unostentatiously carrying on a School among them. If we try to address them publicly, they take the alarm and keep their children from the School. This has happened during the last Quarter. When I last reported on the Hindoostanee School I was enabled to speak favourably with regard to the number of boys attending it. Now, I regret to have to mention that the number of the boys has dwindled from seventy to about twenty. These things, though discouraging, are of not infrequent occurrence; and as soon as the panic has subsided, the boys generally return to School.

Two principal causes seem to have produced the present hostile position of the Mahomedans. Having some grounds for hoping that they had become more favourably disposed toward the Gospel of our Lord, I began to preach in their bazaar twice a-week during the month of October last. The result was, that they attended three or four times in great numbers; but then determined not to listen again to the preaching of the Gospel of Christ. At the same time, a Mahomedan Fakeer, a Hadjee—i.e. a person who has visited Mecca, and therefore a holy man—arrived at Nassuck, and, very likely excited by others, went from house to house among the Mahomedans, alleging that he had brought an order in writing from the principal Priest in Mecca, forbidding all Mahomedan parents to send their children to the Schools of Missionaries, on pain of excommunication. He frightened and threatened the poor ignorant Mahomedans to such a degree that they consented to withdraw their children from my School, and actually obliged the Kazee to declare that any Mahomedan, who should read the Gospel in public, should be considered a Kafir, and be excommunicated from the Mahome-

dan Society. This was determined on because one of the eldest pupils of the Mahomedan School had accompanied me to the bazaar, and assisted in reading a chapter of the Hindoostanee New Testament.

Under these circumstances, and considering the comparatively small number of Mahomedans at Nassuck—there being, it is believed, only two Mahomedans to every twenty-eight Hindoos—I determined, instead of preaching in Hindoostanee, to preach in Mahratta; more especially as I found the Hindoos disposed to listen to the gracious message of the Gospel. Beside, I do not think, under present circumstances, that a Missionary's whole time and strength can be profitably spent by labouring exclusively, or even more particularly, among the Mahomedans at Nassuck, who are as yet so unwilling to be instructed in the Christian Religion, while thousands of poor Hindoos, who offer no opposition, are perishing around us *for lack of knowledge.*

Missionary Tour.

At the close of his Report Mr. Mengé states—

With a view of ascertaining the actual disposition of the agricultural population in the immediate vicinity of Nassuck, I visited twenty villages during the months of November and December, preaching the Gospel and distributing above 200 Mahratta Tracts among the poor villagers. I can affirm, from experience, that in most villages I was gladly welcomed, and a desire was expressed, I doubt not in many instances sincerely, to be further instructed in the Christian Religion.

From Mr. Mengé's Journal we make a few extracts of his proceedings during this tour—

Dec. 19, 1845 — In the afternoon I preached in Gaulana, to a large and interesting assembly of villagers. I left them two Tracts, and promised to see them again. They said that they wished to hear and read more of this good doctrine. Many undoubtedly understood my argument, for they assented, both by words and gestures, to the truth of the doctrine of Atonement made by our Lord Jesus Christ for the sins of all mankind. They freely confessed, also, that their only care was about eating and drinking; but when I pointed out to them the necessity of caring for their soul, they felt the truth of

my exhortation, and promised to *think on these things.*

Dec. 20 — In the morning I preached the Gospel in Ragoor; and after dinner went to Baola, a pretty village, and preached the Gospel to a large and respectable Congregation. Most of the people present had never heard the name of Jesus before. A respectable man, a landholder, and others, promised to worship idols no more, but to pray to God in the name of Jesus Christ. Their idol temple was without a roof, and the whole building was rapidly falling into decay.

Dec. 21: *Lord's Day*—In the evening I preached to a large and attentive Congregation in the village, on *the unsearchable riches of Christ.* The Mahars especially shewed a degree of interest and intelligence in religious matters which quite surprised me. When an individual asked, "How shall we worship Jesus Christ?" a young Mahar answered, "By hearing and reading the Gospel we shall become acquainted with the right mode of worshipping Him." As he was able to read, I gave him two Tracts, which he promised to read attentively.

Dec. 23 — I preached this morning to a large and attentive Congregation in the village of Pimpulgaon. I numbered between forty and fifty people, of every caste, from the Brahmin down to the Mahar. Not one ventured to defend idolatry.

Dec. 24— I went this morning to a very small village, called Tiresakheir, and addressed about fourteen people on the sin of idolatry, and the great love of God through Jesus Christ. Some of them listened with understanding; and though no one was able to read, they requested me to leave a book with them, that whenever the village Accountant, who is a Brahmin, should come, he might read to them a chapter or two. I left them the Gospel according to St. Matthew, praying that the reading of it might lead them to *repentance toward God and faith toward our Lord Jesus Christ.*

Dec. 31 — At twelve o'clock, twenty-seven boys of Gungapore came to my tent, asking for books. It is a pity that our Society has been obliged to give up their School at a place like this, when there is evidently a great desire to read our books. A boy, about fourteen years of age, brought me three Tracts, which he had received from different Missionaries. He had evidently read them, and taken the greatest

care of them. This shews the usefulness of distributing Tracts among the people. During the whole day people came asking for books.

MADRAS.

The Rev. J. J. H. Elouis continues to labour at this Station, and has furnished the following

Report for the Half-year ending June 30, 1845.

I am happy to say that, generally speaking, the state of things in the Madras Mission is encouraging.

In the average attendance at Divine Service, at the three Churches, there is an increase of 33 in the Morning Congregations, of 18 in the Evening, and of 27 in the Wednesday. There is also an increase of 16 in the number of Communicants, and of 14 in the average attendance at the Sunday School.

The attendance at Divine Service in the principal Congregation, morning and evening, has been remarkably steady, and the order and attention of the people most gratifying.

I trust that many of them are desirous of growing in the knowledge of spiritual things.

The conduct of the Catechists of the Mission has been consistent and satisfactory. Our people here are beginning to run a-head of the Catechists of former days: the want of better educated men of this class is therefore becoming more and more evident, as well as the great advantage to a Mission of having connected with it young men of piety, taken from the community, and thoroughly educated in this country for offices in the Church, as at our Madras Church Missionary Institution.

No Adult Baptisms have taken place this half-year. Several Candidates under instruction are earnestly desiring to be baptized; but I have thought it right to require that they should pass through a longer probation, that I may be satisfied as to the simplicity of their motives.

The people now gathered together were, for the most part, in a condition of deep ignorance, not unfrequently as regarded the first elements of Christian doctrine. From this they are now gradually emerging: they estimate their Christian privileges more highly as they become better acquainted with them; and though there is much to mourn over

in many who think to compromise between God and the world, and between "custom" and obedience to His commands, yet I rejoice in the persuasion that the Lord has here a little band who, however weakly, are seeking to serve Him with acceptable service, having truly come to Him through Jesus Christ.

TELOGOO MISSION.

This Mission has been temporarily deprived of the services of the Rev. H. W. Fox, as stated in the Recent Intelligence of our Numbers for January and April last. The Rev. R. T. Noble, in a Letter to the Rev. J. Tucker, dated Masulipatam, Aug. 9, 1845, gives the following account of the

Native English School.

The attention, in general, to the study of the Sacred Scriptures, which are read by every pupil throughout the School daily for about an hour, has been, I rejoice to say, willing, earnest, and uninterrupted. I may even add, I think, that with the youths themselves this is rather a favourite lesson, as well as with us. Most encouraging it is to hear their clear statements of revealed truth, and their varied inquiries about it. Many, of course, are their misconceptions, their difficulties, their objections; but these they are allowed to state and re-state as often as they please. Some, I have every reason to believe, seek, by secret prayer, for the guidance of the one God. Some feel, and deeply, their own sinfulness and weakness, especially their inability to pray with a steady mind. Others, again, appear to be struck with the straightforward and consistent statements of the Word of God, the majesty and variety of the miracles recorded—they have learned the criteria of true ones—the sustained elevation and benignity of Christ's character and discourses, and the wonderful tallying of the findings of their own consciences with the truths which they read. Several have bought Commentaries on the Gospels for themselves, and one, of his own accord, has asked to be allowed to read it with me at my own house. Nor can I forbear to add, that their conduct at our Morning Prayers is, for them, most becoming. They seldom come in after these have begun, and not

a single instance has occurred in which punishment on this account has been necessary. To one youth, who inquired what connection there was between reading the Bible and prayer—a few verses being always read before prayer—I was delighted to hear another youth reply, "Why, don't you know? in the one God speaks to them; in the other they speak to Him."

TINNEVELLY.

The following Reports are for the half-year ending June 30, 1845; and are, therefore, anterior to the persecutions and hurricane detailed in our Number for March last.

PALAMCOTTAH DISTRICT.

The Seminary.

Of the general condition of the Seminary, in which Mr. T. W. Howell has assisted, the Rev. Septimus Hobbs writes—

There has been a manifest improvement in conduct, and a steady advancement in knowledge, throughout the Seminary.

SATANKOOLLAM DISTRICT.

Report, by the Rev. Stephen Hobbs.

Since the middle of February I have had charge of the Kadatchapooram District, owing to the absence of the Rev. J. Dewasagayam in Madras, together with my own; and as I have visited them about equally, I shall speak of them in common as one District.

Congregations.

The Congregations have increased a little in numbers during the six months, and appear to have been orderly and attentive. Two or three are behind the average in discipline and regularity; but, for the most part, I have found them in an encouraging state. I have made acquaintance with a good number of the people, and have reason to hope that not a few of them are earnestly seeking the salvation of their souls: I trust I shall find, as my acquaintance with them increases, that there are many whose piety is indubitable and exemplary. Several have fallen victims to the cholera, among whom was a widow woman at Tukkerpooram, who evinced great joy at the prospect of her departure, and seemed to deprecate the idea of recovery. I may also mention a little boy

at Anugragapooram, who, nearly at the close of his sufferings, told his friends that they need not be sorrowful, as he was only going home to his Father's house; beside others, of whom I have great hope, from the good report I have heard of their former conduct, that they were made *meet for the inheritance of the saints in light*. These frequent deaths prove reasonable opportunities of addressing the consciences of the surviving neighbours, and are, I trust, sanctified to the awakening of many.

Catechists, &c.

Of the Catechists I must briefly observe, that they have, for the most part, behaved very well; and that some have proved themselves to be in a high degree fit for the important office which they hold. Two or three, in particular, have already won my affection and esteem; and the more intimately I know them, the more I discover their excellence and piety. There are, however, some whose character is less satisfactory, and whom I shall not like to retain, unless I find I have mistaken them, or see an amendment. My Preparandi Class is yet in its infancy, and for some time will furnish me only with Schoolmasters and Readers. It contains several youths who give me great hopes of future usefulness.

Schools.

The Schools are in a state of prosperity; but, strange to say, I find the Girls' Schools, generally speaking, more forward and better attended than the Boys'. This is perhaps owing to the vigorous efforts that have been made to get the Girls' Schools forward, while there appeared to be no such necessity for exertion with regard to the Boys', and also to the liberal rewards given to female scholars, while the boys are left without such inducements to learn. We should soon find a new evil spring up, of which I have already seen instances, if the education of the male population were suffered to languish, while that of the female is vigorously prosecuted: we should find the educated women despising their stupid ignorant husbands, and the husbands unable to endure the insolence of their wives. I therefore make it a principal care to keep the Male Schools at least on a par with the Female. I have now no Heathen Schoolmasters; but many Heathen children learn in the Christian Schools. My Compound Day School is quite flourishing. It contains

upward of 80 boys, the greater part of whom attend regularly, and, consequently, learn rapidly. I have not yet been able to take more than half the number of boarders allowed me, for want of room; but I hope, in the course of a month or two, to enlarge the premises, so that they may contain the full number.

NULLOOR DISTRICT.

Report, by the Rev. P. P. Schaffter.
General View.

In this District there is much to oppose the Gospel, and little to favour its progress. The vast extent of the District, which has hitherto been under the superintendence of but one Missionary; the power of the Zemindars, extending through a great part of it, and exerted in keeping the Word of God at a distance from the towns and villages under their jurisdiction; the difficulty of getting lands to form Mission Villages, among the inhabitants of which only the Missionary can exert strict discipline; all these circumstances combine to keep the people out of the Christian Church, and to retard their progress after they have entered it. To these I may still add, that there are comparatively very few Shanars in this District, a class of people, in the Tinnevely Province particularly, accessible to the call and influence of the Gospel. A proper estimate of these obstacles on one side, and of the good which has, notwithstanding, been effected on the other, would lead us to ascribe it to the special providence and grace of God, working with His Word, that His cause has arrived at the point at which we see it now.

Evidences of the Progress of the Gospel—Discouragements and Trials.

Mr. Schaffter then remarks upon the improvement observable in his District, particularly among the females, on his return to it after an absence of two years and a half in Europe for the benefit of his health. He proceeds to notice the existence of real spirituality in the Congregations, and gives several instances of persons, even advanced in years, who appear to have been really converted to God. He thus introduces the first which he mentions—

In young persons brought up in Christianity, the most pleasing appearances may be nothing more than the effect of a religious education, the heart remaining

untouched and unchanged; but in the persons I am going to bring forward, this is impossible: any Christian disposition which they exhibit must be the genuine work of the *Spirit of grace*: no human art can so polish a Heathen Shanar, sixty years old, as to give to his habits and actions any thing like a Christian appearance. And yet — Nadan, who, according to unanimous testimony, must be seventy years old, and, consequently, must have been more than fifty-five when he first heard the Gospel, would not put us to the blush were he to be compared with our good Christians in Europe. I believe he would stand high among the *poor in spirit* and the simple in faith. He has hardly ever been known to miss Divine Service on Lord's Days, and Evening Prayer on week-days: sickness, which prevents him from putting his hand to any thing, does not prevent his repairing to the House of God and praising Him in the assembly. By this, and his earnest behaviour at those times, he shews that the word of Christ is *sweeter to his soul than honey*. His countenance, which usually expresses earnestness, and sometimes sorrow, often brightens up when he hears of the love of the Saviour toward poor sinners, and of the tender care of our Heavenly Father over His children. Though he has very little strength left, yet, when I come to his village for prayer, he revives, and goes from house to house to press the people to come and hear the good tidings of salvation. He is zealous in endeavouring to rouse the people to contribute largely toward the erection of the Church which they intend to build. He himself has not yet given any thing, the money not yet being collected; but I have no doubt he will give liberally. Some time ago, an act of this old man came to my knowledge, which gave me much pleasure. I have placed at — one of our Preparandi, a young man of very low caste, to assist the Catechist in teaching the Catechism. At this some of the people murmured, saying to the Catechist, "How can we, being Shanars, submit to be taught by a Pallar?" and seemed disposed to make a stand against the arrangement. The old Nadan then interfered, and spoke thus: "The Christian Religion has nothing in common with our caste customs. The question is not, Is the man who teaches it of a low caste, or a high caste, but, Is he a good man? Were the youth not a proper character, our Minister would not have sent

him to us: therefore it is our duty to learn from him." These words of the Nadan, supported by his example and authority, settled the question, and procured a favourable reception for the young man, who has ever since been teaching the Catechism in the place; and told us that the people treated him with great respect.

Mr. Schaffter then refers to several other instances equally satisfactory, "as they all exhibit, by their works of piety and love, the dispositions of regenerated souls." He then continues—

Having seen the best in this Mission, let us also see the worst. We have in all the Congregations a great number of people, not such as might be called bad characters in the strictest sense of the word, for such we always exclude; but people who are evidently *neither cold nor hot*, and who daily testify, by a worldly conduct, that they have as yet no part in the grace of God, and no fellow-feeling with His people. Still, so long as they keep free from great offences, we allow them to remain in the Congregation, hoping that the Word of God, which they sometimes hear, may rouse them from their sleep, and eventually prove beneficial to them. We have instances which justify this hope.

Between these two there is another class, rather numerous, composed of individuals of whom we cannot speak decidedly. They hear the Word with pleasure; but whether they receive it into good, or upon stony ground, time only can shew.

Taking all these things into account, and having been directed by the Saviour to expect that in His Church tares would grow among the wheat, the spiritual state of the people affords us more reasons for thankfulness, and increasing activity in the service of our Divine Master, than for discouragement. Their progress in learning is also satisfactory upon the whole. Many of them have finished the Catechism, and understand its contents sufficiently to be able to give a fair account of those truths which are necessary for salvation; but those of them who have a more solid knowledge of divine things have obtained it not merely from the Catechism, but chiefly from the pure Word of God, which is read and explained to them every day in the House of God. The attendance at Church on Lord's Days

and week-days is encouraging. The people of the Kuruvenkotei Congregation, who, until a few months ago, had always shewn the greatest indifference, now attend Church in great numbers. On the Lord's Day we have always from 300 to 400 hearers there. Alankoollam follows their example; and if they persevere in thus diligently attending upon the Means of Grace, we may expect a great improvement in both these large Congregations.

In other places, I regret to say, the work of instruction has been sadly interrupted by severe trials, originating in the malice and hatred of the Heathens, particularly in the Congregations which are under the power of Zemindars. In Rengasamuttiram, the Zemindar to whom the place belongs arrived in open day, in a palanquin, accompanied by sixty or seventy armed men, levelled our Church to the ground, ill-treated the Christians, robbed them of all their goods, drove them away from the place, and for some days hunted them about as wild beasts. In Taleivenkotei the Christians were repeatedly insulted and pelted with stones by the Zemindar's people while attending Divine Service; beside being beaten, and in various ways ill-treated in the streets, and prohibited from burying their dead. In Sambaravadakarei, a considerable town in Tinnevely, but under the Government of the Travancore Rajah, where a year ago several hundred people embraced Christianity, their enemies made a sudden assault upon them, and committed every kind of outrage: two persons died within eight days afterward, most probably in consequence of the cruel treatment then received.

Amid all these troubles, and, in some instances, by means of them, no fewer than 1402 souls have embraced the Christian Religion during the last six months. This unusual accession to Christianity will, according to the natural course of things, have a reaction. The tide will recede; and after the harvest the winning will come, and much of the chaff fly away: still, let us rejoice in the hope that among this great multitude there are those who will become partakers of the grace of the Saviour here below, and of His glory above. Among the various motives which have induced them to apply for Christian Instruction I have always remarked a decided conviction that Christianity is a good thing, and Heathenism a bad thing.

The Lord permits that they should thus be placed under our spiritual care, and it becomes our duty to do all we can to promote their spiritual good.

Since December last 81 souls have been added to the Church by baptism, viz. 20 men, 27 women, and 34 children. The baptized in general, if we except those who come over from the Roman-Catholic Church, give us pleasure by their consistent walk and conversation. The work of instruction has been languishing, and in a few places interrupted for weeks together: the great poverty of most of our Christians is still, as it ever has been, a great hindrance to the progress of education in our Congregations. Still, in many Congregations the Schools go on prosperously: this is the case at Kuruvencotei, where the daily attendance is from 40 to 50 in the Boys' School, and 14 to 20 in the Girls' School. In Poorankondapooram, in Verakeiralembar, and other Congregations, the Schools are also in a satisfactory state. A little boy, belonging to the School of Sorendei, died three months ago rejoicing in the Lord.

The Catechists and Readers have, on the whole, behaved to my satisfaction. Indeed the labours of some of them evince great piety and zeal, and their labours in places visited by special trials are very arduous. One Reader I was obliged to dismiss, because he brought up his family more like a Heathen than a Christian.

The pilgrims have, as usual, travelled through the heathen towns and villages of the District, distributing portions of the Scriptures and Tracts, and conversing on religious subjects with those who are willing to do so. They are supported chiefly by the contributions of the Catechists and other Native Christians: this is calculated to awaken and cherish a Missionary spirit in this infant Church, which I consider to be of the greatest importance for its future welfare and usefulness.

PANNEVILLEI DISTRICT.

Report, by the Rev. J. T. Tucker.

During the past six months, I am thankful to say that I have not been left only to hope that some of the people have been turned *from darkness to light*, but such tokens of true conversion to God have been manifest, in a few instances, that I have good reason to BELIEVE some have been *born again of the Spirit*, as well as *of water*.

During the half-year there has been an increase of 5 Villages, 6 Churches,

109 Families, 59 Baptized Adults, 19 Baptized Children, 196 Unbaptized Adults, 170 Children, 444 New Converts, and 19 Communicants. Beside these, there are upward of 200 persons who have forsaken the worship of idols; but are not yet written in the Catechists' Reports. The 6 additional Churches I have been able to build principally through the means of the Pannevilei Church-Building Society.

In consequence of the great increase of Converts, I have added a Catechist and Reader to my list of Teachers, all of whom meet at Pannevilei once a month to give in their reports, and receive instruction.

Four additional Schools have been established during the past six months, which to me is one of the most pleasing features among the events that have taken place in my District; inasmuch as the training and instruction of Christian Children is a very important part of our duty, will greatly tend to raise the moral character of the rising generation, and, through the blessing of God, enable them to become more acquainted with Gospel Truth. Mrs. Tucker now instructs 19 Boarders and 10 Day-scholars. In some of the villages children are taught by Catechists, as stated in my last Report; so that in the whole of the District Schools there are upward of 550 children.

We now give some extracts from Mr. Tucker's Journal.

Celebration of New-year's Day.

Jan. 1, 1845.—At four o'clock this morning the Pannevilei Church was filled with members of my Congregation, who were desirous of commencing the New Year with prayer and praise to Almighty God. The Church was lighted up much better than usual, and when I and my wife entered it, gladness seemed pictured on the countenances of all present. I read the new translation of the Tamul Common-Prayer Book for the first time, and afterward addressed the people on Gen. i. 3—*God said, Let there be light: and there was light.* Such was the manner in which we began the year; and I trust that, by God's help, we shall be enabled through the whole year, if spared, to do all things in the name of our Lord Jesus Christ, *giving thanks unto the Father through Him.* The Catechists, Schoolmasters, and Congregations around, came to pay their respects, according to the custom for some time established among the

Missionaries of Tinnevely; and afterward about 650 Christians assembled in the Mission Compound to partake of a feast of curry and rice. Many had come from villages one or two miles distant, and took their seats on the sand, according to their respective villages. Each one had previously secured a plate, rudely manufactured of a palmyra leaf, upon which he ate his portion of curry and rice. Vellalers, Retties, Maravers, Shanars, Pallars, and Pariahs, were present, and all partook of the food prepared for them without any apparent distinction. The persons who boiled the rice, &c., were, however, all Vellalers. As soon as the rice was served to the whole company, grace was said, and they who were fortunate enough to get their curry first, very soon disposed of what was before them.

Accessions from the Heathen—Need of a New Church.

Jan. 5, 1845—I read the Morning Service before breakfast, when, to my great joy, twenty-five families, all inhabitants of Panneivilei, joined the Congregation: at the head of them was an old Pandaram, who had despised and rejected the Gospel for many years, but who is at last persuaded to become a Christian: he has given up a small devil-temple, and with it some garments used in devil-worship. As he and the other families before mentioned have abandoned idolatry, there are now no Heathen in Panneivilei. The conversion of these people from the worship of devils to the profession of Christianity has been, in a great measure, effected through the active exertions and zeal of one of the leading men of my Congregation. There is every reason to believe him to be a sincere Christian, and one who is more especially anxious that all his neighbours should become Christians. He was very active also, and gave great assistance, when the present Panneivilei Church was being built. This Church is now completely filled with the Panneivilei people only, and beside them I have 400 Christians around me, so that I must immediately set to work and procure, if possible, the wherewithal to build a large Church. The probability of many others turning from Heathenism to learn the doctrines of Christianity induces me to settle at once that I will build, without unnecessary delay, a substantial Church. I wish, with all my heart, that some of the rich friends of Christian Missions could

know what a Congregation I could assemble on the Lord's Day, if I only had a large Church.

Baptisms—Criterion of Sincerity in the Congregations.

Jan. 13: *Lord's Day*—I arrived at Seevelekary last night, and this morning examined 15 Candidates for Baptism, out of whom I chose six as being fit, so far as I can judge, to receive that holy Sacrament. These are the first who have received Baptism in this Congregation, and I trust they will prove bright examples to their neighbours. Something may be gathered respecting the conduct of the Congregations generally, from the answer of a Heathen to the Catechist's question, "Why do you not become a Vathakaren?" The man said, "If I become a Vathakaren, I must immediately give up my sin, which I love very much. I could not steal, I could not commit adultery, &c. If you will let me sin, I will learn the Vathem." Such a confession as this in some measure proves that those in the village who do learn the Vathem have abandoned their old evil practices.

Church-Building Societies.

Feb. 5—A meeting of the Committee of the District Church-Building Society. In the first place, grants to the amount of 75 rupees were made to assist in the building of four new Churches, and then we consulted about the arrangements of the Annual Meeting; at the conclusion of which, some promised sheep, others fowls, and one man gave a cow, for the benefit of the Society. It was very gratifying to see the people take up the subject with such spirit as they did. I talked about building a new Church at Panneivilei, and the Catechists immediately said they would give 110 rupees. It is my intention to form a Church-Building Society in the Kallattikinaroo Division, which I hope the Retties will join.

Accession of New Converts.

March 11—Titkamyalodi. The people in this village have only recently put themselves under instruction: their number, including men, women, and children, is 157. The Catechist is a good old man; the Headman seems to be very zealous; and the people appear resolved to stand firm. Ten Nadakal from Kadumpore came to request me to receive them under Christian Instruction.

March 14—We started in the evening for Kadumpe. In addition to those of this village who gave in their names at Titkamyalodi three more families are desirous of becoming Christians. Here is a Madum; and as there were a large number assembled to see the charity gentleman, as they called me, I thought it best at once to give them an opportunity of hearing the Gospel; and therefore told them to sit down, when I explained the folly and sin of idolatry, and the account of the Creation, Fall, and Restoration of mankind.

March 15, 1845—The new converts assembled at seven o'clock for Morning Prayers. I again addressed them on the folly of idolatry, and the advantages of Christianity. It was pleasing to find them so willing to attend the Means of Grace, and still more so to see that the Madum was not large enough for all who were desirous of joining the Service. When I was afterward speaking to them of the necessity of serving God with all their hearts, they answered, that it was their desire to walk according to the will of the Lord God, and expressed an earnest wish that I would send them a Catechist as soon as possible. As a proof of their sincerity, they delivered over to me a devil-temple, out of which, with their own hands, they brought a large idol, which for some years past they had ignorantly worshipped. It was similar to the image delivered over to the Rev. Stephen Hobbs and myself last year at Ootarasapetty. God is indeed fulfilling His Word, and answering the prayers of His Church in this province. Heathen are day by day forsaking their abominable idolatry, and joining that one flock over which the Lord Jesus Christ watches with a shepherd's care, and for whom *He ever liveth to make intercession.* At two o'clock P.M. we assembled in the devil-temple, and the people, for the first time on that spot, joined me in prayer and praise to the ever-living and true God, through His only Son Jesus Christ.

COTTAYAM.

Cottayam District—Report by the Rev. H. Baker, sen.

The following particulars are contained in a Letter from the Rev. H. Baker, sen., to the Rev. J. Tucker, dated Cottayam, July 14, 1845—

On Lord's Day last, July 13th, a new

Church was opened in the populous neighbourhood of Olasa, a place about two miles, or two and a half, from Cottayam. Much difficulty was experienced in procuring a suitable site; but providentially and suddenly, in a way that we did not at all anticipate, those who most opposed withdrew their opposition, and a Brahmin, to whom the ground belonged, consented to our having it, with the full understanding that we intended to build a Church there. Thus another door of usefulness has been opened among a people, in some measure already prepared by the labours of our Readers and by our Schools, for the reception of the Gospel.

The number of Schools that have been re-established in the Cottayam District, since October last, is eight; these are now going on well, and are generally preferred by the inhabitants to the Schools taught by their own people.

Mrs. Baker's School, though much reduced in numbers for want of funds, is going on well. If our friends could witness the great difference between the young women who have been taught in Mission Schools and others, it would surprise and delight them.

My three Readers find full employment in their several spheres of labour. One of their Stations is now supplied with a Church; Comoram is almost ready for another, as several families of our people reside there, and many others are favourably disposed; and Nattacharry, the other District, though not so forward, has a good School, and many Heathens who have read, and continued to read, our books.

MAVELICARE.

Labours of the Rev. G. Matthan—Discussions with Roman Catholics and Mahomedans.

At this Station the Rev. J. Peet has been assisted by the Rev. G. Matthan—admitted to Holy Orders, as our readers are aware, by the Bishop of Madras—from whose Journal the following extracts are taken—

April 7, 1845—I set out with a view to go to Manimala, about twelve miles east of Mallapalli. My object was to visit some relatives who had lately suffered a double bereavement. On my way, I remained two days at Mallapalli,

visiting the Schools as well as some of the members of our Congregation. The Schools were in a very efficient state, both as regarded the number and attainments of the children. The great difficulty which our people here and elsewhere now have, is with regard to marriage: on account of the fewness of their number they cannot find suitable matches in their own body. The Syrians, as a body, are opposed to enter into matrimonial connection with our people; especially since we require that the ceremony should be performed in our Church, and that, too, on a week-day instead of the Lord's Day. One of our people, who has a marriageable daughter, complained to me about this difficulty, saying that it would be very disgraceful to him if she were not married soon. I told him not to give way to such difficulties, since they were permitted by God to try his faith and constancy; and that if he would wait, trusting in God, all his trials would be removed.

April 10, 1845—I came to Manimala. In this place, the Mopillas belong to the Roman-Catholic Church. I was at first sorry when I knew that there was to be a Chattam (feast in commemoration of the dead) on this day in memory of my deceased relative, thinking that my mere presence might be mistaken for joining in the ceremony; but I afterward found reason to be thankful for being present, for I had a fine opportunity of contending for the pure Religion of Christ with the Priests of that apostate Church, in the presence of a great number of their own people. I told them that praying for the dead, and having Chattams in memory of them, could be of no use to the souls of the deceased; since true Christians, their sins being pardoned in this life through Christ, did not stand in need of our prayers; and as for the unholy, our prayers could not help them to get into the presence of God, for *without holiness no man shall see the Lord*. They produced the text that the sin against the Holy Ghost shall not be forgiven, neither in this world, neither in the world to come; saying, that it implied that there was a state of forgiveness after death. I said, in reply, that, in their own opinion, only smaller sins were punished and atoned for in purgatory, while the text implied that the greater sins were pardoned in the world to come; and that, therefore, the expression, *world to come*, could not

mean purgatory, but the Christian Dispensation, eminently a dispensation of mercy, as in Heb. ii. 5. I told them, moreover, that this doctrine, beside being opposed to the Word of God, encouraged men to continue in impenitency, giving them a false hope that their sins would be pardoned after death by the prayers of the living. The doctrines of the Invocation of Saints and the Supremacy of the Pope were also discussed in the course of our conversation. The text in 1 Tim. iv. 3—mentioning *Forbidding to marry, and commanding to abstain from meats, &c.*, to be the doctrines of devils—struck them greatly; for they maintained that it must be a forgery, till I engaged to shew it in their own Latin or Syriac Bible. The great difficulty which lies in the way of this people's receiving the Truth appears to be the dependence which they place in their own good works. It is no welcome truth to the pride of men that all their labours are vain, and that if they wish to be saved they must come to Christ as undone sinners.

April 17—I went to Kodawalanya, there being two marriages on this day. That there are no quarrels among our people on such occasions, as there are among the Syrians, shews a great improvement in them.

May 3—A Mussulman came to me, requesting me to translate a petition into English for him. I took this opportunity to tell him that Jesus Christ was the only mediator between God and men. When I asked him on what grounds they believed Mahomed to be a true prophet, he said that he had performed several miracles; and he would not believe when I said that Mahomed himself had disclaimed all power of working miracles. He indeed admitted that Jesus was truly a prophet, and that the Gospel was really a revelation from God, though he maintained that the Gospel was binding only till the Korán was revealed. He said, in illustration, that a king's first order was annulled when he sent another countermanding it. I replied, that if the king stated, in his order, that he would send no more orders, then we were clearly bound to believe all other orders bearing his name to be forgeries; and that in the Bible woe was denounced against all those who should preach another Gospel. I tried, also, to prove that Mahomed could not be a messenger of the true and holy God, from the immoralities which are chargeable

upon him, as well as from the doctrines which he inculcated concerning polygamy, divorce, war, &c. The man's moral sense was so much vitiated that he justified these doctrines and practices of Mahomed, and was so self-righteous as to deny that he needed the atoning blood of Christ to wash away his sins.

May 28, 1845— I felt much joy in conversing with a sick man, who knows more of experimental Religion than any person here. A disease in the leg, confining him to his house, has proved a blessing to himself and others, for he has devoted himself to the study of the Word of God.

ALLEPIE.

Hopeful Death of a Little Girl

The following passage is taken from a Letter of Mrs. Hawksworth to the Rev. J. Tucker, dated Allepie, Sept. 11, 1845—

During the past month, one of the pupils in my School has been taken from us by death: she was about thirteen years of age, and I believe was one of the lambs of that *little flock* to whom it is the *Father's good pleasure to give the kingdom*. Her mild unoffending manner had much endeared her to all within the Compound, and to as many as knew her without. I had lately taken her into the house to attend on one of my own children, and had thus many opportunities of witnessing her exemplary conduct. She was diligent in reading the Scriptures and in secret prayer: indeed I may say, Divine Grace wrought ALL her works in her. I never knew her tell an untruth, which is a vice so prevalent among the Natives of this country.

TRICHOOR.

Report, by the Rev. H. Harley, for the Half-year ending June 30, 1845.

In the English School there has been an increase in the number of children. Three Syrian boys, who had previously learned in the School at Parinyi, have come hither, and also one boy from Chowghaut, in order to be instructed in the English Language. The Syrian Boys are the sons of the three principal men at Parinyi, and all their expenses are defrayed by the parents themselves. This step, on their part, is an indication that some of those religious scruples which they previously entertained have been removed, as on my pressing this matter

on their notice some time previously, they made many objections.

At the Roman-Catholic School there has been a smaller attendance for the last two months, in consequence of the opposition of the Romish Priests, who have again issued a prohibition, desiring the parents not to send their children. This, however, will only be a temporary check, and we trust soon to procure the same attendance again. At this School the Word of God has been preached every Wednesday night, and books have been distributed. The attendance on these occasions has been good.

The two Schools at the Out-stations continue to go on prosperously, and we have already reaped some advantage by them, in having procured from thence children who are learning in the Seminary. At the last examination of the Kunnankoolam School, the boys gave very satisfactory replies to the questions which I put to them on Scripture.

All the other Schools are going on satisfactorily, and give indications of usefulness.

Ceylon.

NELLORE.

THIS Station is at present in an almost deserted condition. The Rev. J. T. Johnston remained at Chundicully until compelled, by the extreme ill-health of Mrs. Johnson to leave for England. Mr. Adley endeavoured, as far as possible, to supply Mr. Johnston's *lack of service* at Chundicully, beside attending to his own Station, until he was compelled, by Mrs. Adley's precarious condition—which a residence of some months at Nuwera Ellia scarcely improved—to leave Nellore. It is hoped that some temporary provision has been made for the superintendence of the Stations of Nellore and Chundicully until the arrival of the Rev. J. O'Neill.

We now give Mr. Adley's

Report of Nellore for the year ending June 30, 1845.

Education.

The training of youth holds a prominent place in our labours for the good of the people around us. The population of

Nellore is about 6000. The number of children taught in the Schools for several years past has averaged more than a thousand. Hence, more than one-sixth of the population of the Nellore Mission Field is placed under a course of Christian instruction and cultivation. Most of the children thus taught are well-informed on the Bible generally, and will answer almost any questions put to them on the truths and doctrines of God's Word. That their own minds, or at least the minds of many of them, are in a degree imbued with, and affected by, Christian Truth, we cannot doubt; nor that a considerable effect is also produced on others. To this we must ascribe the fact, that the present race of idolaters differs so widely from the rigid and unyielding Heathens with whom we had to contend some twelve or fifteen years ago.

Female Boarding School—There are now thirty-four girls in this School, between the ages of seven and sixteen, divided into three classes. In the first class are eleven girls, who have made considerable progress in English, and have a good knowledge of the Scriptures, Sacred History, Geography, and the elementary rules of Arithmetic. During the absence of Mrs. Adley, for several months in the past year, the sewing was superintended by the elder girls. Two of these have since been married; one to an Assistant Catechist, she now being employed as Sewing-mistress in the School. The other has become the wife of a Schoolmaster, and they are now our Master and Mistress of the Girls' Day School.

Five of the girls have received Baptism, and been admitted to the Lord's Supper, in the course of the year. We have also to record the death of one of our number—a very promising child of eleven years of age. She had been nearly two years in the School, and we have good reason to hope that her entrance into it was not in vain. While in health she was remarkable for her sweetness of temper, docility, and attention to religious instruction. During her illness—a fever which lasted about a fortnight—she found great comfort in hearing the Sacred Scriptures read to her, and prayer offered for her. When asked if she prayed for herself, she replied, that she prayed in her heart; and on our inquiring if she were afraid to die, she said, no: why should she fear, since Christ died for her. So she departed, as we trust, in the Lord. She was baptized, with a

younger sister, at the same time with their father, an aged man, who, after the reception of these two little girls into the Boarding School, regularly attended the Church, and professed faith in Christ. On the whole, we have reason to thank God, and go forward in the spirit of His own direction, looking for the fulfilment of His promised blessing.

Girls' Day School—The present average attendance is about forty, and the character of the School is improving. We have not been able to make it as useful an auxiliary to the Boarding School as we had expected.

Boys' English Day School—This School has ninety-seven names on the books, with an average attendance of somewhat more than seventy. A large portion of them attend the Morning Prayers in the Church, and most of them are present at the Lord's-Day and Week-day Services in the House of God.

The *Boys' Tamul Day Schools*, in the villages, are seventeen in number, and contain about 870 boys. Many of these Schools have been in existence from the commencement of the Mission in 1819. The children are taught to read, write, &c.; and are, in general, well informed in Sacred History, and its truths necessary to salvation. Although, from the early and uncertain attendance of many, the progress of the children is slower and less effective than we could desire, yet much good has resulted from these Schools. They are the means of spreading around the knowledge of Christianity. Many are, by them, weaned from Heathenism; and some few have embraced Christianity, and been received by Baptism into the Church—pledges that instruction has been useful, and that its blessings will be extended till *the earth shall be full of the knowledge of the Lord as the waters cover the sea.*

Preaching and Visiting.

These duties have been continued during the year in much the same manner as mentioned in the last Report. The Congregations on the Lord's Day are twelve in number, and on week-days seven or eight. One or more of the Village Schools are visited almost daily. Opportunities are thus afforded for conversing with the people, and addressing them on the subjects which are of everlasting concern to them.

Baptisms - Communicants.

There have been thirty-three Baptisms during the year—twenty-one children,

and twelve Converts, five males and seven females, from Heathenism. The present number of Communicants is sixty-eight, seven having been added during the year.

Hopeful Deaths.

There have been three burials in the course of the year, including the wife and daughter of Isaac Newton. Of this man favourable mention has been made, and of his wife we have reason to hope that she *died in the faith*. The many heathen relatives of the family, during their illness, charged them with hypocrisy in becoming Christians, and said that hence evils came upon them. At their death these parties were very urgent that the bodies should be buried with heathen ceremonies; but the old man's firm resistance, and his whole conduct under the trial, drew from them the declaration that they thought he must be a true Christian, or he would not have thus acted and been supported.

The third death was that of Joshua, an old man of seventy-four, who had for many years been a Schoolmaster. Since his Baptism his wife has been a consistent Christian, though living in the midst of Heathens. Joshua's death arose from a gradual decay of nature, and he was, consequently, for some time confined to his mat. I occasionally visited him, and ever found him in a happy frame of mind, thinking and speaking of his Saviour, and desiring to *depart and to be with Him*. I trust he has realized his best hopes—to be *ever with the Lord*.

Distribution of the Scriptures and Tracts.

In my travels, in the early part of the year, I scattered by the way a considerable number of English Tracts, in addition to several hundred Tamul, and Portions of the Scriptures. On the whole, about 3000 copies of Tracts and small books, and 100 copies of parts of the Word of God, have been distributed in the course of the year. That many of these will be read, and some be as seed *sown on good ground*, we frequently pray and hope; while to the Lord we leave the results of all our efforts and our labours.

We give the following extracts from a Letter of Mr. Adley, dated July 7, 1845. It was written on his return to Nellore after a temporary absence on account of Mrs. Adley's health.

Administration of the Lord's Supper—Catechumens—Candidates.

On the first Lord's Day after our return, I administered the Sacrament of the Lord's Supper to more than 50 Communicants—some few being absent from illness and other causes—all of whom appeared most thankfully and devoutly to receive the symbols of the Saviour's dying love. Though we have but a few weeks returned, all things are proceeding so much in their usual order, that we can scarcely realize having been away. The little band of Catechumens are all re-assembled, with some additions. I have just held an interesting Meeting with more than 20 Candidates for Baptism and the Lord's Supper.

Plan for the Effectual Working of Christian Influence.

I have long had a desire to settle Catechists and Christian families at convenient distances in the villages; that, by inviting their neighbours to attend their Family Prayers, and other means of Christian Instruction, each home might become a centre of holy influence to the Heathen around them. The dwellings in this country are built in compounds, or small gardens, and occupy, therefore, an area of considerable extent. They contain, however, a number of persons, comprising one, two, or more families. This being remembered, a brief notice of the location of our people will perhaps enable you better to understand my plan. In a square, of a little more than a mile in circuit, on the south-west side of the Station, between it and the great temple, there are now residing, at suitable distances from each other, three Assistant Catechists, and two Christian Schoolmasters; while the dwellings of a third, and, I fully trust, of two Christian disciples—Abraham, the penitent thief, and Paul, the barber—are near. About half-a-dozen of the most promising girls in the Boarding School are also from this quarter, and most of them will probably, D.V., be settled there in the course of one, two, or three years; when we shall have a dozen or more Christian educated females, with their husbands, &c., working, we hope, on the mass around them. Turning to the east, there are generally three or four young men, engaged in the English Schools, living in the outer compound of the Station; and close at hand, on the same side, is one Catechist, Philip; one Assistant Catechist, Gloucester; and three School-

masters—Knowles, the Copay Abraham, and an elder brother of Gloucester. Three of the above have educated wives. A little beyond, farther east, there is a School Visitor, and Isaac Newton, a School-master. At short distances from each other, on the north, there are two School-masters; while Cornelius, the sepoy, brings up the rearguard of our Christian band. On looking around, therefore, I am led to inquire, What are we doing? and what ought we not to expect from such an array of means?

From a Letter of the 11th of September we also take two passages.

Baptism of Eighteen Individuals.

Eighteen persons have lately been received into the Church by baptism. Four were the children of baptized persons; six, girls in the Boarding School; and the remaining eight, Converts from Heathenism. Among these was the wife of Cornelius, the sepoy, and a brother of Henry Gloucester, one of the Assistant Catechists, with his wife. The other five were promising youths from the English Day School at the Station. The season was a solemn and a happy one.

Annual Heathen Festival—Symptoms of the decay of Idolatry.

The anniversary of the great Heathen festival near the Station has just closed. Fewer persons have attended it, it is said, than can be remembered in any former year; and the income has sadly fallen off, so that the managing Brahmins were obliged to borrow money of the Moormen lenders, in order to continue the ceremonies to the usual time. This looks healthy, and shews a counteracting influence in progress that will, I trust, increase, till idolatry shall be known no more. On one of the days of a particular deity—for each has his day—the omens not being very propitious, they gave the idol an extra bathing. As it is not uncommon for flesh and blood in this climate to be drowsy after bathing, they seem to have supposed it might be so with wood and paint also, and kept up a constant sounding of tom-toms around the image through the remainder of the day and evening, in order that it might not fall asleep. Alas! the idolater feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand? The spread of the light and truth of God's Word has, however, not only lessened the numbers attending the

festivals; but it has removed from many, who do attend, the idea, formerly so generally prevalent, that the multitudes of the gods of the Hindoos are all equally proper objects of Divine Worship. The belief, that there is but one supreme God worthy of the worship of His creatures is now common. Though great numbers still come to the Heathen festivals, yet with many, if not with the greater number, the influence of former habits, the change and novelty of the sights exhibited, like wild-beast shows at a fair, and the desire to gain popular favour, are the cause, rather than reverence for their imaginary deities, or a firm attachment to their system, or even faith, and the hope of obtaining some good.

Report of the Chundicully District, by the Rev. J. T. Johnston, for the year ending June 30, 1845.

General View.

At no period, since I entered upon the work, did it appear more worthy, or I feel more happy in it, than now. Our discouragements—arising from the truly depraved character of the Natives, their completely worldly and sensual disposition, their innate abhorrence of, and total repugnance to, the doctrine of *Jesus Christ and Him crucified*—were never more severely felt; but amid all we have the Word of God, a light that shineth in a dark place, as a word of promise and of comfort, upon which we may rest such a hope as shall never be made ashamed. Looking to this Word, we have only zealously to labour on, in the assurance that our work shall not be in vain in the Lord.

Services—Deadening Influence of the Moral Atmosphere in this District—Communicants—Missionary Meetings.

The account of attendance at the Services in the Church shews a small increase upon that of last year. The attendants on the Afternoon and Evening Services are chiefly Burghers, or Portuguese descendants. The people are generally attentive; and in some cases, I trust, a small improvement may be witnessed. I have no instances to prove that any case of actual conversion has occurred. One of our great trials here is, the tendency to Formalism, which is so prevalent among the majority of the Burgher Christians; and another is, the equally trying state of indifference manifested by the Native Christians. To the removal of both these fruitful sources of delusion and destruction, in dependence

upon the blessing of God, all the preaching and exhortations of the Church have been directed. I am led to hope that, in some cases, clearer views, and more correct apprehensions of the nature of faith and spiritual worship are experienced.

At the same time, faithfulness requires that I should add, that examples of a vigorous and lively faith are not visible here. Perhaps I should mention, as in some degree extenuating this, that the whole atmosphere around us is impregnated with principles so noxious to, and destructive of, every principle of vital Religion, that, so far as respects myself, with all my advantages and privileges, both of birth and education, I continually experience the deadening influence which it exercises over me. Hence I am often led rather to wonder at the degree of faith which I witness in some, than to be cast down because I do not see exactly what I desire. I am sure, from all that I can see, that unless the strictest principle of watchfulness and prayer be exercised, the strongest faith will become weak, and the warmest feelings cold and languid. Hence, though there is much of worldliness and indifference, and though we are most hopeful, we see much that is weak, and which causes us pain of mind; yet, when I reflect that the people attending on our Services have been nurtured in the midst of such scenes, that they have grown up within hearing of such sounds, and that they have been witnesses of such practices, as can almost deaden the spirit of one who has enjoyed favours and spiritual blessings of the highest order, I can truly bless God for what He has wrought in them, and feel encouraged yet more fervently to trust for larger measures of God's grace upon those who, though weak and imperfect — and who among ourselves is not? — are yet brethren and sisters in Christ.

During the year, the Sacrament of the Lord's Supper has been administered monthly, the average number of Communicants being 51. The whole number of those who are professedly members of St. John's Church is 91. My Wednesday-Morning Catechetical Service is, I trust, equally interesting and useful. The answers I obtain are sometimes of such a character as would be truly satisfactory to any friends of such Schools. The intelligence of the children, and their general

cheerfulness, have made this Service delightful.

In January last I commenced a Monthly Missionary Meeting, at which I give information respecting different parts, and illustrate what is said by reference to maps.

My Weekly English Service, which, since my removal to St. John's, has been held in the Church, has lately increased in interest by the circumstance of a large number of adults attending.

Baptisms.

During the year three native youths, four native children, and seven Burgher children, have been admitted to this Sacrament. Six individuals are now on probation as Candidates. Of those admitted I hope well, and also of those who are desirous of admission.

Seminary.

At the close of the last year twenty youths were in the Seminary. Of these, five have left, and four others have been admitted, so that at present the number of students is nineteen.

We now present some passages from Mr. Johnston's Journal.

Scriptural Knowledge of a Young Man taught in a Christian School—Appeal for earnest Prayer.

Feb. 17, 1845 — In the evening I went to a School Bungalow. There was only a small Meeting, as the people of the place were engaged in their fields, it being the harvest season. Those present were from a village in the interior, about fourteen miles distant. I explained to them John iii. 16. While enlarging upon God's love in sending His Son, one of the men from the country asked whether God had a wife, as men have! Upon this, a young man in the Meeting, who was marked with ashes, smiled, and said, "God has not a wife, as men have, nor is Jesus Christ His Son in the way that children are to their parents. God is the triune Jehovah; and, in order to save man, He fulfils a threefold office, as follows: God the Father sends His Son to save the world; God the Son comes and offers up His life as a sacrifice for the sins of the world; and God the Holy Ghost purifies men's hearts, and implants in them heavenly dispositions." From this answer I at once perceived that the young man had been instructed in one of the Christian Schools, so that I directed a considerable

number of questions to him, by means of which it was evident that he not only had learned, but still retained a very clear apprehension of, the great principles of Christianity. The man who first asked the question put several others, bearing upon the point referred to; and, in general, the replies given by the young man were as good as could have been furnished by my Catechist or myself. Considering the fact that there are thousands of young people thus informed in Christianity, what would be the effect upon an out-pouring of the Holy Spirit! For this I would urge all to pray. Let none stand unbelieving, wringing their hands, and crying out, Oh, poor Heathens! but let all arise, and with united heart supplicate Jehovah for the fulfilment of His own Word.

New Zealand.

CHURCH MISSIONARY SOCIETY.

Trials of the Mission—Need of Earnest Prayer.

THOSE who have studied the usual dispensations of God in the establishment of His Gospel among any people, will be prepared to expect that, after a season of remarkable prosperity, the great enemy of God and man will be permitted to excite violent opposition against the Truth, and to cast every stumbling-block in the way of those who were preparing to embrace it.

Thus it has been in the case of the New-Zealand Mission. A few years ago we had only to tell of the wonderful rapidity with which the Gospel was spreading among the inhabitants of those interesting islands. But soon they were visited by the moral blights inflicted by the ungodliness of nominal Christians, and the seductions of the Romish Apostacy. And now, during the last year, a visitation, scarcely less fearful, has overtaken them, in the spirit of insubordination which has been let loose on the people.

Some account of the disturbances, and the collisions with our troops, which have taken place, has been laid before our readers. From the

instances there described, it will be seen that, while there is so much to mourn over, the conduct, even of the hostile Natives, has been such as to prove the mighty and salutary influence which Christianity has exercised over them. The Gospel has softened and civilized even those whom it has not savingly enlightened. The interruption to Missionary Work, occasioned by these painful proceedings, has been almost confined to a portion of the Northern District. This Mission, however, stands in especial need of the earnest prayers of Christians, that while *the enemy is coming in like a flood, the Spirit of the Lord may lift up a standard against him.*

NORTHERN DISTRICT.

This District, being the scene of the painful disturbances above referred to, has been exposed to all the distractions and horrors of war. The following Reports, which are made up to June 30, 1845, contain varied information on this subject.

TEPUNA.

Reports, &c., by Mr. J. King.

In his Report for the year ending June 30, 1845, Mr. King states—

We have great cause to be thankful for the preservation of ourselves and families. During the former part of the year, I attended to the duties of the Lord's Day, and to the Natives in the week: during the latter part, when I was ill, and unable to attend to my duty, my sons supplied my place on Lord's Days, and spent much of their time among the sick and other Natives.

And in a Report for the half-year ending at the same time, he adds—

Our Natives are keeping up a profession, having Service among themselves on Lord's Days and other days. A few come to Morning Service, and occasionally on week-days, to read the Gospel and converse on the subject; but their minds, as well as our own, are greatly taken up with the news of war, which is the common conversation of the day.

In a Letter dated September 9, 1845, he remarks—

How mysterious are the ways of Pro-

vidence! For years past the Natives have been flocking to Places of Worship, and have obtained much knowledge of the Scriptures. They were in the way of slow improvement; but are now, as if left under a *strong delusion*, ready to believe any falsehoods that may be told them. They have been favourable toward the Mission Stations at present; but we hang in suspense, not knowing what the result will be. We hope, however, that we are thus spared for some future benefit to the Heathen. Most of the Natives of this place have remained at home, and keep up the form of Religion, although they have sadly gone back to many of their old ways in practice. Ho-paia Waikato has used all his influence to keep these people from joining Heke's party, and we hope to have a better account to give at some future time.

KERIKERI.

Report, by Mr. J. Kemp.

During the past year the Natives in connection with the Station have regularly attended the Services on the Lord's Day. They have also been instructed in reading the Scriptures, and in the Catechisms. Mrs. Kemp, assisted by her daughter Elizabeth, has attended to the instruction of the native children residing under our roof. Their improvement affords us encouragement to persevere in that part of our work.

The Natives at the villages—viz. the Ti, Takou, Waiaua, and Upokorau—have had religious instruction afforded them. The Church Service has been read by the Native Teachers on the Lord's Day, and the Natives have met in classes to read the Scriptures and repeat the Catechisms.

The present state of the Natives calls for great exertion on the part of the Missionaries in their labours. The minds of many of the Natives, respecting spiritual things, appear to be at a low ebb. They do not manifest that desire for spiritual knowledge, and that improvement, which they once displayed. We fear that many are satisfied with the outward form of Religion, and do not seek the sanctifying influence of the Spirit to subdue the corruptions of their sinful hearts. Some, who once appeared to *run well*, have, like *the sow that was washed*, turned again to their wallowing in the mire.

July, 1846.

PAIHIA.

Report, by Archd. H. Williams.

It is with considerable pain and grief that I report the proceedings of the half-year now concluded, in consequence of the breaking-out, at the commencement of the year, among some of the tribes in the neighbourhood of the Bay, of a civil war, which has led to most serious and distressing consequences. The loss of life and property has been very considerable; and our Missionary work has been well-nigh totally suspended.

For many months a very jealous and turbulent feeling was exhibited among many tribes, owing to the evil workings of wicked and designing men upon the minds of several Chiefs; instilling into their minds that the British Government had taken full and entire possession of their country, and that now the Chiefs were slaves. This subject had been so generally dwelt upon, that for some time it appeared doubtful whether all the Natives would not rise to oppose the Government, as the Treaty of 1840 was stated to have caused all the evil. By a timely application, however, and full explanation of the Treaty, most of the tribes maintained their position and remained quiet, being disposed to hope that the terms of the Treaty were faithful.

After recapitulating the chief movements of the insurgents, and of the British Troops, the Archdeacon proceeds—

Yet, in the midst of this serious evil, it is our great consolation to know that our work is the Lord's; and though we see not now, yet shall we ere long understand, that all these evils have been permitted by Infinite Wisdom, and shall be overruled for the good of His people, and the purifying of His Church in New Zealand. For many months previous to the breaking-out of this war a general indifference to religious duties had been observed, which must be regarded as the cause of this marked displeasure of the Almighty. The various Congregations were cautioned to *take heed to their ways*, lest they should be given up to *believe a lie* to their own destruction. I am happy to state that there are many tribes around the Bay who have remained quiet during this disturbance.

In consequence of the threats held out against Paihia, the Press, with all the

materials connected therewith, was removed to Auckland.

I have made one visit to Mangakahia during the half-year, having been unable to remove oftener from the Bay, owing to the disturbed state of the district.

The Sunday Schools at the Kauakaua continue to be well attended.

On the fall of Kororarika, the Rev. W. C. Dudley removed to Auckland. The Church and Mission-house at Kororarika were seriously injured by the shot from H. M. Ship "Hazard" on the 11th of March last, and have since been much pulled to pieces by Natives of different parties.

Owing to the disturbed condition of the Waimate, in consequence of the contending parties assembled in that neighbourhood, the Infant-school children were removed to this place, at which the School has since been carried on. There are at this time forty-five children under instruction.

WAIMATE.

On the departure of the Bishop of New Zealand from Waimate to Auckland, the Rev. R. Burrows was appointed to the charge of this Station, and removed to it from Kororarika in October 1844. The difficulties of the Station have been greatly increased by the fact of its having for a considerable time been used by our troops as a military post.

Report, by the Rev. R. Burrows.

On my arrival at the Waimate, John Heke had already commenced his career, which has since led to such disastrous consequences. This Station has felt, more than any other, the sad effects of the war; and from the beginning of March to the present time we have been in a constant state of excitement and alarm. The loss of the fourth flag-staff, and the destruction of Kororarika—attended as it was with the loss of life—was the commencement of a storm which had long been pending, and which we are at this moment feeling in all its horrors. The Settlement was often threatened with destruction by some of the more desperate of Heke's party; but it is due to Heke himself to say that he has always shewn respect for it, and prevented, as far as possible, any mischief being done to us or ours. The troops having once oc-

cupied the buildings here, have, in the Natives' estimation, removed that sacredness which they have hitherto supposed to be attached to the place. It is now a question how long we may be allowed to occupy our present position. Hitherto, no injury has been done to the Settlement by the disaffected Natives; but we have to lament the mischief caused by our own troops, notwithstanding the vigilance of some of their officers to prevent it.

From my arrival until the beginning of March I was fully occupied with the duties of the Station. Since that period my time, during the week, has been chiefly taken up in visiting the disaffected, the allies of our Government, and the neutral Natives. I trust my endeavours among the neutral party have prevented not a few joining those who are disaffected.

Heke has used all his insinuating arts to draw them away, telling them that their only safety is in joining him, and making one determined effort to drive the possessors of their soil out of the country. Their old native custom, of visiting the faults of one on the whole tribe, has tended not a little to lead them to expect the same treatment from the British.

Our School, which was rapidly increasing in numbers, and gradually assuming the appearance of an industrial establishment, has been well-nigh broken up. The remaining few, whom the parents have allowed us to keep, we have been compelled to remove from this scene of excitement and warfare to Paihia.

In taking a retrospective view of the sadly-altered state of this District, during the last year, we have much cause for humility. *How is the gold become dim! how is the most fine gold changed!* Some, who promised well, have now apparently joined heart and hand with Heke; the conversation of others is any thing but that which *becometh the Gospel of Christ*; and the withering effects of war and bloodshed are most apparent among all our people. There are, however, bright spots here and there in our beclouded skies: we know of some who are frequent and earnest at a throne of mercy for a suspension of the stroke which, at this moment, threatens us with a long and bloody war. For the preservation of life, and for the general respect shewn us by those who are at open war with our Government, we have great cause

to be thankful. It is true that the Missionaries' agency in obtaining signatures for the Treaty of Waitangi has again and again been brought against us; but, notwithstanding, not a hair has fallen from the head of any of us.

May He who has hitherto helped us make us *stedfast, unmoveable, always abounding in the work of the Lord!*

Report of Kaikohi, by the Rev. R. Davis.

From the 1st of January to the 14th of March we remained at Waimate. Much of my time was spent in my District, and in packing goods to remove to Kaikohi. This removal cost the Natives a great deal of hard labour, as they had to carry all on their backs. As there was much excitement among the Natives about the flag-staff, which had been cut down by Heke, and re-erected by Government, every thing which could be done to appease them, in order to avert the impending storm, was done; and we sometimes thought the object accomplished. But *the Lord seeth not as man seeth*: we were to be scourged. As our house was nearly ready at Kaikohi, I assembled the Natives to learn their opinion of the solemn aspect of affairs, and their intentions if things should come to the worst. They acknowledged it to be their opinion, in the District, that the rise of the Natives would be general, and that if Heke should fall in the contest they should all become Heke's. They recommended Mrs. Davis's immediate removal among them, and assured us that, if things should come to the worst, they would die with us. As our way appeared to be open, we agreed to their proposal, endeavouring to rely on an Almighty arm for protection.

All things were ready, and the people ready to take us to Kaikohi, when Kororarika fell on the 11th of March. This catastrophe caused a little hesitation; but as Mrs. Davis declared that she was willing to remove at all hazards, and we heard that the Bishop was in the Bay, intending to visit Waimate, we only awaited his Lordship's arrival, which took place on the evening of the 12th. During the night his Lordship assembled the Natives, and, after hearing from them their intention to protect us, committed us to their charge.

On the 14th, while the fires were still burning at Kororarika, we left Waimate, and safely arrived at this place. Since

we have been here we have had much to distress and harass our minds. Kaikohi has been much exposed during the conflict, in consequence of Heke's Pa being in the neighbourhood, as parties of Natives have often assembled at this Pa when going to fight, or returning, and the whole of the warfare has been carried on within five miles of our house. Our Christian party, for the most part, has stood firm; but they have been much enticed, as some of their friends, who had nothing to do with the Kororarika affair, have fallen in battle, and several have been wounded. My labours have been almost solely confined to this place, as I did not consider it right to leave my family. The whole of my people of Ohaeawae and Maungaturoto have been involved in the conflict from the beginning, and lately those of Otawa also. On our first arrival, my youngest daughter, under the superintendance of Mrs. Davis, commenced a promising School. This was continued until the danger became too apparent for my daughters to remain, and we sent them to Kaitia for safety.

The failure of the troops in storming the Pa at Taiaimai was a cause of much anxiety, as we not only sincerely lamented the fall of so many of our brave countrymen, but were fearful of what might be the next step of the Natives. I have had many wounded men to attend to, and for a length of time they engrossed nearly the whole of my services: three have died of their wounds, and a fourth is likely to die. Heke has not been unmindful of us. If we had not been here it is probable that this would have been made the scene of conflict; but he promised it should not be so, and up to this time he has kept his word. The Mangakahia people have often visited us, and have behaved well.

Upon the whole, in the midst of our affliction we have much, very much, to be thankful for. The Lord has preserved us from harm in the midst of hostilities: not a hair of our heads has been suffered to fall to the ground. We trust our coming here has been under the direction of God, for, in addition to keeping the people of the place together, many of the scattered sheep have found a place in which they could assemble. Several of the Mawe people, several of the Kiripeka, and a few from Ohaeawae, have joined us, and taken up their abode with us. This

they could not have done if this Settlement had not existed: they must have remained with the fighting party, with whom both their bodies and souls would have been endangered, or have fled to the woods far away from the Means of Grace.

KAITAIA.

This Station is comparatively remote from the scene of warfare, and consequently has been less exposed to interruption than any other Station in this District.

Annual Report, by the Rev. J. Matthews and Mr. W. G. Puckey.

In giving our Report for the past year, we desire to thank God that our Natives have lived in peace, that we have been enabled to perform our duties among them without hindrance, and that they have been abundantly blessed with plenty. *The earth has yielded to them her increase*, and we trust also that, with regard to spiritual food, *God, even our own God*, has given them His blessing.

They were highly favoured in their crops of wheat; and it is evident to us, that this is an important step in their civilization. Their anxiety to possess steel mills has been very great; and when they shall have been supplied with the mills which they have ordered, and which they have, in many cases, paid for beforehand, there will scarcely be a village among them which will not possess a steel mill and flour sieve.

Some of our Natives already possess sheep, and all are anxious to possess them. It is their wish to learn to weave their own garments, and we have no doubt they will accomplish this if they can be perseveringly instructed: nothing less than this will achieve so desirable an advance upon their present state.

We are happy to state that the Means of Grace have been appreciated. The Natives in the distant districts, as well as those around us, have been visited by us.

On Lord's Day, the 2d of February, the Rev. R. Burrows, assisted by the Rev. J. Matthews, administered the Sacrament of the Lord's Supper to 165 Natives and 5 Europeans. 29 Infants have been admitted into the Church by Baptism.

Our Native Teachers continue to render us essential aid in holding Divine Service with the people in the Native Settlements, and also in teaching them to read. On Saturdays the Teachers come to our

Settlement, when a Meeting is held for their instruction in the subject for the ensuing Lord's Day. They return to their places with the heads of the sermon, and a few remarks printed for their use. We think we are able to discern a decided improvement in our people since the Teachers have thus had weekly instruction given them in the subjects to be brought before their hearers.

An Infant School has been established in our Settlement for all whose parents will provide food, the Committee finding them clothes. The children appear to be very happy, and make considerable progress in what they are taught. A Christian Native, of the name of John Bunyan, takes the general superintendence of the children; but it is also regularly attended to by Mrs. Matthews and Mrs. Puckey.

We are thankful to state that the Rarawa have not joined in the alarming disturbance and open war between Ngapuhi and the British Government. There have been several Meetings of the Chiefs with their tribe, and the most decided attachment to the English Government has been manifested.

MIDDLE DISTRICT.

TAURANGA.

Archdeacon Brown is assisted at this Station by the Rev. C. P. Davies.

A general view of the Station, and of the whole of the eastern part of the Middle District, is partly contained in the following

Report, for the Year ending Dec. 31, 1845, by the Venerable Archdeacon Brown.

I have spent nearly five months of the past year in visiting the Districts of Tauranga, Rotorua, Taupo, Te Waiiti, Ruatuhura, and Opotiki.

During the same period, I have baptized 156 infants and 71 adults, and administered the Lord's Supper to 293 Natives.

The Infant Schools established at Tauranga are encouraging, although the ill-health of the Rev. C. P. Davies, and other circumstances, have caused considerable irregularity in attendance. The Otumoetai Morning School is in charge of Mr. Davies. The Papa School is under the care of Mrs. Davies and Miss Baker. Miss Baker has, in addition, the charge of

the Native-Women's School, which she attends in the afternoon.

The Lord's Day Congregations have maintained their usual average attendance; the places of some, who have cast off their profession, being occupied by others who have lately joined the Church. The Daily Services have not been attended with the regularity which has marked past years, and the Adult Daily Schools, with few exceptions, are discontinued. Numbers of the young men have been tattooed during the last few months; and with this return to the heathen custom of their forefathers they have discontinued their attendance on the Means of Grace; while the northern war has not been without its effects in rendering many of the Natives listless to the message of salvation, and inducing suspicions in their minds that their country will ultimately be wrested from them.

The preceding brief facts will shew that, amidst very many discouragements, the work in which we are privileged to engage is yet progressing. The Baptisms, the Communicants, the Infant Schools, are proofs of it. There may be cause for anxiety, but not for despondency; a struggle, but not a defeat; a storm, but not a shipwreck. *Offences will come*: they form no new page in the history of the Church. The parable of the Sower will never lose its power of illustration. There will still be *Canaanites in the land*; Galatians who *did run well*, and then became *bewitched*; Ephesians who have *left their first love*; Laodiceans who are *neither cold nor hot*; men striving to *serve God and Mammon*—wearing the livery of Christ, yet doing the works of the Devil. But these things, if viewed aright, are but so many calls to increased exertion and prayer: they remind us that *we walk by faith, not by sight*. They send us back to those promises which, like their great Author, are *the same yesterday, and to-day, and for ever*; and which assure us that a period will arrive, when *at the name of Jesus every knee shall bow*.

Reports, by the Rev. C. P. Davies, for the Year ending Dec. 31, 1845.

In a Report for the half-year ending June 30, 1845, Mr. Davies writes, of the Otumoetai Infant School—

The children have mastered the great difficulty of the pronunciation of the English Alphabet, and have learned se-

veral sentences. The average attendance, during the past six months, has been 41. I am sorry to say that I receive very little encouragement from the parents of the children; for they frequently allow them to accompany them on fishing excursions, or when they take a journey.

The Services at our different Stations have been regularly attended. I have visited all; and been much pleased at the general conduct of the Natives at Divine Service.

And again, in his Report for the subsequent half-year—

The number of attendants at the Infant School, during the past six months, has averaged 35. This, at first sight, might appear to indicate that our School is on the decrease; but such is not the case, for twenty-three children, belonging to the Papa, remained to be taught by Mrs. Davies and Miss Baker; and I have been obliged to expel some of the children of Otumoetai for bad conduct. The children are making very fair progress: the facility with which they have learned many texts of Scripture, the Lord's Prayer, and Hymns, in English, is truly gratifying.

In the same Report he writes, of the effects of his efforts to make peace between contending Tribes—

While war has still been going on in the Northern District, I am happy to say that I have been privileged to accompany 150 of our Natives, principally Chiefs, in a journey to Maketu, for the purpose of making peace with the Ngatiwahaue—Rotorua—Tribe, who for years have been bitter enemies. The effect of this peace has been, that Tupaea, the principal Chief of Tauranga, has since regularly attended our Church, and that many Chiefs of Rotorua have followed his example.

ROTORUA.

General View—Prospect of Peace.

The following extract is taken from a Letter of the Rev. T. Chapman, dated Sept. 25, 1845. The "peace-making visit" to which he refers is that which Mr. Davies also notices. Mr. Chapman writes—

We are working and trusting; but it is amid much searchings of heart, for these are *troubulous times*. With regard to the Natives of my own District, I never had more cause for encouragement than now. The numbers of those who form

our Congregations have lately increased considerably; and the Christian Natives are warm in their professions of determined attachment to the holy cause and Church which they have espoused.

I have been engaged, during the last fortnight, in attending a party of 400 Rotorua Natives, on a peace-making visit to Tauranga. We were well received, and peace was ratified; although the possession of the Island of Motoiti caused some contention, and was at last left undecided. Still, peace is made; and should Motoiti be allowed to remain—that is, should no one of either party locate there—the cruel southern war may now be said to have ended. Huka, who committed the murder which caused the war, was among the foremost in this peace-making; as also Tohi, whose name has become known on account of his being among the most savage of his tribe.

Reports, by the Rev. T. Chapman, for the Year ending Dec. 31, 1845.

The state of this District is perhaps as satisfactory as circumstances will allow us to expect. One Missionary, in a District of a very wide range, with at least forty distinct places in it, can pay but little personal attention to any, and some escape altogether. The Lord's Day Services are regularly conducted in the different villages by the appointed Teacher; Sunday Schools are general; and Daily Schools partially observed. Our Congregations have slowly increased; and though few adults have been admitted to Baptism, the Catechumens are numerous: the greater part of them will probably be received into the Church, by Baptism, in the course of the following year. A large, new, beautifully-finished Chapel has been burnt down, through the carelessness of a stranger thrusting a pipe, which he supposed contained no fire, into it.

At the Ngae, the Mission Station, a comfortable School-house has been erected, and an efficient Teacher provided; but the attendance of the children is very irregular and unsatisfactory. The unlocal habits of the parents is one great cause of this irregularity; a difficulty only to be remedied by boarding and clothing them and the children altogether. It is reported, with much satisfaction, that the turbulent character of the Maketu Natives has undergone a favourable change. The Chapel is now well attended, and the Lord's Day rarely openly violated. The Papists are

increasing in their visits to every part of this District, and have succeeded in attaching a party to their cause in many places. They will baptize anybody, and the children of the Heathen unconditionally.

In a second Report Mr. Chapman remarks—

There have been two Huihuingas, of considerable importance, this year, of the Warekura, and at their own expense. The first was held on the 11th of May, in the District of Tarawera, at a place called, by the Natives, Epeha. Here about 500 persons assembled, and stood up in classes, including 90 children. At this Huihui I distributed, for the use of Chapels and Schools generally, 27 Psalters, 50 Liturgies, 78 Testaments, 50 Prayers with the Hymns, and 50 Catechisms. The feast consisted of a liberal supply of pork, kumera, potatoe, and fresh and dried fish.

The other Huihui was held at Puhirua, a Rotorua Pa, on July the 22d. This was in every respect similar to the above. 429 adults, and 196 children, stood up in class; and every thing, in both these meetings, was begun and concluded in a quiet and Christian-like manner. As the first feast lasted from Thursday to Monday inclusive, and the second from Wednesday to Tuesday inclusive, it may be supposed that very large quantities of provisions were consumed.

OPOTIKI.

Report, by Mr J. A. Wilson, for the year 1845.

Toward the end of June, a Meeting of the Schools took place, when nearly 600 were present, about 250 of whom read in the New Testament.

The Natives of Wakatane, who have joined the Romish Church, in conjunction with those who still adhere to the superstitions of their ancestors, have given our people of the Pa no little vexation and inquietude during the last winter, and have more than once been on the verge of open hostility. It is only a few weeks since these aggressors made an assault: they were soon repulsed, and were spared by the victors, who generously refused to take any advantage of their confusion and flight.

In some few instances it has been exceedingly grievous to observe traces of the revival of former superstitions: it seems to have arisen from certain dreams, in

which much confidence has been placed. There are other facts, however, of a more pleasing nature. As a people, they have manifested no intention to take any part in the present struggle between Her Majesty's Government and the Natives at the Bay of Islands. The conduct, also, of those who reside at Opotiki has been peaceable and moral. The attendance in the School for children, commenced there last autumn, has been more regular than could have been expected, and some few of the children can read tolerably in the New Testament.

Visit of the Rev. G. A. Kissling to this Station.

In Mr Wilson's Report for the year ending Dec. 31, 1844, he mentioned that the Rev. G. A. Kissling had, in the course of the year, visited the Station. Mr Kissling's Report having since arrived, we give the following passage—

Opotiki contains a population of about 1200, and is situated on a flat at the entrance of the river. Mr. Wilson had just returned from Tauranga when I visited the place. I had four days of hard labour, principally in examining the Candidates for Baptism. People from several days' journey distance had come for admission into the Church. Venerable Chiefs, with their hair as white as snow, who formerly wielded their deadly weapons to the terror of all around them, sat at my feet, repeating the Church Catechism, the Creed, or the Ten Commandments, or reading some portion in the New Testament, and answering questions in the spirit of little children. It is surprising with what grasp of mind they enter into the plan of salvation as revealed in the Scriptures. I baptized at Opotiki 70 adults and 6 children; some of them belonging to Wakatane, some to Urewera in the interior, and some to Opotiki itself. I also administered the Lord's Supper to a solemn assembly of Native Christians, most of whom were baptized by the Bishop last year, on his

tour along the coast. This was the first time that the tokens of the Saviour's love had been dispensed at this populous Pa. Opotiki has of late years been occupied by Roman-Catholic Priests: one, and sometimes two, reside in the Pa; and give Mr. Wilson a great deal of trouble.

South Seas.

WESLEYAN MISSIONARY SOCIETY.
FEEJEE ISLANDS.

THE Committee of the Wesleyan Missionary Society inform us—

In communications received from the Missionaries in the Feejee District, the Missionaries state that the Truth has been widely disseminated, partly by their visits to the people, and partly by the visits of the people to them. The fact that the Gospel has been introduced into 24 islands; that 3300 persons are considered as stated or occasional hearers of the Word, and that of this number about 1870 are under School Instruction, 1278 are full and accredited Church Members, and 128 are on trial for membership; that the Word of God is preached every Sabbath in 53 places, widely scattered throughout the group; that a desire for decent clothing, a love of reading, and attention to the duties of domestic life, are observable in our people; are gratifying proofs that the Brethren do not labour in vain. But though 3000 Feejeeans have been induced to renounce Heathenism, the leading Chiefs, and the great mass of the people, amounting, it is supposed, to nearly 300,000, are still dead in trespasses and in sin. War still prevails in almost every part of the group; cannibalism is still practised to an awful extent; and crimes of various kinds, too dark to admit of disclosure, are habitually committed. Popery is endeavouring to introduce its pernicious tenets, though happily without much success. These are considerations which loudly call on the friends of Christ to further to the utmost of their ability, whether by their prayers, their influence, or their gifts, Missions of so promising a character.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—Mr. Henry Collins embarked for Ceylon on the 21st of July.—The Rev. R. James and Mrs. James safely reached Stromness, Orkney, on the 13th of June. They

expected to proceed on their voyage to York Fort after about ten days' stay at Stromness.

London Miss. Soc.—Rev. W. Buyers, Mrs. Buyers, and family, arrived from Benares, at

Plymouth, April 22; Rev. W. Elliott, accompanied by a son and daughter, from Cape Town, May 12; Rev. J. B. Stair, Mrs. Stair, and family, from the Samoas, May 23; Mrs. Crisp, wife of Rev. E. Crisp, of Bangalore, June 16; Rev. W. Fairbrother, from Shanghai, June 18; Mrs. M'Kellur, from Berbice, June 12.

Home and Col. Infant-School Soc.—During the past month two Missionaries have entered the Institution from the Colonial-Church Society; and two, about to be employed in the East Indies, from the Ladies' Society for Education in China and the East, are daily expected. There are upward of 80 Teachers of different descriptions at present training in the Institution, and yet the Society are unable to meet the urgent demand for Teachers. Young Women, from 25 to 35, of a Missionary Spirit, and "apt to teach," meet ready employment. Public Lessons, shewing the graduated nature of the system, commencing with the youngest, and going forward to the eldest children, are given every Tuesday at half past 2 o'clock. The Schools are also open for instruction at the usual School hours.

WESTERN AFRICA.

Wesleyan Miss. Soc.—Rev. George Findlay departed this life on the 10th of March, at Cape-Coast Town, after a short but severe illness.—On the 23d of March, Mr. Lynn, Assistant Missionary at St. Mary's, Gambia, departed to his rest.

Baptist Miss. Soc.—Mr. Thomas Thompson died at Bassipu on the 13th of March.

INLAND SEAS.

Church Miss. Soc.—The Rev. J. Rebmann safely arrived at Cape Town on the 17th of April; and expected to leave that place, on his voyage to Zanzibar, on the 27th of July.—The Rev. Dr. Krapf arrived at Mombas on the 23d of February last, in improved health.

INDIA WITHIN THE GANGES.

London Miss. Soc.—Mrs. Ashton, wife of Mr. Ashton, of Neyoor, died on the 12th of January, at Quilon. Rev. J. A. Shurman arrived at Calcutta, *via* United States, on the 25th of January, and on the 20th of February at Benares.

NEW ZEALAND.

Church Miss. Soc.—Communications have been received down to the 24th of January. They contain information respecting the capture, by Her Majesty's troops, aided by the native allies, of one of the fortifications occupied by the disaffected Natives; which, it is hoped, may lead to a termination of the painful events which have recently occurred in the neighbourhood of the Bay of Islands. The Venerable Archdeacon H. Williams writes from Paiaia, Jan. 16, 1846.—"On Saturday last, the 10th inst., Kawiti's Pa was bombarded for several hours. On the Lord's Day all was quiet, it being intended to renew the cannonading on Monday morning; but at an early hour some Natives and sailors found their way into the Pa, which they discovered to be empty, the enemy being outside getting their breakfast. (It appears, from other accounts, that there was a small number of Christian Natives among the disaffected party, and that they were at the same time engaged in Public

Worship.) Firing immediately commenced, and continued for three hours. The British remained in possession of the Pa, which was destroyed on the following day. Twelve of the English fell, and thirty were wounded. The loss on Kawiti's side is not known. The falling of the Pa into the hands of the troops, in the way it did, must be regarded as a most providential circumstance; for it was the intention of the Colonel to have stormed the place the following day, when the loss must have been very serious."

After adducing several proofs of the change, indirectly effected by the Gospel, in the former habits of the Natives, even amidst the excitement of war, Archdeacon Williams observes—"The solitary instance, which has been much commented upon, wherein the bodies of two Officers were partially mutilated, was the act of three old Priests, one of whom was killed in the late conflict. This deed was severely disapproved of by all the Natives. In contrast with this, three times were the dead of the English left in possession of the Natives, and given up by them for interment."

Having observed in the public Papers the following extract from a Letter of Sir Everard Home, Captain of H. M. S. North Star, dated March 25, 1845, in reference to the attack on Kororarika, at the commencement of the insurrection—"It is remarkable that the Protestant Church at Kororarika has been burnt down, while the Roman-Catholic establishment remained untouched"—Archdeacon Williams remarks—"Sir E. Home wrote from Sydney; and his information was probably gained from a Popish Paper. That he was incorrect is evident, as 'the Protestant Church' is still standing, with all other buildings in connection with it. There was considerable damage done to the Church and Mission-house, as also to the School-house, by the guns of the 'Hazard.'" The Rev. R. Burrows writes from Waimate, Jan. 14, 1846—"Your Missionaries have been able, up to the present time, not only to stand their ground, but also to be instrumental in keeping many from joining the disaffected. Such is the feeling abroad among the neutral Natives, that they will ultimately be crushed by the British Power, that, had it not been for the united efforts of your Missionaries, together with those of the Wesleyan Missionaries, the probability is, that, instead of 400 or 500, with which the Government have had to contend, they would have had 4000 or 5000.

"We have not only been permitted to visit the disaffected Natives, but have received kindness from them, and been treated with respect. Our enemies, however, have, in some instances, accused us of being in league with the rebels. These things are trying to *flesh and blood*; but when we reflect that our Divine Master suffered all this before us, we trust we can say, as He did, *Father, forgive them; for they know not what they do.*"

WEST INDIES.

Church Miss. Soc.—Mr. D. Butler and Mrs. Butler safely arrived at George Town, Demerara, on the 17th of May, having sailed from London on the 6th of April.

Missionary Register.

AUGUST, 1846.

Biography.

BRIEF MEMOIR OF A NATIVE SCHOOLMASTER,

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

THE Rev. J. F. Haslam has communicated the following account of a former student of the Cotta Institution—

There are some few whom we have reason to look upon as sincere in their profession. Of this sort I believe one to have been who lately died. He was one of the earliest students in the Institution, having been admitted at its formation; but he remained only a short time in it, not being able to learn English. He afterward became Teacher of the Girls' School at Cotta, under Mrs. Lambrick, and subsequently Master of one of our Out-Schools. For the last seven or eight years, however, he has been unable to do any thing for his support, having lost the use of nearly all his limbs. Till about two years since he lived at Madiwata, a village about three miles from Cotta. Whenever I visited him there, I almost invariably found him reading his Singhalese Testament, and nothing seemed to be so delightful to him as conversation on what was read, and prayer. About two years ago, or more, his wife and relatives not being willing to take that care of him which his afflicted state required, he was brought to the Mission Premises, and received his portion of food along with the Institution Youths till the time of his

death. In his last illness some of his relatives wished to remove him, for the purpose, as they said, of taking better care of him. To this he was strongly opposed, saying that they would have some heathenish ceremony performed for his recovery if he consented to go with them. They still wished to take him, even against his will, and applied to us for permission, which, however, we refused; telling them that, if they wished to minister to his comfort, they could come here, or send some one to attend upon him; but that we would not allow him to be taken away without his own consent. Upon this they declined taking any further care about him, and he remained with us till his death. There is nothing particular to be recorded of what he said: indeed, for a long time before his death it was almost impossible to understand what he said; but we have reason, from his consistent and blameless conduct for many years, and his evident delight in reading the Bible and prayer, to conclude that he was—what, alas! can be said of very, very few in this country—*an Israelite indeed, in whom is no guile.*

OBITUARY NOTICE OF TWO SCHOOL GIRLS

IN MRS. WILLING'S SCHOOL, BOMBAY.

In a Letter, dated July 13, 1845, Mrs. Willing writes—

Some painful changes have taken place since I last wrote. We had no deaths this year, and very little sickness, till last month, when the cholera broke out, and I lost six dear children in one week: four from cholera; one little creature, five years old, from apoplexy; and one from consumption.

The eldest was upward of sixteen: she was taken ill about ten o'clock, and died at five in the afternoon—such a death as

August, 1846.

should cause me rather joy than grief, feeling assured, as I do, that she was carried from this scene of sin and sorrow to the arms of the Saviour, on whose merits and mediation she so firmly rested her hope of eternal happiness. She seemed aware from the first that she would not recover, for she begged that three boys from the other School, whom she knew, might be sent for. She told them that she was going to die, young as she was, and begged them not to suppose that because they were then well they had long to live, for they might soon be laid low,

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as she was. She told them to read their Bibles, to pray to the Saviour, and not to play in Church, which she had seen them do. She then sent for two girls, to sing a piece we always call "Bella Gray's Hymn," because that dear little sainted child used constantly to sing it, beginning thus,

Let me, let me, let me go;
Why so wishing to keep me here,
In a world of sin and woe,
Pain, and grief, and anxious fear?

She suffered excessive pain from cramp with great fortitude, and often called to God to have mercy on her. When I told her she had not long to live, and asked if she felt afraid to die, she said, "Oh no!" and repeated the words of David in the 23d Psalm, and seemed comforted and supported by the assurance that her Saviour would be with her in the valley of the shadow of death. On being asked what should be done with a little money which belonged to her, she replied, "Given to the poor," and, with her dying hand, signed a paper to that effect. She then became quite exhausted, and when I asked if she had any thing else to say, she replied, "Only to pray that I may meet you and my dear schoolfellows in heaven." I believe these were her last articulate words. The poor child has a native mother living somewhere, a most abandoned character, of whom she did not speak at all. I can only suppose that our merciful Father did not permit any painful feeling to disturb her last hours, which were full of peace and hope.

Another, snatched away by this fatal disease, was eleven years old, but wonderfully steady and forward for her age: she had had fever some time, and was re-

covering, when the cholera laid her low. She was naturally reserved, but I have full proof that she was accustomed to secret prayer; for, in her fever, when not able to stand, she tottered out of bed in the night, to kneel down and pray when she thought every eye was closed. She was very kind to children younger than herself—like a little mother to them; and so industrious in contriving and making things for the poor out of any odd pieces she could get, that she went by the name of Dorcas; and her large bag, always full of work, ready for any she could get to help her, was always called the Dorcas bag. I never saw her idle, and seldom, if ever, at play—generally close to me at work, out of School. She was in the first class, and, in March, had a Bible for a prize; and much did she value it. She had lately lost her mother, who was brought up in the School; and there are two little sisters; but I fear they will never quite fill the place of dear little Kitty.

I think these deaths have made a deep, and, I trust, profitable impression on some of the others. Dear Ruth was much beloved, and she is equally regretted and talked of.

I cannot describe to you how painful these bereavements are to me, who, in most respects, feel as though I were indeed the parent of them, particularly when they are laid upon a bed of sickness or death. The solemn responsibility of my duties then exhibits itself to my soul; the good or evil influence of my teaching and example is a subject of deep concern to me, as the immortal happiness or eternal misery of the soul before me seems, in a measure, to have been entrusted to me.

**OBITUARY NOTICE OF TWO FEMALE HOTTENTOT CONVERTS,
IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY'S STATION ON THE KAT
RIVER, SOUTH AFRICA.**

THE Rev. James Read, Sen., has supplied the following account of two Hottentots, who have departed in the faith of Christ.

We have lost this year, by death, some of our church-members, whose confidence and hope to the end left no doubt of their union and fidelity to Christ. One of them was among the first of those who were awakened at the commencement of the Settlement. The distance she had to walk to Phillipton, to hear the Word of God on

Sunday, was about fifteen miles. This journey, over a mountainous part of the country, she performed for years with cheerfulness. Her former husband was one of our most upright and zealous members. At the time of his wife's conversion, in 1832, he was a perfect stranger to the grace of God, and persecuted her almost to death; but he obtained mercy. Both the husband and the wife in a short time learnt to read the Scriptures, and the wife made them her constant companion to the day of her death. His race was short:

he was one of the first who fell in the Caffre War. With his sister, also a pious woman, and others, he was at a threshing-floor, when a party of Caffres came down on them: they all fled, and he would have escaped; but this good man, seeing his sister lagging behind, went to her assistance, and was killed.

Tsey, another Christian Woman, who died this year, was once very proud and quarrelsome. About six years ago she was brought under serious impressions, which, not being cherished, died away. Two or three years since she was struck with that loathsome and afflictive disease, the leprosy, but it appeared to produce no change in her disposition of mind. She was a great persecutor and contemner of good people and holy things. About two months ago I happened to meet her at the bedside of a sick relative. I spoke very seriously to her, in the presence of one of our church-officers, on the things belonging to her peace. She freely admitted that she had not done what she should have done, and requested me to speak to her more frequently about her soul. Meeting the Elder of the church, residing at the location where she lives, he said to me, "It would appear that what you said to Tsey produced a deep impression on her mind: she is now labouring under strong convictions, feels deep sorrow for sin, and is earnestly inquiring for the way of escape. She constantly sends for me to speak and pray with her. She seems to begin to apprehend the way of salvation by Jesus Christ, and is very anxious to see you."

I found her in excruciating pain. As I approached her she said, "My dear minister, I have longed very much to see you, to tell you that I have found Christ

by faith, that I have been made free from all my sins, and that I live now in the friendship of God. I used to be very impatient when first I had this disease, but I am not so now. I clear God of any injustice or severity in thus visiting me, for I see it is necessary, and the Lord is good and merciful in afflicting me. My natural disposition required this check, or I know not what would have become of me. I am the Lord's prisoner: the Lord is very good to me in my sickness; He lays His arms under me; He comforts me with His joy. I long to live with Him above. I desire death rather than life; for I am too weak to fight against Satan, the world, and my own wicked heart. The other night, when I was restless with insufferable pain, the thought came to my mind, the Lord is my Father, my Husband, and Saviour: He will not lay on me more than I can bear. My mind was so full of joy and comfort, that it seemed to drive the pain away. I then fell into a sweet sleep, as if I was sleeping in the arms of my blessed Lord. Oh, what has Jesus not done for me! Even I have obtained mercy. I thank you for all your kindness and faithfulness to me. How deluded I was to seek happiness in sin, and the company of sinners! The joys of faith are the best joys. Where are now my wicked companions whom I sought to please? They have forgotten me—they pity me not—they mock at me. But those poor people of God, whom I persecuted, are my friends, my visitors: they wash my sores, and stand not back from my foul body. We shall meet in heaven."

Shortly after I retired, and but a few hours elapsed when I heard of her departure, to be for ever with the Lord.

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 303.)

INLAND SEAS.

Beware of Idolatry.

God has taught us to take heed that we do not sacrifice to our own net, or burn incense to our own drag. There can be little reason to doubt that we have run the risk of making an idol of the Mission at Jerusalem, as idols have frequently

been made of Christian Missionary Stations among the Heathen. And no observant Christian can have helped remarking, that no sooner do the people of God at home begin at all to indulge in a spirit of exaggerated expectation and exaggerated representation, touching any one individual Station, in foreign Christian

Missions, than there comes some blight athwart it, though it may be but for a season, to teach us that the God with whom we have to do is a *jealous God, and will not give His glory to another*. We find, that in the early history of the Church of Christ it was so. There was not a Church planted by the Apostles, over which those Apostles were led to rejoice in the Lord, but, even before they were all of them called to their rest, that very Church became a scene of apostasy, doubt, and alarm; insomuch that the epistles addressed to the Seven Churches in Asia teach us how very soon it was that the brightest prospects, which Apostolic zeal had been the instrument of bringing into existence, were overcast with coming shadows and storms. And therefore we feel that God, in visiting the infant Church at Jerusalem with that sore bereavement which we this day are called on to lament, but *not as those without hope*, has only been dealing with us in wholesome chastisement, and teaching us to be humble while we are thankful, and watchful while we rejoice.

[Rev. H. Stowell—at Jews' Soc. An.

The Jerusalem Mission not Enthusiasm, but a Matter of Fact.

I cannot but feel that there was a disposition in the minds of many—assuredly there was in my own—to throw around the Bishopric of Jerusalem a little of the colouring of the imagination, and to cherish it too much as a fond day-dream of fancy. On the one hand, we must guard against looking on it as any thing else than a blessed reality: on the other hand, we must beware of expecting that God is going to accomplish what we may imagine He ought to accomplish, or in the manner that we wish it to be accomplished. "His way will be His own." It was only this morning that a friend remarked to me that the Mission, Church, and Bishopric of Jerusalem are but a beautiful romance—a mere sparkling vision to delight the fancies of sentimental Christians at home. I would protest against any such false representation of the Mission at Jerusalem. I can bring ample proof that it is not a day-dream, but a blessed and sober reality. Does not the Church of Rome count it a reality; or why has she set every machinery and instrumentality at work to destroy its efficiency? Do not our own covert and masked Romanists, who have not the honesty to shew their

true faces and avow their real opinions—have they not shewn that they regard the despised Bishopric of Jerusalem as a matter of no small moment? Do they not look on it as a matter of such moment, that they have left no stone unturned, and no device untried, to hinder and prevent its establishment? And do not the Churches on the Continent regard the Mission of Jerusalem as a solid and important fact? I am told by a Prussian Gentleman—a commercial man—that throughout the commercial world in Prussia you hear more of the Bishopric of Jerusalem than you hear of it in England; and that there is more of interest, at least there is more of discussion and debate excited by that subject in Prussia than there is in England. Does the Greek Church look on it as a mere fancy—a bubble that will soon burst on the surface of the stream? The Greek Church does not do so, as the honourable treatment and brotherly kindness shewn toward the devoted Bishop Alexander abundantly testify.

[The Same—at the Same.

Jerusalem Mission not without Fruit.

We have been frequently told that the representations touching the converts of Jerusalem are inflated and overcoloured. We have heard this from some who have visited Jerusalem; who have gone thither in the guise of brethren, but, upon returning home, have shewn a somewhat unfair and carping spirit toward the departed Bishop. And we have been told that there were only children and a few females who had been collected together, and that these constituted the Church of Jerusalem. But I would ask those individuals now to look at the thirty-one names appended to that important document (of sympathy to the late Bishop's bereaved family), and to say, is there not here a confutation of all those misrepresentations, which neither calumny can get over, nor subtlety sophisticate or explain away.

[The Same—at the Same.

The English Church in its Integrity an object of respect and attraction to the Jews.

I am persuaded that the Jews who are now flocking toward Jerusalem will be led to look on the Church of our fathers with far more interest, reverence, and regard, when they see it in its beautiful proportions, when they see it in its full complement, than if they saw it merely with one or two Presbyters, un-

superintended by a chief shepherd of Christ's flock on earth. I am persuaded that we ought thus to shew Christianity in its full and fair proportions, and not in a partial and meagre development. And so it is now with the Church of Jerusalem: you have Deacon, Presbyter, and Bishop; you have the regular ordinances of Christianity administered; you have the young confirmed, after being duly and properly catechized; you have young men trained to the Ministry, regularly ordained after the manner and according to the forms of our apostolic Church; you will have, ere long, a lovely Christian Sanctuary, in decent simplicity, not loaded and encumbered with ornaments borrowed from the dark ages, and which belong to the rites and ceremonies of those dark ages; but a Sanctuary in all respects worthy of the Service to be conducted in it—the beautiful Reformed Service of the Church of England, where there is no Saint-worship, nor Angel-worship, nor Image-worship; where there is no sacrifice but the sacrifice of praise and thanksgiving; where there is no holy-water but the water of life that flows from beneath the throne of God. And therefore, in that Church there needs, and there ought to be, no niche, because we have no saint to put in it; there ought to be no stone altar, because we have no sacrifice to offer upon it; there ought to be no image of angel, saint, or virgin, because we say, "Away with all these things! Christ alone shall be worshipped in the Christian Church in Jerusalem." [The Same—at the Same.

WESTERN AFRICA.

The Western African's Condition.

So far as we are acquainted with the Western part of Africa, we perceive very little but degradation, misery, and oppression; and there is every reason to believe that the dense population in the interior is in a state of degradation very similar to that on the coast. I have sometimes conversed with persons from the interior at considerable length; and I find, from the statements made by these parties, that there exist regions with which Europeans are altogether unacquainted—people who are in a state of the most profound ignorance and misery. From my own personal observation, however, I believe that the African is capable of being raised to a high state of moral elevation; but only in proportion as the Gospel is made the means by which he is to be so raised. This has been the case on the

coast of Africa to a considerable extent; and there we see a population rising in civilization just in proportion as Christianity advances.

[Rev. Geo. Chapman—at Wesleyan Miss. Soc. An.

Reception and Prospects of Missionaries in Western Africa.

We have had to grapple with a most unhealthy clime, and the best of our Agents have gone down to the grave before they had well entered on their arduous task; and some persons have been led to look on these circumstances, and to see in them nothing but discouragement. We admit that our men may fall, and the work suffers in consequence of it; but not a single man has laid down his life in that land who can be considered as lost. A strong effect has been produced on the minds of the Heathen by the fact that the places of those who fall are speedily supplied, and that other men, prompted by the same motives, take up the same Cross; and their attempt to promote the happiness of the people has given them the fullest confidence in the purity and integrity of the motives by which they are actuated. I have often been delighted as I observed the effect produced on their minds. When they have heard of the sickness of the Society's Agents they have assembled for prayer, and poured out their souls to the God of Missions, that He would spare the life of His servant whom He had sent among them. The whole of the country of Fantee and Ashantee, and a long line of the coast, is, at the present time, entirely open to the operations of this Missionary zeal. There is not a town of any considerable importance, and there is not a kingdom, into which we might not have full and free access, had we men to go and occupy them. We have had, at the Mission House at Cape Coast and other places, men who have travelled hundreds of miles to solicit Teachers—men who had never before seen an European—men who had never before heard the truths of the Gospel—but on whose hearts the Spirit of God had so far operated as to create a deep dissatisfaction with their own system, and an intense desire to be instructed in the truths of which they had but vaguely heard from those who had travelled from the Coast to their own country.

When I first took my stand in Africa I was an object of suspicion to all parties, and could not leave the Mission Premises without persons, who were employed by

the King, to watch my conduct. I found that almost every word of any consequence was reported to the King of Ashantee, and we were most strictly watched for six or eight months. But long before I left the kingdom I could respond freely to the petitions of the Chiefs who resided in the towns round the capital; and whenever the opportunity presented itself, I could visit them without being followed. I could not at first take my stand and preach in the streets of Coomassie the *unsearchable riches of Christ*, but I was afterward able to do this Sabbath after Sabbath. I could protest against their ancient customs, their bloody rites and ceremonies, with the fullest confidence, and no one opened his mouth to gainsay the words spoken. The question generally asked was, "Does the Book of God forbid these practices?" If I answered in the affirmative, it was sufficient. Every man acquiesced in the truth of that, and said that their system must be wrong. The King of Ashantee himself never attempted to defend the custom of offering human sacrifices. I made known to him, that, in the eye of heaven, it was regarded as murder; and he never attempted to defend it, further than by saying the custom had been handed to them by their forefathers.

It is not so much in the number of converts that we have cause for congratulation, as in the impression which the Truth is beginning to make on the public mind. I could ascertain, from various sources, and from conversations with some of the leading men, that the feeling in favour of Christianity is very general, and widely extended; and that a strong conviction prevails that Christianity is to supersede their present system of religion, and that their ancient customs are about to be abolished. I was told on one occasion, by a person who wished me to observe the greatest secrecy—and I did observe it there—that, in a private conference between the King and his Counsellors, they came to the conclusion, that the introduction of Christianity about this time being in unison with some ancient tradition, was, in all probability, the system by which their own is to be superseded, and by which their nation is to be benefited. The fact that this feeling prevails assists us most materially in our operations among them. I was sometimes delighted to find, from conferences with the King, that he is fully disposed to patronize the

Agents of our Society. He visits our Mission House with the fullest confidence, and, on more than one occasion, he has retired from the busy multitude, when they have been engaged in celebrating their Heathen customs, and has sought a private conversation with myself. On some of these occasions the slave-trade has come under discussion. The King of Ashantee was formerly in the habit of supplying an immense number of prisoners, who were conveyed to foreign slavery. By the abolition of the slave-trade, that traffic, so far as he is concerned, has entirely ceased. He requested to know why slavery had been abolished. I told him that, from motives of pure Christian benevolence, England had expended her wealth, and set the captive free. He could not understand this for some time; but at length acquiesced in the statement. In the case of the King of Ashantee, there is no disposition or wish for a renewal of that traffic. I had heard it said, that the abolition of the slave-trade would tend materially to increase the number of human sacrifices, and I was at some pains to ascertain if that really was the case. I inquired of men in authority, and other persons, and I was glad to find that the number had actually decreased. The abolition of the slave-trade has put an end to one of the great motives which induced the Ashantees to engage in foreign wars; and, from personal observation, I can assert that the people entertain no disposition to renew that trade. Not only have we free access to the people, but the Word of God has free course, and is glorified. Many have received the Truth in the love of it, and are walking in the ways of wisdom. We require a number of devoted men to carry on the work which has been so happily begun. If we had a sufficient number of such men, we could possess the whole of that extensive kingdom. When it is considered that Ashantee is the key to the kingdoms beyond, and that those districts are densely populated, it becomes more necessary than ever to act with vigour in the prosecution of this blessed work. If the Society will send out men who are not afraid of grappling with the danger of the climate, with superstition, and with bloody rites and ceremonies—who will lay their hand on the arm of the executioner—the light of the *glorious Gospel* will shine on the darkness of the people.

[The Same—at the Same.

WESLEYAN MISSIONARY SOCIETY.

REPORT FOR 1845—46.

Summary View of the Society.

MISSIONARIES: in Ireland, 25—Continent of Europe, 25—Western Africa, 22—South Africa, 39—South India 18—North Ceylon, 6—South Ceylon, 13—New South-Wales, 9—Australia, 4—Van-Diemen's Land, 5—New Zealand, 17—Friendly Islands, 10—Feejee Islands, 7—Demerara District, 20—Honduras, 2—West Indies, 64—British America, 101. *Total*, 387, beside 10 Supernumeraries; of whom 218 are principally connected with the Heathen and Converts from Heathenism, and 169 labour among Europeans and British Colonists.

Assistants: These Missionaries are assisted by 847 Catechists and Readers, and 6832 Gratuitous Sunday-school and other Teachers; of whom 4983 labour in Missions among the Heathen, and 2696 among professed Christians. The numbers given are less than those actually engaged as Assistants, no returns having been given from several of the Stations.

Members in Society: in Ireland, 3100—Continent, 1864—Gambia, 478—Sierra Leone, 3186—Cape Coast, 751—South Africa, 3531—South India, 421—North Ceylon, 277—South Ceylon, 963—New South-Wales, 1497—Australia, 676—Van-Diemen's Land, 629—New Zealand, 3571—Friendly Islands, 6597—Feejee Islands, 1070—Demerara, 12,942—Honduras, 293—West Indies, 42,712—British America 18,592—*Total*, 103,150, being an increase of 400; and consisting of 76,792 chiefly among the Heathen, and 26,358 from among Colonists and professed Christians.

Scholars: in Ireland, 4615—Continent, 1427—Gambia, 414—Sierra Leone, 2176—Cape Coast, 743—South Africa, 6924—South India, 2402—North Ceylon, 1914—South Ceylon, 3075—New South-Wales, 1824—Australia, 968—Van-Diemen's Land, 994—New Zealand, 6222—Friendly Islands, 5731—Feejee Islands, 1235—Demerara District, 5089—Honduras, 156—West Indies, 14,028—British America, 11,688—*Total*, 71,625; being an increase of 6194; and consisting of 50,109 chiefly among the Heathen, and 21,516 from among Colonists and professed Christians.

Missionaries sent out in 1845—46.

To France: Mr. Leale—*Sierra Leone*: Mr. Wayne, Mr. Griffith—*The Gold Coast*: Mr. Addison, Mr. Findlay—*South Africa*:

Mr. George Smith (2d), Mr. John Wilson, (2d)—*Madrás*: Mr. Ebenezer E. Jenkins—*Ceylon*: Mr. Wallace, Mr. J. E. S. Williams—*Australia*: Mr. and Mrs. Boyce—*Friendly Islands*: Mr. and Mrs. Thomas West, Mr. Bate—*West Indies*: Mr. Samuel Brown (3d), Mr. James—*Newfoundland*: Mr. Brewster.

Missionaries returned to Foreign Work.

To Gambia: Mr. and Mrs. Parsonson—*Sierra Leone*: Mr. and Mrs. Raston—*The Gold Coast*: Mr. Freeman, Mr. and Mrs. Allen, Mrs. Brooking—*West Indies*: Mr. Cheesbrough, Mr. Bannister. Mr. Wharton has gone from the West Indies to Western Africa.

The Society has also sent out, Mrs. Gordon as Schoolmistress to Sierra Leone; Mr. Robert Brown as Schoolmaster to Demerara; and Mr. Doubleday as Schoolmaster to the Cape of Good Hope.

Deceased Missionaries.

Sierra Leone: Mr. Wayne—*Ceylon*: Mr. Anthonyez—*New Zealand*: Mr. Skevington—*West Indies*: Mr. Wheelock, Mr. Cullingford—*British America*: Mr. Raine, Mr. John S. Marsden; and the wives of two Missionaries.

State of the Funds.

Receipts of the Year.		£	s.	d.
Contributions paid at the Mission				
House	5513	17	7	
Auxiliary Societies	75921	7	11	
From Ireland	6194	2	0	
From Foreign Districts & Stations	11674	4	7	
Legacies	2897	3	6	
Government Grants	8429	11	1	
Dividends	1103	3	2	
Donations and Annuities on Life	1100	0	0	
For Schools in Ireland	53	10	0	
Interest on a Grant from the Centenary Fund for retired Missionaries, Widows, & Orphans	450	0	0	
Juvenile Christmas Offerings	4486	9	8	
Total	£112,823	9	6	

Payments of the Year.

Missions—				
Irish	5119	16	0	
German	73	10	6	
French	3093	5	9	
Spanish	684	19	1	
Western Africa	8447	10	5	
South Africa	13103	3	1	
South India	7175	17	10	
Ceylon—				
Tamul	2596	0	2	} 5727 17 6
Singhalese	3131	17	4	
Australia	3415	4	6	

	£	s.	d.
Van-Diemen's Land.....	2657	2	5
New Zealand.....	6790	16	0
Friendly Islands.....	2404	4	3
Feejee Islands.....	2833	10	1
Demerara.....	1847	2	11
Honduras.....	559	3	9
West Indies.....	10093	14	1
British America.....	8516	9	3
Returned Missionaries.....	630	0	0
Widows and Children.....	1313	14	0
Expenses in England of Missionaries sick or on leave.....	1163	6	11
Medical Expenses.....	131	11	2
Students in the Theological Institution.....	1479	16	0
Educational Allowances for Missionaries' Children.....	1777	16	0
Missionary Candidates.....	22	9	3
Stock to cover Annuities on Donations.....	1100	0	0
Annuities on Donations.....	1066	18	7
Interest and Discount.....	2183	15	9
Publications.....	4653	15	9
Salaries, Books, Rent, Repairs, House Expenses, Postage, Carriage, and Sundries.....	4270	8	2
Annual Appropriation for Training a Native Agency.....	1500	0	0
One-third of accumulated Interest on the Old Debt—last Instalment.....	530	0	0
Balance of the Extraordinary Expenditure of Ashantee Mission..	2914	11	5
Total.....	£107,281	10	5

Remarks on the State of the Funds.

After several years of arduous and painful struggle, the Society is out of DEBT. This announcement the Committee make, as the introduction of their present Report, with humble joy, with devout thanksgiving to God, and with grateful acknowledgments to all their Christian Friends at home, and to the beloved Missionaries and their generous supporters in various Foreign Stations.

The Income of the Society, for the year ending December 31st, 1845, has reached the sum of 112,823*l.* 9*s.* 6*d.*, being an advance on that for 1844 of 7136*l.* 3*s.* 11*d.* Of this, the sum of 92,115*l.* 17*s.* 2*d.* has been raised at Home; and includes 4486*l.* 9*s.* 8*d.* contributed as Juvenile Christmas Offerings, and received in time to be entered in the Balance-Sheet for 1845, being an apparent increase of 1571*l.* 14*s.* 1*d.* under that head. The whole Juvenile Effort for the year is believed to have raised nearly 5500*l.* There is also included 11,674*l.* 4*s.* 7*d.* received from various Foreign Stations, being an increase

of 1897*l.* 0*s.* 5*d.* This sum is in addition to the very much larger sums which those Stations severally raised for their own local expenses.

The Society's Expenditure in 1845 amounted to 104,366*l.* 19*s.*; a decrease of 4821*l.* 7*s.* 3*d.*, as compared with 1844; which is mainly to be ascribed to the spirit of willing sacrifice evinced by our Missionaries themselves, and by the people to whom they minister; and also to the economizing operation of certain financial arrangements adopted and directed by the Committee, in reference to their Annual Grants to the dependent Stations. In making those arrangements, Regulation and considerate Retrenchment were the objects kept in view; not the Abandonment, so long as it should be possible honestly to avoid that dire alternative, of any existing and useful Mission. They most earnestly desire to be placed in circumstances which will allow of an immediate Reinforcement of many Stations. To this indispensable object they now, in their improving position as to means, hope to direct their early and serious attention, efficiently sustained, as they trust, by the approval, and by the continued and still further augmented Contributions, of the Society and its Friends.

By the combined results of Increased Receipts and Diminished Expenditure the regular claims of the year 1845 have been met; the Deficiencies standing over from 1843 and 1844, amounting to 4775*l.* 4*s.* 3*d.*, have been liquidated; and the peculiarly favourable opportunity has been embraced for discharging the entire Remainder of the Old Debt of 7935*l.*, incurred on account of the Gold Coast and Ashantee Missions in 1841, 1842, and 1843. That Remainder amounted to 2914*l.* 11*s.* 5*d.* The whole account for 1845, therefore, stands as follows:—

Income.....	£112,823	9	6
Disbursements—	£	s.	d.
Proper Expenditure of 1845,	104,366	19	0
Deficiencies of 1843 & 1844..	4775	4	3
Remainder of the Debt for the Gold Coast and Ashantee Mission, to the end of 1843..	2914	11	5
	<u>112,056</u>	14	8

Surplus to be carried to the Account of 1846..... £766 14 10

The Committee again call on themselves, and on the Society at large, to thank God, and take courage.

Concluding Remarks.

The obligation which now more especially rests on the Society is, to provide the means for giving greater efficiency to its existing Mission Establishments. Two important facts are made apparent. On the one hand, there is abundant cause for gratitude to Almighty God for His blessing vouchsafed to the endeavours of the Society's Missionaries, and for the gracious spirit of inquiry produced in the minds of multitudes of heathen people. But, on the other hand, at several of the most important Missions there has been a decrease in the number of Church Members, which has been very little more than met by the additions made at some other Stations; so that, on the whole, the Returns exhibit an increase of only Four Hundred individuals above those given in last year's Report. How does this arise? At the principal Stations, which have had the first claim on the Missionaries, prosperity has been generally enjoyed; but some of the most important Missions have been left so long with such an inadequate number of Missionaries, that many of the Sub-Stations have been deprived of necessary care and attention, and loss has been consequently experienced. This has been the case very especially in the West Indies. In those Colonies a new state of things is rapidly growing up. In Jamaica, more particularly, many of the working-people are purchasing lots of land, and commencing cultivators of the soil on their own account. The population is thus becoming more extensively diffused over the country. Many of the people have separated in various directions; and, in their new localities, find themselves widely distant from each other, and placed in unfavourable circumstances for attending those Places of Worship in which they had been accustomed to congregate together. But while this process has been going on, the pecuniary difficulties of the Society have compelled the Committee to leave without a supply important vacancies in our Missionary Ranks, occasioned by sickness or death; and thus, in effect, to diminish rather than increase the number of Missionaries in actual service. Had all those whom the Society's Missionaries were unable, from the paucity of their number, to follow, been provided for by Evangelical Ministers of other Denominations,

August, 1846.

they would not have been lost to the Church of Christ; but it is cause of deep regret that several have been very much absorbed again in the world; or remain exposed, without protection, to the unwearied proselyting efforts of Teachers whom no friend of genuine Protestantism, without dereliction of principle, can *bid God speed*. The same kind of changes has not, indeed, affected the social condition of the inhabitants of the other countries, with, however, one or two exceptions; but almost everywhere a much larger amount of ministerial instruction and pastoral oversight is necessary, to deepen the impression already made, and gather up and secure the fruits of past years of anxious and prayerful toil. The Committee have already expressed their earnest desire to be placed in circumstances which will allow of an immediate reinforcement of those Stations which are suffering such injurious effects from the restrictions rendered necessary by pecuniary difficulties. Surely this desire will be realized. Those noble-minded philanthropists, whose liberal and united contributions have freed the Society from its financial embarrassments, will not now abandon to languishing and decay the cause for which they have thus practically manifested their regard. If the love of Christ constrained them—if pity and compassion for perishing souls moved them—to engage in the work of evangelizing the Heathen, the same gracious principles will impel them vigorously to prosecute their enterprise. Was it under the pressure of Christian Obligation they resolved to contribute their endeavours to accomplish the arduous task, devolved by Christ on His followers, of instrumentally cultivating the moral desert of the world? The same pressure must urge them assiduously to attend, in the spirit of unceasing prayer, to that portion of the desert which they have been providentially led to enclose, that they may preserve it from the ravages of the *beast out of the wood*, and furnish the means of culture rendered necessary by divine appointment, until the predicted end be accomplished, and the *wilderness shall appear like Eden*, and the *desert like the garden of the Lord*.

LONDON MISSIONARY SOCIETY.

FIFTY-SECOND REPORT.

Summary View of the Society.

THE number of Stations and Out-Station 2 Y

tions is upward of 440—Missionaries, 165 Assistants, European and Native, 700.

The Society has 15 Printing Establishments.

Changes among the Society's Missionaries.

Deaths—Disease and death have deprived the Society of the labours of 17 male and female Missionaries, 8 of whom have entered into rest, while the remainder have been compelled to retreat, either finally or for a season, from their work.

Sailed—An equal number have gone forth to the help of the Lord against the mighty.

State of the Funds.

Receipts of the Year.		£	s.	d.
Contributions.....		49379	19	9
Ditto at Missionary Stations and Auxiliaries abroad.....		16786	1	8
Legacies.....		3051	4	4
Dividends.....		759	11	1
		<u>69976</u>	<u>16</u>	<u>10</u>
Contributions to the Jubilee Fund,		9768	4	3
Total.....		<u>£79,745</u>	<u>1</u>	<u>1</u>

Payments of the Year.

Missions—				
South-Africa.....		9294	16	10
Mauritius }.....		529	0	1
Madagascar }				
China and India beyond the Ganges.....		8521	1	8
Northern India.....		10013	16	11
Southern India.....		14966	12	0
South Seas.....		4976	2	11
Demerara.....		4173	8	8
Berbice.....		5847	5	2
Jamaica.....		4662	10	3
Missionary Students.....		115	5	6
Missionary Families.....		5490	5	8
Publications.....		817	2	11
Salaries.....		1710	17	8
Travelling Agents.....		855	11	0
Sundries.....		2523	9	9
Total.....		<u>£74,497</u>	<u>7</u>	<u>0</u>

The Expenditure has been an excess beyond the ordinary Income of 4520*l.* 10*s.* 2*d.*; but in this is included a Loan to the Church at New Amsterdam, Berbice, of 1000*l.*, which will be repaid, by instalments, within five years.

There is an increase on the ordinary Receipts, as compared with last year, of 4762*l.* 15*s.* 1*d.*, and a decrease in the Disbursements of 8379*l.* 2*s.* 8*d.* The deficiency on the present year is less, by nearly one-half, than the average deficiency of the last seven years; and about

one-third only of the average deficiency for the last three years.

Retirement of the Rev. John Arundel.

With feelings of deep regret, the Directors announce that their highly-esteemed friend, the Rev. John Arundel, has been compelled, by continued and severe indisposition, to resign his office of Home Secretary—an office which he has held, with eminent advantage to the Society, for the extended period of twenty-seven years. The sentiments of the Directors, and of the Society at large, on this painful occasion, were expressed in the following Resolution adopted at the Annual Meeting:—"That this Meeting has learned, with deep and affectionate regret, that the Rev. John Arundel has been compelled, by severe personal suffering, to relinquish the office of Home Secretary to this Society. The Meeting hereby expresses its high estimate of the value of his faithful services, continued through a period of seven and twenty years; and, while it sympathizes with him under his affliction, commends him to the consolation and support of the Saviour, to whose cause his useful life has been devoted."

Mr. Arundel has been succeeded in his office by the Rev. Joseph John Freeman.

Native Training Institutions.

The Theological Seminaries, established both in India and Polynesia, begin to realize their largest hopes. In these infant Institutions more than 50 young men are now enjoying the advantages of ministerial training. The course of study extends generally to four years, and several, having completed that term, have gone forth with the highest testimonials from their Tutors and the Examining Committees, both as to character and acquirements, and with cheering prospects of usefulness.

During the year the Directors have appointed the Rev. John Sugden, a graduate of the University of London, as the Colleague of the Rev. E. Crisp in the Missionary College at Bangalore: they have also adopted measures for the establishment of a similar Institution in Southern Africa; and it is their anxious hope that, at the earliest practicable period, every section of the Missionary Field may be blessed with the means of preparation for an efficient Native Ministry.

Translation and Revision of Scriptures.

Our brethren in Polynesia, alive to the perils which threaten their Missions from the intrusion of Popish Emissaries, are exerting themselves with unwearied diligence to prepare for the encounter, by arming the people with the sword of the Spirit; and, by the present time, the entire Bible is translated, and for the greater part printed, in the dialects of Samoa and Rarotonga.

The Edition of the Tahitian Bible, sent out by the British and Foreign Bible Society eight years since, was eagerly purchased by the Islanders, and a return of funds was made nearly equal to the cost of the work. Copies of the first edition have become scarce, and a generation has arisen since its publication. Under the auspices of the British and Foreign Bible Society, Messrs. Howe and Joseph are now engaged in revising the former edition, and which they hope to complete by the close of the present year.

In China, also, our Missionaries, in addition to their many other duties, have been engaged, under the auspices of the Bible Society, in a careful revision of the Scriptures.

Schools.

Second only in importance to the direct propagation of the Gospel is the Christian Education of the Young; and in this important labour our Missionary Brethren are uniformly and constantly engaged. Schools of every class are formed in connection with their Stations; Day Schools, Sabbath Schools, High Schools, Boarding or Home Schools, supply their several advantages to the rising generation; and, in some of these Institutions, it may be affirmed that the amount of Christian Knowledge and intellectual attainments, on the part of the Pupils, greatly exceeds that of youth in general, of the same classes, in our own country.

Missionary Ship.

During the year 1845 the "John Williams" visited New Caledonia and various contiguous groups of islands; and at these, as well as at the older Stations of the Society, the moral influence produced on the people, and support and encouragement rendered to the Missionaries, afforded additional and conclusive evidence of the value of a vessel regularly and exclusively devoted to the cause of Missions.

Efforts of Popery.

The Missionaries of our Society, in

common with those of every Evangelical Protestant Communion, have now to encounter in every field of their exertions the most active opposition from the agents of Popery.

Dr. Philip, in South Africa; the Missionaries, in Mysore; and Mr. Le Brun, in Mauritius; give painful accounts of the opposition experienced by them at the hands of the Romanists. Mr. Le Brun states—"The Popish Bishop has brought with him several young Irish Priests. One is such a zealot that he scarcely eats. He is day and night in the Church, has a leathern girdle full of small nails across his loins, and sleeps in his coffin packed with ashes. As soon as the Bishop had landed, his first act was to send one of the Irish Priests to our Station at Mocha, with a Schoolmaster and one of the nuns, to take charge of the little girls."

But in no part of the Missionary Field is the Anti-Protestant design of Catholic Missions more striking and conclusive than in the Islands of Polynesia. As this was the avowed object of M. Caret's first attempt on Tahiti, so, almost without an exception, the zeal of Popery in the Pacific has been restricted to those Islands where the Natives have already been rescued from the abominations of idolatry and the horrors of savage life, and brought to the knowledge of the true God, and the hope of salvation by His Son Jesus Christ. The deeply-injured Pomare continues to prefer freedom in exile to French Oppression.

Trials.

In India, and more particularly the Southern Provinces, cholera, in its deadly force, has been widely prevalent; and although our European Brethren have been mercifully exempted, many of the Native Christians, and several devoted Evangelists, have been numbered with its victims.

While our Missionaries were called to mourn over the departure of their beloved Native Fellow-Labourers, their hearts were deeply pained by the influence of this awful visitation on the minds of the deluded idolaters. Their infatuation rose to madness, and, with redoubled ardour, they gave themselves to the worship of their powerless idols, and marked the occasion by renewed acts of malignant per-

secution against the followers of Christ.

Our brethren in Southern Africa have been exposed to the dangers and desolations of war. The Chief and people of Philippolis, beyond the Colony, were exposed to the special hostility of the infuriated Boors, and their bitterest enmity was directed against our Missionary, Mr. Thompson. At one period they approached, with an overwhelming force, so near to the Settlement, that, but for the timely arrival of a British military force, the destruction both of the people and their village seemed inevitable.

Prospects.

Throughout the Society's Stations in British India the prospects of our Missionaries, as compared with former years, are most animating. In the Province of Travancore Idolatry has been renounced and Christianity embraced by the people, on a large scale. Their number of Church Members exceeds 500, and the total number of families composing their congregations includes upward of 20,000 individuals.

Our Churches in the West Indies are making steady advances toward self-support; and having now, for the greater part, completed the erection of the necessary Chapels and School Houses, the expenditure of the Society in that department will be considerably reduced. The principle of self-support is universally commended by our Missionary Brethren to their people, and with the best results. Even over Tahiti, bleeding with her many wrongs, the friends of Missions must mingle smiles with tears, and sing of mercy as well as judgment. The people (with a small exception), to escape the yoke of their oppressors, have retreated from their villages, and formed a united community in the extended and well-protected mountain-fastnesses of their island.

Concluding Remarks.

In no part of the world, where the command of Christ to preach the Gospel to every creature has been honoured, has He failed in the fulfilment of His promise, *Lo! I am with you always*. Upon no solitary spot, however barren and indurated, has the seed of the Kingdom been scattered, but, softened by the dews and showers of heaven, it has repaid the sower's and the reaper's toil, some thirty, some sixty, and some a hundred-fold. And, as for the amount, so also for the kind and character of our success, the

friends of the Society should thank God and take courage.

Our Mission Churches are founded on that Rock against which the gates of hell shall not prevail—the Word of God is the warrant of their faith and their rule of duty. They feel their obligations to support the Gospel as the means of their own salvation, and to extend its blessings for the salvation of others. Animated by that primitive spirit which wrought such moral wonders among the civilized and the barbarous, the bond and the free, they send forth men, warmed by the love of Christ, and armed with His power, to spread His fame and extend His conquests in the dark regions beyond them. These most disinterested and generous Christian Philanthropists the Directors commend to the confidence, and sympathy, and prayers of their constituents. Self-exiled from kindred and from country, they bear with them to some burning desert, or some savage island, intellectual and moral powers, which would ensure, in the land of their fathers, well-earned distinction and ample enjoyment. Undismayed by dangers, and unsubdued by toil, they steadily pursue their course of mercy—instructing the ignorant, cheering the wretched, and labouring to lead the guilty and degraded spirit of the perishing idolater to Christ and to heaven, till the power of a tropical climate exhausts their energies, or the hand of death lays them in the grave. Our task is easy, our sacrifices pleasant: these are the Labourers who, under God, are the strength of the Missionary Cause, the honour of our Churches, and the glory of Christ.

BRITISH AND FOREIGN BIBLE SOCIETY. *Colporteurs.*

THE Rev. C. J. Glyn, in a Letter dated 21st July 1846, writes—

Our Dorset Colporteur, who has proved a most trustworthy, excellent man in his work, has now finished his year's trial: he has sold 5527 copies; and the Society has benefited in other ways by his exertions and zeal and tact in his progress.

I have not heard a dissentient voice as to the plan of the Colporteur in the county: it has given complete satisfaction; and I am more and more confirmed, by the working of the system in this county, that the plan carried on, according to the judicious rules sent from your Society, is one likely to be of great benefit to our country.

Continent.

BRITISH AND FOREIGN BIBLE SOCIETY.

State of Religion.

THE Rev. Dr. Steinkopff writes, 27th July 1846—

Stuttgart, and, I may add, Würtemberg, is blessed in a still higher sense. A work of grace is carrying on there. Bible, Missionary, Tract, Jewish, and other Christian and Benevolent Societies and Institutions, are in full and active operation. The Word of God is preached by many of its ministers in purity. Some proclaim it with eminent ability, strength, wisdom, unction, and success. Several of the Churches are so crowded, that you must come half an hour before their commencement if you wish to meet with a seat. I preached, last Sunday week, in the Parish Church of Saint Leonhard, to a devoutly attentive congregation of 2000 people. When, at Stuttgart and in other provincial towns of the kingdom, the first waggons laden with the corn-sheaves of this year's produce were brought in, thousands of the inhabitants met them in solemn procession. The waggons were placed before the Church; hundreds, yea thousands, crowded them; hymns of thanksgiving and praise were sung; heart-stirring addresses delivered by the Clergy; and many a tear of grateful emotion was shed for the merciful deliverance vouchsafed by the God of all grace from a season of scarcity and want, and for having begun to crown the year with His goodness. The harvest proves most bountiful: in many parts of Würtemberg the wheat, rye, and barley, have already been secured in excellent condition: the vineyards are a full month in advance, promising a most abundant vintage of the very best kind, provided this beautiful weather should mercifully be continued.

China.

CHURCH MISSIONARY SOCIETY.

Failure of the Rev. G. Smith's health.

IN our Number for November last we stated that Mr. M'Clatchie had proceeded to Shanghai, to enter on Missionary Labours in that city; and that Mr. Smith intended to visit the other ports, and, by personal investigation, to ascertain what were the comparative advantages which they

respectively possessed as centres from whence to communicate the knowledge of the Gospel to the Chinese. Since that time, we regret to say, Mr. Smith has been obliged, by the failure of his health, to quit the field, and he is daily expected home. He was permitted, however, to fulfil his intention of visiting the five ports; and, by the intelligent and indefatigable manner in which he has collected information, and carried out the objects of his exploratory mission, he has been enabled to render most important service to the cause of Missions in that vast country.

Urgent Need of Two Missionaries for China.

It will be seen, from the following communications, that the call for help from China has become still more urgent, and the way for Missionary effort has been made still more open by renewed decrees of toleration. The difficulties connected with the acquisition of the language are also greatly lessened. Mr. M'Clatchie has, to a considerable extent, already overcome them, and has commenced Divine Service in Chinese.

Under these circumstances, it is surely a matter for deep regret and humiliation that there is at the present time only one Missionary of the Church of England labouring among the three hundred and sixty millions of the vast heathen Empire of China. The Committee were exceedingly anxious to strengthen the Mission by the addition of at least two Labourers in the early part of the present year, and they made an earnest appeal with that view; but in vain. The Fund specially subscribed for the China Mission has been, in a great degree, lying dormant in the Treasurer's hands. The Committee would now renew the appeal with increased earnestness. *May the Lord give the word!* And may His people abound in prayer.

Account of Shanghai, by the Rev. G. Smith.

Mr. Smith arrived at Shanghai, from Hong Kong, on the 16th of

June 1845, and passed the remainder of the month in that city. The following account, extracted from his Journal, and transmitted to the Committee in a Letter dated July 30, 1845, is the result of his observations and inquiries during that period.

General Appearance—Climate—Character of the Inhabitants—Population.

The city of Shanghai is a *héen*, or district city, comprised within the department of *Sünkiáng-foo*. Like most Chinese cities, its exterior appearance is not calculated to impress the approaching traveller with the wealth or grandeur of the place; nor does a personal visit to its narrow streets or lanes, abounding with filth, remove from an European visitor the unfavourable impression. The city itself is surrounded by a wall, about three miles in circuit, through which six gates open into the surrounding suburbs. A canal, about twenty feet across—fed by the river, which is here from one to two furlongs broad—surrounds the city outside the wall. The adjacent country is one continued flat, extending many miles, and intersected by numerous little rivers and canals, which effectually drain the soil, while in seasons of drought they afford the means of irrigation. The nearest hills lie in a N.W. direction, at a distance of thirty miles. The highest is said to be 1000 feet above the level of the sea, and to include in the view from its summit, which is partially inhabited and has some temples, a variety of romantic scenery. The climate is salubrious, and the neighbourhood is richly cultivated. Vegetables and fruits of various kinds are supplied in gradual succession during the whole year. The temperature is subject to extreme changes, the thermometer rising to above 100° in the hot season, and falling as low as 24° in the winter. The character of the population is peaceable and industrious. They are friendly and respectful to foreigners, though a mercenary and avaricious spirit seems likely to infect them in their dealings with Europeans, whose fancied wealth they deem to be a legitimate source of unscrupulous gain to themselves. Few cases of that extreme wretchedness and poverty which are to be seen elsewhere are here observable. The wants of the people are few and simple, and therefore easily supplied. The principal food, even of the more affluent, is rice; the ravages of luxury not yet having supplanted the

simple demands of nature. A line of river frontage, extending half a mile, has been granted as building sites for the foreign merchants. The situation is good, the air salubrious, and the locality convenient for the shipping, occupying a part of the suburbs on the N. E. side of the city, from which it is distant a quarter of a mile. Shanghai is situated in N. latitude 31° 21', and in E. longitude 121° 32', on the bank of the *Woosung* river, at the point of its confluence with the *Hwáng-poo*, and is distant about twelve miles from the *Yáng-tsze-keáng*. The population may be estimated at between 150,000 and 200,000.

Commercial Importance of Shanghai.

The commercial importance of Shanghai can hardly be over-rated. As an *entrepôt* for the commerce of Shantung and Tartary on the north—as the outlet of all the central provinces of the Empire—as the grand emporium for the trade of Fokien and Formosa from the south—as the port and usual point of access to *Soo-chow-foo*, the metropolis of fashion and native literature—as a rendezvous for the trade of the *Yáng-tsze-keáng* and grand canal, the main arteries of inland commerce—as connected, by the canals which divide the face of the country, with numerous neighbouring mercantile cities—and as the grand emporium for the European and American trade in the north of China—it assumes an importance, of which its local size and limited population would seem, at first glance, to divest it. The staple production of the neighbourhood, which is principally agricultural, is cotton, the weaving of which furnishes occupation to large numbers of the inhabitants. Rice and wheat are also extensively cultivated. There is a large export of tea, principally from *Hoo-choo* in *Che-keáng*, 100 miles distant; also of silk from *Hwui-chow* in *Gnán-hwui*, and other places, 300 miles in the interior. Added to which, the fact that Europeans are able to purchase tea, silks, and other native commodities, ten per cent. cheaper at Shanghai than at Canton—from the diminution of the Chinese merchant of transit expenses—seems likely to divert no inconsiderable portion of the foreign trade from the southern commercial capital to this rapidly-increasing emporium of the north. A new branch of trade has also recently arisen, since the opening of the port, in the imports of European long-cloths, which the Chinese purchase, imprint with their own patterns, and transmit into the interior.

Public Buildings—Jealousy of Chinese and European Strangers.

The Public Buildings possessing any remarkable claims to attention are few; though there is here, as elsewhere, a fair proportion of temples, which afford, in most cases, a temporary lodging or hotel to the various immigrants and merchants from other provinces. The heads of the native firms generally reside at Soo-chow, at the distance of from fifty to eighty miles, leaving their brokers and clerks to transact their local business. The number of extra-provincial men, temporarily resident at Shanghai—the suspicion and distrust which the Mandarins entertain toward these naval and mercantile strangers from other provinces—and the positive instances of the turbulent and lawless spirit of the Chin-chew junk-men from the rebellious province of Fokien—have naturally led to exclusive police regulations relative to non-residence within the city wall. It was probably on this account that there was at first a reluctance to rent houses to foreigners within the city; a difficulty now happily removed by a favourable precedent. The alarm, also, at first taken by the Tow-tai, the chief local magistrate, at the aggressive Missionary labours of the resident Missionaries seems to have gradually subsided, under the influence of more favourable consideration, into a kind of negative permission, or acquiescence in what, on principles of candour, truth, justice, and benevolence, he felt it impossible or inexpedient to check.

Roman Catholicism.

In the city and neighbourhood there are large numbers of Roman-Catholic professors of Christianity. The principal settlement is at a place called King-kiahang, about four miles distant, on the opposite side of the river, at which the Bishop resides. He is the titular Bishop of Heliopolis, and his diocese comprises the provinces of Keang-nan and Shantung; to which, it is said, the province of Piche-le—capital, Peking—is about to be added, owing to the events arising out of a dispute between the Pope and the Portuguese of Macao. His diocese is computed to contain 60,000 Roman Catholics; and his pastoral address to the Popish flocks—consequent on his discovering, at Soo-chow, the document conferring religious toleration—was so bold, that the Mandarins took umbrage; the Tsung-tuh, or Governor-general, saying that he him-

self had only two provinces under his government, while the Bishop had assumed three. The Bishop, who is also a count, frequently visits the British Consul, and is considered to be both a gentleman and scholar. Of the 6000 junks which annually bring down the grain for the Emperor, from Tartary, many are manned by Roman-Catholic sailors, who have frequently come to hear Mr. Medhurst preach, and through whom a Missionary might proceed to Tartary, as the people from Tartary and Corea profess their desire to be permitted to hold intercourse with foreigners.

Importance of Shanghai as a Missionary Station.

As a Missionary Station, Shanghai exceeds the three other northern consular ports of Amoy, Foo-chow, and Ningpo, in two important particulars—facility of access, and connection with the interior.

In respect to facility of access, a continual intercourse is likely to be maintained with Hong Kong and Europe, by means of the numerous shipping which frequent the port; a considerable advantage in working the practical machinery of a Mission.

In reference to connection with the interior, if it should be the good pleasure of God—who alone can, by His Holy Spirit, give potency and life to the best concerted Missionary plans—to carry His preached and written Word to the hearts and consciences of individuals among this pagan multitude, the important bearings of a Protestant Mission at Shanghai, with its community of Native Christians and Teachers, on the interior of China, can hardly be conceived at their proper estimate. Already have Christian books, like so many leaves from *the tree of life*, found their way to Nankin, Soo-chow, Chin-keang, and other important localities, and excited a desire to know more of the doctrines which they reveal. Already 14,500 cases of medical relief have tended to mitigate the sufferings of our fellow-heirs of sin, and helped to diffuse among the native community a respect for the religion of the benevolent foreigner.

Missionary Operations at Shanghai.

The mode in which Missionary operations are carried on by the Missionaries of other Societies in Shanghai, who have been longer in the field, and are well acquainted with the language, and the degree of interest which is produced, by their labours, may be seen from the fol-

lowing extracts from Mr. Smith's Journal—

A little before midnight I embarked, in a covered boat, on a Missionary excursion up the river, with the Rev. W. H. Medhurst, the Rev. Dr. Lockhart, and Mr. McClatchie. We set off at this unseasonable hour in order to have as much time as possible before us, and yet to bring our trip within the twenty-four hours, according to our interpretation of the term "day's journey" in the consular arrangements on the subject of boundaries. We slept on the seats on either side our boat, with a few mats below and a blanket above us. The mosquitoes were very troublesome, and we in vain tried to expel these unwelcome intruders by filling the boat with the fumes of tobacco, which served only to increase our previous difficulty in obtaining rest. Toward daylight, as the smarting irritation of their bites subsided, and their numbers gradually disappeared, we got fairly asleep, and arose somewhat refreshed to take our morning meal in the boat, which was now nearly twenty miles up the river, in a S W direction from Shanghai. The country on the banks wore the same appearance of peaceful industry as about the suburbs immediately bordering on the city, with junks passing up and down so as to enliven the scene. From this point we proceeded very slowly, till at last we steered up a káng, or lesser stream, on our right; and, after another hour's sculling, we stopped at a small hamlet, the tide leaving our boat without sufficient depth of water to proceed further.

We landed amid about a hundred villagers, who quickly gathered around us to receive books, which were distributed to the most intelligent of their number. Mr. Medhurst afterward addressed them for about ten minutes; and, finding that they were principally professors of the Roman-Catholic Religion, dwelt on the more prominent truths of the Incarnation and Atonement of Christ, to which they assented; but, on his subsequently enlarging on the necessity of trusting in Christ alone as the Saviour, and the sinfulness of raising other Saviours and Mediators—such as the Virgin Mary, who was only a sinful mortal like ourselves—they appeared to be somewhat staggered, and looked in his face as if incredulous and distrustful of his remarks.

We were informed that three or four European Padres were in the habit of visiting the neighbouring villages; and

that, at the distance of a mile from the next large village which we visited, named Má kiáu, there was a Church at which Worship was performed. After walking two miles over the fields to this village, and passing through a long street with shops on either side, we entered the temple of the tutelary deity of the place, Ching wáng meáu. Here, before the huge idol in the principal space, Mr. Medhurst stood and preached for twenty minutes to about 200 people, who gathered around us, and, being unaccustomed to such public instruction, were rather noisy and boisterous in their remarks; one Chinese, especially, hastening to take advantage of the concourse by hawking his ware and vending sweetmeats, beating together two pieces of wood to draw attention to his part of the building. Returning to the outer gate, Mr. Medhurst again took his station on a bench, and addressed them. When about half-way through his discourse, a Native brought him some tea, which he stopped to drink amid the applause of the crowd, and then resumed his instruction.

From this spot we walked to a temple a mile distant, abounding with numbers of Buddhist idols, which were mostly arranged in triads. Here the same incidents again occurred; the people listening with much apparent attention, and assenting to every truth propounded. Pointing to the principal warrior idol, Mr. Medhurst dwelt on the folly and sin of worshipping such a senseless object in the place of the one true God, and of bringing our wants and distresses before so misshapen a block. They all laughed, and assented to the truth of this remonstrance. When asked again, why, then, they did not act differently, and cease such absurd practices, they again laughed, and appeared to be ashamed of their superstition, though their good humour was not in the slightest degree disturbed. Here we had tea, as usual, served to us, and the best seats hastily procured for us.

Near this point the boat had, with the rising tide, been brought for us to embark, and we passed down the stream, on our return, about two o'clock P.M. From time to time the people in the fields around us toward us, leaving their work, and shouting to us a request for a book, which they were disappointed at not receiving. At last, witnessing one Chinese very importunate, I went to fetch a copy of Luke's Gospel for him. No sooner did he perceive it, than he addressed most earnest entreaties

to the boatmen to steer nearer the shore, along the banks of which he had been running to overtake us: watching my opportunity, I folded up the book, and threw it safely on the dry bank. He received it with apparent joy, and was very lavish in his thanks.

Before entering the broad river, we landed, and distributed Tracts at an oil manufactory, where a number of families were congregated.

On the north bank of the river we landed, and passed through a long village, named Min-Háng, where we had a large number of eager applicants, who accompanied us to the boat, in which we again embarked, and, after a few unimportant adventures, arrived at Shanghai about 11 P.M., thus saving our legal time in the matter of the boundary regulations.

June 22, 1845—After the Service at the British Consulate, I attended Mr. Medhurst's Chinese Service, in a large lower room in his own house. This being the day for the burial, at Soo-chow, of the deceased wife of the Che-héén, or mayor of the city, many Chinese were kept away by the theatrical exhibitions which prevailed in the city. The sacred festival, also, of the tsái-shin-meáu, or temple of the god of wealth, was another impediment to the usual number of attendants. About 100 respectably-dressed Chinese listened for nearly an hour to the Missionary, while he read and explained a printed copy of a sermon composed for the occasion, a copy of which was placed in the hand of every individual to read at the time, and to take home for subsequent perusal. They appeared to be much interested, and expressed their approbation of the doctrines explained to them. Mr. Medhurst makes it his practice to compose his subject, in the written literary style, and to print it previously, that each of his hearers may have the subject in writing before him. He read a few sentences in the Mandarin, and then explained and enlarged on them in the Pún-te-hivá, or dialect of the place. One of the attendants had come from Kia-ling, thirty miles distant, purposely to hear him, and to request him to go thither and preach. Similar cases of inquiry from Soo-chow and Nánkin have occurred; and at this time one such case from Chin-keáng-foo is under Dr. Lockhart's roof. The generality of these inquirers have been men of affluence and education; and Christian Tracts, which

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had been carried to distant towns, the first link in the chain of instrumental events which had led them within the sound of the preached Word of God.

At 9 o'clock this morning, Mr. Medhurst had previously held a Service in the city in the Fokien dialect, for the benefit of the enterprising merchants from that province, temporarily resident at Shanghai.

In the evening he again held Service in the Pún-te-hivá, at Dr. Lockhart's; at which about 100 were present, one-third of the number being women, who sat apart from the rest in the surgery room, adjoining the open court in which we were seated. After the Service was concluded, several Chinese approached the table, asking for books, especially naming the Christian Almanac. One of them was a bean dealer from Hang-chow-foo, the terminus of the grand canal. He was a man of respectable exterior, and pleasing manner; and, with several others, asked when there would be another Service of the kind—the best possible sign of the interest excited.

Account of Ningpo, with a view to its bearing on Missionary Operations.

The next port which Mr. Smith visited was Ningpo, where he remained for nearly three months. During his residence he collected—and forwarded in a Letter dated Sept. 1, 1845—the following information respecting its history, condition, and advantages as a centre of Missionary operations among the Chinese.

Situation—Character of the People, and their bearing toward Foreigners—Population.

Ningpo is situated in N latitude 29° 55', and in E. longitude 121° 22'. The character of the people is a favourable specimen of the Chinese population. In their intercourse with foreigners, they generally evince a feeling of respectful civility. It is, however, palpably evident, even to the most cursory observer, that fear and distrust, and not love and admiration, are the principal ingredients in their demeanour and bearing toward the western strangers. The events of the late war entailed so much disaster on the Native Authorities, and the inhabitants generally, that the Authorities appear to make it the grand object of their policy to avoid all possible danger of collision with foreigners by keeping aloof; while the people, on their part, seem to regard the

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British as human beings not to be dealt with on the ordinary rules of social intercourse, but to be disarmed, by management and coaxing, of their power to injure.

It is not strange that this unfortunate feeling—so detrimental to an exalted estimate of our civilization, morality, or religion—should have been excited. The city suffered but little on its being first captured by the troops, in 1841, without resistance; but an attempt made to regain the city, by the sudden assault on the British of a large body of Chinese troops, changed the whole aspect of affairs. In the dead of night the Chinese attacked the sentries at the west gate, and in large numbers scaled the adjacent wall. This unexpected assault only brought a destructive carnage on the assailants, and drew down on the city all the vigorous severity of war, which the captors had hitherto relaxed. The slaughter, on this occasion, was immense: an eye-witness relates, that, in the principal narrow street adjoining the scene of attack, piles of dead were heaped one on another, from the sweeping destruction of a grape-shot cannonade. From this time, the terms of occupation became more severe. A large per centage was levied on the city, which was spared the horrors of an indiscriminate sacking and pillage.*

In spite of these circumstances, the people are rapidly recovering from their panic, and a kind word is generally sufficient to ensure a friendly reception, and to win their favourable opinion. Nowhere, apparently, are the people more alive to the influence of kindness; and a quiet, peaceable, upright, benevolent, and moral European, living among the people, is sure to disarm a vast amount of prejudice, and to attach them to himself.

Ningpo is deservedly entitled to the reputation of being the finest city on the coast of China open to foreigners. Nor does it enjoy an inconsiderable celebrity among the Chinese themselves, who regard it as one of the most literary cities in the empire, and inferior only to Soochow and Hang-chow in the refinement

* The dollars received from the city of Ningpo were restored at the peace; or, more correctly speaking, were reckoned as part of the indemnity-money. The money was never repaid to the inhabitants; but was retained by the Emperor at the close of the war, the people receiving a supposed equivalent in the boon granted in answer to their petition on behalf of the deposed Tow-tai, Luh léou-yay.

and taste of the people. No less than one-fifth of the population is calculated to belong to the literary class; including, however, not only candidates for literary promotion, but also the writers and clerks in the public offices.

As it is ascertained that in Ningpo there are 100,000 houses and shops which pay taxes to the Government, the population, by a moderate calculation, may be fixed at 400,000 souls, though this appears an almost incredibly large population for the extent of ground actually covered with buildings. The city is surrounded by a wall of about five miles in circuit, from which six gates open into the suburbs and upon the river. In the city there is an unusually large proportion of temples and spacious private buildings; and the breadth and cleanliness of the principal streets give a favourable impression of the class of inhabitants.

Missionary Aspect.

As a Missionary Station, Ningpo possesses independent advantages, probably possessed only in part by any other city open to foreigners. Considered in itself, and for its own sake, apart from connection with other places, it presents a field of a peculiarly inviting character. Possessing a climate which, as at Shanghai, is subject to extremes of cold and heat—the range of the thermometer extending from above 100° to as low as 8° or 10° below freezing point, in the different seasons of the year—it nevertheless affords a reasonable prospect of salubrity to an European constitution possessed of a favourable measure of physical strength.

The people are such as the absence of the sanctions and holy precepts of the Bible would lead us to expect. The standard of morality is very low. There is a general disregard of truth and honesty where the means of concealment exist. They are, however, a kindly and obliging people. In circumstances of extraordinary provocation their quarrels seldom extend to personal violence; and the simple food on which they subsist, together with the almost universal absence of intoxication, render them, even in the absence of Religion, a gentle and orderly population. As sensual pleasure is the *summum bonum* of the Chinese, and money furnishes its possessor with a command over the ordinary sources of sensual gratification, the dollars of the foreigner will be, as they ever have been, the great temptation against which their integrity

is too weak to stand. A poor man is safe among them, though their ideas of the correlative conditions of poverty and wealth considerably differ from our own.

Independently of the temptations arising from the poverty of the people, the most unbounded confidence may be placed in them. A foreigner may, in the ordinary circumstances of peace, stray alone several miles into the adjacent country; and though curiosity may occasionally collect a throng, yet of gratuitous cruelty and treacherous malice they are entirely destitute. They have often suffered from the overbearing insolence and ill-treatment of foreigners; but one kind word or look finds an immediate access to their natural feelings of kindness: and a Christian man, who feels himself called to love those *for whom Christ died* in common with himself, cannot mingle among the good-humoured and orderly villagers of these more northerly provinces, or converse with the more intelligent and polished Natives of the city, without feeling that the feeble philosophy of the natural man has here achieved some of its highest conquests, to the utmost of its limited power, apart from the subduing, sanctifying grace of the Gospel. They are, however, living only for this world, without one defined idea of the future. Their prospects are bounded by the narrow horizon of this life. Beyond the grave, every thing with them is unthought of, unknown, and uncared for. Here, however, the Missionary of the Cross has a ready means of access to the people.

The boundary regulations are peculiarly favourable, foreigners being permitted, without restriction as to time, to visit, or even reside in, any part of the *hèen*, or district of Ningpo. This extends, on the S W, more than fifty miles, and on the S E includes, within the limits of the port, a portion of the sea-coast, and the woodland hills of *Téen-Tung*. In other directions the boundaries vary from five to sixteen miles.

The advantages of Ningpo may be summed up in a few words—

1. It affords a promising sphere of quiet Missionary work among a superior population, in one of the finest and largest cities of the empire, apart from the deteriorating influences of an extensive trade with foreigners.

2. It presents peculiar facilities for the planting of Out-stations, and making periodical visits in the surrounding country, as the growing exigencies of the Mission

may hereafter render expedient.

Respecting the facilities for making known the Gospel in the neighbourhood of Ningpo, Mr. Smith also writes, in a Letter dated October 16, 1845—

I firmly believe that future experience will prove Ningpo to be the more hopeful field of quiet Missionary work. About a month since, I spent a week in a large Buddhist monastery, 20 miles from Ningpo, alone, with only a Chinese servant. I was carried on a couple of bamboo poles through parts of the country where a western foreigner had never been seen before, about 25 miles distant from any other European. Though unprotected and alone, with two Chinese bearers, I was everywhere received with civility and kindness. In one village, of about 1000 people, a tea-farmer applied to me in vain for some Christian books, my supply having being previously exhausted. He came to the monastery, three miles distant, the next morning, to procure them, and invited me to pay him another visit in the evening. On my again visiting him, he set out a meal for me, and said, in reply to my inquiry, that they would receive a teacher from my countrymen with kindness, and offered to give me an upper room in his own house as a lodging.

The Priests at the various temples received books with avidity; but, of course, from no better or higher motive than curiosity and desire of knowledge. I hear, from some Europeans who have since visited the monastery, that the Abbot and Priests mentioned my name, and shewed, with apparent interest, the books which I gave them. These parts are within the boundary, and may be visited at any time. The great discouragement to me was, that I had to refuse books to so many, who, on my applying my usual test, were unable to read the title-page. In the villages, scarcely any one but a few shopkeepers can read—perhaps about one man in ten. In the city, reading is more general; but the agricultural labourers, boatmen, and coolies, can seldom read a Tract. I expect to find a place more favourable than Ningpo for bringing the regular machinery of a Christian Mission into full exercise.

Notices of Foo-chow-foo, with reference especially to Missionary Operations.

After leaving Ningpo, Mr. Smith proceeded to Chusan, which place he

left on the 9th of December, and arrived at Foo-chow-foo on the 15th. Of this city Mr. Smith has forwarded the interesting account which we now give.

Situation—Population—Commerce.

Foo-chow, the second largest of the five ports open to foreign trade, is situated in 26° 7' N latitude, and in 119° 15' E longitude. The amount of its population, in the absence of all authentic statistics, can at best be only a subject of uncertain conjecture. Its apparent extent of space, covered with houses, is about twice the size of Ningpo, three times that of Shanghai, and nearly five times that of Amoy. The lowest estimate I have heard reckoned it to contain a population of more than half a million. I should myself be inclined to place it at about 600,000, a number which will not be considered excessive, when we remember its eight and a half miles circuit of walls, and the small proportion of space unoccupied with buildings. Though it is the capital of Fokien Province, it is a city, on the testimony of the high officers of the local Government, of little trade with the interior, and of decreasing commercial importance. Nor is the extent of its commerce with the other ports along the coast of China of any considerable importance, its trade with maritime parts being checked by the hordes of pirates, who, more or less, for centuries have been the scourge of an unwarlike people, and the terror of a weak Government. Of the prospects of a foreign trade with Europe I am but little qualified to form an opinion.

Condition and Literary Character of the People.

The numerous sedan-chairs, with two, and sometimes with four bearers, which impede the way at every hundred yards, are a fair proof of the existence of considerable wealth in the city; though by far the greater part of the population, as in other Chinese cities, are immersed in the lowest poverty, earning, in compliance with the sternest conditions of human nature, a scanty subsistence by the sweat of their brow.

The neighbouring villages are entirely agricultural, scattered over the plain to the encircling hills; those situated on either bank of the river, toward the sea, being addicted to frequent acts of piracy and lawlessness.

Though the question, how far Foo-chow is a literary place, is one difficult for a casual visitor to investigate, the fol-

lowing facts, supplied to me by an intelligent Chinese with whom I became acquainted during my stay, will shew that it enjoys no mean reputation in this respect. Previous to my arrival, the public examinations of the *siútsái*, or students of the first degree, and processions of successful scholars, had excited a temporary interest. It appears, that of the *siútsái* degree, conferred twice in every three years, there are about 8000 in the whole province of Fokien, of which 2000 belong to Foo-chow. Of the *küjin* degree, conferred once in the same period of time, there are about 1000 throughout the province, of whom 360 belong to the capital. Again, of the *tsintax*, of whom only about 360 are made at each quinquennial examination at Peking, from the eighteen provinces of the empire, and beyond which step of literary distinction promotion is so rare that only thirty persons are raised to the highest degree of *Hánlin* at each triennial examination, from the whole of China, there are estimated to be 200 in the province of Fokien, 60 of whom belong to the city. In Foo-chow there are also 5000 literary students, who have not yet gained a degree, and who earn their livelihood by tuition and similar pursuits; a few, also, being employed in subordinate situations in the public Government offices. The *siútsái* are said to obtain promotion to political offices, if supported by the influence of private wealth. The *küjin*, without such influence, have generally to wait ten or twelve years. The *tsintax* immediately gain appointments, as the sure reward of their rare distinction. A system of social equality, which thus holds out to the offspring of the meanest Chinese peasant the hope of becoming the instrument of family aggrandizement, and which naturally summons the predilections of all in its favour, may be deemed, without doubt, as divulging the real secret of their national cohesiveness and duration through so vast and unprecedented a period of time, amid the frequent change of their dynasties, and ruin of surrounding empires. Though their classic literature, except as a means of distinction, and as a road to political preferment, exercises no very powerful influence on Religion, strictly so called, nor imposes any form of religious belief, but rather inculcates the wisdom of abandoning such subjects of uncertain speculation; yet it is easy to perceive that such a system of philosophical atheism as here has entwined itself around all their national

associations, and has become deeply imbedded in the very soul of the thinking inhabitants, will to the propagation of the Gospel oppose a gigantic obstacle, against which it will be needful to bring all the advantages which a patient study of their own classics, combined with the literature of the West, can confer on those humble and persevering men, to whom belongs the high privilege of extending the Kingdom of Christ among this morally and spiritually unenlightened nation.

Temples.

There is a remarkable scarcity of large and handsome temples in the city. There is, however, one of some little attractions to visitors about half-way between the south and west gates, close outside the city wall, and nearly opposite to the Consulate hill. There is also a famous Buddhistic monastery, called the Yung-tsiuen shi, about half-way up the Kúshán range, about eight miles, in a south-western direction, from Foochow. There are about 100 Priests on the endowment, of whom about 60 are generally resident in the temple. There are several intelligent men among their number.

Character of the Local Authorities.

The disposition of the present Local Authorities is said to be, on the whole, liberal, and increasingly favourable, to foreigners. The city gates are closed soon after sunset; and so rigid are the regulations of a garrison city, that not even the Tartar General can be admitted into the city after they are once closed. Of all the officers of the Local Government, the acting Governor of the province far exceeds the rest in the varied extent of his information and liberality of his views. With reference, also, to the full toleration of foreign religions, his ideas are far in advance of the generality of his countrymen. In his intercourse with the British Consul he has alluded to the more prominent events of modern European history, and shewn his general acquaintance with the whole cycle of European politics; as, for instance, the difficulty of governing Ireland on account of Popery, the revolt of Belgium from Holland, the separation from Britain and Spain of their Colonies in North and South America, the ambitious career of Napoleon, and the closing victory of Waterloo. He also seems to have heard of the excitement in England consequent on the discussion of the Maynooth grant. For hours together he will converse on geography, and has pasted the Chinese names over an expensive

American atlas, presented to him by one of his subordinate officers from Canton; in addition to which, he will soon also possess a globe promised him by the Consul. The Consul's lady, at his request, drew for him a map of the world, coloured respectively according to the divisions into British, French, and Russian territory. Shortly after the receipt of it, he sent a note, inquiring why Afghanistan had been omitted, and whether it had become amalgamated with Persia, or was no longer an independent kingdom.

Facilities for the Residence of Foreigners.

As regards the residence of individual foreigners, there is no reason to believe that any great difficulty will be experienced in renting commodious houses. The partial difficulty which exists at present arises more from a desire of extortion, a want of friendliness, and a general distrust of foreigners, than from fear of the Authorities, or deep-rooted aversion in the minds of the people. Large and expensive houses may be obtained without much difficulty, even at the present time. A Missionary, unmarried in the first instance, or, if married, unaccompanied for the first few months by his family, might easily find a lodging in some of the temples within the city, either on the Wúshih shán, or on the no less agreeable and salubrious site of the Kíúsín shán, till his increasing acquaintance with the local dialect, and the increasing confidence of the people, should prepare the way for the residence also of Missionary families.

Missionary Aspect and Claims.

This leads me to the last and most important point of view in which Foochow is to be regarded—the nature and degree of its eligibility as a Missionary Station.

To most minds the obvious disadvantage of its present inaccessibility will readily present itself. To this must be added the fact, that the people have never yet been impressed with the superior power or civilization of foreigners. There is also a spirit of suspicious distrust naturally prevalent among the inhabitants toward a race of strangers hitherto unknown. And lastly, the local dialect, partaking of all the difficulties of the Fokien dialect in other parts, is here considered to be doubly barbarous and difficult of acquirement. All these difficulties, however, are either temporary, or surmountable.

On the other hand, we behold in Foochow claims of no ordinary kind. With a population of more than half a million of idolaters, and as the capital of a pro-

vince opening important channels of intercourse with surrounding places, it occupies a prominence inferior only to Canton among the newly-opened ports of China. It is free from the deteriorating effects of an extensive foreign commerce, and the irritating effects of the late war; the people never having witnessed the advance of invading armies before their peaceful homes.

The disposition of the Authorities, and the apathetic indifference of the people, alike encourage the belief that there exists no such jealousy of proselytism as is likely to throw interruptions or annoyances in the way of Protestant Missionaries. What gives to Foochow its highest and paramount claim is the fact, that, while every system of superstition has here its living representatives, Protestant Christianity is alone unrepresented in this vast city; and while every point along the coast accessible to foreigners has been occupied by Missionary Labourers, the populous capital of Fokien is destitute of a single Evangelist of the pure and unadulterated faith of the Gospel. And lastly, as regards security of residence, I feel assured that if past experience permitted me to indulge the hope of ever attaining in this climate such a measure of physical strength as to become an efficient Missionary Labourer in this part of the Lord's vineyard, there is no city in China in which I should cherish greater confidence in the absence of persecution, and immunity from interruption, than in the city of Foochow.

Here, then, a new sphere of usefulness lies open, where no institution of caste operates to divide man from man; where no Priesthood wields a general influence over the fears or respect of the people; where no form of Religion, strictly so called, threatens to oppose our progress; where the principal obstacles with which we shall have to contend are those national traits of apathy, indifference, and sensuality, which everywhere, alas! are deeply rooted in the nature of fallen man, and form the chief barrier to the reception of pure and vital Christianity.

On this part of the subject Mr. Smith thus enlarges, in a Letter dated Jan. 14, 1846—

It was no common trial to my mind, as I gazed, from the summit of a neighbouring hill, on the populous city of Foochow, teeming with its moving masses of living industry, to reflect that here 600,000 im-

mortal souls, spell-bound by idolatry or atheism, in the capital of one of the largest provinces of the empire—a garrison city, with the full provincial staff of Mandarins; the seat of a Viceroy having two provinces under his jurisdiction, and comprising the two other free ports of Ningpo and Amoy within its limits; with 2500 literary graduates, and 5000 literary students and candidates for degrees resident in the city—should nevertheless be destitute of a single Evangelist of the pure faith of Christ, and that no effort should yet have been made to convey to them the inestimable blessings of the Gospel. And within a few minutes of that time, and in the same vicinity, there were not wanting painful evidences to shew that, even in such a spot, error was in advance of truth, and the various forms of superstition had their representatives. Placing a copy of the Gospel in the hands of an aged Bonze, he surveyed its contents, and then, with their usual facility of assent, gave utterance to the Buddhistic notion, that after death “the good will ascend to heaven's temple, and the wicked descend to earth's prison.” Only at a few yards' distance a Taoist Priest received a Christian Tract, and, as if to prove the unimportant nature of such subjects, or the universal scepticism of his mind, made the latitudinarian remark, that the principles of Religion were everywhere the same. At but a short distance, again, a Chinese Roman Catholic, by hereditary profession, after receiving a Christian book, drew forth a medal, suspended from his bosom, and inscribed with the images of Joseph, the Virgin, and John the Baptist, and said that the sight of it recalled to his mind the good things which he read in his holy books. A Roman-Catholic Priest, a Spaniard, has been residing for a year at Foochow, under the terms of the imperial edict of toleration. Even the Mahomedans have their six Priests, and twenty-four Fakeers, or religious beggars; so that, humiliating fact! with an imperial edict of universal toleration beckoning us forward, Protestant Christianity is the only Religion unrepresented in this vast city!

Favourable Occurrences at Amoy.

From the 10th of January to nearly the end of February, Mr. Smith resided at Amoy. He has as yet been unable to furnish the Society with a detailed account of that city. He mentions, however, in a Letter

dated Hong Kong, Feb. 27, 1846, the following encouraging circumstances—

Things are going on very satisfactorily at Amoy ; of which the immediate closing of the mail prevents my giving detailed accounts. Before my leaving Amoy, the five high Mandarins of the place jointly gave a special feast to the Missionaries there—seven, including myself—no other foreigner being present. The most honourable seats were given to us, and they expressed high admiration of the excellence of the Missionary work and the benevolence of Missionaries.

And in a subsequent communication, dated March 30, he writes—

The Hai-hang, or Lord Mayor, requested, in my hearing, that the Missionaries would send a package of our Tracts ; and promised that, after reading them himself, he would distribute them among his people.

General Review of the Missionary Facilities offered by the Five Ports.

Mr. Smith thus states, in a Letter dated Jan. 14, 1846, the conclusions to which he had arrived on reviewing the opportunities for Missionary labour presented at each of the Five Ports—

A residence in every part of China now open to foreigners, enables me to review, very summarily, the real state of the field we seek to occupy.

Of the Five Ports, Canton can only be said to be partially opened to Missionary work, so long as the hostile feeling of the populace, and the exclusion of foreigners from entrance into the city, operate as a serious impediment to free action.

Amoy, possessing a friendly population and tolerant native rulers, is yet the least important place open to foreigners, in point of size, amount of population, class of Natives, and connection with the interior ; with the disadvantage of a difficult dialect, and a degree of local insalubrity, which, by deaths, or removals on account of sickness, has reduced the members of the Missionary families from above twenty to seven within the last year. It is also already occupied to the utmost of its relative local importance ; having six Missionaries on the Station, four of whom have begun to preach in Chinese.

The two northern ports of Shanghai and Ningpo stand first, in the character

of the people, connection with the interior, and all or most of the local considerations which render a Missionary Station important, on a large view of things.

If, without crippling those Stations by a scanty and inadequate number of Missionaries, an effort can be made to undertake even a small beginning at Foochow, then I entreat the Committee speedily to send out two Missionaries, with energy of mind, and strength of body, to enter on Foochow ; either unmarried men, in the first instance, or, if married, for the first few months unaccompanied by their wives. A Missionary without a family might, I feel sure, at once get a secure lodging in some temple within the city ; and prosecute, without interruption, his study of the local dialect, till his increasing knowledge of the language, and the increasing confidence of the people, should pave the way for the residence of Missionary Families.

Labours and Observations of the Rev. T. M'Clatchie at Shanghai.

We now give a few extracts from the Rev. T. M'Clatchie's communications. These have necessarily been brief, and his observations comparatively limited, from the closeness with which he has applied himself to the study of the language.

A Residence within the City obtained.

On this subject Mr. M'Clatchie writes, in a Letter dated June 24, 1845—

I have at length succeeded in procuring a house here ; and you will doubtless be pleased to learn that it is situated within the walls of the city. When the Tow-tai was informed that a foreigner had come to reside within the walls of the city, he sent for the landlord, and endeavoured to make him turn me out of the house immediately ; but when he discovered that I had actually paid part of the rent in advance, and that I was in possession of a written contract, he gave up all further opposition. I am therefore in peaceful possession of a new house, tolerably well built, and which, with a few necessary alterations to protect me from the weather, will be very comfortable. I am now the only foreigner living within the walls of the city, except the Consul. The Missionaries are much pleased that I have got into the city, as it is considered a step in advance toward the removal of Chinese prejudice.

Commencement of a Chinese Service.

This important beginning is thus described, in a Letter dated March 30, 1846—

I am most thankful to God that He has mercifully permitted me to commence a Service in the Chinese language. I feel, indeed, that my attempts are yet very feeble; but I trust that He who can unloose the tongue of the stammerers will ere long give me greater fluency in the language, and enable me to convey His blessed truths with more ease to the minds of these poor idolaters. My Service is not exactly a public one yet: I wish to go on by degrees; but I hope that in a short time I shall acquire sufficient courage to put up a notice at my gate, and to invite all to enter. I have the unspeakable satisfaction, however, of knowing that at present I am tolerably well understood.

And again, April 15—

I have been in Shanghai exactly one year to-day, and I have been ten months studying the dialect of the place. I wish that I could be perfectly satisfied with my progress in it; but yet I am bound to thank God for enabling me to feel that I am doing something—though, alas! feebly indeed—in His blessed service.

My daily Service requires much study to keep it up—almost the whole day to prepare for the following morning. However, it is a most delightful occupation to me, as I know that our gracious Saviour will bless even the weakest efforts to promote the knowledge of Him among the Heathen. My cook seems to be especially interested in the Service, and, as our copies of the Word of God are very few, he has commenced writing out the Gospel of St. Matthew from a copy of the New Testament which I have lent him. The constant exclamations of my hearers—such as, “It is clear;” “I understand”—I find very encouraging. I pray God that I may soon attain that which to me is the *acme* of all earthly glory—the ability to declare fluently to the poor Chinese the wonderful works of God in their own strange and difficult language.

Encouragements—Reading and Reflective Character of the People.

On these topics Mr. M'Clatchie writes, in the Letter of March 30—

There is every thing here which a Missionary could wish for, in order to encourage him in his work. There are, of course, some discouragements; such as, the apathy with which the Chinese re-

ceive exhortations to the practice of true Religion, and that, too, notwithstanding their admiration of the beautiful morality of the Gospel of peace. But then, after all, this and similar discouragements are to be found in Christian countries as well as Heathen, and merely prove the melancholy fact, that all the children of Adam are by nature *dead in trespasses and sins*.

The Chinese are, without doubt, a reading and a thinking people. I have seen shopkeepers, to whom I have given Tracts and Books, sit down in their shops, and become wholly engrossed, in a moment, in reading them; or else engaging in conversation with those about them on the subject treated of in them.

They seem, also, to think much respecting the Missionaries who labour among them, the doctrines they teach, and their method of disseminating them.

Toleration of Christianity, Roman-Catholic and Protestant.

In page 480 of our Number for November last we printed a translation of an Imperial Edict, dated Dec. 24, 1844, announcing toleration to the professors of “the Religion of the Lord of Heaven” in China.

Not long afterward, however, another Edict was published, defining “the Religion of the Lord of Heaven,” and limiting it to “those who Worship the Lord of Heaven and VENERATE THE CROSS,” paying respect to images, pictures, and saints. The document then went on to prohibit all ill-disposed persons from diffusing their opinions among the Chinese, under the pretext of their belonging to “the Religion of the Lord of Heaven;” to prevent which dishonesty the terms were thus defined and limited.

The apprehensions to which this Edict naturally gave rise, in the minds of those who were zealous for Protestant and Scriptural Truth, were, however, soon afterward dispelled by the publication of a third Edict—dated Dec. 20, 1845, and obtained through the intervention of Sir J. F. Davis, Bart., the British Plenipotentiary—of which the following is a translation—

Ke-Ying, High Imperial Commissioner, &c. &c., sends the following reply to the Honourable Envoy's Despatch concerning equal toleration of the Religion professed by the English. [Here follows an extract from the Letter.]

When I previously concluded the Commercial Treaty with the United States, one of the Articles gave permission to erect Chapels in the Five Ports; and all nations were to have the same privilege, without the slightest distinction. Subsequently, the French Envoy, La Gréné, requested that Natives, if they were good men, should be entirely exempted from punishment, on account of the Religion which they professed. I, the great Minister, then again represented this matter to the Throne; upon which the Imperial reply was received, that it should be done as proposed, without drawing any distinction between the rites of the several Religions.

As, however, some of the local Mandarins seized crucifixes, pictures, and images, and burned them, it was subsequently settled that permission should be given to worship them.

I, the great Minister, do not understand drawing a line of demarcation between the religious ceremonies of the various nations; but virtuous Chinese shall by no means be punished on account of the Religion they hold. No matter whether they worship images or do not worship images: there are no prohibitions against them, if, when practising their creed, they act well.

You, the Honourable Envoy, need therefore not to be solicitous about this matter; for all Western nations shall in this respect certainly be treated upon the same footing, and receive the same protection.

I have now addressed a Letter to the Lieutenant-Governor of Keangsoo, to direct the Inspector of Loochoo, Lung-keang, Taetseang, to publish another Proclamation; and likewise officially requested the Governor-General of Fokien and Chêkeang to issue a distinct Proclamation of the same tenor in the various ports.

While sending an answer, I wish you much happiness at this season, and send this important paper.

General Review, and Appeal for more Labourers.

We will conclude our present notice of this Mission with the following August 1846.

lowing Appeal, from the pen of Mr. Smith, for more help. He writes, in a Letter dated Nov. 8, 1845—

The time I have spent in China will be always viewed by me as a very happy period of my life: and though, had I foreseen much of what I should be called to pass through here, *flesh and blood* would perhaps have recoiled at the prospect, yet I have found the real trials of a Missionary's life to be fewer than I had anticipated, and of a very different kind; and have learned how little we are dependent on external things for real enjoyment and happiness.

And in one, dated March 30, 1846, he says—

Every thing here exceeds in promise what I expected to find in China. Perhaps, however, I came out looking more at the dark side. With ten men of ENERGY, and real hearty interest in the work, we might hope for a speedy effect. ENERGY and hearty perseverance are what we want here: piety that can live in this unfriendly soil—men of prayer, faith, and a close walk with God.

After reviewing the whole question of the occupation of China by Missionaries of the Church Missionary Society, and giving his own views of the eligibility of the various ports, Mr Smith proceeds, in his Letter dated Jan. 14, 1846—

The general question I leave to be discussed and decided by the friends and supporters of our Society; entreating them to remember the responsibility of the decision. The gold and silver would not be wanting, unless I greatly overrate the piety and zeal of British Christians. It is in regard to the supply of zealous and well-qualified Labourers that we have reason most to despond. The materials are doubtless in existence somewhere among so large a number of professing Christians as are included among the supporters of the Church Missionary Society. Nay, we who, in this distant land, are privileged to read the heart-stirring addresses at your last Anniversary Meetings, are surely not unreasonable in cherishing the hope, that even from the families of our Clergy and laity, who advocate the Missionary Cause from the pulpit and the platform, these Labourers might easily be supplied; unless it be deemed proper that the ardour of Missionary zeal should effervesce beyond the atmosphere

of crowded assemblies, and the opinion be entertained that the Missionary work is honourable only in the abstract, and devotion to the cause of Christ in Heathen Lands good only in theory.

Without presuming to limit the power of God to any class of instruments, we are much discouraged at the obvious scarcity of men, willing to come hither, of those high qualifications—mental, moral, and physical—from whose labours we can expect any extensive results in so peculiar a Missionary field as China. A radical change in the general views prevalent, even among Christian People, in reference to Missionaries and Missions, and a more widely-spread sense of individual responsibility in the diffusion of the Gospel, must take place before the large results which pervade Anniversary Addresses can be realized.

China is open to us: its population is generally friendly; its rulers are fast becoming tolerant; its superstitions are nowhere strongly enthroned in the native mind; its social institutions present no insuperable barrier to our progress. Worship paid to ancestors is our rock of future difficulty; atheism is our principal foe; and the lack of Labourers our constant sorrow.—Matt. ix. 37, 38.

New Zealand.

CHURCH MISSIONARY SOCIETY.
KAITIAIA.

Adherence of the Natives to the Government.

MR. MATTHEWS writes, in a Letter dated March 26, 1845—

On the arrival of the news of the war here, our Chiefs met, and manifested the best feelings toward the Government. There were present ten Wangaroa Natives, who had come expressly to sound our Natives as to their intentions, and to learn if they would sit still, and not molest their wives and children, in case they should go to fight with the soldiers. I never attended a better Meeting of the kind. Noble told them that it was not the first time he had been kind to Europeans, and it was not the first time Ngapuhi had been unkind. He suggested to all the Chiefs that none should be allowed to go to the Bay at this time, lest they should fall into temptation. To this they all agreed, and although there were two Chiefs who wished to accompany the Wangaroa Natives, they would not allow it.

Evidences of Spiritual Prosperity.

Speaking of the general state of this portion of the Mission, Mr. Matthews remarks in the same Letter—

For the last year, I believe a solid work of piety has been going on among our people. The Means of Grace have been well attended, and the Native Teachers are increasing in Bible knowledge. Sometimes as many as twenty attend on the Saturday to have the subject explained for the ensuing Lord's Day. Mr. Puckey, with his little Press, prints the heads of the subject, and the references to Scripture texts, which is of great value. The Native Teachers are also more attentive to Schools for the children in the villages than they were.

Two baptized Natives have lately died, and left a testimony behind them that they had *tasted that the Lord was gracious*. One was a young man about twenty, who could read well. One day when I visited him he appeared to be dying, and his father was supporting him. I talked for some time without his taking any notice of me. His father observed, "He has not left off praying and reading the Testament." Hearing this, he revived, and asked for his Testament. His father gave it to him. I observed several new strips of paper as marks. Jeremiah, for that was his name, with trembling hands and a faltering tongue, shewed me the portions he had been reading in the morning, and said, "I have marked these portions for myself, to meditate upon as I approach death." One was the parable of the Ten Virgins. After this, through the aid of medicines, he was spared three weeks; and his pious friends brought him to our Settlement that he might be near us: he died here. The other was an old man, who, although he could not read, had yet well stored his mind with Bible Truths. He was no common Christian for a Native advanced in years. While enjoying good health, he seemed to feed upon the Word of God, and was always ready to converse on the subject of Religion. A few days before his death he wished me to talk to him of the resurrection of the body. He observed, "When we plant a potatoe the seed utterly perishes, and the potatoes produced are entirely new: will it be so with our bodies?" I endeavoured to shew him the difference according to the Scriptures. The Native Teacher, Meinate Hongi, sitting by, observed to me, "It is quite a pleasure to

talk to this sick man." He said he should die on the Lord's Day; and so he did, on the 9th instant. These are some of the pleasing instances we meet with in our labours. May God increase such more and more!

MIDDLE DISTRICT.

TAURANGA.

Some idea of the state of things in Tauranga and the neighbouring District may be formed from the following Extracts from the Ven. Archd. Brown's Journal.

Decay of Heathen Customs.

Feb. 13, 1844—To-day I received a Letter from Nuka, requesting boards for a coffin for his aged mother, who died yesterday. "Be kind to me," is his language, "for I have thrown away my native ritenga, and wish my mother to be buried after the custom of the Christians." This shews a yielding in some of the strongest of the Heathen customs—those connected with their dead; and that, too, on the part of a Chief, who from infancy has been a most abject slave of superstition.

Feb. 14—Nuka sent to request that I would go over and bury his mother. She had not been baptized, and I therefore could not read the Burial Service; but thinking that a large number of Natives might assemble, and thus an opportunity be afforded of addressing them, I proceeded to the Pa. The coffin was followed by 200 Natives, who walked in orderly procession to the grave, at which I addressed them.

Annual Examination of the Schools.

March 8—To-day we held the Annual Examination of the Tauranga Schools. There were 400 in the various classes, and about the same number of spectators—a decided improvement upon last year's proceedings. The examination was succeeded, as usual, by a feast. The whole day passed pleasantly, and, I should hope, not without profit.

Missionary Tour—Baptisms, &c.

On the 29th of March, Archd. Brown started on a Missionary Journey through part of his District. On the 6th of April he reached Te Rakemanuka, one of the Kupenga Pas; and after Service with 45 Natives, in a small Chapel, he records—

I was engaged until a late hour at night in examining the Baptismal Candidates. I was obliged to reject some; yet, considering that they have only been visited twice, by any Missionary, it is remarkable how clear their views of the only way of Salvation—faith in a crucified Redeemer—seem to be. The same observation applies to the Waretī; where, amidst much ignorance, they yet appear to have steered remarkably clear of heretical views. Can we doubt that the Holy Spirit, the great Teacher of the Church, has blessed to their souls the simple reading of the Scriptures, and that they have been enabled, by the aid of that *form of sound words* contained in our admirable Liturgy, to *worship Him who is a Spirit in spirit and in truth*?

On the next day, the Lord's Day, Archd. Brown baptized 16 adults.

Of the next place which he visited, Pupuaruhu, at which he was met by Mr. J. A. Wilson, the Archdeacon writes—

April 11—Having finally examined the Baptismal Candidates, I held Service outside the Chapel, and baptized 159 adults. There were 800 present professing Christianity, beside 200 of the Roman-Catholic and Heathen party.

April 12—I baptized 39 infants, and then administered the Lord's Supper to 49 Communicants. We afterward held the annual examination, at which 730 stood up in Classes—a noble show; the greater number of them being readers of the New Testament. The Roman-Catholic party, having got the Heathen party to join them, drew up in four lines to witness the examination: they muster 200 Natives.

April 13—Before sunrise I assembled about 700 Natives in the Chapel, and held a full Service with them before they separated for their respective homes.

The next day was passed by the Archdeacon at Otamarakou, where he held Service with 50 Natives, and baptized 1 adult. Of the Roman Catholics he remarks—

I have observed that their Congregations consist, for the most part, of children; but they may form a formidable party in the next generation, unless, when they shall arrive at maturity, they are led to see the errors of Popery—a result more to be hoped for than expected, when we consider the strength of early

impressions and education. The Roman-Catholic Priests, in being permitted to baptize the children of Heathen parents, possess a great advantage in adding to the number of their nominal Converts.

On the 15th the Archdeacon reached home.

Conversation of a Native Teacher with a Roman-Catholic Priest.

On the 29th of April Archdeacon Brown left his Station for Auckland, and in the course of his journey arrived at Hanga, at which place he writes—

The Native Teacher left with me to partake of the Lord's Supper on Lord's Day next at Matamata. He mentioned to me that his Pa had lately been visited by two Roman-Catholic Priests, one of whom told him that our Church was wrong, and hence our daily confession "we have erred and strayed from Thy ways like lost sheep;" which, he added, meant that we had strayed from the true Church, which was the Roman Catholic! The Teacher, however, told him that the confession was of much earlier date than either of the two Churches, and, turning to his Psalter, he read the last verse of the 119th Psalm. The Priest then objected that our Church must be in error because our Ministers married, which the Apostles never did. "That is wrong," replied the Teacher; "for Peter's wife's mother was healed by Jesus Christ of a fever." "Yes," retorted the Priest; "but John was not married." "Shew me a passage," said the Teacher in his simplicity, "in which we are told that John was not married. I have shewn you one in which it is proved that Peter was." The Priest thought proper to decline any further controversy with one whose instruction was simply drawn from the Scriptures, and pursued his journey.

WAIKATO.

Encouraging General View.

The following extracts are made from a Letter of the Rev. R. Maunsell, dated April 23, 1845—

It is with deep thankfulness to Him who alone can give the increase, that I have now to report that I find my people in as satisfactory a condition as can perhaps be at present expected from New-Zealand Christians. The people are still regular, exceedingly regular, in their at-

tendance on the Means of Grace. Candidates for the Lord's Supper are steady in numbers and attendance. All seem to value, and desire, frequent visits at their Settlements. The number of lapsed Natives is as yet but few; and there are now some cases, in connexion with this Station, of persons, far advanced in sickness, who seem to evince a considerable desire for the blessings of the Gospel. Our Sunday School is also, I trust, making a little progress, and averages between 35 and 40.

My immediate charge now comprises 25 miles northward, and the same distance southward, along the sea coast and up the Waikato River. The population, of which I have lately taken a census, is—adult men, 650; adult women, 586; children under 14 years, 486: total, 1722. The bulk of the population is at the mouth of the Waikato River, and to the northward on the Manukau, with which place I have a good communication by the sea beach. My plan of labour is, to spend the larger portion of the week in translation and Settlement duties; every alternate Lord's Day to visit one or more of the distant Congregations; and on the other Lord's Days to hold Morning Service at the Station, and Evening Service at some of the nearer Out-stations. Twice in the year I am expected to proceed up the river to the Kaitotehe and Otawao Stations, for the administration of the Sacraments. I am satisfied that at least four-fifths of the people of my district are nominal worshippers. Of some I have strong hopes that they are really converted; but one's expectations are so often disappointed that we must hope *with trembling*.

In a similar strain Mr. Maunsell writes, Sept. 22, 1845—

Though close to Auckland, with so many temptations before them, the people of this district have, as a body, continued to maintain a peaceable carriage toward the Settlers. Still, I must admit, that one great cause of this is the upright and conciliatory conduct of the Government, and there being so little community of interest or relationship between this people and those of the northward. As things begin to assume in the district a more settled and decided form, the aspect of my charge begins to be more varied, and more a subject of anxiety—in some places encouraging, in some the reverse. Still, on the whole, I look on my field of labour with feelings of deep thankfulness.

Native Disputes respecting Land—Opportunities of Usefulness—Modifying Influence of the Gospel.

The following extracts are taken from the Letter last quoted. Mr. Maunsell proceeds—

The last three months have witnessed some severe trials of the sincerity and forbearance of my people. There are now, unfortunately, two disputes about land in this district; and, a thing of by no means rare occurrence, about pieces of land, which, if there were any such in the district, might most fairly be classed under the "spare" or "waste" lands which the Committee of the House of Commons seem to think could be so easily taken possession of by merely asserting a claim. One of these disputes was commenced about six months ago, by one of the parties taking possession; the others, Ngatipou, immediately felt themselves bound to assert their claims: and both Tribes built very strong fortifications within about 100 yards of each other. They have been thus entrenched during the last four months, and have had frequent disputes with each other.

Aware, themselves, of their excitable character, they were very unwilling that I should leave them, as the "Teacher" being present served as a check on both parties. I also was desirous to spend among them all the time I could spare from my other labours; and hope that, on the whole, we have gained instead of lost by the whole occurrence. I had School in the morning with the adults and children before they got their food—10 o'clock—and a little before sunset had a Reading Meeting and Evening Service at one Pa, and after that a Reading Meeting at the other. The classes in each Pa average, daily, about 40. Thus I had, through the winter, full employment. On the Lord's Day, if the weather at all permitted—for, from the Bishop downward, we are all open-air preachers here—both parties, no matter what their quarrels might have been on the week-days, quietly met on a spot between each fortification, for the Services and for School. On fine days the Congregations averaged between 300 and 400. As these sat attentively around me—the magnificent Waikato rolling his smooth waters onward, the blue heavens spread forth above, and a most enchanting scenery encircling us—I often, in the Evening Services, as the sun was setting, and a star twinkling above, indulged the

solemn feelings which the season suggested, and, as I thought, with good effect, enlarged on the unity and dignity of the Creator. Another great benefit which we reaped from these otherwise untoward proceedings was, the being brought into closer contact with the lapsed Natives. After their fall into sin, they feel a kind of shame, and absent themselves, often altogether, from prayers. Simple conversations do not always seem to be sufficient to urge them to return; but they quietly join the reading classes, to which they are very partial, and which is one of the most deeply important of all our duties, and thus gradually rise into the class of "worshippers." Many, during the last four months, have thus been restored to Christian Communion.

In all these contests, much as there is to deject, I find many things to encourage. Almost all the speeches made by the combatants, and indeed their actions, attest the power which the Gospel has, even now, obtained over them. Many things, it is true, have occurred which must appear most strange to those who are not accustomed to observe the development of native character, and to penetrate through, often, very incompatible appearances to the substance. The people of England, methodical and consistent even in anger, can scarcely conceive of two large bodies of men meeting, fully armed, engaging in a most strenuous struggle, one party in breaking down, the other in defending a piece of fencing, and both using the most violent language to each other; the bell for Evening Prayers ringing, and both parties, each in their positions of defence and attack, with their guns lying beside them, joining in worship, while I addressed them from Eph. iv. 26, and, pointing to the setting sun, urged my text—*Be angry and sin not: let not the sun go down on your wrath*; then, rising up, each dispersing to their respective encampments, quietly preparing food for the Lord's Day, and meeting together on the morrow for Worship, as if nothing had happened.

We now give Mr. Maunsell's *Report for the Year ending Dec. 31, 1845.*

By this document it will be seen that the land-disputes previously described unhappily produced fatal results. Mr. Maunsell says—

The beginning of last July found me at Auckland, to which place I had gone, at the request of the Bishop, to revise the

manuscript of our revision of the Prayer-book, previous to its transmission to England. On my return, on the 23d, I found my people much disturbed by disputes respecting boundaries of land. Lately, matters have assumed a serious aspect; and one party in Manukau, having attacked another, lost five of their Chiefs in the skirmish. This has cost me much anxiety and care; but I am thankful to report that there is some prospect of such an untoward event passing off without further evil.

Excited, however, as have been the minds of the people, they have not declined in their attendance on our Religious Services. The number of worshippers in immediate connection with this Station is 970, and of Sunday Scholars 103; making altogether 1073. The whole population is upward of 1700, about 300 being children. It must not, however, be concluded, that the others, not enumerated, are not "worshippers"; for in the whole district there are very few who do not claim that character. They have not, however, been recorded, because, in consequence of their scattered and wandering mode of life, it is difficult to reduce them to any one Congregation.

We have now the prospect of having completed on the Station, in the course of a few months, a neat and comfortable Place of Worship, 56 feet by 24, that will meet the wants of our ordinary Congregation, and be capable of expansion in order to accommodate the larger number resorting hither in the summer months. This little Gothic building will, I hope, serve as a neat model for a New-Zealand Church.

The work of translation has been much interrupted; but the remaining portions of the Pentateuch are now ready for the press.

Passing circumstances forcibly remind us all of the present unformed state of the opinions of our people; and we are often compelled to witness anomalies of character and conduct that are seldom seen in a more fully-matured state of Society. New and grand views, admirably suited to their state, have burst upon them, after a long night of error and wretchedness. The fermentation thus excited is now in progress. Into what it will subside it is impossible to foresee. That it cannot continue long as it is there is every reason to believe. In Manukau, last year, we were led to fear that a settled collapse had taken place; but the recent disturbances have wrought a very material al-

teration for the better. Still, we feel our position to be critical, and deeply needing prayer. Diffused as are the efforts of each solitary individual over a wide surface, he feels himself quite unequal to the vitally-important work of teaching the young, who, as they grow up, seem, in too many instances, to lack the warmth of feeling by which their fathers are actuated. Under these circumstances we endeavour to rest satisfied with doing what we CAN, instead of doing what we WISH; and adore, with thankfulness, the grace that can make such small things effectual for so great a work.

KAITOTEHE.

Report, by Mr. B. Ashwell, for the year ending Dec. 31, 1845.

In the latter part, more particularly, of the following Report, it will be seen that Mr. Ashwell refers to the disturbances narrated by Mr. Maunsell. He says—

The excited and disturbed state of part of this district has operated unfavourably upon Missionary Work. Ten Baptized Natives have lapsed, and a general indifference to Religion prevails. The Natives do indeed assemble for Religious Worship, and for reading classes, Schools, &c.; but the love of many has *waxed cold*. On the other hand, some few of the old men, and some principal Chiefs—among whom is Te Werowero, the greatest Chief in Waikato—have joined us, and we trust will evince more stability of character than the younger ones.

During the former part of the year, beside the accustomed duties connected with Morning and Evening Services, catechizing Natives, reading-classes, and Schools, I was engaged in endeavouring to settle a dispute between Te Ngatihini and Te Ngaungau respecting a fishery; and in the latter part of the year I visited Te Ngatipou, who are from this District, and were contending with Te Ngattipa at the Taroa, near Waikato Heads, respecting land. Ngatipou, although they have lost one of their principal men, have determined not to seek satisfaction. This, I trust, is the result of Christian principle in some of the Chiefs.

I have visited, in conjunction with Mr. Maunsell, these disturbed parts several times, having spent 120 nights in my tent. In consequence of the large assemblies of Natives, I have had many opportunities of usefulness in Religious Services, reading-classes, &c.

Of the disputes between Ngatihini and Ngaungau, and Ngatipou and Ngatitipa, Mr Ashwell gives further particulars, which we subjoin.

Restraining Power of the Gospel in a Dispute between two Tribes respecting an Eel Fishery.

Our readers may remember an account, in our Number for January 1844, of a dispute similar to that which we are about to relate. The eel-fisheries in this part of the island are of great importance to the Natives, the eels forming their only change of diet during the summer months. It appears that two Tribes, the Ngatihini and the Ngaungau, were at issue respecting their right to a certain channel; and after considerable quarrelling, and an ineffectual attempt of Mr. Ashwell to reconcile the two parties, a Chief named Tirua, related to both Tribes, and having also a claim to the channel, made his appearance as mediator. The Ngaungau and their party assembled to the number of 300, while the Ngatihini and their friends mustered about 200, both sides being armed. We give the continuation of the account in Mr. Ashwell's words, contained in a Letter dated March 14, 1845—

March 12, 1845—I accompanied the Ngaungau to Waitutu, the encampment of Ngatihini. Before we reached that place, the Ngaungau consented to engage with me in prayer, and pulled their canoes to shore. After having committed ourselves to His keeping who can "turn from us those evils we most righteously have deserved," I gave them a few words of good advice. On arriving at Waitutu, we found Ngatihini drawn up in a line, in order to shake hands. This ceremony over, the parties separated, leaving a space of forty yards between them, in which Tirua, another neutral Chief named Kepa, and myself, stood. Both parties remained silent for some time. At last Tirua arose and said, "Let your words be good. Don't be angry. Keep to the point." I also said, "I will motion with my hand to the first man who gets angry, that he may sit down until his anger shall be gone, and his words become straight

again." This was consented to. Neither party seemed inclined to commence. At last Ngatihini called to the Ngaungau to commence. After a Native of each party had spoken, Ngatihini, contrary to an engagement that there should be three speakers on either side, allowed the same Native to speak again. Tirua called upon another Native to speak. The Ngatihini remained silent for some time; whereupon William Wesley, the Chief of the Ngaungau, arose and said, "You ought to have kept to your agreement; but as you will not speak I will, and we shall go." After speaking for about three-quarters of an hour, he said, "I have finished: let us go." The Ngaungau and their party then went to their canoes, upon which some by-standers cried, "They are gone for their guns," which had been left in their canoes. This was a false report. A scene of confusion now prevailed, in the midst of which a Chief of Ngatihini struck the bell, and cried out, "Let us have prayers." The object of the bell was to prevent the young men from running to their muskets, which was the case with a few. I spoke to them from the words, *Take not Thy Holy Spirit from me*—telling them that if the Holy Spirit once left them they would be given up to all the evils of a *deceitful and desperately wicked heart*—and then went to the Ngaungau, who had pulled about a quarter of a mile distant. In the evening both parties assembled together for prayers, and again the next morning. I also had reading classes with them, and School with the children; but the matter is not settled.

From the above account it will be seen that the Gospel had an influence—1st, in disposing the Natives to prayer before they met; 2dly, in inducing something like courtesy in their conduct to each other; and 3dly, in preventing bloodshed in the moment of confusion and disorder. I fear there are but few who are really changed characters; but there are a few. Even the blessing which the mere outward profession of Christianity, as regards this world, has brought to this people, is great; when it is considered that in former times the whole population of the river would have been involved in war by far less provocation.

A New-Zealand Conflict without any Slain.

The following account is given by Mr. Ashwell, in a Letter dated Oct. 25, 1845, containing extracts from

his Journal. Having arrived at the ground on which both Ngatipou and Ngatitipa were encamped, he writes—

Aug. 31, 1845: Lord's Day—Both parties assembled together, about 400 in number, for Morning and Evening Services, and School. At night I was about commencing a Bible reading-class with Ngatipou, when a Native informed them, that on the following morning Ngatitipa would destroy the boundary fence. The Chiefs immediately assembled the tribe, and sent for me to ask my advice. I said, "You must not fire your muskets. Let the Ngatitipa fire the first ball." One of the Chiefs said, "Ngatipou, listen to me: do you all consent to the words of your Teacher?" They all immediately cried, with one voice, "Yes, we do."

I then went to Ngatitipa, and asked the Chief Warenahi if it were his intention to break the boundary fence. "Yes," was the reply: "it shall not stand, for it is on our land."—"Well," I said, "I have a question to ask you. Will you consent not to fire the first gun?" Nini, a troublesome Chief, jumped up and said, "I will not consent: mine shall be the first to be fired at Ngatipou, for the land is ours." Kawae, another Chief, then said, "Blood shall be shed for that fence: that's all I have to say." After some further conversation with them, I returned to the Pa of Ngatipou tired and dispirited.

Sept. 3—We assembled by sunrise for Morning Prayers. I was about giving out the hymn, when a Native came running, and crying out, "Let your prayers be short, for Ngatitipa are breaking down the fence." Uira, the Chief, replied, "Never mind: let us have our prayers: our's is a right cause: God will take care of us." We sang the 125th Psalm—*They that trust in the Lord shall be as Mount Zion*. We then had prayers; after which I cried, "Ngatipou, don't forget your promise: don't fire." All now rushed to the fence, of which a small part only was left standing. This was defended by Ngatipou, and a scuffle took place, wrestling, sparring with their guns, &c.—a scene of confusion which baffles description. I was in the midst of them, and my constant cry, "Friends! remember your words! Be careful of your guns! don't fire!" Ten muskets were wrested from Ngatitipa, who were the weakest party, and several of whom were trampled down by Ngatipou. Most of the Ngatipou Natives I knew by name, and called to them not

to deal hardly with their fallen foes, but to let them return to their Pa, which they did. The whole body of Ngatitipa were beaten back. Thus ended, perhaps an anomaly in the annals of New Zealand, an actual collision of old enemies—both parties having lost three friends in a former engagement, a few years since, respecting the same land—without bloodshed.

I followed Ngatitipa to their Pa when they retreated, for I was afraid they would fire from their fortifications: a few did; but it was merely to intimidate the other party, who were again erecting their fence. The bullets whizzed over our heads; but Ngatipou did not return the fire.

After remaining a short time at the Pa, I returned to the fence, where I found Ngatipou had assembled for Worship. I said, "Perhaps the heart is too much excited for prayers; but as you have all assembled I have one word to say to you: Do not be lifted up: be not proud: it is God who has kept your hearts to-day. Give Him the praise." After prayers, the Chiefs called to me, and said, "Your words are true: it is God alone. It is the Gospel alone that has prevented mischief to-day. If we had held our old native custom, great would have been the evil: we should be mourning over our dead."

OTAWAO.

Report, by Mr J. Morgan, for the year ending December 31, 1845.

On looking back upon the last twelve months, I have every reason to be satisfied with the general state of my Natives. I have not to report any striking instances of success, neither have I to mourn over any particular falling away among those who have made a profession of Christianity and have been baptized. Although three or four Natives in my district have yielded to temptation, still, as a body, their conduct has been consistent, and their attendance on the Means of Grace regular.

The Congregations have not decreased in numbers. The baptisms have been fewer than during the last year; but this has chiefly arisen from the unsettled state of the Natives in Mr. Maunsell's district having prevented his paying us a visit at the close of this year. Seven new Chapels have been built, or are being built, at various native villages. To encourage the Natives in the erection of Chapels, I have promised to supply them with nails, &c.

amounting to about 10s. for each Chapel. I was induced to offer this small boon from a desire to see a neat and substantial building erected in every village.

The visiting of the Natives in my District is attended with much labour, from their being so scattered. Hence, also, another difficulty arises—that of providing suitable Teachers for each little village; and which, in some instances, I have not been able to accomplish. This has arisen partly from a want of zeal, and partly from the natural unwillingness of New Zealanders to leave their own tribe and people.

I am thankful to say that we have been kept in peace during the past year. It is a cause for gratitude that since the formation of Otawao, five years ago, the Tribes around have not once been engaged in fighting. Minor disturbances have occurred; but, by timely mediation, they have been amicably settled. The cloud which, for a few months, hung over us, in consequence of the murder at Wawarua, has passed over; the various tribes having vindicated their honour by meeting together and presenting themselves before the Pa of the murderers, on one occasion keeping them close prisoners for two days, when, through the interference of a Native Teacher, whom I had sent to them, they agreed to receive a payment in land, made peace, and retired.

In reference to Schools, I am sorry to say that very little can be accomplished in that department of my labours. The adult, having learned to read and write, the Day School no longer presents the same attractions to him, few of the Teachers being able to instruct their people in arithmetic, and there being no geography or other elementary works published in the native language. The Infant Schools are still more discouraging. The unrestrained habits of the children render this department of labour very irksome, and there are but few Native Teachers possessed of sufficient perseverance to collect and instruct children over whom they possess no authority. I might also add, as a second reason, the want of clothing for the children during School-hours. This difficulty could be easily overcome by Christian Friends in England sending presents of clothing, which would act as an inducement to them to attend School.

The Roman-Catholic Priest, in my neighbourhood, is making strenuous exertions to maintain his ground.

At the request of the Bishop, I have
August, 1846.

made a census of my district, and find it to contain about 2100 souls. There are twenty-seven Male and Female Native Teachers in the district.

After much exertion, I have succeeded, during the year, in making a horse road to Rangitito, Wawarua, Manukarere, Ruahine, Arowena, Ngauhuru, and Waipa; by which I am able, with greater certainty and less exertion, to visit the Outposts. The length of road completed is about eighty miles, and the cost was about 10l.

HAURAKI.

Report by the Rev. W. C. Dudley.

I left Kororarika on its destruction by the Natives in March 1845, and have since resided in Auckland; whence I have visited during the year, for the purpose of fulfilling ministerial duties, the following places—Waiwarauki, Waieke, Orere, Umupuri, the Wairoa, Pukaki, Te Karaka, the whole of the Hauraki, the Great Barrier, and other places.

Report, by Mr. J. Preece, for the year ending Dec. 31, 1845.

The work in some parts of this district is, on the whole, making progress; yet in other parts much apparent indifference is manifested by many toward the things which belong unto their peace, and some, who once made a profession, have gone back. Others continue steadfast in the faith, and are, I trust, earnestly seeking the salvation of their souls.

The Week-day Schools have been almost neglected, on account of the Natives being so much scattered, and of their frequent removal from one place to another. The Lord's-Day Services have been well attended. During the year, 3 adults and 14 children have been baptized. The number of Candidates for Baptism is 88, and of the Communicants 36.

EASTERN DISTRICT.

TURANGA.

Our information respecting this Station is given by the Ven. Archd. W. Williams, who has also furnished various particulars respecting the district generally. The following is his

Report of Turanga, Wairoa, and Ahuriri, from July 1, 1843, to Dec. 31, 1844.

The last Report for the Station of Turanga, including the districts of Wairoa and Ahuriri, was given up to the 30th of

June 1843.* A retrospective view of the period which has since elapsed presents us with a state of things more natural than it is flattering to the high expectations which we are apt to form. While, however, the progress of Christianity has not been so striking as in former years, there are still sufficient causes for encouragement.

The body of Natives who have professed Christianity may be divided into three classes. 1. First, those who have cast off their profession altogether. This party is not numerous: it consists of persons who have followed the prevailing custom; but, having *no root in themselves*, the time during which they have endured has been short. 2. The second class is made up of those who hold to their profession; but walk not *as becometh the Gospel*. They are persuaded of the truth of Christianity, and feel the necessity of it; but have not the grace of God reigning in their hearts. This class is numerous in every community; but there is hope that, with God's blessing on the steady ministration of the Word, many from among them will become indeed the children of God. 3. The smaller portion who remain lead 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 established in the faith.

The number of worshippers continues to be nearly the same as heretofore; but the Congregations are divided into smaller parties, as many of the lukewarm will not take the trouble to go any distance to Worship, but keep up the form in their own little villages.

The number of Adult Baptisms at Turanga since the last Report has been 142—45 men and 97 women; and the Infant Baptisms, 86. The Candidates for this ordinance are 169: many, who were on the list, have discontinued their attendance, because they were weary of the long period of probation to which they were subjected.

The attendance of the Christian Natives at the Bible Classes is about 240, and the average number of Communicants 200.

The Adult Baptisms at Ahuriri, and at places to the south of it, have numbered 94; and the Infant Baptisms 36. There are 104 Communicants.

The Adult Baptisms in the Wairoa District have been 61, and the Infant Bap-

tisms 37. The number of Communicants is 126.

Much effort has been used to keep up the Day Schools; but the complaint of the Native Teachers, that they cannot persuade the people to attend, is universal.

In the Sunday Schools, the larger part of the Congregations are scholars. They are catechized in the Church Catechism and the Scriptures.

The Natives of the Southern part of this district have experienced much disadvantage from the want of pastoral care. At Turanga this has been occasioned by my absence during seven months at the Bay of Islands.† A temporary provision was made during the time, by a visit of five weeks from Archdeacon H. Williams, and by two visits from Mr. Baker. The recent appointments of the Rev. J. Hamlin to Wairoa, and of the Rev. W. Colenso to Ahuriri, will, for the future, place those parts of the district upon an efficient footing.

The attempts of the Romish Priests to disseminate their errors have proved an entire failure. They have not only withdrawn from the district, but the few Natives who long professed an adherence to them have either joined us or have relapsed into their native state.

Report for the Half-year ending June 30, 1845.

The attendance at the Bible Class is better than during the corresponding period of last year, though a large number of professed Christians altogether neglect this important means of instruction.

The Candidates for Baptism are not numerous; but those who come are regular in their attention. The Communicants have numbered 284.

On the 14th of January I set out on a journey to Wairoa and Ahuriri, and administered the Lord's Supper to 46 Communicants at Nuhaka; to 77 at Table Cape; to 33 at Wairoa; and to 96 at Ahuriri; assisted by the Rev. Messrs. Hamlin and Colenso. At Wairoa and Ahuriri I was thankful to find that Messrs. Hamlin and Colenso, who had recently arrived at their Stations, were in the way, though encompassed with many difficulties, to be fully occupied in very extensive spheres of usefulness.

On the 3d of March I set out on a circuit through the principal Stations of the Archdeaconry of Turanga, at the re-

* Vide *Missionary Register* for November 1844, pp. 492.

† Vide *Missionary Register* for August 1845, p. 372.

quest of the Lord Bishop, for the purpose of attending to the ministerial duties of those places. At Opotiki I administered the Lord's Supper to 62 Natives; at Wakatane, to 32; at Te Kupenga, to 17; at Rotorua, assisted by the Rev. T. Chapman, to 94; and at Oputai, sixty miles to the south of Wakatane, to 23. The villages in the latter district have received but little attention, except from Native Teachers; while a strong effort has been made by the Romish Priests, who have consequently many followers—led, as they told me, by the promise of gifts of clothing, to countenance their vain superstitions. Still, the part of the population which is with us is most numerous, and merits more attention than it receives. After an absence of nearly six weeks, I reached home on the 10th of April.

KAUAKAUA.

The Rev. G. A. Kissling continues to reside at this Station, and has supplied the following

Report for the Year 1844.

This district extends from Opotiki, in the Bay of Plenty, to Waipiro in Open Bay; comprising a route, by land, of 130 English miles at the most moderate calculation. We have as yet no roads in this part of New Zealand, so that the traveller is obliged to follow the old native paths—over frightful cliffs, steep and lofty mountains, across swamps and rivers, or in the soft and yielding sand of the seashore.

Mr. Kissling then expresses his hope that he may be able to go over the entire district at least once a year; and gives a variety of information respecting his visits to the different Pās, taking them in geographical order, during 1844. Of his visit to the first four places which he mentions—Opotiki, Tonupahore, Maraenui, and Te Kaha—we gave an account at pp. 368 and 369 of our Number for August 1845. He then proceeds—

Raukokore is the only Pa along this coast which I omitted to visit. The people had shamefully treated an English sailor, stripping him of all his clothes, and threatening his life. I therefore sent them a message expressive of grief at their conduct; but promising to see them next season should any improvement among them take place. Since then a Native

Teacher has been twice at Hicks' Bay, informing me that many of the people were attending School and other religious instructions, and that they anxiously looked forward to the accomplishment of my promised visit.

Orete is the next place in order; but of this we gave an account with Opotiki and the other places mentioned above. Mr. Kissling continues—

Warekaheka, which I believe is, properly speaking, THE Hicks' Bay, lies seven miles N W from Kauakaua, and contains only a few huts, belonging to the Chief Hou-ka-mau. Within the present year, however, a new Pa, called Omuruiti, has been raised in its vicinity.

Te Kauakaua, in its present shape, has been but recently established: it stands on a plain immediately adjoining a mountain, on which the original inhabitants resided; but from which, on the introduction of fire-arms, they were swept, by the Natives of the northern part of the Island, almost to a man. The chief part of the present inhabitants came from Waipuu, the Bay of Islands, and other parts of New Zealand. Before the Gospel had produced its effects they were spoken of, both by Europeans and their own countrymen, as a peculiarly avaricious and unfaithful set. About four years ago, a vessel, wrecked off their Pa, was immediately plundered. At another time, a ship, cruising for whales along the coast, called in for a supply of water from the little river which flows along the Pa. The Natives demanded payment for the water, which the Captain refused; and was going to take his empty casks to the vessel, when the people seized upon them and took them away. The casks were of no use to them whatever; yet it was only through the energetic interference of a Christian Native, from another place, that they were eventually returned to the whaler.

When I commenced dealing with these people nearly two years ago, there was not a man who would stand to his word or agreement. The fence around the land, which the Chief of the place presented to the Society, was more than once threatened to be razed, and the Chief himself prohibited the supply to me and my family of the requisite food, because I did not purchase his pigs at the very moment he offered them. This lasted ten days, when I received a Letter from the Chief, expressing his great love to me, and

stating that he had sent me two pigs to make amends for what had passed. In a similar manner one cloud after another passed away, owing to the influence of the Gospel, and I begin now to feel more like a father amid a large circle of children, than a defenceless stranger before an excited crowd of savages.

I have baptized at the village 34 adults and eighteen children during the past year; and during the week 97 Candidates for Baptism, from different places in the district, have for the last seven months come to my house for religious instruction. On Friday, all the Communicants have attended, for the reading and explanation of the Acts of the Apostles.

Beside the Sunday and Day Schools for adults I have opened a Day School for children also, at which about 60 attend. The girls likewise receive instruction in needle-work from Mrs. Kissling, who has also commenced teaching them English, of which they are exceedingly fond.

South Seas.

LONDON MISSIONARY SOCIETY.

NEW HEBRIDES.

Murder of Teachers.

WE have on former occasions adverted to the imminent peril to which the Native Missionaries stationed in New Hebrides were constantly exposed, as well as to the actual murder of the devoted men labouring on the Isle of Pines. The particulars of this tragical event were then but indistinctly known; but the Rev. Messrs. Murray and Turner, who visited the group in the "John Williams" during the last year, have supplied the following affecting narrative:—

We found that the Teachers had been killed by the poor deluded people among whom they had laboured. This mournful event took place, as nearly as we could ascertain, about the month of February or March 1843. The occasion of it was the same as that which led to the temporary suspension of the Tanna Mission—the idea, so generally entertained by the Natives of these islands, that foreigners introduce disease among them. On the day it happened, both the Teachers, Samuela and Apela, with the daughter of the former, a girl about seven or eight years of age, had gone to their plantations, which were some considerable distance

from their dwelling-house, to do a little work, and take some food home. Apela and the girl left first, to return home. Samuela remained behind, intending soon to follow with some fire wood. The former were met on their way by an armed party, and murdered. Their bodies were thrown into a bush by the way-side, that they might be concealed from any one who might pass. The party rushed on to the place where Samuela was at work. He was immediately despatched, and the merciless party proceeded to the house where there yet remained one of the Mission Family.

The wife of Samuela had remained at home, probably to watch their little property. The blood-thirsty party were soon at the house. Nasana, the leader, entered, and proposed to the widow, who was not aware that any thing was wrong, to become his wife. This she replied she could never consent to be, as it was contrary to the will of God. She sought out some property, however, and offered it to him, probably observing him much excited, and suspecting that all was not right. Instead of receiving the gift, he gave a shout, and the savages rushed in upon the poor defenceless woman, and put her to death. They wound up the dreadful affair by dividing among themselves the little property that belonged to the Teachers, burning the house, and apportioning the bodies among the different districts of the Island. The bodies of Samuela and his wife were cooked, and those of the other victims were sunk in the sea. Thus ended this tragical event—thus fell our poor Teachers by the hands of those for whose welfare they had long laboured and prayed.

Protection of Labourers.

The journal of these Missionary Voyagers, while it abounds with proofs of the savage barbarity to which the Native Evangelists in New Caledonia have also been subject, records the merciful protection extended over them by the unseen hand of God.

We found that Matuku, the barbarous and despotic Chief of the Isle of Pines, not content with having shed the blood of the Teachers who were stationed at his own Island, has been striving, with untiring perseverance, to effect the destruction of all the Teachers on the islands adjacent.

Immediately after the murder of the

Teachers on the Isle of Pines he gave the hatchet which was employed in killing them to Natota, the Chief of the district of New Caledonia, where the Teachers resided, telling him what it had been employed in doing, and charging him to take it and kill all the Samoans and Barotongans on New Caledonia. When Matuku heard that his commands had not been obeyed, he sent a truly characteristic message, to the following effect—"If you do not kill the Teachers, I will come and kill and eat you." Still his orders were disregarded.

Not less than six or eight times have distinct attempts been made on the lives of one or both of them. On one occasion, when their enemies appeared about to fall on them, Tauga said, "Come and kill us: you may stop our mouths in death, but you cannot stop the Word of God: it will live and grow, and ye cannot hinder it." Struck with his calm courage and self-possession in such circumstances, they said, "Behold that man! he is not afraid: it is because their God is strong: let them alone: let them live."

The last attempt that was made upon them took place only a few weeks ago. It was made by a party from the Isle of Pines, consisting of sons of Matuku and others. On the day on which they seemed to have fixed for the execution of their bloody deed, a party of nine or ten went to the Teachers' house. One of them, Noa, was at the door. Uaise, a nephew of Matuku, accosted him, evidently with a design of provoking a quarrel. "When," said he, pointing to some graves near the house, "when will these men live again? You say they will live again? When will they live again?" "It is true," replied Noa; "they will live again when the Son of God comes at the end of the world: they will live again, and all who have ever lived will live again and be judged; and the righteous will live for ever in heaven in the presence of God, but the wicked will be cast into everlasting fire." "It is false!" replied Uaise; "they will not live again. How can they live again? their bodies are gone to corruption: their bones are separated the one from the other: how can they live again?" Noa replied, "Wait, and you will see." Tauga, who was in the house, overheard the conversation, and came out and invited the party to go inside, that they might talk together there. They went in, and Tauga declared more fully to them the doctrines of the Resurrection and the Judgment.

The Natives reiterated the charge of falsehood; and while Tauga was proceeding with his discourse, four men, three of whom were sons of Matuku, came running toward the house, breathing threatening and slaughter, and armed with hatchets, such as they use in accomplishing their deeds of blood. They entered: the conversation ceased. One of the ruffians took his station near Noa, and stood in front of him: the other stationed himself behind Tauga. The former seized Noa with his left hand, and with his right raised his axe above his head, just ready to strike the fatal blow. The latter stood over Tauga, and raised his axe in the like manner. The two Teachers, in the true spirit of Him who was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth, bowed their heads, lifted up their hearts to heaven, saying, "O God! if it be Thy will that the hand of the Heathen be upon us this day, save our souls," &c., and calmly waited the deadly blow. Buma, (son of Matuku,) who stood over Tauga, inquired, by the motion of the head of the Chief, on whom the issue seemed to depend, whether they should strike? In a similar manner he signified dissent. Their lives were spared; and the party immediately broke up, leaving the poor Teachers almost ready to say, in the language of Peter, *Now I know of a surety that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people.*

North-West America.

CHURCH MISSIONARY SOCIETY.

HAVING received a few communications by the Hudson-Bay Company's winter express, *via* Canada, we proceed to lay the substance of them before our readers.

UPPER SETTLEMENT AND GRAND RAPIDS.

Services—Approaching Departure of the Rev. W. Cockran.

The health of the Rev. J. M'Alum being still in a weak state, the Rev. W. Cockran officiates at the Upper Church every alternate Lord's Day. Mr Cockran writes, in a Letter dated Dec. 29, 1845—

The Churches are as regularly attended as usual, excepting when the people are detained by sickness, which prevails to an alarming extent. Yesterday, at the Ra-

pids, I administered the Sacrament to 120 persons: 29 regular Communicants were absent. To-day I went about four miles up the Settlement to administer the Sacrament to six invalids. There were to have been seven; but one, a very exemplary Christian, expired about six o'clock this morning. You are aware that it is my intention, should God preserve my life and the lives of my family till next July, to proceed to Canada, as my health, and the circumstances of my family, require such a change.

Progress of the Rapids New Church.

I know you will be rejoiced to hear that we are proceeding vigorously with the new Church at the Rapids. Last summer we carried the side walls five and a-half feet above ground, and the end wall and the tower seven feet. Since the first of October we have been quarrying stones. The work has been arduous, owing to the clearing that was necessary before we could work the rock. However, by perseverance, I hope we have succeeded in getting as many stones as will finish the side walls and gable ends. I fear the stones for the tower must be got at another opportunity. It will be a substantial and commodious edifice, sufficient to accommodate all the worshippers of the true God in this part of the Settlement; but, as our stones have been quarried at so great an expense, we fear our means will be inadequate to finish it.

INDIAN SETTLEMENT.

The following general remark occurs in a Letter from the Rev. J. Smithurst, dated Dec. 29, 1845—

The Great Head of the Church is pleased still to vouchsafe unto us His gracious favour, and to grant us some measure of success. There is in the Indians a steady and visible improvement, both in temporal circumstances and in religious knowledge.

CUMBERLAND STATION.

When we last reported of this Station, the Rev. J. Hunter was at Norway House, on his return to his Station, after a visit to Red River. We now give a variety of extracts from two Letters which have been received from Mr Hunter, dated Sept. 9, 1845—

General Progress and Condition of the Station.

I left Norway House on the 29th of

July last, and, after a favourable passage across Lake Winnipeg, Cedar Lake, &c., arrived here on the 7th of August.

On my arrival, I found every thing, with reference to the Mission, going on as prosperously as when I left it. The farm, with its crop of wheat, barley, and potatoes, was looking very flourishing; and our kitchen-garden—containing peas, beans, celery, carrots, parsnips, turnips, onions, cabbage, parsley, rhubarb, lettuce, radish, &c., all sown by myself before I left for Red River—was looking as well as any I have ever seen in England. I am also happy to add, that I found my dear wife and infant son in good health. During my absence, I felt some anxiety on their account, as I had left Mrs. Hunter only about three weeks after her confinement. The Lord has been very merciful to us, in preserving us in health since we came to this country; and appears to be remarkably prospering our feeble efforts to advance the glory of His Name by the conversion of the Heathen.

The Indians are coming to me from all quarters, for instruction and baptism; and scarcely a week passes without some strange face presenting itself. They are hungering for the *bread of life*; but, from their wandering habits, it is difficult to get them well instructed in the things which belong unto their peace. When they shall once be induced to make farms, and grow wheat and barley, this difficulty will greatly diminish. Many of our Indians are already growing potatoes at an island about half a day's journey from hence, which they find of much value to them.

Final Establishment of the Station at Rivière du Pas—Buildings necessary.

As I cannot, after careful examination and inquiry, find a better location for the Mission than its present site, I think it prudent to continue here, and intend, *n. v.*, to commence the erection of proper buildings immediately. This will occupy much of my attention. I have an excellent carpenter, whom I engaged at Norway House, and who has recently arrived. I trust, by the blessing of God, to put up a good Church and Parsonage-house, together with a School-house, and other buildings required by the increasing demands of our growing Settlement.

There are two Indians at this time putting up their houses; and I hope in a short time, now that we are no longer uncertain as to the permanent locality of the Station, to see a great change take place.

James Settee and his family will remain here this winter, as it is too late for him to proceed to Rapid River, the place where I intend to locate him. The cold weather would set in before he could make even a rough shelter for himself and family.

Baptisms — Need of Enlarged Means to meet an Enlarged Blessing.

Since my arrival from Norway House, I have baptized six adults and seven children. Our total number of Baptized Christians is — Adults, 103; Children, 122; total, 225. Of these, with one or two exceptions, I am able to report most favourably: they are growing in grace, and daily endeavouring to obey the commandments of Christ their Saviour.

The request that I am making to the Society for an increase of the grant to this infant Station is the effect of *our report* having been *believed*, and because *the arm of the Lord* has been *revealed* in granting us 225 Converts, in so short a period, from among this interesting people. I have not been here one year, and yet, during that short period, I have been privileged to admit into the visible Church of Christ, by the rite of Baptism, 140 persons. Our Converts are increasing; the number in our School is increasing; and our expenditure, under such circumstances, cannot be a fixed sum: it must be upon a "sliding scale."

Efforts of the Papacy.

A Priest of the Church of Rome came hither about the beginning of July last, during my absence at Red River. He came in a canoe with three Canadian Half-breeds, and was still here on my return. During his stay he made vigorous efforts to draw away my people to his own corrupt faith. Pictures, crosses, images, beads, and priestly attire, were displayed in great abundance; but without effect: my people had *not so learned Christ* as to be captivated with the exterior blandishments of that false Church. The Priest remained here but a few days after my arrival, and departed without having succeeded, in one single instance, with any of my Baptized Indians.

Fulfilment of the Promise, "My grace is sufficient for thee" — Request for Earnest Prayer.

I need hardly add that my dear wife and myself have had many privations and difficulties to suffer since we came to this country; but I trust we have borne them with Christian cheerfulness and resignation; being willing to endure *all things* if

we may thereby be instrumental in saving souls, and advancing the Redeemer's Kingdom. I feel a peace and joy in my work which I cannot express; and although I am located in the midst of this vast wilderness, surrounded by nothing but wild Indians, and so far removed from my dear friends and country, I have never felt one desire to return home since the day I arrived here. But what am I, so weak and sinful, *among so many*? I would therefore entreat the Society to pray for me, that I may be kept faithful, and have a right *understanding in all things*; for I am quite alone, having no Christian brother to take *sweet counsel* with in seasons of trial and difficulty.

MANITOBA STATION.

The information which we give of this Station is taken from a Letter of the Rev. A. Cowley, dated November 26, 1845.

Trial of Faith at this Station.

My soul yearns over this people, and I think I would willingly spend all my days in trying to rescue them from destruction. Sometimes, however, it is otherwise. When I witness their callous indifference to spiritual things, their tenacity to their own superstitious vanities, their almost entire want of gratitude, or any good feeling—indeed, their wolf-like disposition—I feel inclined to say, Let them alone. What can possibly be done with such a people? But then I ask, Who made any to differ? And cannot the same Almighty power create these anew?

Advancement in Civilization.

In a temporal point of view, the case is a little brighter. Our success, through God's blessing on the Farm, seems to have determined the Indians more and more to agriculture. Those who farmed this year received, I believe, very good returns. Our own crops were very excellent, considering the state of the Farm. Wheat came to great perfection; the barley was very good; and the potatoes most abundant, and good of their kind. The garden vegetables flourished well. In addition to this, we begin to present somewhat the appearance of a village. The Fur Company have built a house near us; we have built another for the old Chief, who is now living in it; and an Indian has built a third. He is not at present living in it, owing to his having contracted a debt to be paid in furs, for which he must needs wander in

the woods awhile. We have thus six dwelling-houses upon the banks of the river.

School—Erection of a New School-house.

Our School, too, is flourishing. During the fall a great number of Indians pitched their tents and remained about us; not one of whom refused to allow his children to attend School daily. During that time there were occasionally upward of forty present at once, there being still

others absent. These, however, we cannot reckon as scholars, their presence depending upon their parents being here or elsewhere. The number at present is diminished to twenty, whom I hope to retain all the winter: this is owing to their parents having dispersed for the winter hunt. Of the twenty, eleven have been given up to us as boarders, so that we have them entirely under our controul.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. J. T. Wolters left Smyrna on the 4th of April; reached Trieste on the 26th of that month; and, having spent a short time on the Continent, arrived in London on the 6th of August.—The Rev. W. Adley and Mrs. Adley left Colombo on the 26th of March, on account of ill-health; and arrived at Gravesend on the 9th of August.—The Rev. C. T. Frey and Mrs. Frey left Sierra Leone in May last, and, after a perilous voyage, safely arrived in London on the 26th of July.

London Miss. Soc.—The Rev. J. S. Wardlaw and Mrs. Wardlaw embarked for Bellary, and Mrs. Lewis for Travancore, on the 3d of July.—The Rev. Thomas Slatyer and Mrs. Slatyer arrived from the Samoas on the 9th of July.—The Rev. E. Porter, of Cuddapah, with Mrs. Beighton, of Penang, arrived from Madras on the 21st of July.

WESTERN AFRICA.

Church Miss. Soc.—Mr. F. W. H. Davies has been visited with a heavy affliction, in the early loss of his wife. Mrs. Davies, after a few days' illness of country fever, died at Freetown, on the 29th of April last.

Baptist Miss. Soc.—The labours of the Society in the Island of Fernando Po have been arrested by the Spanish Authorities, who have prohibited the Missionaries from preaching. They are expected to be required to leave the Island in twelve months. The property of the Society, value 3000*l.*, is at present a subject of negotiation. Lord Aberdeen, previous to his resigning office, had applied to the Court of Spain in reference to these proceedings, but with what effect is not yet known.

SOUTH AFRICA.

London Miss. Soc.—A dreadful scourge has been brought upon the eastern borders of the Colony by an irruption of large hordes of irritated and barbarous Caffres, who have entered in great numbers, and at various points along the frontier line. The information of the devastating course of these invaders is painful in the extreme, and there is every reason to fear that the loss of human life, on both sides, will be great before tranquillity is restored. It is with devout thankfulness we learn, that, up to the date of the latest intelligence from Dr. Philip, extending to May 13, the Missionary Families had been graciously preserved: Mr. Calderwood had retired to Fort Beaufort; Mr. Birt to the house of his

father-in-law, at Somerset; Mr. Brownlee to Fort Peddie; and Mr. Kayser to the Kau-River Settlement. The destruction of Mission Property, it is to be feared, will be very great. From the Cape Papers we learn that the house of Mr. Calderwood had been destroyed; and by later intelligence we must be prepared to hear of further losses of the same kind. Caffreland is now destitute of the presence of Christian Labourers belonging to this and other Societies; and it is impossible to form any opinion as to the period when the Mission may be renewed. With intense anxiety we wait for further tidings; and, while fervently hoping that the progress of the infatuated Caffres, on whom the chief suffering must finally fall, may be speedily arrested, we trust that, under Divine Providence, such measures may be adopted by the Governor and the Colonists as shall prevent the recurrence of a calamity so appalling and destructive. The only direct intelligence received from Caffreland, is contained in a communication by Mr. Birt.

AFRICAN ISLANDS.

London Miss. Soc.—Ratsitahaina, one of the Ambassadors sent by the Queen of Madagascar to England, has been put to death by her for having ordered the bodies of the English and French who died in the battle at Tamatave to be buried.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. J. Tucker, in a Letter dated Madras, June 10, 1846, communicates the afflictive intelligence of the death of the Rev. J. Johnson, on the 24th of May, in consequence of brain fever.—The Bishop of Bombay, in a Letter dated Poonah, June 18, 1846, informs us that the Mission has been deprived, by death, of the labours of the Rev. A. Dredge. He was attacked by cholera on the 3d of June, and died in the evening of that day.

CEYLON.

Church Miss. Soc.—The Rev. James O'Neill, and Mrs. O'Neill, safely arrived at Cotta on the 4th of June.—Mr. A. D. Gordon safely arrived at Colombo on the 6th of June.—Mr. Cornelius Senanayaka, a Native Catechist, was admitted to Deacons' Orders, on the 7th of June, by the Bishop of Colombo.

SOUTH SEAS.

London Miss. Soc.—The French have attacked and destroyed Fare, one of the towns in Huahine. Mr. Rodgersson, of Borabora, is said to have been put under arrest.

Missionary Register.

SEPTEMBER, 1846.

Biography.

MEMOIR OF BR. MORTEN PAULSEN LUND,

CONNECTED WITH THE UNITED BRETHREN'S MISSION AT PARAMARIBO, SURINAM.

BR. M. P. LUND departed this life on the 28th of April 1842. The following Memoir was drawn by himself.

I was born at Kastrup, in the duchy of Sleswick. My parents being unacquainted with the Saviour themselves, could not direct their children to Him. When I was seven years old both of them died, leaving us, five in number, still uneducated. We were soon placed out, either with relatives or with strangers: my lot was with a relation, who employed me in tending cattle. Thus was I occupied for several years, from spring to autumn. During the winter months I ought to have gone to school; but as it was at a considerable distance, and other work was often found for me, my attendance there was very irregular. The master, who was a stranger to vital Christianity, instructed us very mechanically, and we barely learned to read and write, beside committing to memory a few Scripture texts and verses of hymns.

Previous to my Confirmation for the Lord's Supper, in 1823, I received a very impressive Letter from my brother, now Missionary in Greenland. These brotherly exhortations made a deep impression on me, and I endeavoured to follow them to the best of my knowledge. Convictions of the necessity of being converted had often before passed through my mind, and these now returned with increased force.

Some time after my brother sent us all Bibles and edifying Tracts, with the request that we would make good use of them. As long as the stories were new I read them with avidity; but they afterward lost their attraction, and the Bible itself was seldom opened. After my Confirmation I was apprenticed to a miller; and having many light-minded associates in this new situation, I readily fell into their ways, and took share in all their diversions. My conscience was, however, ill at ease, and the Spirit of God did not leave Himself without witness in my

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heart. Alas! I too often neglected His warning voice.

My brother shortly after came on a visit to his native place, and as we had not seen each other for more than six years it was a joyful meeting. He accompanied me on my way back to the mill, and faithfully directed me to the Saviour. Before we parted he knelt down with me, and earnestly prayed to the Lord for my conversion. This prayer made such an impression on me, that, when left alone, I could do nothing but weep over my sinfulness.

Among other vices prevalent at the mill, swearing was one of the most general, and I formed no exception; but having now seen into its shocking sinfulness, I determined to give it up. So rooted, however, had the habit become, that oaths at times still escaped my lips, and occasioned me bitter self-reproach. Being now grown more mistrustful of myself, I fixed a certain length of time during which I would endeavour to abstain from the practice, intending then to lengthen the period gradually, till I had fully conquered the evil habit. But I soon perceived that a bare resolution had too weak a hold upon the will, and I made a vow to the Lord that I would swear no more: my vow, however, was soon broken, and my distress of mind increased. I then took a more solemn oath, binding myself to renounce this sin, under pain of being cast off by Him for ever; and when this oath, too, proved ineffectual, I fell into the deepest perplexity, and, in anguish of soul, begged the Lord to forgive me this, in addition to all my other sins. It was long before I could believe and appropriate the Saviour's merits to myself. Years passed away, while I was thus exercised by alternate hopes and fears. During this period I was led to read the Bible diligently, in order to see

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whether any hope remained for me. The pardon of David after his fall, of Peter after his denial of our Lord, the parable of the prodigal son, and others, were often made very consolatory to me. But my unbelief again suggested that I had sinned far more heinously than they, and had, therefore, less reason to hope for mercy.

My increasing concern for my soul's salvation led me to long for a situation where I might enjoy the fellowship of the children of God; for I feared that I should never be truly converted while surrounded by worldly-minded people, who ridiculed me for my religion. My brother gave me hopes that an opening might be made for me, ere long, to live in the Congregation. This was the fondest wish of my heart; but when I thought on my unworthiness it seemed too much for me to expect.

In the autumn following my brother wrote to inform me that a place was open for me as cook in the Brethren's house, which, if I chose, I might enter upon immediately. I thankfully complied with the offer, and repaired without delay to Christiansfeld, where, at first, I spent my time very happily. By degrees, however, I found that I had brought with me the old corrupt and deceitful heart, which disturbed me not a little. I now perceived that peace of mind does not depend on outward situation, and that it was not my former calling, but my own instability, which had prevented my making progress in the path of grace.

My joy on being permitted to live in the midst of a Congregation was speedily interrupted. In the spring of 1829 I was balloted for military service, and in the July following had to appear at Fredericia. It cost me much to leave Christiansfeld; yet I could commend myself in child-like prayer to the Lord's direction and support. I had to join a band of recruits, who came marching through the place with noisy glee. Their levity increased my sadness, but the Lord was with me. While my comrades, when off duty, gave themselves up to gaiety, encouraged by their officers, I sought a retired spot, where I could hold converse with my Saviour, and lay before Him my perplexities, both inward and outward; and I must acknowledge that, while thus engaged, I have often felt the comfort of His presence more sensibly than in the most solemn Meetings of the Congregation. My conduct, of course, made me the subject of universal ridicule, both to

officers and privates; but as the Lord enabled me to discharge my duties, and go through my exercises with credit, I enjoyed the favour of some of my superiors. By degrees the singularity of my habits was less striking, and they let it pass as part of my religion.

We were ordered to Nyborg, a small fortress in the isle of Fühnen, where we remained a year in garrison. The duty here, especially when on guard, was very heavy. I formed an acquaintance with some awakened persons in the town, whom I visited as often as opportunity allowed. This was soon reported to the officers; and one day, while on drill, the lieutenant ordered me to step out in front of the line, and asked me, with a sneer, "Are you a saint?" "No, Sir, I am not," was my answer: but on his repeating the question, I replied that I wished, with all my heart, to become holy. On this he heaped upon me every abusive epithet, and threatened me with the severest punishment if I did not give up my connection with the awakened. A subaltern belonging to another company took a peculiar pleasure in persecuting me and setting my comrades against me. He was soon to be exchanged into our company; and he declared that then he would soon drive my sanctity out of me. The poor man knew not what he said, nor how unworthy I felt myself of the name which he so freely gave me. The prospect of being soon placed under his command was by no means a pleasant one; but on my undertaking some little services for him he completely altered his manner toward me, and he shewed me the greatest kindness. For the rest, my attention to my duties gained me the confidence of my superiors, who often pointed me out as an example to my comrades, always adding, however, "What a pity that he belongs to the saints!"

On our return to Fredericia I succeeded in procuring a substitute for the remaining half year of service, and joyfully set out for Christiansfeld. Here, however, a new school of trial awaited me. A place in the tanning business was kindly offered me; but by the end of the first week my hands were so affected by the strong lye as to be rendered almost useless. My master encouraged me with the assurance that my hands would soon be seasoned for the work, and I must meanwhile have patience; and I daily sought this precious gift from the Lord: but as the evil grew

worse instead of better, I was obliged, after several months passed in great heaviness, to give up the business and resume my former occupation.

The following memorandum occurs among his papers, dated 1837:—

On entering into the present year I had no idea of the change which the Lord had in view for me. I had frequently felt a desire to serve the Lord among the Heathen; but when I looked into my heart, and beheld my remaining depravity, it seemed impossible that He could or would make use of me for such a service. I was impelled, however, to pray to Him more earnestly that He would carry on His work of grace in me by His good Spirit, and make me His entire property. In this frame of mind the appointment as Assistant in the Surinam Mission, which I received January 16th, took me quite by surprise. I felt deeply my unworthiness and my incapacity for so weighty a charge; but on laying the matter in prayer before the Lord He gave me freedom to comply with the call.

After a voyage of seven weeks he arrived at Paramaribo, June 17, 1837. He soon gained a knowledge of the Negro-English dialect, assisted in the School, and wherever else his services were wanted, and at the end of a year held his first public discourse in the Church. The compiler of the Memoir adds—

In 1839 the serious illness of Br. Voigt led to the removal of our late Brother, with his family, to Charlottenburg, where he devoted himself to the care of the Negroes on the surrounding plantations with exemplary faithfulness; and on Br. Voigt's departure to the Lord he had the whole charge committed to him. In the spring of 1841 he began to complain of a pain in his throat, and soon after, while visiting on the plantations, he took a violent cold, attended with a bad cough. At Midsummer, the same year, he was obliged, in consequence, to come up to town for medical advice. Here his situation became still more alarming: it appeared that the larynx was already highly inflamed, and that the Lord was about to

call him home. Gladly as he would have remained with us a while longer, he was perfectly resigned to the will of his Lord, to whom he commended his wife and his two children with cheerful confidence. "When I reflect," he said, "how faithfully the Lord has cared for me and for my brothers and sisters from our youth up, I cannot doubt that He will provide for my fatherless children far better than I could do myself: it would be a shame if I could not trust Him with them."

In this composed and peaceful frame he continued till his end, to which he looked forward with increasing desire, as his bodily sufferings increased. Two days before his dissolution he said to one of his colleagues, "I long for the time when the Lord will complete His work in me, and take me to Himself. It will shortly be a year since my illness commenced, and damped the voice of rejoicing; but I hope soon to lift up my voice and join the song of the redeemed, and thank my God and Saviour for all that He has done for me here below. Oh, how shall I praise the Lamb of God, who died for my sins upon the cross! how shall I thank Him for His grace in seeking me and drawing me to Himself! In myself I find nothing that is good: my only trust is in my Saviour's merits."

On the morning of April 28th his breathing became more difficult; and being asked whether he thought that his end was drawing near, he replied in a low voice, "Yes; I hope that our Saviour will soon take me to Himself. Come, Lord Jesus, come quickly!" His prayer was answered almost immediately. There was scarcely time for all the members of our Mission-family to gather round his bed, in order to impart to him the farewell blessing, before he gently breathed his last, at the age of thirty-six years.

On the next day we followed his remains to their resting-place, attended by a numerous company. Deeply as we lament the loss of so faithful and beloved a colleague, and gladly as we would have seen him spared to labour yet many years among us, we cannot but rejoice in that better lot which the Lord had destined for him, a deliverance from this trial state, and an entrance into eternal joy and happiness.

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 342.)

CHINA.

The Curse of War turned into a Blessing.

DIFFERENT opinions have been expressed regarding the war in which we were involved with the Celestial Empire. It is no province of mine to give any opinion on the subject, except this, that I would deprecate all war whatsoever. If wars are necessary, they are necessary evils. But it is for us as Christians to recognise the working of Him, who sitteth on the circle of the universe, and is the Governor among the nations, making the wrath of man to praise Him, and restraining the remainder of that wrath. And I should think it was impossible not to be impressed with this in relation to the war with China. We see that it has been followed up by events most wonderful in the providence of God, opening a way for the diffusion, in that vast country, of the truths of the Gospel; which leaves us no alternative but to say, in reference to all the changes which have taken place in the relations between China and other countries during the last six or seven years, *This is the Lord's doing, and it is marvellous in our eyes.*

[Rev. Dr. Legge—at B F Bible Soc. An.

Revision of the Scriptures in Chinese.

Soon after the peace at Nankin, the other Missionaries of the London Missionary Society and myself, who had been stationed at the various outposts of Malacca, Singapore, &c., were instructed from England to proceed at once to Hong Kong, and to concert measures for commencing Missions in the various ports opened to commerce. As soon as we assembled there we felt that it was a most important object to provide a correct revision of the Chinese Scriptures, such as we could, with perfect confidence, put into the hands of the people. We felt this to be no secondary work; and we were happy to obtain the co-operation of all the Protestant Missionaries in China, including Brethren from the various Missionary Societies of America, who cordially united with us for the accomplishment of this great and good undertaking.

Much had been done previously for China in regard to the dissemination of Divine Truth by this Society. I trust, that, before the end of the year, all the different parts of the version will have been submitted to a final examination, and that we shall be ready with the whole of the New Testament to go to press. And I am not without hope, that if there be no other better representative from the Missionaries in China than myself, I may be permitted, on the next Anniversary of this Society, to come forward and request that the same system of colportage which has been so effective on the Continent may be applied to China; and that the Missionaries there may be allowed to employ their Native Converts in going to and fro, each with his bundle or basket of Testaments, to minister to his countrymen the bread of life.

[*The Same—at the Same.*

The Bible our never-setting Sun.

The Chinese have a saying, that in the heavens above there is but one sun, and in the earth beneath there is but one emperor. We may demur to the latter part of this saying; but as I have heard the Word of God exalted this day, the first part of it has frequently recurred to me; and in the moral heavens, in the firmament of the Christian Church, there is but one sun—one sun, the Bible. Mariners are obliged at night to avail themselves of the stars; and the traveller is often glad to behold the light of one of them peeping through the gloom, and directing him in his intricate path. But we are never left to starlight. The sun of Revelation never sets. Individuals who live at home may employ their leisure in experimenting upon the stars in the firmament of the Church; and there are many stars in it; and I will not say that some of the Fathers are not stars, and stars of considerable magnitude. But a Missionary has other work to do. It is his to direct the people to whom he is sent to the sun which God has kindled expressly for the enlightenment of the nations. Sure I am that every Protestant Missionary will only succeed in the

accomplishment of his object, as he shall take his stand upon the Rock of Ages, and bring the truths of the Gospel into contact with the minds of the Heathen. There are difficulties encountering us in every direction; but there is no instrumentality which we can employ that will be effectual to their removal, but the ministration to the people of the Word of God.

[*The Same—at the Same.*]

Way for Protestant Missions opened by Romanists.

In the providence of God, it is to the Roman-Catholic Missionaries that we are indebted for the field which we have to cultivate by our labours in China. We should feel that it was a part of the mystery of God that these men were allowed to proceed there, and labour with such success as attended their efforts for a considerable length of time. But may we not see an over-ruling Providence in these circumstances, opening China, by means of them, through the French Ambassador, to all our Missionaries? Do we not behold in this a beam piercing the cloud which obscured our vision, and letting us know that behind it there is the great and glorious Sun of Righteousness, which, when we are elevated above the mists of earth and time, it will be our happiness to contemplate in heaven. This is simply our position. We may settle at any of the five ports with our families—we may build Chapels in them, and publicly proclaim salvation by faith in Christ. We are still debarred from the interior; but Native Teachers may extend themselves throughout the Chinese Empire. We may not enter the sixteen provinces, but our Colporteurs and Evangelists may go through them. I have said, that in the five ports we should concentrate our agents. It is kept prominently in view by the Directors of this Society, in their arrangements for the Chinese Missions, to raise up an array of Native Agents; and, as we go on perseveringly to follow out this plan, flourishing Congregations will be gathered, and at every station the Word will sound through the region around it. [*The Same—at Lond. Miss. Soc. An.*]

The Chinese open to the Gospel.

I will now narrate a circumstance which occurred to me a few weeks before I left Hong Kong. I introduce it to shew the impressibility of the Chinese by the influence which we are exerting on them, and the little hold which their own sys-

tems have on their minds. I proposed to a newly-arrived Missionary from the General Baptist Body to cross with me the little bay which lies in front of Victoria, and take a walk into the country on the other side. We had advanced about a quarter of a mile, when, just as we were passing a garden that had been reclaimed from the surrounding barrenness, we were interrupted by a tall, gaunt Chinaman, who sprang over the hedge behind us, shouting after me, "Teacher, teacher!" I soon recognised him. He had been a servant to an excellent young man who resided in my family. I had taken little notice of him, save that he was regular in his attendance at the Chapel. Without allowing himself time to take breath, he broke out, "Follow me, follow me! I am so glad you are come. Here are several tens of men that have been waiting for your arrival to hear about the religion of Jesus." We followed him about three quarters of a mile; and, as he went along, he made the country ring, exclaiming to the people at work in the fields on every side, "The teacher is come, and he will tell you all about Jesus." By and bye he brought us to a small colony of his countrymen who had come from a distance and settled there to get a livelihood by cultivating vegetables for the Hong Kong market. We sat down outside one of their temporary houses, and there I endeavoured, as zealously as I could, to proclaim to them that the Father had sent the Son to be the Saviour of the world. In the course of a long and interesting conversation with them I found they had been made acquainted by their countryman with the great outlines of revealed religion—the unity of God—the character of Christ. They professed to have thrown away their idols; they were anxious to receive instruction; and said they were ready to comply with any thing that might be required of them in connection with a profession of faith in Christ. After telling them to attend our worship on the Lord's Day, we left them; and on our return paid a visit to our new assistant (for I regard him in that light) in his own garden-ledge. The interview with him was most pleasing and satisfactory: it left a strong conviction in my mind that the seed sown at a venture had fallen into his heart as into good soil, blooming and bearing fruit everlasting to the glory of God.

We cannot but believe, that, of the

many whom Christ saw in prospect pressing into the joy of His kingdom from every quarter of the world, there is a multitude to be gathered in this and succeeding generations from the THREE HUNDRED MILLIONS of Chinese. We dare not—we do not—doubt it. Oh, then, act on your faith; scatter the darkness by your generous liberality; support the spirits of your Missionaries by your fervent prayers.

[*The Same—at the Same*

China a Land for Tracts.

China presents the noblest field in the world for the operations of the Tract Society; and in making this wide and unlimited statement I do not refer to its amount of population, though that were alone sufficient to justify the remark; I refer to the character of the population. They are not barbarians—not illiterate. Some Missionaries have had to supply an alphabet, and then a language to the tribes to whom they have been sent; but our greatest difficulty is to acquire and master the Chinese Speech. Their literature, as compared with other tongues, if not the most precise and elegant, is certainly the most stupendous production of human intellect. The Chinese are a reading people; and I believe at least one half of the male population are able to read, with advantage, the Tracts that may be distributed among them: and they are not only able to read them, but are prepared to receive them; and they know how to give a Tract to a foreigner as well as to take one from him. I have received from a Buddhist Priest a Tract on some of their gods, in exchange for one on the great doctrines or facts of Revelation. About this time last year—the beginning of May—in connection with one of my colleagues, I endeavoured to form a Mission at Canton, as a branch, in the first instance, from our station at Hong Kong. After some difficulty, suitable premises were obtained, eligibly situated, at a considerable distance from the European Factories, and in the midst of the Native Population. My colleague, Mr. Gillespie, and a Native Evangelist, Leang-afa, maintained for some months the preaching of the Gospel there, and an immense number of Tracts was distributed among the population all around. A Canton mob is one, if not the most, yet among the most lawless mobs in the world; and they were exasperated that foreigners should transgress the limits to which, in

previous years, they had been confined, and fix their residence in the midst of themselves. They believed all along that our object was more political than religious, and resorted to every mode of insult and annoyance to drive us from our Station. At last, one Sabbath morning the rabble assembled in great force, and proceeded to downright violence. On that occasion, for the first time, there appeared among them some Buddhist Priests. These saw further than the people in general into the nature of our object: while they encouraged them to seize our books they kindled a fire before the premises to burn them. While they did this they busily employed themselves in disseminating Tracts commending their own idols and superstitions. I mention this to shew that the nature and workings of the Tract Society are known among the Chinese themselves; and I repeat it, they are prepared to receive and to read the publications of this Society.

[*The Same—at Rd. Tract Soc. An.*

INDIA WITHIN THE GANGES.

The Bible a Nation's Blessing.

In India, from Singapore in the Straits of Malacca, scarcely more than one degree north of the line, up to the Himalaya; and from Poonah to the Sutlej, the operations of this simple and glorious Society—for it is connected with the eternal glory of our God and Saviour in the salvation of man—the operations of this glorious Society have been more and more diffused. Would that it were possible for this great assembly to place themselves on the shores of the Ganges, and to see the multitudes there, from all quarters, crowding to bathe in what they consider to be the sacred river; would they could behold its waves, which sparkle in the light of heaven, yet polluted, degraded, defiled, as instruments of idolatry and provocation against the Great Creator who made its waters flow; and these poor and blinded and uninformed millions substituting the waters of the Ganges for the blood of the Lamb and the atoning sacrifice of His great offering upon the cross. It is the object of this Society to preach, by the silent voice of the Bible, to these almost countless millions, who are not only our fellow-creatures and our fellow-sinners—not only redeemed by the same blood as ourselves—but, moreover, our fellow-subjects, equally under British Law, protected by the ægis of British Power, pur-

taking of all the innumerable temporal and social benefits of the administration of that righteous and beneficent Government which is established in India. When I consider that these millions are our fellow-subjects, and that we are deriving large revenues from them, and that we and our families, all over England, are crowding to make our lawful and reasonable merchandize from the labour and the skill of these people and the prodigiously fertile plains of India—when all these things press on the mind, then I think of the Bible; then I ask myself, Has God Almighty sent His Son into the world to take our nature and die upon the cross? Is there an eternal Spirit of truth to teach and sanctify man? Is there one Book—is there one, and only one Book that this great God has vouchsafed to inspire for man's guidance, for man's instruction, for man's illumination, for man's comfort, for man's hope, and shall we not do all we can to make these blessed tidings known? Where we cannot send the Missionary, we must send the Bible. Where there are impediments, from want of men and want of funds (we want a hundred times the helpers in India that we now have), but where we cannot send men, we may send the silent teacher; we may send the eternal Word of God recorded in His holy Book; we may raise the standard of the cross in the very words of St. Paul, and all the inspired authors whose writings compose that record. And

I must needs speak, with the indignation which I feel, of the attempts which are made to undervalue the Sacred Scriptures—and to insinuate that Almighty Wisdom was mistaken, in leaving too much obscurity, and allowing what is ambiguous and capable of various meanings to be interpreted by the opinions, contradictory as they are, of the Fathers of the Church. I am not to be understood—no person acquainted with ecclesiastical history, or polity, or the order of Church government, will for one moment misunderstand me, as if I did not assign the proper value to the polity of our different Churches, and that of my own, I may humbly say, among others—as though I did not see the necessity there is for the Catechist, the Missionary, the Reader, the Instructor, and for watchfulness, and for superintendence in the use of all means. The Lord God uses means in every thing; and do we suppose that the merely throwing a number of Bibles among the people of different countries is all we need do for effecting the conversion of mankind? No; we use all the means in our power; and I appeal to my brethren around me, of every name, when I say we do so with all diligence and all humility; but still it is on the Bible we depend, and we leave the Bible, in its solitary grandeur, to govern the whole. I beg the prayers of this great assembly.

[*Bp. of Calcutta—at B F Bible Soc.*]

CHURCH MISSIONARY SOCIETY.

FORTY-SIXTH REPORT.

At pp. 265, 266 of our Number for June we gave several extracts from the Report; we now lay before our Readers further details.

Introductory Remarks.

During a period remarkable for extreme fluctuations in the opinions and feelings of men, the Committee have not been tempted to swerve from the principles which in past years have directed the proceedings of this Institution. Time and experience have served to enhance their value, and to convince the Committee that they have been the groundwork of the Society's prosperity at home, as well as of a blessing upon its labours abroad, from His presence *without whom nothing is strong, nothing is holy.*

Death of the Lay Secretary, Dandeson Coates, Esq.

Amid changes, also, of a more private and affecting interest, when the hand of death is removing those who once stood as "pillars" in this Society, the Committee find fresh motives for avowing their adherence to the original and distinctive basis upon which the Society was founded. In the last year's Report the death of the Rev. Josiah Pratt was announced; and this year has closed with the removal by death of one who was not only Mr. Pratt's successor in the office, but who also, trained under the eye of that venerable man and his co-adjutors, firmly maintained the principles of his predecessors.

The Committee allude to the late Dandeson Coates, Esq., who for above twenty-seven years took part in the ad-

ministration of this Society; first as Assistant Secretary, and afterward as Secretary.

Mr. Coates's public character is well known, as a man of no common powers in the management of affairs. But the Committee are bound to make honourable mention of the very efficient discharge of that part of Mr. Coates's duty of which they had the chief evidence and benefit; and to record the self sacrifice, zeal, and extraordinary ability, with which he conducted the business of the Committee, and the admirable way in which he brought the great principles of *the Gospel of the grace of God* to bear on the discussion of all important questions.

As Mr. Coates's death occurred on the eve of the dissolution of the Committee, it was thought necessary to adopt the following Resolution—"That a Sub-Committee be appointed to make such immediate temporary provision as may be necessary for carrying forward the business of the Society until a permanent arrangement can be made; and that the same Committee do report to the General Committee upon the permanent arrangements which they may think it advisable to adopt in order to supply the loss of Mr. Coates's services."

Patronage.

During the past year, the following Noblemen and Gentlemen have accepted the Office of Vice-President of the Society—The Right Hon. the Earl of Burlington, the Right Rev. the Lord Bishop of Oxford, the Right Rev. the Lord Bishop of Ossory, the Right Rev. the Lord Bishop of Cashel, the Hon. and Very Rev. the Dean of Leighlin, the Hon. and Very Rev. the Dean of St. Patrick's, and Henry Kemble, Esq., M.P.

The Rev. Charles Bridges, the Ven. Archdeacon Dealtry, the Rev. Edward Edwards, the Rev. John Fawcett, the Ven. Archdeacon Hoare, the Ven. Archdeacon Hodson, the Rev. Chancellor Raikes, and the Ven. Archdeacon Shirley, have been appointed Honorary Governors for life.

State of the Finances.

The Committee regret to state that the Income of the Society has fallen short of the Income of 1844-45. The Receipts of the past year have been—

I. General Fund, out of which the Establishments of the Society at home and abroad are provided for.....	£	s.	d.
			87,023 10 3
II. Special Funds: £ s. d.			
Sick and Dis.			
Miss. Fund, 1261 18 3			
Capital Fund, 605 12 10			
Fourah-Bay			
Buildings..	367	19	5
China Mission, 1888	12	0	
Pratt Mem... 598	3	8	
			4,722 6 2
III. Local Funds raised and expended in the Missions ...	10,712	4	0
Making a Total, from all sources, of.....	£102,458	0	5

Upon a comparison of the above with the total Receipts of last year, it will appear that there has been a deficiency of 2791*l.* 9*s.* 2*d.*

Summary of the Society.

Missions 13; *Stations* 101—being in Western Africa 13; Abbekuta 1; East-Africa 1; Mediterranean 3; China 1; North India 18; Himalaya 2; Western India 3; South India 18; Ceylon 5; New Zealand 24; West Indies 6; North-West America 6—*Labourers* (including wives), 1512; consisting of 112 English, 4 Lutheran, 11 Native Country-born Clergymen, of whom 90 are married; 39 European Lay Assistants, of whom 19 are married, 6 European Female Teachers; 1082 Native or Country-born Male, and 140 Female Assistants—*Communicants*, 11,714—*Seminaries*, 20; *Seminarists*, 535; *Schools*, 708—*Scholars* 37,947, of whom 13,550 are boys, 6211 girls, 11,747 whose sex is not reported, and 6430 youths and adults.

Deaths of Missionaries.

It has pleased God to remove from their labours by death, during the past year, the following individuals connected with the Society. Of the West-Africa Mission, Mrs. Gollmer, wife of the Rev. C. A. Gollmer, died on the 11th of April 1845, at Badagry, of dysentery—Of the Bombay and Western-India Mission, the Rev. John B. Dixon, on the 7th of January last, at Aurungabad, of fever, after four days' illness—Of the Calcutta and North-India Mission, the Rev. G. Stolzenberg, on the 25th of May last, at Benares, of fever, after a few days' illness. The Rev. Alexander H. Alexander, on the 8th of December, at Solo, of fever,

after a short indisposition—Of the Madras and South-India Mission, Mrs. Fox, wife of the Rev. H. W. Fox, A.S., on the 31st of October, the day after her embarkation for England—Of the New-Zealand Mission, Mrs. Dudley, wife of the Rev. W. C. Dudley, A.S., on the 19th of September, at Auckland, after an illness of six months—And of the Jamaica Mission, Mrs. Redford, wife of the Rev. F. Redford, on the 12th of December, during her confinement.

Return home of Missionaries.

The Rev. C. F. Ehemann left Sierra Leone on the 12th of June, on account of ill health; and arrived in London on the 17th of July. The Rev. H. C. Krückeberg arrived at Southampton, from Cairo, on the 9th of June. The Rev. H. W. Fox, A.S., left Madras on the 2d of November, on account of ill health; and arrived in London on the 25th of March last. The Rev. J. Peet and family left Cochin on the 26th of January, also on account of ill health. The Rev. H. Powell, and Mrs. Powell, left Ceylon on the 2d of July, on account of Mrs. Powell's ill health; and arrived in London on the 24th of October. Mr. E. Christian left Demerara on the 3d of June, in consequence of ill health; and arrived in London on the 5th of July. The Rev. J. H. Bernau left the same place on the 19th of July, for the recovery of his health; and arrived at Southampton on the 19th of August. Mrs. Mühlhauser widow of the late Rev. J. G. Mühlhauser, left Demerara, on her return home, on the 25th of April 1845; and arrived at Liverpool on the 5th of June.

Departures and Arrivals of Missionaries.

The Rev. James Beale and Mrs. Beale, and Messrs. Maxwell and Nicol—the two African Youths who had come to this country for further instruction, with the view of assisting in the educational department of the Mission—sailed on the 29th of October, on their return to Sierra Leone, accompanied by Mr. W. Parkin; and arrived there on the 30th of November, after a perilous voyage. The Rev. D. H. Schmid, and Mrs. Schmid, and the Rev. C. F. Ehemann, and Mrs. Ehemann, embarked on the 27th of November, on their return to Sierra Leone; and arrived there on the 3d of January last. Mr. F. W. H. Davies, and Mrs. Davies, sailed on the 11th of February, also for Sierra Leone. The Rev. J. Rebmann sailed on
Sept. 1846.

the 26th of January last, for Zanzibar, on his way to join the Rev. Dr. Krapf at Mombas. The Rev. A. Dredge arrived at Bombay on the 24th of March 1845. The Rev. M. Wilkinson, and Mrs. Wilkinson, arrived at Simla on the 30th of March 1845. The Rev. T. Sandys, and Mrs. Sandys, embarked on the 10th of September, on their return to Calcutta; and arrived there on the 17th of January. The Rev. G. G. Cuthbert, M.A., embarked on the 20th of November, for Calcutta, *viâ* the overland route; and arrived there on the 4th of February. The Rev. F. Schurr, and Mr. C. Bomwetsch, embarked on the 20th of December, for Calcutta, also *viâ* the overland route; and arrived there on the 4th of February. The Rev. E. Newman arrived at Madras on the 19th of May 1845. The Rev. C. Rhenius, and Mrs. Rhenius, sailed from Gravesend on the 14th of August for Madras; and arrived there on the 13th of December. The Rev. T. G. Ragland, M.A., embarked on the 20th of November, for Madras, *viâ* the overland route; and arrived there on the 3d of January last. Mr. J. M. Weiss, with Mrs. Weiss, left London for Malta on the 5th of November; proceeded from thence to Madras on the 5th of February 1846, with the view of taking charge of the Society's Printing Press at Palamcottah; and arrived at Madras on the 6th of March. Mr. A. D. Gordon embarked on the 10th of February, for Colombo. The Rev. J. O'Neill, and Mrs. O'Neill, embarked on the 20th of April, also for Colombo. Mr. D. Butler, and Mrs. Butler, embarked on the 7th of March, for Demerara, on their way to Bartica Grove.

Number of Missionary Labourers.

Thirteen Ordained Missionaries, three Catechists, two Students for Holy Orders, one Printer, and two African Assistants, have been sent forth to the Missions of the Society during the past year; of these seven have returned to their respective Stations, and the services of two have been transferred to other Missions. Ten of the parties being married, the total number of individuals sent out is thirty-one.

The number of Labourers at present engaged in the service of the Society, including those who have returned home, or are on their way home for the recovery of their health, is 172; exclusive of 1222 Country-born and Native Catechists and

Teachers, and the wives of the married Labourers.

Ordination of Students.

Eight of the Society's Candidates have been admitted to Holy Orders during the year—two to both Deacons' and Priests' Orders, and four to Deacons' Orders, by the Bishop of London; and one to Deacons' Orders, and one to Priests' Orders, by the Bishop of Madras.

Islington Institution.

In his Annual Report the Principal is again enabled to express a favourable opinion of the general state of the Institution. He believes that there never was more of a devotional spirit among the Students than at this time; and that, while there is a remarkable freedom from the habit and spirit of controversy, he has much confidence in the attachment of the Students to the Protestant and Evangelical principles upon which the Society is based. He states that the appointed studies are pursued with diligence, and that the general progress is encouraging. It is to be regretted, however, that though the number of Students is not less than when he presented his last Report, it is not decidedly larger. Many Candidates, indeed, have offered themselves, and several of whose piety there was every reason to hope well; but, either on the ground of health, or inadequate powers of mind, the great majority of these have been lost to the Society. The Principal adds, in his Report—“Should not the present comparatively scanty supply of Labourers constrain the friends of the Society to be *instant in prayer, in season, out of season*, in the closet and in the family, that it may please God, whose prerogative it is, to provide and qualify young men to do His own work—*men full of faith and of the Holy Ghost*—men endowed with that rare, but necessary combination, *the spirit of power, and of love, and of a sound mind?*”

Concluding Remarks.

While the view of the Heathen World has inspired courage and confidence in those who are labouring *on the Lord's side*, it has awakened, also, the zeal of the enemies of the Truth. The agents of infidelity, who bear the Christian Name, are at work: the bigotted Heathen are forming Associations in support of their gross idolatry: the more philosophical Natives are retiring from the outworks of Polytheism, and intrenching themselves behind a system of refined Unitarianism. Surely,

at such a time, it is for the Heralds of the Gospel to lift up their voices with renewed zeal, and to proclaim aloud that message which is *the power of God unto salvation to every one that believeth*.

The Committee must also refer to another topic, which is full of momentous interest—namely, the impulse which has been given to education among the Natives of India during the last year. The policy of the Indian Government, till within the last ten years, had been to promote native education only through native languages and native systems of instruction: in this way all the folly and falsehood of the Shasters and Korán were identified with Government instruction. Lord William C. Bentinck, in the year 1835, issued his celebrated decree, by which the secular literature and science of Europe, through the medium of the English language, superseded the absurdities of the old system; but no countenance was given to any other education than that of Government. But the present Governor-General, Lord Hardinge, before he left the seat of Government to enter upon the campaign which has closed in so much renown, adopted a measure which may prove, in its results, more powerful for the good of India than the victories of the Sutledge.

His decree declares, that the Governor-General, “to enable the State to profit as largely, and as early as possible, by the result of the measures adopted of late years for the instruction of the people, as well by the Government as by private individuals and Societies, has resolved, that, in every possible case, a preference shall be given, in the selection of candidates for public employment, to those who have been educated in the Institutions thus established; and especially to those who have distinguished themselves therein by a more than ordinary degree of merit and attainment.”

This decree places on an equal footing all Educational Establishments, whether Government or Missionary Institutions, or public or private Schools. It is the first public recognition, in immediate connection with the service of the State, of Missionary and other similar Institutions. It cannot fail to give a mighty impulse to the cause of Christian Education. It contains the seeds of moral changes in the social history of India, which the mind of man cannot grasp.

It has been a subject of anxious consideration with the Committee, whether the

Society should not take up, as a distinct branch of its operations, the establishment in India of Schools upon Christian Principles, to meet this emergency. But it has been determined that neither the financial position of the Society, nor the prospect of an adequate supply of Schoolmasters, such as the Society would desire to employ, nor the main design of our Institution—would justify the Committee in commencing, upon a large scale, Schools apart from Missionary Establishments.

The Committee are persuaded, from long experience, that the best way in which the Society can assist in bringing the newly-acquired territories under the dominion of Christ, is by strengthening and extending its existing Missions, especially in the North-west Provinces—Himalaya, Meerut, Agra. The very means, under God, of our late extraordinary success, namely, the prompt application of the resources of a great and established Indian Empire, and the talents and experience of Commanders gained on other battle fields—seem to point out the course now proposed as the surest way of attaining our ultimate object.

JEW'S SOCIETY.

THIRTY-EIGHTH REPORT.

State of the Funds.

THE particulars of the Receipts and Expenditure were given at pp. 233, 234, of our Number for May. Beside the amount there stated, the munificent sum of 2600*l.* has been contributed by Miss Jane Cook, toward defraying the expense of completing the Church at Jerusalem.

While your Committee gratefully acknowledge the mercy of that God, who hath inclined the hearts of many of His people to favour the dust of Zion, and to contribute to the support of those labours in which they have been engaged, they must also remind their friends that the increase in the amount of contributions has not kept pace with the increase in the number of Labourers. Your Committee have felt it to be their bounden duty to enlarge the sphere of their endeavours, and to send out additional messengers of salvation. They know that there are many, and they believe that their number is increasing, who pray for the peace of Jerusalem; and they now call on them for their aid in these enlarged plans.

Widows' Fund.

The Committee regret that, as on previous occasions, they have again to state that the sum subscribed to the fund for the relief of the widows and orphans of Missionaries is very small. They venture, however, to hope that the friends of Israel will not permit this fund to continue in so deficient a state. They feel sure that the persons for whose benefit it is intended have a strong and urgent claim on Christian Sympathy and succour; and they would therefore invite all, who have it in their power, so to contribute toward it, that it may be made available for the charitable purpose for which it was originated. There are six widows, beside children, at present supported by the Society.

District Management.

The Committee have determined to establish, on a limited scale, the District Plan for visiting the Auxiliaries and Associations of the Society. This system, which has been found so effective in kindred Institutions, they confidently anticipate will be equally so in behalf of this; and they are able to effect it, on their present proposed scale, without any increase of expense to the funds of the Society.

Publications.

The distribution of Scriptures, Tracts, &c. from April 1st, 1845, to March 31st, 1846, has been, Hebrew Bibles, 8vo., 365; 12mo., 3318—Hebrew New Testaments, 8vo., 856; 32mo., 763—Pentateuchs, Portions, Psalms, &c., in English, Dutch, German, and Hebrew, 2274—Bibles and Testaments in other Languages, 615—"The Old Paths," English, French, German, and Hebrew, 800—"Pilgrim's Progress," Hebrew, 556—Book of Common Prayer, in Arabic, English, German, and Hebrew, 344—Hymn Books and various works, 548—Tracts, various, 34,640.

Your Committee thankfully acknowledge the grant of 786 copies of Bibles, Testaments, Psalms, &c., from the British and Foreign Bible Society.

The following works have been printed since March 31st, 1845:—Hebrew Bible, 8vo., 5000—Bishop of Chester's Sermon, 250—Tract by the Rev. W. Pym, 1000—"The Jews and their Claims," 2000—"Efforts which have been made for the Conversion of God's Ancient People," by Rev. J. J. Reynolds, 2000.

In addition to the above-mentioned, which have been published by the Society,

the Committee have purchased copies of Dr. M'Caul's and Mr. Reynolds' Lectures for the Church-of-England Young Men's Society, Mr. Ewald's "Journal of Missionary Labours," Mr. Cartwright's "Funeral Sermons," on occasion of the death of the late Bishop of Jerusalem, and other useful works, for sale and distribution among the Members of the Society, and have found these publications to be eminently useful.

A new edition of the "Old Paths," by the Rev. Dr. M'Caul, which has proved a great blessing in leading many Jews to see the errors of Rabbinitism, has just passed through the press.

Episcopal Chapel.

The number of Jewish Converts, who are regular Communicants in this Chapel, at the present time, exceeds 60. There are 76 Christian Jewish Families more or less connected with this Place of Worship, 11 aged and afflicted females, some of them widows, truly waiting for the consolation of Israel, together with 51 unmarried converts, of whom many were originally in your Schools, and a few unmarried female converts; making a total of about 130 males (beside the families of at least one-half of that number) and 24 females; whom they must consider as being, in a greater or less degree, under the pastoral care of your Chaplain, the Rev. J. B. Cartwright.

The number of baptisms since the last Anniversary amounts to 17 adults and 20 children; making a total, from the commencement, of 458 baptisms; being 168 adults and 290 children. Your Chaplain presented 36 Hebrew Candidates for Confirmation to the Bishop of the Diocese.

Hebrew College.

During the last year the studies of the Hebrew College have proceeded as usual, and at the Examinations at Midsummer and Christmas, the answering, in the various languages, Church History and Divinity was highly satisfactory.

On the last-mentioned occasion the students were examined in the following subjects: Hebrew; Greek; Syriac; Arabic; Articles i—xvii. (English and Latin); Leslie's Case stated between the Church of Rome and Church of England; Church History, sixth and eleventh centuries; Short's "History of the Church of England;" Cicero's Orations; Homer's Iliad; Cæsar, Lucian. Want of time precluded their being examined in Roman History,

Universal History, New-Testament Controversy, Burnett's Pastoral Care, and Delectus.

The Principal hopes, also, from the general conduct of the students, that their diligence in study has been one of the fruits of that higher principle of love to God and lost souls, without which all learning is only *as sounding brass, or a tinkling cymbal*. In the last year eleven have enjoyed the instruction afforded, of whom four have just gone forth to the stations appointed by the Committee, one to Jerusalem, one to Aleppo, and two to Bucharest; making a total of nineteen, whom the Hebrew College, since its commencement, has been instrumental in sending into the Missionary Field.

Schools.

Your Schools continue full. There are 50 boys and 50 girls, the number which the buildings can accommodate, and the number of applicants for admission is increasing: some of the children recently admitted have waited nearly three years for a vacancy. Eleven boys have left the School during the year, and the same number has been admitted. Of those who have gone out, one has been received into the Society's Hebrew College, where he is preparing for Missionary Labour; another is in the Training College at Battersea, preparing to be employed as a Schoolmaster; six have been placed in apprenticeships; one is gone home to his parents, who are Christian Israelites; and another has been taken out by his Jewish relations, though there is reason to hope not before the knowledge and belief of Christianity have been firmly rooted in his mind.

In the Girls' School three have been received, and one has left the School to reside with and assist her father, a Christian Israelite, in the conducting of an Infant School.

The number received into the School from the commencement amounts to 282 boys and 227 girls; making a total of 509.

Temporal-Relief Fund.

The Committee to whom the administration of this Fund has been entrusted have carefully considered each individual application, and kept a minute record of the circumstances connected with every case brought before them, with the amount of relief administered, chiefly in small sums. They have endeavoured to meet each case on its own merits, and to

apportion such relief as the character and circumstances of the applicant seemed to demand, after careful inquiry; being, however, very painfully limited as to the amount of relief afforded, by the inadequacy of the funds entrusted to their care.

Grants have been made to Missionary Stations on the Continent, as, Berlin, Warsaw, Posen, Cracow, Creuznach, Breslau, Königsberg, and also to Smyrna, for the relief of the many urgent cases that come under the notice of the Missionaries.

Assistance has also been rendered to individuals in different parts of the country, at the particular request, or on the immediate responsibility, of the Secretaries, and other influential members of the Committees of Auxiliary Societies, as such cases could not come under the personal examination and controul of the Committee of the Relief Fund. The largest portion of the Fund, however, has been disbursed under the direct controul of the Committee itself. The claims of inquiring Israelites have proved a subject of great practical difficulty.

Mission in London.

The Rev. J. C. Reichardt finds the important field assigned to him in this country one of increasing interest and utility. His labours have been signally blessed, as many inquiring and baptized Israelites can testify; particularly since the last Anniversary. Hundreds of Jews have, of their own accord, sought for opportunities to converse with him on the subject of Religion, and many, both Jews and Jewesses, have presented themselves as Candidates for Baptism. On one occasion, there were twenty-two who desired Christian Baptism; and being found sufficiently advanced were admitted as Candidates, and went through a regular course of instruction. The present number under regular instruction amounts to twelve, of whom two are Jewesses. In consequence of the increasing spirit of inquiry, the Committee have appointed another Missionary for London, Mr. Kuttner, who is himself a Christian Israelite, and in every respect, both as it regards his piety and learning, well qualified to assist Mr. Reichardt in this important Mission.

The Rev. T. Fancourt has continued his useful labours, in pastoral visits.

Several converted Israelites have also

assisted in the Mission, by acting as Tract Distributors.

The Operative Jewish Converts' Institution, over which Mr. Reichardt presides, is of itself an important sphere of labour, and a most useful auxiliary to the London Mission, as it not only affords employment to Christian Israelites, but also gives them the opportunity of being well grounded in the Christian faith and discipline. The inmates now learn the trade of bookbinding; but its Committee have it in contemplation, as soon as their funds will allow, to add that of printing. During the year the number of inmates has been 33; and the total number, from the commencement in 1831, is 205, of whom many have approved themselves as worthy and devoted Christians, and thirteen are now in connection with this Society as Missionaries. The good which this Institution has done, under the blessing of God, is incalculable; and it is to be wished that a similar institution could be established for Jewesses. The importance of this subject is so great, that it has already engaged the attention of your Committee, and is still under their serious consideration.

The Jews in London may be spoken of as divided into three different parties. There are, First, some who publicly declared a short time since that they were determined "to uphold, support, and maintain, in their fullest integrity, all the ancient laws, customs, ceremonies, rites, and forms of service of their forefathers;" Secondly, others who have been as they have stated, "deeply impressed with the necessity of improvements being made in the mode of Public Worship," but at the same time have declared "their determination to abide by spiritual guidance, and to adhere to and uphold existing establishments," thus evidently wishing to maintain the system of Rabbinism and Rabbinical Institutions as a whole, although they were anxious to get rid of some of the grosser abuses which have crept in, and to supply some of the most glaring defects which prevail; and there is, Thirdly, a reformed Synagogue, well established and well attended, founded about four years ago, on the express principle, stated by the Rev. D. W. Marks, in his sermon preached at the opening of that synagogue, that the "Mishna and the Talmuds are human compositions; and though," as he added, "we are content to accept with reverence from our post-bibli-

cal ancestors advice and instruction, we cannot unconditionally accept their laws. For Israelites there is but one immutable law—the Sacred Volume of the Scriptures, commanded by God to be written down for the unerring guidance of His people until the end of time.”

Bristol and Bath.

Mr. Pieritz has continued to prosecute his labours, and has found frequent opportunities for delivering the message of salvation to his brethren according to the flesh. His journals contain an account of many conversations with the Jews, from whom he has had numerous visits, beside those whom he has visited at their own houses.

Mr. Pieritz informs us that the number of Jews in Bristol has rather increased during the past year.

He has not gone on in his labours without opposition. Shortly before the celebration of the great Day of Atonement, notice was given that if any Jew should call on, or be seen speaking to the Missionary, that person would not be allowed to come to the Synagogue on New-year's Day or on the Day of Atonement. Mr. Pieritz has also visited the towns of Dublin, Newport, Birmingham, and Swansea.

Liverpool.

Mr. Lazarus has continued to superintend the Institution at Liverpool, and has in that capacity not been without frequent opportunities for setting before his brethren according to the flesh, Jesus of Nazareth as the only Saviour of mankind. Your Committee regret to add that Mr. Lazarus has also, during the past year, been much interrupted in his labours by illness.

Concluding Remarks.

We have been permitted to see hundreds and thousands of the seed of Jacob returning to the Shepherd and Bishop of their souls. Of many of these we have good reason to believe that they have been received by Him whom they once rejected. They have by grace obeyed the call of God's Spirit; and having been justified freely, and been enabled to abound in faith, hope, and charity, we may hope that they shall attain everlasting life through the mercy of God. Great and awful have been the changes in Israel's history; sad and sorrowful their wanderings and their unbelief; but many have wept before the cross and learned to love their Saviour. We forget not, however, that

there are MILLIONS still in estrangement from their Lord, in rebellion against David their King.

Many of this number have great misgivings; their tongue falters, their heart trembles, as they refuse to acknowledge their Prince, their Saviour, their God. They have begun to doubt, and they will not, cannot cease to inquire.

And while we look on the vast body of the nation still clinging to Rabbinic darkness, or shorn of their strength through the force of those doubts which an unholy boldness of speculation has engendered and increased, let us not sorrow as those who have no hope. The night is dark, the gloom is awful in which the folly of man's traditions and the faults of man's pride have involved those whom God hath chosen to be His people; but His purposes change not, His covenant cannot fail; and we therefore pray and labour with deep mourning for that blindness which has happened unto Israel, but with full unwavering confidence in the final and glorious result of all endeavour to bless Israel, secured by the solemn and blessed revelation of the will and purpose of Him who hath declared, for our guidance and encouragement, *All Israel shall be saved.*

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

THIRD REPORT.

Agents.

At our last Annual Meeting five Missionaries were employed; we have now nine, among a Jewish population of thirty thousand! seven of whom are employed in London, one in Bristol, and one in Manchester.

One Female Scripture Reader is also labouring most usefully; and two young men are preparing for Missionary Engagement.

Publications.

In connection with these operations, we felt it a primary duty to aim at awakening in our Fellow-Christians a deep and practical interest in the object so long deferred, and about which there lingered much of prejudice and reluctance: the enterprise needed their help, their counsel, and their fervent prayers. Much time and considerable expense have been consequently devoted to the circulation of information concerning the Jewish people; accompanied with such suggestions as seemed most adapted to remove misconception, and to engage the hearts, the

prayers, and the charities of the disciples of Jesus in the cause of Israel. During the past year an Address to Pastors and Ministers, for which we are indebted to a valued Member of the Committee, has gone through the land, and the response to it from various quarters indicates the existence everywhere of deep and heartfelt interest in the salvation of a people erewhile objects only of suspicion and neglect, the awakening of earnest prayer on their behalf, and of a desire to help forward the object of the Society.

The Committee, after repeated consideration of the subject, resolved on the monthly publication of "The Jewish Herald." Its object is "to exhibit the claims which the ancient people of God have on the sympathy and prayers of the Church; to diffuse information with regard to their present opinions and circumstances, both in England and elsewhere; and to record the progress of the different efforts in operation for their conversion to Christianity, and especially those of this Society." It has not yet received a remunerating sale; but we are thankful for the many testimonies we have received in its favour, and take leave to remind you that its efficiency, and indeed its existence, depend on the measure of support afforded to it by friends of the Society.

New Associations.

During the past year we have been much encouraged by the progress which the cause has made in Manchester, Colchester, and other towns, as well as in smaller districts, where it had previously gained a settlement, and by the formation of new Societies in Birmingham, Norwich, Ipswich, and many other localities. And it has been peculiarly a source of grateful satisfaction that, wherever the cause has been presented, cordial demonstrations of affectionate interest have been given by Christians of every name, age, and station. A large proportion in each collection has proved that the poor man has a heart of sympathy, and a mite of love, for the outcast Jew.

Results.

During the past year, of those to whom we have reason to believe that the Society has been rendered the means of saving benefit, one pious Israelite has been baptized and received into a Congregational Church—one into a Presbyterian—one into the Wesleyan Communion—and one or two are seeking baptism in the Church of England. There are many others, who,

having received, as we believe, their first convictions of truth under the teaching of your Missionaries, have resorted to kindred institutions for the support we had not the means of affording. It has, however, gladdened our hearts to hear of them afterwards, as having made, and well sustained, a Christian Profession.

We commend them all affectionately to the prayers, the tender sympathies, and the vigilant guardianship of Christians.

Preparation of Missionaries.

For the preparation of pious young men for Missionary Work, and for the improvement of those already so employed in the Hebrew Language and Jewish Literature, the Committee have been glad to avail themselves of Mr. Davidson's valuable assistance. And it becomes us to express our grateful sense of the kindness and liberality of a Christian Minister, who has devoted much of his time to the gratuitous instruction of Missionaries sent to him for that purpose. One of them is in his work as a Missionary, and two are expected soon to enter on it. It will be obvious that some permanent arrangement must be made to secure so important an end as that of preparing decidedly pious and well-qualified young men for the calls which will be made for Labourers in the Jewish Field.

Concluding Remarks.

There is joy in heaven, and the Church on earth sends back the note in praise and thanksgiving as *two of a family and one of a city set out for Zion*; but the Lord will *pour floods upon the dry ground and gather His people and keep them as a shepherd doth His flock. He will say to the north, Give up, and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth, even every one that is called by my name, for I have created him for my glory. Go through, then, Christians, go through the gates, prepare the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him: and they shall call them The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken.*

The Receipts and Expenditure were given at p. 225 of our Number for May.

UNITED BRETHREN.

Daily Words and Doctrinal Texts for the Year 1847.

JANUARY.

Day.	Daily Words.	Doct. Texts.
1	Is. 9. 2.	Rev. 21. 5.
2	Gen. 1. 1.	John 8. 35.
3	Pa. 69. 4.	Rev. 3. 10.
4	Pa. 6. 11.	1. 24.
5	Pa. 72. 6.	Matt. 22. 12.
6	Pa. 103. 10.	John 12. 46.
7	Is. 1. 18.	John 4. 10.
8	Neh. 1. 5, 6.	Mark 1. 15.
9	Hosea 6. 2.	John 14. 29.
x	Deut. 4. 37.	Matt. 13. 44.
11	Is. 3. 10.	Acts 16.
12	Mark. 3. 10.	Mark 1. 43.
13	Deut. 32. 4.	Mark 2. 27.
14	Pa. 33. 22.	Luke 13. 8, 9.
15	Prov. 3. 11, 12.	John 3. 18.
16	Is. 35. 10.	John 4. 23.
xvii	Jon 2. 6.	Acts 9. 5.
18	Pa. 67. 7.	John 12. 28.
19	Gen. 28. 14.	Acts 28. 17, 18.
20	Is. 53. 5.	John 15. 15.
21	Pa. 118. 6.	Luke 10. 16.
22	Deut. 8. 6.	John 15. 14.
23	Josh. 24. 15.	John 7. 17.
xiv	Prov. 3. 6, 6.	Mark 5. 36.
25	Deut. 10. 18.	Luke 16. 15.
26	Is. 49. 18.	John 5. 6.
27	Is. 61. 9.	Luke 21. 15.
28	2 Kings 19. 15.	John 17. 3.
29	Mal. 3. 12.	Rev. 2. 8.
30	Pa. 4. 1.	John 10. 11.
xxxi	Micah 4. 2.	Luke 17. 17.

FEBRUARY.

1	Ex. 4. 31.	Luke 18. 27.
2	Pa. 59. 17.	John 4. 24.
3	Pa. 25. 1, 2.	Matt. 8. 26.
4	1 Kings 3. 5.	Matt. 6. 7.
5	Is. 42. 16.	John 15. 19.
6	Gen. 49. 22.	John 17. 2.
vii	Deut. 30. 11, 14.	John 4. 26.
8	Is. 62. 11.	Matt. 5. 20.
9	Pa. 85. 1.	Matt. 9. 13.
10	Deut. 31. 6.	John 15. 20.
11	Is. 53. 12.	John 17. 25.
12	Micah 6. 8.	Luke 14. 11.
13	Jer. 12. 3.	John 1. 48.
xiv	Ex. 13. 21.	Matt. 26. 38.
15	2 Sam. 6. 22.	Rev. 3. 19.
16	Is. 62. 3.	John 12. 36.
17	Prov. 18. 12.	Matt. 26. 31.
18	Pa. 69. 21.	Matt. 10. 38.
19	Gen. 26. 3.	John 4. 14.
20	Lev. 19. 17.	Luke 6. 39.
xxi	Pa. 112. 1.	Matt. 26. 39.
22	Pa. 105. 1.	Luke 7. 23.
23	Gen. 49. 18.	John 17. 28.
24	Prov. 20. 12.	Matt. 26. 41.
25	Is. 25. 1.	John 8. 29.
26	1 Chron. 29. 13.	John 14. 20.
27	Micah 5. 2.	John 6. 63.
xxviii	Pa. 69. 32.	Matt. 26. 53, 54.

MARCH.

1	Jer. 15. 15.	Rev. 3. 11.
2	2 Sam. 8. 6.	John 8. 51.
3	Pa. 95. 7.	John 18. 8.
4	Pa. 18. 49.	Matt. 3. 15.
5	Pa. 41. 9.	John 17. 24.
6	Dan 9. 19.	Mark 5. 15.
vii	Zech. 6. 15.	Mark 14. 62.
8	Is. 65. 22.	Luke 6. 22.
9	Zech. 12. 8.	Matt. 24. 35.
10	1 Chron. 28. 9.	Luke 22. 32.
11	Is. 30. 19.	Matt. 6. 8.
12	Is. 54. 5.	John 17. 19.
13	Is. 63. 9.	John 6. 44.
xiv	Pa. 35. 27.	Luke 22. 37.
15	Pa. 28. 3.	John 10. 17.
16	Pa. 9. 11.	John 5. 36.
17	Pa. 30. 20.	Rev. 3. 10.
18	Pa. 119. 130.	Rev. 8. 3.
19	Pa. 138. 3.	Matt. 6. 31, 32.
20	Pa. 2. 6.	John 14. 1.
xxi	Gen. 26. 28.	John 3. 14, 15.
22	2 Chron. 14. 11.	John 17. 1.
23	Gen. 39. 9.	Matt. 10. 37.
24	Is. 52. 14.	Luke 13. 29.
25	Pa. 19. 14.	Matt. 20. 23.

Day.	Daily Words.	Doct. Texts.
26	Ex. 36. 2.	John 1. 51.
27	Is. 40. 28.	Luke 12. 49, 50.
xxviii	Is. 52. 6.	John 18. 36.
29	Zech. 14. 9.	Matt. 5. 12.
30	Pa. 149. 5.	John 13. 18.
31	Job 14. 4.	Luke 22. 27.

APRIL.

1	Eccles. 12. 14.	Luke 22. 19.
2	Pa. 22. 26.	John 12. 32.
3	Is. 33. 17.	Luke 24. 44.
iv	Ex. 30. 10.	Rev. 1. 18.
5	Is. 51. 12.	Matt. 23. 10.
6	Is. 25. 32.	Luke 21. 35.
7	Pa. 102. 13.	Mark 2. 23.
8	Deut. 32. 29.	Luke 17. 32.
9	Pa. 80. 17.	Rev. 3. 12.
10	Pa. 63. 3.	John 10. 7, 9.
xi	Micah 4. 7.	John 17. 15.
12	Deut. 4. 5, 6.	Luke 22. 32.
13	Jer. 14. 22.	Mark 9. 2.
14	Is. 12. 6.	John 13. 20.
15	Numb. 23. 23.	John 5. 39.
16	Is. 60. 19.	John 18. 37.
17	Hosea. 6. 4.	John 15. 19.
xviii	Pa. 116. 15.	Luke 9. 62.
19	Pa. 77. 3.	Matt. 5. 4.
20	Pa. 22. 14.	Matt. 10. 16.
21	Is. 61. 10.	John 14. 19.
22	Is. 12. 6.	John 15. 11.
23	Pa. 40. 6, 7.	Luke 24. 46, 47.
24	Dan. 12. 1.	John 10. 28.
xxv	Pa. 48. 10.	Mark 2. 17.
26	Is. 60. 6.	Rev. 3. 8.
27	Is. 11. 10.	Matt. 23. 14.
28	Pa. 104. 4.	Matt. 5. 45.
29	Is. 58. 7.	Luke 7. 13.
30	Ezek. 36. 26.	Luke 21. 3.

MAY.

1	Zech. 13. 9.	John 5. 46.
2	Ex. 40. 34.	John 1. 47.
3	Pa. 115. 12.	John 20. 15.
4	Pa. 22. 31.	Luke 10. 42.
5	Jer. 4. 2.	John 15. 10.
6	Hosea 1. 11.	John 3. 30.
7	2 Kings 1. 13.	John 10. 16.
8	Is. 37. 31.	John 11. 9.
ix	Ezek. 37. 28.	Matt. 16. 28.
10	Pa. 145. 9.	Luke 24. 26.
11	Is. 26. 7.	John 20. 17.
12	Deut. 8. 18.	John 15. 16.
13	Gen. 27. 3.	John 14. 3.
14	Pa. 32. 7.	Matt. 6. 14.
15	Pa. 52. 9.	John 16. 24.
xvi	Jer. 17. 14.	Matt. 9. 28, 29.
17	Deut. 27. 9, 10.	John 7. 33.
18	Pa. 103. 2. 3.	John 11. 25, 26.
19	Gen. 50. 21.	John 14. 18.
20	Pa. 106. 4.	Luke 11. 13.
21	Pa. 40. 17.	John 6. 32.
22	Judges 15. 18.	John 7. 37.
xxiii	2 Sam. 7. 20.	Luke 24. 49.
24	Gen. 18. 30.	John 14. 16, 17.
25	Is. 61. 1.	John 16. 8—11.
26	Lam. 3. 19, 19.	John 3. 6.
27	Pa. 105. 8.	Matt. 10. 20.
28	Pa. 27. 5.	Matt. 5. 11.
29	Jonah 3. 8.	Rev. 3. 2.
xxx	Pa. 107. 10, 12, 13.	Matt. 28. 19, 20.
31	Deut. 7. 6.	John 17. 20, 21.

JUNE.

1	Pa. 69. 13.	John 6. 67.
2	Ex. 15. 18.	John 5. 26, 27.
3	2 Chron. 20. 20.	2 Cor. 12. 9.
4	Prov. 14. 32.	John 15. 4.
5	Pa. 118. 24.	John 3. 8.
vi	Is. 61. 1.	John 15. 33.
7	Is. 44. 22.	Matt. 7. 7.
8	Pa. 113. 5, 6.	John 14. 23.
9	Is. 63. 6.	John 10. 13.
10	Pa. 17. 18.	Matt. 10. 23.
11	Is. 29. 18.	John 16. 28.
12	Hosea 6. 1.	John 3. 3.
xiii	Pa. 65. 11.	Matt. 6. 21.
14	Ezek. 34. 30.	Mark 13. 37.
15	Is. 29. 19.	Luke 6. 45.
16	Gen. 6. 6.	Matt. 15. 19.
17	Pa. 34. 18.	John 11. 40.

Day.	Daily Words.	Doct. Texts.
18	Pa. 100. 2.	Matt. 16. 3.
19	Lam. 3. 22.	Rev. 3. 5.
xx	Jer. 31. 9.	Mark 2. 21.
21	Gen. 18. 17.	Rev. 2. 7.
22	Is. 26. 23.	Matt. 9. 2.
23	Deut. 4. 19.	John 3. 11.
24	Pa. 130. 5.	Matt. 18. 3.
25	Is. 55. 5.	Matt. 10. 32.
26	Deut. 8. 3.	John 4. 36.
xxvii	Job 22. 28.	Matt. 13. 25.
28	1 Sam. 12. 23.	Luke 21. 54.
29	Micah 7. 20.	Matt. 11. 27.
30	Pa. 41. 1.	Matt. 10. 42.

JULY.

1	Pa. 111. 4.	Luke 15. 6.
2	Is. 7. 14.	Rev. 2. 13.
3	Pa. 18. 6.	Matt. 19. 29.
iv	Deut. 29. 6.	Matt. 5. 14.
5	Jer. 2. 13.	Luke 14. 23.
6	Deut. 33. 11.	Luke 10. 35.
7	Is. 51. 13.	Matt. 14. 27.
8	Pa. 119. 32.	John 16. 20.
9	Pa. 13. 8.	Luke 2. 49.
10	Ezek. 36. 11.	Matt. 5. 6.
xi	Is. 38. 15.	John 8. 36.
12	Is. 52. 7.	Acts 9. 6.
13	Is. 29. 22.	John 13. 8.
14	Dan. 9. 9.	Luke 17. 3.
15	Is. 53. 11.	Rev. 2. 11.
16	Deut. 5. 33.	Matt. 5. 8.
17	Pa. 119. 124.	John 13. 35.
xviii	Pa. 3. 2.	Rev. 3. 17.
19	Pa. 68. 19.	John 15. 15.
20	Pa. 136. 3.	Matt. 10. 19.
21	1 Sam. 14. 6.	Matt. 12. 37.
22	1 Chron. 29. 17.	John 8. 44.
23	Gen. 6. 22.	Luke 12. 40.
24	Is. 9. 6.	Luke 17. 10.
xxv	2 Kings 11. 17.	Mark 9. 34.
25	Is. 8. 18.	John 4. 22.
26	Joel 3. 21.	Rev. 2. 3.
27	Malaehi 3. 3.	John 12. 43.
28	Gen. 32. 30.	Mark 2. 19.
29	Hosea 6. 3.	Luke 12. 47.
31	Jer. 17. 10.	Matt. 6. 9.

AUGUST.

1	Haggai 1. 13.	Matt. 6. 9.
2	Pa. 139. 1, 2.	Matt. 6. 10.
3	Is. 58. 14.	Matt. 6. 10.
4	Deut. 4. 8.	Matt. 6. 11.
5	Gen. 6. 18.	Matt. 6. 12.
6	Hosea 3. 4, 5.	Matt. 6. 13.
7	Jer. 39. 18.	Matt. 6. 18.
viii	Pa. 33. 6.	Matt. 6. 15.
9	Pa. 43. 3.	Matt. 18. 20.
10	Pa. 84. 3.	John 15. 16.
11	Dan. 9. 14.	Matt. 17. 20.
12	Is. 38. 5.	John 18. 24.
13	Gen. 35. 3.	John 17. 11.
14	Pa. 73. 24.	John 15. 5.
xv	Jer. 30. 11.	Rev. 3. 8.
16	Gen. 45. 4.	Mark 10. 14.
17	Pa. 150. 2.	Luke 19. 40.
18	Pa. 25. 21.	Matt. 7. 16.
19	Deut. 33. 12.	Matt. 5. 41, 45.
20	1 Chron. 23. 25.	Mark 13. 7.
21	Pa. 103. 22.	Acts 1. 8.
xxii	Ex. 34. 9.	John 4. 43.
23	Prov. 20. 22.	John 17. 14.
24	Dan. 9. 24.	John 3. 13.
25	Deut. 15. 11.	Luke 6. 36.
26	Job 5. 10, 11.	Luke 10. 5, 6.
27	Pa. 57. 1.	John 14. 13, 14.
28	Pa. 119. 108.	Luke 24. 36.
29	Gen. 12. 2.	Mark 2. 14.
30	2 Chron. 36. 23.	Matt. 19. 32, 33.
31	Pa. 31. 8.	Luke 12. 57.

SEPTEMBER.

1	1 Sam. 18. 14.	John 5. 24.
2	Micah 6. 7.	Matt. 13. 12.
3	Is. 45. 23.	John 12. 35.
4	Nam. 1. 29.	John 6. 40.
v	Haggai 1. 14.	Luke 14. 33.
6	Jer. 31. 28.	John 15. 7.
7	Is. 1. 8.	Matt. 5. 16.
8	Jonah 2. 7.	John 8. 47.
9	Jer. 27. 5.	John 16. 22.

Day.	Daily Words.	Doct. Texts.
10	Joshua 1. 7.	John 5. 17.
11	Pa. 68. 3.	Matt. 8. 3.
xii	Is. 30. 29.	Luke 12. 48.
13	Pa. 78. 11.	Luke 6. 44.
14	Pa. 147. 1.	Matt. 7. 13.
15	Is. 58. 12.	Matt. 8. 19, 20.
16	Dan. 9. 27.	Matt. 11. 30.
17	Is. 45. 9.	Luke 11. 30.
18	1 Sam. 10. 7.	John 5. 30.
xix	Is. 66. 14.	Rev. 2. 9, 10.
20	Jer. 17. 9.	John 13. 16.
21	Gen. 32. 10.	Matt. 5. 5.
22	Is. 49. 5.	Acta 9. 15.
23	Is. 58. 10.	John 15. 23.
24	Gen. 49. 28.	Matt. 10. 8.
25	Jer. 29. 12.	Matt. 6. 33.
xxvi	Is. 48. 17.	Luke 6. 46.
27	Is. 2. 5.	Matt. 4. 19.
28	Pa. 119. 54.	Luke 6. 45.
29	Pa. 16. 9.	Mark 13. 27.
30	Pa. 81. 10.	John 5. 28, 29.

OCTOBER.

1	Pa. 111. 3.	Matt. 16. 17.
2	Gen. 9. 8, 9, 11.	John 5. 22.
iii	Is. 43. 13.	Rev. 2. 19.
4	Deut. 33. 25.	Matt. 13. 31.
5	Deut. 28. 11.	Matt. 8. 13.
6	Is. 33. 20.	Mark 5. 19.
7	Is. 61. 6.	Luke 16. 15.
8	Pa. 26. 12.	Mark 7. 34.
9	Pa. 73. 25.	John 6. 56.
x	Pa. 35. 10.	Matt. 14. 31.
11	Is. 49. 6.	Matt. 5. 45.
12	Is. 52. 16.	John 6. 63.
13	Pa. 45. 2.	John 8. 55.
14	Deut. 1. 11.	Matt. 13. 37, 38.
15	Pa. 22. 10.	Rev. 22. 13.
16	Pa. 51. 15.	Rev. 3. 9.
xvii	Pa. 103. 11.	Matt. 8. 20.

Day.	Daily Words.	Doct. Texts.
18	Jer. 17. 17.	John 3. 5.
19	Is. 42. 2.	John 14. 15.
20	Is. 66. 10.	John 6. 27.
21	Is. 64. 8.	Matt. 7. 3.
22	Deut. 3. 10.	Matt. 5. 42.
23	Jer. 51. 50.	Luke 21. 19.
xxiv	Jer. 15. 11.	Luke 14. 28.
25	Prov. 23. 26.	John 8. 50.
26	Pa. 22. 14.	Matt. 18. 7.
27	Hosea 6. 1.	Matt. 13. 38, 39.
28	Is. 53. 10.	Luke 18. 8.
29	Pa. 9. 1.	Rev. 2. 7.
30	Ex. 28. 29.	Matt. 5. 17.
xxxi	Pa. 22. 8.	John 17. 17.

NOVEMBER.

1	Pa. 94. 1.	Matt. 13. 43.
2	Hosea 14. 7.	John 8. 34.
3	Micah 7. 11.	Luke 8. 18.
4	Ex. 20. 19.	John 13. 15.
5	2 Sam. 7. 9.	Luke 21. 28.
6	Is. 43. 16.	John 10. 10.
vii	Pa. 46. 7.	Rev. 2. 13.
8	Pa. 48. 8.	John 6. 51.
9	Hosea 13. 4.	Matt. 13. 33.
10	Lev. 16. 30.	Matt. 6. 15.
11	Pa. 81. 14.	Luke 8. 49.
12	Pa. 42. 8.	John 14. 11.
13	Pa. 100. 3.	Luke 12. 32.
xiv	Ex. 33. 20.	John 13. 7.
15	Pa. 118. 8.	Matt. 5. 37.
16	1 Kings 19. 13.	John 10. 25.
17	Pa. 6. 9.	Matt. 6. 6.
18	Deut. 11. 7.	Matt. 10. 22.
19	Zeph. 3. 10.	Matt. 13. 47.
20	Pa. 57. 10.	Luke 17. 17.
xxi	Deut. 29. 29.	Luke 12. 35, 36.
22	Job 23. 28.	Matt. 13. 30.
23	Pa. 69. 9.	Luke 6. 40.
24	Ezek. 44. 4.	Luke 8. 46.

Day.	Daily Words.	Doct. Texts.
25	Is. 41. 8.	Matt. 15. 23.
26	Habak. 3. 2.	Luke 22. 35.
27	Pa. 132. 9.	John 6. 67.
xxviii	Hosea 2. 23.	John 3. 17.
29	Pa. 33. 18.	Matt. 5. 7.
30	Pa. 149. 4.	Luke 9. 65.

DECEMBER.

1	Jer. 50. 20.	John 12. 36.
2	Pa. 96. 7, 8.	Luke 21. 36.
3	Pa. 69. 9.	John 5. 27.
4	Is. 62. 11.	John 7. 23.
v	Pa. 86. 3.	Matt. 24. 37.
6	Pa. 37. 24.	Luke 18. 7, 8.
7	Deut. 4. 7.	John 6. 37.
8	Pa. 20. 2.	John 12. 47.
9	Is. 6. 3.	John 4. 34.
10	Dan. 2. 21.	Matt. 22. 45.
11	Deut. 13. 6, 8.	John 14. 6.
xii	Jer. 18. 6.	John 17. 23.
13	Is. 40. 31.	John 5. 26.
14	Lam. 3. 39.	Rev. 22. 16.
15	Pa. 89. 23.	Luke 17. 20.
16	Pa. 27. 1.	John 6. 47.
17	Jer. 23. 6.	Matt. 24. 30.
18	Pa. 24. 10.	John 12. 44, 45.
xix	Joshua 13. 1.	Matt. 5. 3.
20	Deut. 4. 39.	John 6. 29.
21	1 Sam. 15. 23.	John 20. 29.
22	Joel 3. 16.	Luke 8. 56.
23	Pa. 115. 13.	John 5. 39, 40.
24	Ex. 10. 23.	John 3. 16.
25	1 Kings 17. 16.	John 8. 12.
xxvi	Pa. 104. 28.	Luke 19. 10.
27	Pa. 45. 9.	Mark 10. 15.
28	Zeph. 3. 17.	Rev. 2. 23.
29	Zech. 8. 9.	Rev. 22. 20.
30	Ezek. 36. 28.	Matt. 10. 22.
31	Prov. 21. 30.	Matt. 22. 18.

Continent.

BRITISH AND FOREIGN BIBLE SOCIETY.
FRANCE.

Superstition in France.

MR. De Pressensé, writing from Paris on the 30th of July, says—

In the small parcel which I sent you a few days ago you will have found a new proof of the success of your Agents;—I allude to the piece of wood, coarsely carved, and representing, in a kind of halo or glory, a heart beneath the cross, supposed to be the heart of our Saviour, worshipped by angels bearing wax tapers in their hands.

This rudely-carved image, which painfully reminds us of similar ones, the objects of heathen adoration, is also an object of worship in country places in France, though boasting of so high a degree of civilization. It is circulated and sold on behalf of the Society or Congregation of the Sacred Heart of Jesus. The identical image which you now have before you has been adored by numbers of poor souls on their bended knees, whom they, whose interest it is, seek to maintain in their ignorance and idolatry. I say poor souls, inasmuch as this piece of wood has been an heirloom in a family which, for a long succession of years, has
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been devoted soul and body to the Church of Rome. Thanks, however, to the visit of a Colporteur in the family alluded to; but, above all, thanks to the introduction of the Word of God into it; the members of which it is composed, having learned that Jesus Christ is to be served and worshipped in spirit and in truth, have cheerfully abandoned the former object of their idolatry to the friend through whose instrumentality they wanted to know in what manner it behoved them to prostrate themselves before the Lamb of God that taketh away the sins of the world. You may therefore look on this wooden image as a trophy of the Bible, affording matter of rejoicing when you call to mind that the Holy Scriptures are now the object of veneration and regard of its former possessors. Would to God that Papistical Idolatry might everywhere in France meet with a similar overthrow!

Permit me to add another incident of a similar character, which cannot fail to give you pleasure. I once adverted in my correspondence to a considerable Charity School, established by certain friends of the Gospel, which is attended by more than 900 Roman-Catholic Children. I think, also, that I stated, that for about sixteen years I have had the privilege of superintending the Sunday

School connected with it, and to hold a Religious Meeting, which is attended by three or four hundred of the older children. Although it may be certain that I abstain from any thing savouring of controversy, in my addresses to the children, yet it so happened a short time ago, that I was called on to speak to them of the Virgin, and was naturally led to object to the idolatrous worship rendered to her. I took occasion to refer, among the rest, to the well-known medal, called the Miraculous Medal of the Virgin, and was at no great loss to prove to them the absurdity of believing that such a bit of copper could possess any virtue whatsoever. Some time after this occurrence, a box, placed in the Sunday School for receiving collections in behalf of the poor, was unlocked, when in it was found one of the medals before alluded to, which I carefully preserve as a triumphant proof of the efficacy of the Gospel; the more so, as it was generally known that this identical medal had long been worn with deep veneration by a young girl, who, taught by the Word of God, gladly threw away from her the object of her previous idolatry, and placed it in the Poor-box, by way of encouraging the person whose address had operated so convincingly upon her.

SMYRNA.

Favourable Prospects.

On the 8th of August Mr. B. Barker writes:—

I have before me your very kind Letter in answer to mine of the 15th of May, and am pleased to find, that a thousand Hebrew Bibles were to be forwarded to the Constantinople dépôt. I have just received a few from Malta, but they will go but a very little way toward satisfying the pressing demands for these Scriptures. What you say respecting the Sultan of this realm is perfectly correct. He deals not in vain words; for when circumstances occur, he shews by deeds that he is sincere when he declares that he has his people's welfare and happiness at heart. To exemplify this, I will relate to you what lately took place.

A number of Protestant Armenians (for those who read and follow the Scriptures are now openly denominated Protestants) were sadly persecuted at Erzerum by the Armenian Bishop of that place; so much so, that one of them at last took the bold resolution of going to

Constantinople, and complaining to the Sultan of their cruel position. He applied to Mr. Consul Brant for a Letter of good conduct, which, it appears, he was fully entitled to, for he obtained it readily; and, simply with this document, he proceeded to the Capital, and found means to lodge his complaints against the persecutor of himself and brethren. This affair was duly taken into consideration, and the result has been that he was furnished with a puissant firman for the Pacha of Erzerum, with special orders to see that there were none molested in consequence of their religious opinions, and that all were at liberty to follow the dictates of their conscience in spiritual things. Nothing has reached us as yet of what was adjusted in consequence of the Bishop's conduct, but the least must have been a severe reprimand, and, no doubt, strictly enjoined to take great care how he comported himself henceforward toward those who differed with him on religious points. This has so elated the Protestant Armenians at Constantinople, who are now become numerous, that they are devising the means of shaking off the shackles of their Church, and forming one independent of it, founded entirely on the Scriptures. In order to arrive at this they must induce the Government to accept and acknowledge a representative of their own in lieu of their present Patriarch, as the Roman-Catholic Armenians have done. All this is most encouraging for our work, and all Missionary Labours; and, when generally known, people will take courage, and apply to the study of the Scriptures, fearless of any persecution from the Turkish Government, and even of their own Priests.

I know not whether I ought to attribute it to the foregoing circumstances, but the fact is, that I have since sold in Smyrna 150 Bulgarian New Testaments, when before I could not dispose of a dozen copies during the year. We are perfectly well persuaded that the Lord's Word will *not return unto Him void*; yet it is pleasing and refreshing when we see this prophecy accomplished. I have been informed, by my American Missionary Friends, that in a village near the town of Nicodemia, a Congregation of Protestant Armenians have sprung up who have the Scriptures for their rule of faith. No Missionary has ever been among them, excepting the Missionary of Missionaries—the Bible. They have suffered much

by persecution, and were driven to the necessity of congregating in the fields to carry on their Public Worship. On one of these occasions they were attacked with stones, which they calmly took up, and went and deposited them at the Governor's feet, demanding protection and redress; which, I am happy to say, were granted them. We have not heard lately how these poor persecuted followers of the Gospel are getting on; but as the Sultan's wishes in such matters are clearly and forcibly demonstrated, we have reason to hope that all goes on well with them now.

While writing the above, most interesting news has reached from Aleppo. The American Missionaries write, that in the town of Antal there exists at least 200 Evangelical Christians, formerly of the Armenian Church, and many more to the north of that place, dispersed in different villages. The Armenian Patriarch has most solemnly excommunicated them, but to no purpose; for more are daily added to their numbers. They call the Patriarch's proceedings very unjust in driving them from their Church, because they read and follow the precepts of our Lord and Saviour. This good work has been wholly wrought by their reading the Scriptures; for no Missionary has ever been among them. When at Aleppo, many years back, I forwarded a good many Armenian Testaments in this direction, and even as far as Arab-Kiser; and I then mentioned how anxious the Armenians were to possess the Scriptures, and with what avidity they were read by those of that nation residing at Aleppo. Those books, and others sent since to those wild districts, have brought about this delightful change among them. They have been writing most earnestly to Beyrout, requesting that a Missionary may be sent to them. Now that liberty of conscience has been proclaimed, the fruit of the good seed sown becomes manifest; and the Committee will find that their many years' labour of love has not been in vain.

Western Africa.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

Annual Report of the Sierra-Leone Auxiliary Church Missionary Society.

BEFORE proceeding to review the several Stations in our usual order, we

shall, on this occasion, present our Readers with the general result of the Society's labours in the West-Africa Mission, as exhibited in the Report, for the year ending Feb. 10, 1846, of the Sierra-Leone Auxiliary. The Report, drawn up by the Rev. T. Peyton, the Secretary, thus proceeds—

Congregations.

During the period under review the average attendance on Public Worship, in all the Stations of this Mission, has been 6068. All our Churches are filled on the Lord's-Day morning, and we have manifest indications *that the Word of the Lord is glorified* in the midst of us.

The Services of our Church have been regularly maintained, and the Gospel preached, in all the villages and towns embraced by this Mission; in addition to the duties of the Adult Sunday Schools. During the past year, also, a new Church has been opened for Divine Service at Wellington; and another is now being erected at Kent. Seven new Churches will thus have been built in this Colony in eight years, solely at the expense of the Church Missionary Society, beside several School-houses in the River and Sea Districts, which serve the two-fold purpose of Schools and Places of Public Worship.

Communicants and Candidates.

The number of Communicants is 1521, beside 1502 Candidates for Baptism and the Lord's Supper. The whole number is greater than at any other period of our history; and it affords us great pleasure to witness the growing piety, and devotedness to the Saviour, of many of them. Family Worship is pretty general among them; and there is a marked improvement in their attention to relative and personal duties.

While we rejoice over such instances of the power of Divine Grace, our joy is chastened by witnessing, in some of our people, the existence of a large amount of Heathen ignorance and of nominal Christianity. It should be remembered, however, that, in the most auspicious days of the Christian Church, there were many who had only the *form of godliness* without the *power*; and it therefore cannot be expected that a people emerging from Heathenism, and who are only nominal believers in the Bible, should, without exception, continue under its controul when

temptation begins to operate upon their evil and ardent passions: nor will the falling away of some excite astonishment in the minds of those who are conversant with the New-Testament History of the Church, when they recollect that among the early converts from Paganism some, who *did run well*, were hindered in their Christian course.

The number of Candidates for Baptism and the Lord's Supper is, as already stated, 1502. Some of these have made considerable progress in Biblical knowledge, and we have good evidence that many of them feel the influence of Religion on the heart. Candour, however, requires us to say that some are very deficient in aptness for intellectual improvement. With a view to arouse their mental energies, and to supply their want of early instruction, they are met every week in classes, in which the first principles of Christianity are, in much simplicity, brought before them; and every argument is used to shew them the necessity of having a thorough knowledge of the way and plan of salvation through Jesus Christ.

Schools and Seminaries.

There are 46 of these in connection with the Mission, and they are in a prosperous and advancing state. The number under instruction in the Day and Sunday Schools, including adults, is 5305; and the majority of these can read the Word of God. The Institution at Fourah Bay is steadily progressing. The Scriptural knowledge which the youths there acquire, not to mention the general enlightening influence of science and literature, we trust will, under the blessing of God, lead some of them—and, through their instrumentality, many others—to a saving knowledge of *the truth as it is in Jesus*. During the past year a Grammar School has been commenced in Freetown, with a view to give a sound education to the advanced scholars of the Day Schools. It is also accessible to all the inhabitants of the Colony, and any Chiefs of the neighbouring Tribes who may feel disposed to send their sons to it. It was opened on the 25th of March 1845, with 16 pupils; the number now being 38. Eleven of these are educated at the expense of their friends, 21 by the Church Missionary Society, and 6 by the African Native-Agency Committee in London. It is sufficient to say, in this place, that their conduct has been good, and their progress

satisfactory. The instruction of the females in the Institution at Regent is efficient and systematic.

Timmanos Mission.

The operations in this field have been marked by no striking incidents; but by gradual, and, we trust, encouraging advancement. The Schools which are here established for the rising population have considerably increased during the past year. The Boarding School now contains forty pupils, and this part of our labour has never been so promising as at present. Many of the scholars have made very good progress in reading, writing, and arithmetic; and the girls in sewing. The Gospel is regularly preached in the King's Yard and in our Church at this Station; and conversations on religious subjects are held by our Missionaries with the leading men of the Mahomedan population.

Native Languages.

Our translational labours have been diligently prosecuted; at Port Lokkoh by the Missionaries there, and in the Colony by the Rev. J. F. Schön and others. During the past year three Gospels have been translated into the Hausa Language by Mr. Schön.

On this subject Mr. Schön remarks, in a Letter dated March 23, 1846—

I have forwarded to England the Gospels of St. Matthew and St. Luke, an improved copy of the Gospel according to St. John, and two ciphering books, containing the First Part of my English-Hausa Dictionary, as far as I could get it copied. I have likewise forwarded translations of the above-mentioned three Gospels, and of the Dictionary, to our Brethren in the Yoruba Country, in the hope that they will find them useful in their intercourse with Hausa people.

We now resume the Report.

Contributions of the People.

The Divine blessing on the labours of this Mission is further apparent by the grace of liberality which many of our people have exemplified in their conduct. During the past year the Natives have contributed, toward the spread of the Gospel, about 120l.; and the contributions from the Day-scholars in the different Stations, for the year ending Dec. 25, 1845, amounted to 224l. 7s. 5d.—344l. 7s. 5d. received from the Natives in one year!

Shortly after the above Report had been drawn up, another instance of the liberality of the people was afforded. On the 25th of March the Lieut.-Governor received information that the inhabitants of the island of Bona Vista were in a state of the utmost misery, from an inundation and the failure of their crops; and His Excellency in consequence desired the Acting Colonial Secretary to request that the Missionaries would kindly preach Sermons without delay in aid of the unhappy sufferers. This was done, and the amount realized was as follows—

	£	s.	d.
Sunday-school, Regent Square	1	0	3
Mission Church, Freetown	1	10	0
Kissey	0	13	6
Hastings and Waterloo	1	10	5
Gloucester and Leicester	2	0	0
Regent	1	16	2
Bathurst and Charlotte	2	12	6
Sundries	6	0	5½
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	17	3	3½

We shall now give various extracts from the communications of the Missionaries during the half-year ending March 25, 1846.

CHRISTIAN INSTITUTION.

Its Encouraging State—Arrival of Mr. G. Nicol—Testimony of the Rev. J. Warburton.

The Rev. E. Jones continues in charge of this Institution, assisted by Mr. G. Nicol, of whose services he speaks highly. Mr. Nicol, our readers will remember, is an African, and spent some time in the Islington Institution in 1844 and 1845. There are now eight Students in the Foutah-Bay Institution, of whom Mr. Jones reports, April 17, 1846—

There has been a visible improvement in piety. Four have been receiving special instruction, preparatory to admission to the Lord's Table.

The great thirst for education, now so prevalent, is the more pleasing, when we consider that this eagerness is connected with an increased desire to possess and understand the Word of God. The stock of Bibles brought out by Mr. Davies on

the 21st of March was sold in a fortnight, and we are now absolutely without a copy to meet the many and urgent demands that are made for more Bibles.

A retrospective view of the past year is eminently encouraging. Whether I look at the Colony in general, or the Mission in particular, the fact is clear that there are principles at work calling into activity the long dormant energies of the native mind. A spirit of inquiry has been aroused, and the advantages of education are being rightly appreciated. How needful that the movement be under controul, and a Christian direction given to its every impulse! Viewed in this light, how unspeakably important is the relation sustained by the Church Missionary Society to the children of Africa!

In Mr. Nicol's Report, dated April 15, he gives the following account of his reception in the Colony after his return from England—

I met, as might be expected, with a hearty reception from my friends and dear relatives. All evidently take a deep interest in my welfare, both temporal and spiritual. They shook my hands, and, with an emphatic voice, said, "God has done a great work in truth." It is impossible for me to write all the expressions of joy and congratulation that fell from their lips. For more than three successive days my father's house was crowded with Christian men and women, and a great number of children, who heartily joined with me in prayer and praise every morning and evening. This was peculiarly interesting, and encouraging to me, especially when I consider the great object I have in view. I remembered then the zeal and piety of the primitive Christians, who were wont to meet in a house at stated seasons for prayer and praise. I particularly called to mind zealous Aquila and Priscilla, and *the Church that was in their house*. If there was a time when I was more convinced of the faithfulness and love of my friends, it is now. I trust that my visit to England, and more especially the watchful providence of God on my behalf, has made a salutary influence on them. Notwithstanding my advantages over them, I have many a time to sit meekly at the feet of these experienced Christians to learn those lessons which neither books nor science can teach. I do the more admire

the grace of God in preserving these people faithful, when I consider that they have been walking in this narrow way ever since I was a child in the Infant School at Gloucester. Compared with these Christians, I am indeed but a babe in the School of Christ.

Of the Institution Mr. Nicol says—

I do indeed enjoy the society of the students: my comfort and peace, far from being disturbed, seem to increase every day. The secret spring is, that one spirit—the spirit of love—pervades the whole body. I have recommended that each should have a book of a devotional kind in daily reading; it being necessary to our spiritual growth in grace, as study and application are to success in intellectual knowledge. One has taken up Doddridge's *Rise and Progress*; another, James's *Anxious Inquirer*; a third, Rowe's *Divine Breathings*, &c.

I have great pleasure in reporting the diligence with which they, in general, apply to their various duties. They have gone through the first two books of Euclid, and commenced *Fractions in Hind's Algebra*. The Author's *Miscellaneous Observations*, which are very important, and *Bridge's Binomial Theorem*, have occupied much of their time this term. *Foster's Algebraical Examples*, and *Bland's Geometrical Problems*, to which I occasionally refer, have, in a great measure, expanded and generalized their knowledge of Mathematics.

Of his own studies Mr. Nicol then states—

On the 20th of January I commenced the Susoo Language with my dear mother. She comes to Fourah Bay four times in the week, and spends two hours with me every day. She has hitherto been of great service to me, and appears to be quite delighted with the engagement. I have got some instructions from the Rev. J. U. Graf, on the nature and formation of the vowels, which are of great use to me.

He thus concludes—

I cannot avoid remarking on the great change that has evidently taken place in the Colony during my absence of nearly twenty months in England. Indeed, when we take a retrospective view of the operations of the Society in Sierra Leone in past years, and then observe the present elevated state of the

Mission, we are constrained to say, God has latterly most signally owned and blessed the labours of His servants. The rapid progress of education, combined with the great anxiety of the people in general for direct Scriptural instruction, fills me with mingled feelings of joy and astonishment. *What hath God wrought during the last two years!* In 1843, so far as I can recollect, there was not one of the students who knew the letters of the Greek alphabet, nor any thing of Geometry, Algebra, Mechanics, or Natural Philosophy. Our minds were limited, and our knowledge contracted. What vast difference is there now! The students are able to demonstrate any propositions of the first two books of Euclid, have gone through Valpy's *Greek Delectus*, and can read some portions of the Greek Testament. I do really expect greater things yet to be achieved; larger success yet to be realized. The present state of the Mission is pregnant with such hopes as are calculated to ensure success. Look, for a moment, at the flourishing state of the Sunday Schools. My dear friends in the Institution, and myself, are employed as Teachers in Freetown Sunday School. The anxiety for Scriptural knowledge evinced by the scholars encourages me to keep nothing back that will be really profitable to them.

In the encouraging view taken by Messrs. Jones and Nicol, the Rev. J. Warburton coincides. He says, in his Journal—

Oct. 21, 1845—I attended, with great satisfaction, an examination of the Students of the Fourah-Bay Institution. As usual, they performed their parts well in Elocution, Geography, History, Algebra, Euclid, and Horne's Introduction. With regard to their studies and proficiency, a great advance on past years has been made.

GRAMMAR SCHOOL.

This School is still under the superintendence of the Rev. T. Peyton: he is now assisted by Mr. T. Maxwell, the African youth who visited this country, and resided at the Islington Institution, in company with Mr. Nicol.

General Review—Its satisfactory State.
The School having been esta-

blished in March 1845, Mr. Peyton, in his Report for the Quarter ending March 25, 1846, takes a cursory glance at the whole year. He writes—

The School was opened March 25, 1845, with 16 pupils. In the following June the number had increased to 30, and is now 40; 28 of whom are boarders, and 12 are educated at the expense of their friends. Since Christmas 1845, 3 have been received on probation; 2 from Hastings, and 1 from Kiskey. Two others, from Regent, have creditably passed the usual examination previous to entering the School, and are about to be received on trial.

Three of the senior pupils have been preparing for the Fourah-Bay Institution, and last Christmas were recommended to the Local Committee for admission to that Establishment.

During the last Quarter, two of the pupils have applied for admission to the class of Candidates for the Lord's Supper; and another has been received as a Communicant by the Rev. J. Beale. There are now three Communicants, and eleven Candidates for the Lord's Supper, among the pupils of this School.

The progress which has been made, in every branch of knowledge taught, is very satisfactory. The first class, consisting of thirteen, began Greek in March 1845. Since that time they have read the whole of the Greek Delectus, and have studied to the verbs in $\mu\acute{\iota}$, and the rules of Syntax in Valpy's Grammar, and commenced reading the Greek Testament. After the Christmas vacation a second Greek class, consisting of six, was formed: they have read to the first conjugation of verbs. In Mathematics, the first class of pupils have read the first two books of Euclid's Elements, and some of them have advanced to Reduction of Fractions in Algebra.

The assistance which Mr. Maxwell renders, as Tutor in the School, has been of great value. Since his appointment, simple lectures in Natural Science—which were for some time discontinued in consequence of a pressure of other School duties, previous to his return to Africa—have been resumed. The unformed habits of the boys have been much improved, since his residence in the Establishment, in consequence of his taking his meals with them.

Upon the whole, the results of the

Grammar School during the past year have more than answered our expectations; and we believe that it will prove a permanent blessing, not only to our own Mission, in connection with the Fourah-Bay Institution, but to the whole Colony, and other parts of Africa.

Examination of the School.

Of this event the Rev. J. Warburton gives the following account—

Sept. 30, 1845 — I attended the first examination of the Grammar School. The students were examined in Bible History, the first thirty propositions in Euclid's Elements, in Algebra, English History, and the Greek Delectus. They also recited *memoriter*, from Murray's English Reader, several pieces in prose. The examination was highly creditable to the Head Master and the students. Indeed, it surpassed my hopes: I could not have supposed that so much could be accomplished in so short a time.

FEMALE INSTITUTION.

Need of a Teacher—Temporary Arrangements.

This Institution, situated at Regent, is still without a Principal who can devote her whole time to its advancement. The following passage, from the Rev. N. Denton's Report for the Quarter ending March 25, 1846, will shew the efforts that are made to keep the Establishment together—

The duties of the Female Institution have been divided between Mrs. Denton and myself. I have usually heard the pupils repeat their lessons before breakfast in the morning, and attended to their Arithmetic and Exercises between nine and half-past ten o'clock, while Mrs. Denton has been engaged in her Day School. Mr. Parkin has kindly undertaken to instruct them in writing. At twelve o'clock they join Mrs. Denton's Day School for sewing. When I am prevented, by other engagements, from taking my part in this duty, the whole falls upon Mrs. Denton.

FREETOWN.

The last Report received from the Rev. H. Rhodes is for the Quarter ending December 25, 1845. His time had been much occupied in superintending the erection of the new Fourah-Bay Institution; and on the

12th of March he left the Colony for England, as stated in the Recent Intelligence of our Number for May last (p. 256), in consequence of the failure of his health; Mr. Beale taking his place in the superintendence of the erection of the New Buildings.

Day School—Scripture Class.

On these subjects Mr. Rhodes remarks, in his Report—

Beside the ordinary duties of the Day School, I am thankful to say Mrs. Rhodes has been able to continue the Scripture class, which she commenced about nine months ago for young girls who had left School. The average attendance has been from seven to ten; and, with one or two exceptions, their conduct has been very satisfactory: two, especially, may be regarded as very hopeful characters.

A pleasing circumstance is related by Mr. T. King, the Native Catechist, in his Report of the same date—

I am glad to say the children are doing well in a way of improvement. Once—when I was catechizing them on the parable of the good Samaritan—and trying to exhibit the compassion of the good people in England, how much they have already done, and are still doing, for evangelizing the sons and daughters of Africa—they were so much affected as to make a subscription of 8s. toward the buildings at Fourah Bay. But what is that, some would say, when compared with the immense sum of money necessary for the erection of such an edifice? It is true, nothing to compare with it; but, when considering that it was to attest their gratitude to the Society, shewing that even the children are not a little affected with the goodness of the Christian friends in England, I am obliged to mention it.

Sunday School.

In the same Report Mr. King writes—

The progress which the scholars are making is very encouraging. I am happy to state the forwardness evinced by them in expressing their thankfulness for the means which they enjoy. When informed of the subscription for the erection of a monument in memory of the late la-

mented Sir Thomas Fowell Buxton—who not only did liberally devote his substance, but with unremitting assiduity laboured for the religious improvement and welfare of the Africans; and to whose kindness, and that of others, under God, thousands of us in the Colony are indebted for our liberation—with cheerfulness they gave as much as they could: it amounted to no less than 2*l.* 10*s.* 8*d.*, a sum far exceeding what we reasonably expected, when compared with the number we have at present. Though some were not present when the notice was given, who might have taken that for an excuse, yet even these spontaneously brought it afterward, and that without asking them for it. Mrs. Schön's girls, I am happy to say, render great assistance as teachers of the few female scholars.

Visits to Pious African Females.

Nov. 23, 1845—This evening I visited one of our female Communicants, whom long-continued indisposition entirely prevents from attending Public Worship. When in health, her Christian meekness and consistent conduct were at all times conspicuous; and now, although confined to her sick bed, and deprived of many spiritual privileges, her entire submission to the will of God is equally so. She told me that the violent pain in her head, producing giddiness, often prevented her from reading the Word of God, in which she delighted so much; yet she tried to remember and think upon the good things she had learned therein, and heard at Church. Whenever I visit this afflicted woman, I come away refreshed and encouraged

[Rev. H. Rhodes.]

Aug. 31—I this evening visited old S. J., whom I found sitting by the fire-side. Her reply to my question, "How do you do?" expressed the devotedness of one of whom it might be said, that she had her *loins girded*, her *lights burning*, and who was only waiting for the coming of her Lord and Redeemer, that *when He cometh and knocketh, she may open unto Him immediately*. Her reply was, "I am only waiting for my Saviour's time;" which very much corresponds with that of the Patriarch Jacob. Though decrepit and afflicted, and none with her in the house when sick, she complains very little of her lot. My asking how she felt at such a time was responded to by her saying, "Though nobody to call when the pain increased on me sometimes in the night,

or to send when unable to move for what I want, yet I know that One who sees and knows all my pains is with me. I have no husband, no child, or any thing in this world; but Jesus is my Husband, my Portion, yea! my All; and what more do I want? Soon all my troubles and trials shall be done. Plenty of my country and friends done die; but Jesus keeps me till to-day. Nothing in the world but my soul's salvation I am crying to Jesus for."

[Mr. T. King.

Joy of the People on the arrival of the Rev. J. Beale—Visit to a Pious Sick Woman.

In the Recent Intelligence of our Numbers for January and February last we mentioned the arrival of Mr. Beale and a Missionary party at Freetown on the 30th of November. In his Journal Mr. Beale thus notices their reception—

The report of our arrival quickly spread through the town and villages. Many members of our Church met us at the water-side, and gave us a regular Black Man's hearty welcome to their shores. They gladly carried all our boxes and luggage, &c. to the Mission-house without any pay. I offered money to one man; but he said, "No, Massa, no mind that, we no want that;" yet this man was not a member, although he partook of the joy which animated the rest.

Early on Monday morning a scene commenced which would have gladdened any heart. It was the people coming in from different towns, in great numbers, to see us and bid us welcome. We shook hands with so many, young and old, as at length to be quite fatigued. All were thanking God for our safe arrival. For several days the same pleasure was afforded us, during which we could scarcely turn our heads in the street without being saluted by some smiling face, and "How do, Massa? you done come: me glad for see you, Massa. Thank God! thank God!"

Dec. 11, 1845—One of the most pious and useful women of Freetown was reported to me as being prevented, by illness, from coming to pay her respects to us. This evening we went to her house to see her, and found her in bed very unwell. "Oh," she said, as we entered the room—grasping our hands with much affection, while her weak frame was almost overpowered with joy—"me no

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been think me live till this day. Thank God, we see one another's face in this world once more! God so good! He bring you back over the big water once more. Thank God! thank God!" When I inquired respecting her sickness, she said she had been suffering much since August; but added, "Massa, this sickness do much for me: I thank God for it. When I lay upon this bed I consider my state: I look upon Jesus, and He give me patience to bear. Jesus so good to me. When the sickness hard upon me, and the pain so bad me heart ready for complain, then Jesus send Holy Spirit and give me patience to bear."

When I got home, I found that a fowl and a basket of rice had been sent by her husband as a present. Many marks of our dear people's affection have we had. One would take pleasure in pointing out a tree of which I had given the seed; others would send presents of milk, or fruit, to testify their affection for us. Such proofs are unequivocal marks of the effects of the Gospel on the hearts of this people. I do feel that it is a privilege to be permitted to labour among such a warm-hearted and affectionate people.

Mr. King also writes—

Nov. 30—Just before the Service commenced this evening, I was informed that the Rev. J. Beale, with our other friends, had just arrived. In about a quarter of an hour Messrs. Nicol and Maxwell were seen in the pews. That this sight was a matter of great surprise as well as of joy to some of the congregation, who had no previous information of their arrival, can be more easily conceived than described. With joy and gladness, old and young impatiently hastened to welcome their arrival after the Service.

Baptisms, Communicants, &c.

In his Journal for the Quarter ending March 25, 1846, Mr. Beale gives the following summary—

During the Quarter twenty-three adults have come out from Heathenism, and have been received for instruction. Five have been baptized, and two have grown impatient on account of not being baptized, and have joined other Congregations. Four Communicants have been received, two have been suspended, and one has died in the faith of the Gospel.

3 F

Sunday School at Regent Square.

Of this School Mr. Peyton reports, March 25, 1846—

This School is now quite established. The average attendance during the year has been 186. In December 1845 the number on the list was 321; but as I could not accommodate so many in the School-room, and the piazzas of the Regent-square House, so as to arrange the people orderly in their classes, I have limited the number to 250 on the Books, which, in the dry season, will give an average attendance of about 200. The people exhibit a large amount of Biblical knowledge. The catechetical lecture, in which deep interest is taken, is given every Lord's-Day afternoon. The adults have in six months contributed 3*l.* 3*s.* 4*d.* toward the erection of a new Church at the west of Freetown.

RIVER DISTRICT.

KISSEY AND WELLINGTON.

The Rev. N. C. Haastrup continued in charge of these Stations until March, on the 12th of which month he embarked for England, in company with Mr. Rhodes and other Missionaries, in order to the re-establishment of his health; the Rev. C. F. Ehemann, who arrived in the Colony on the 3d of January last, as noticed in the Recent Intelligence of our Number for April last (p. 208), supplying the vacant post. The Native Catechist, Mr. J. Attarra, continues here, but has been suffering from sickness.

Desire for a Chapel and School at Allen's Town.

On this subject Mr. Haastrup writes, in his Journal—

Dec. 20, 1845—I received another Letter from the people at Allen's Town, by a deputation of two Communicants, requesting me not to forget that they are much in want of a School-house and a Place of Worship, Wellington being so far away.

HASTINGS.

At this Station the Rev. J. U. Graf remained until his departure for England—with Messrs. Rhodes, Haastrup, &c.—for the benefit of his health; the Rev. I. Smith being ap-

pointed to take his place. From Mr. Graf's Report for the Quarter ending Dec. 25, 1845, we now give a variety of extracts. He writes—

Having now completed the fourth year of my second residence at Hastings, I subjoin a few general remarks upon the Station.

The Day and Sunday Schools.

The outward state of the Day School is satisfactory, it having recovered the number of scholars that were on the list before so many left for the Yoruba Country. The children are moreover well behaved, and very regular in their attendance. On the other hand, their progress in learning is not what I could wish: not for want of willingness on their part to apply themselves, if set to it—for I have lately seen some boys, by a voluntary effort of their own, improve very fast—but chiefly owing to the loss of an old and steady hand in the Native Teacher.

Still more is the loss of old hands felt in our Sunday School, which is chiefly attended by adults, and which has been obliged to take care of itself: the old people do not pay that regard to young men which a teacher ought to possess. The number of scholars on the list is not so exceedingly small; but their attendance is very irregular.

Congregation—Church-Relief Company.

The standard of Christian consistency has been considerably raised during the last four years. My constant aim has been to make the people sensible that the essence of Christianity consists in an awfully important personal transaction between each individual soul and its God; and I humbly trust that the intelligent part of my Congregation so understand it, and that the upright among them experience it too.

The income of the Church-Relief Company, for the last three years, has amounted to 78*l.*, including some extra contributions; and its expenditure, during the same period, has not exceeded 35*l.* They have on hand—the part proceeds of this expenditure—a stock of articles used for the burial of members, which will last for several years, as also a good velvet pall. Considering that this sum has been contributed, in quarterly instalments, by not more than about 140 Communicants and Candidates, it is evident that such Church Companies, when un-

connected with their Heathen neighbours, could command ample means for more extended local charities, independently of what they contribute to the Church Missionary Society.

Communicants and Candidates.

The attendance of the Communicants and Candidates at their weekly class is much better than it used to be; but it is at Church that their attendance and attention has been most gratifying. I do not know that it is better, or even as good, as at other Stations, having very seldom an opportunity of seeing other Congregations; but, as compared with this place itself in former times, the change is very encouraging. To see the people at Church really enjoying the Word, and opening both eyes and mouth to catch its meaning, cheers the heart and refreshes the spirit.

There were, on my last arrival at this Station, in December 1841, 56 Communicants, and 25 Candidates for the Lord's Supper. Of these, 18 emigrated, 12 were suspended, 9 removed to other parts of the Colony, and 5 died; making a loss of 44 during the four years. At the present time there are 63 Communicants, and 25 Candidates for the Lord's Supper; making a total of 88 individuals, and shewing an increase of 52 individuals during the four years. I have been far more solicitous about the character than the number of persons seeking Church-membership. Candidates for Baptism are not included in the above estimate, their conduct and number being too unsettled: there are five classes of them, containing an average number of twelve each.

Of their pecuniary contributions to the Church Missionary Society, I may briefly state that the 150 Communicants and Candidates—including ten Candidates from Bassa Town—have given 50*l.* during the four years; which sum, I believe, will bear a favourable comparison with the most liberal Stations in the Colony.

General Review.

As regards the inhabitants of Hastings generally, I always set my face against all idolatry, superstition, and vices of every kind. My interference with their Company system at first roused their enmity; and yet it is astonishing what confidence is shewn by all parties. Such is the state of Hastings at the present time: much to encourage persevering

and self-denying efforts, and much, also, to keep us looking up to God for a still greater blessing.

WATERLOO.

^ The Rev. C. T. Frey has continued in charge of this Station, assisted by Mr. J. Bartholomew, a Native Catechist.

Completion of a New Mission-house—Improvement among the Heathen—View of Waterloo.

On these subjects Mr. Frey writes—

Oct. 18, 1845—During the last few days we have been engaged in removing from the old hired dwelling into the new Mission-house, and to-night we had the pleasure of sleeping in it for the first time. The house is so much superior, and the air so much more salubrious, that it is quite a change for us. The school-room, on the first story, being spacious, is a great accommodation, both to Mrs. Frey in the sewing department, and to myself in conducting the Communicant and first Candidate classes. Our Heathen neighbours have behaved much beyond our expectation since we have been near them. It was their practice to hold a country-dance every Friday, at which drums were beaten, and the disfigured Eggugu (Yoruba devil) displayed his utmost skill to attract a large assembly of spectators; but this heathenish ceremony has not been repeated of late.

The Rev. J. Warburton, on his visiting Waterloo shortly after the above date, gives the following additional particulars—

Nov. 5—I attended our social Prayer Meeting, which was this month held at Waterloo. In the address which the Rev. C. T. Frey delivered, he mentioned that, when he cleared the plot of ground on which the Society's new house stands—and in which we were assembled—he discovered a cave, in which was a kind of Pagan altar, and the utensils used by the Heathen in sacrificing to their false god. Hither some of the Heathen inhabitants of Waterloo were accustomed to resort, to perform their "country-fashion," and offer sacrifice. The cave was at that time in a retired place in "the bush," out of the town, and the neighbourhood, being inhabited by idolaters, was very noisy.

On the same occasion the Rev. I. Smith writes—

Eight years ago, when I entered this Colony, Waterloo was not in any way occupied as a Missionary Station. Before the close of 1837 Mr. W. Young was appointed to labour here; but there was at that time no place in which to collect the multitude of children that ran in the streets, nor a suitable house as a dwelling-place. However, the work was begun—the half-wild children collected in the Day School, and the adults and apprentices in the Sunday School; and the house which had been erected was thrown open for Divine Service. Since that period the Station has become one of the most important in the Colony. It is now five years since I visited this place, and what do I behold? A stone Church in the centre of this large town is the most conspicuous object, its bell hanging beneath a small arch on the gable end; on the same premises is an Infant School-house, for the accommodation of the smaller children; and at the top of the street leading to the Church now stands a neat, comfortable, and substantial dwelling-house. It is in an airy situation, and is an ornament to the place.

And the Rev. N. Denton—

From what I had heard of Waterloo, I expected to see a well-formed town; but it exceeded my expectations both in appearance and size: it lies in an open plain, and its streets are laid out uniformly, and with taste. I was especially pleased with the Church: in its whole appearance it struck me as being the most sacred-looking edifice in the Mission, surrounded by a neat fence, enclosing about half an acre of ground thickly covered with rich green grass; and, much to the credit of Mr. Frey, there is now a neat and convenient cottage for the accommodation of a Missionary.

Day and Sunday Schools.

Mr. Frey writes—

Nov. 11, 1845—The time drawing near when the Monitors of the Day School will receive their rewards, I examined the boys yesterday and to-day in the branches of learning which they are usually taught. I found that some had made considerable progress, particularly in Bible History, English Reading, Ciphering, and Geography. Others improve slowly, but steadily.

Mr. Bartholomew, in his Report for the Quarter ending Dec. 25, 1845,

gives a very full and particular account of the Day and Sunday Schools at Waterloo, Benguema, and Moco Town. Among other things, he says—

The general state of the Day and Sunday Schools, I am thankful to report, is more than ever satisfactory. I am sometimes delighted with the cheerfulness and diligence of the children.

General View.

At the close of his Report for the Quarter ending Dec. 25, 1845, Mr. Frey remarks—

Though I have to lament over several of my people who have gone astray, yet, every thing considered, I have reason to believe that the work of the Lord is progressing among us. Spiritual instruction is valued. Divine Service, and the respective classes of the Communicants and Candidates, are well and regularly attended.

Thoughts of Africans upon Clockmakers and Printers of the Bible.

The following passage is from Mr. Bartholomew's Journal—

Nov. 29—To-day, as I was cleaning a clock, an old discharged soldier, about sixty years of age, was present. On my opening the clock windows, the old man was excited with wonder; but when he viewed its machinery—the wheels, the teeth, and its various other parts—he was still more surprised, and said, "The White Men are very skilful: only life God has hid from them to make." He continued, saying that surely the clock-makers are immortal. I endeavoured to remove his prejudice, by telling him that every man has transgressed the commandments of God, and is under the sentence of death. A woman also said to me, immediately after this, "Sir, I believe that the printers of the Bibles never die." I told her as I told the old man. They said, "Truly we have learned a new thing to-day!"

MOUNTAIN DISTRICT.

GLoucester and Leicester.

The Rev. J. Warburton continued in charge of these Stations until he left Sierra Leone, with the Missionary party already mentioned, on the 12th of March, for the restoration

of his health. The Rev. J. F. Schön will supply his place in the superintendence of Gloucester and Leicester. In Mr. Warburton's Journal the following account is given of the *Affection of an African Mother for her Daughter.*

Nov. 12—His Excellency the Governor being desirous of locating a number of newly-liberated African women in the villages, and of placing them under the care of the Missionaries, eight were to-day sent to Gloucester. Having previously made arrangements for their reception, I delivered them over to the care of eight female Communicants, on condition that they would treat them kindly, and send them to Sunday School and to the House of God. On these conditions they were gladly received. All were of the Yoruba nation, and among them was a mother and her daughter, whose history is interesting.

The mother lived happily in her own country with her relatives; but war came, and she was made a slave. In the land of her captivity she lived several years, and had one child, a daughter; who, when she grew up, was also sold as a slave, and was carried to another part of the country. In the meantime her relations became acquainted with the place of her slavery, and paid her ransom. The mother then went in search of her daughter; but found that she had been sold to the "White Man" at Acho (probably Lagos), and was already in the slave-ship. At this place, also, she found in chains a daughter of her own brother. Here she was in a strait. Had she come a little sooner, the African slave-dealer said, she might have obtained her daughter; but now she was sold to the White Man, and there was no hope. With bowels yearning over her child, the mother determined to go with her into slavery. To use her own language, as interpreted to me, "She was sorry for her child. When she thought of going with her in the ship she doubt; and she put her heart upon God, and she no doubt again. Whether the country good, or whether the country bad, she go with her child."

South Africa.

BRITISH AND FOREIGN BIBLE SOCIETY.

Caffre War.

THE Rev. R. B. Taylor, writing from

Graham's Town, on the 13th of May, says—

I write you now under very distressing circumstances, and with feelings of poignant grief. Our little Auxiliary is now, for many months at least, completely broken up. Myself and family are refugees in this town, having been obliged to flee from Theopolis as the only likely means of saving our lives. You have doubtless had tidings of the terrible Caffre war, begun, indeed, on the part of our Government, justly, but under a sad mistake as to the power and resources of the enemy. The consequences have been most disastrous. Few lives comparatively have been lost on our side, but the destruction of property has been immense. We have not had much to lose; yet of our little we have lost what we shall feel severely for many months to come, and possibly years; especially as the necessaries of life have become so excessively expensive, that it is exceedingly difficult to obtain food to eat. But I beg pardon; I am forgetting myself. My object in writing is principally to advise you of an arrangement which I have made in regard to the money in my hands subscribed for Bibles at Theopolis. These moneys and books I succeeded in saving on our hasty retreat from Theopolis; but I feel very anxious about the money, as we scarcely know if we are yet safe. I have therefore sent you an order on the London Society for the amount. By this means you and our people will be secured from loss, and I shall be freed from the weight of responsibility which now presses upon me very much; for though the amount is small, it is more than I can afford to risk; and is, besides, only one account of several for which I stand responsible.

New Zealand.

CHURCH MISSIONARY SOCIETY.

WE continue, from pp. 371, 372, the Rev. G. A. Kissling's report of the Station

KAUAKAUA.

A Christian Chief, Paratene, entered into rest on the 10th of October, "in sure and certain hope of the resurrection to eternal life." He was baptized by the Venerable Archdeacon W. Williams, and was ever afterward an ornament to our Church, and a support to me under my

difficulties. Patient and resigned to his Saviour under his sufferings; reading the Scriptures, and teaching the blessed truths contained therein to his fellow-men, so long as his feeble strength permitted; discreet in his conversation; just and noble in all his dealings; and *looking for . . . the glorious appearing of the great God and our Saviour Jesus Christ*; he could say, at the close of his earthly career, *I have finished my course*: and, I doubt not, a crown was given unto him which *fadeth not away*.

Hei Kauga lies about two miles from Kauakaua, and numbers 174 inhabitants. I regularly visit them every Lord's Day for Divine Service, they having built a very pretty Chapel on their own account, at which they diligently and numerously attend. Sixteen persons have been admitted into the Church by Baptism, and their conduct has hitherto been consistent with their profession. I have also baptized ten children belonging to the Communicants of this village. There is a population of 359 at Te Kauakaua, and 174 at Te Hei Kauga; including 94 boys and 72 girls.

Horowera, a small Settlement about six miles from my residence, contains 69 inhabitants. I am in constant intercourse with them; and five adults and seven children have been baptized. These, with a number of others, come weekly to my house for instruction. There is also a little Pa near the East Cape, called Wickliffe's Pa, where a neat Chapel has been built by the Natives, in which they assemble for Prayer, School, and Public Service—the Chief, who took the name of Wickliffe (Wikiriwi) at his baptism, for the present officiating.

Rangitukia, with its dependencies, probably numbers 800 inhabitants: turbulent, and extravagant in their demands, they give Mr. Stack, who resides here, a great deal of trouble and anxiety of mind. During one of my visits we gave notice for a meeting preparatory to the celebration of the Lord's Supper. A large number attended, behaving as quietly and orderly as we could possibly wish; and after some explanation of the errors of Popery, we exhorted the people to self-examination, repentance, and faith in Christ Jesus. On the Lord's Day we had an overflowing congregation, which I addressed, and about 150 or 160 persons partook of the Sacrament in an orderly and devout manner—one instance only

excepted, in which the Native Teacher was to be blamed. I subsequently convened a meeting for examining those who desired baptism; when between 200 and 300 presented themselves: only 36 or 40 of them, however, could read the Scriptures. Of these I accepted 30, and requested Mr. Stack and the Native Teachers to name some other individuals, whose conduct, general information, and advanced age, although they might not be able to read, would entitle them to particular attention. Thirty of this class having been recommended, I requested the whole to proceed to Wakawitira for special examination and Baptism. The distance is only about five hours' walk, and thither crowds of people immediately proceeded.

Wakawitira is a populous Pa, and has several Settlements in its vicinity. Our tents were erected in front of the Chief's house, and our fern-beds prepared, when a storm compelled me to seek refuge in a native hut. In the morning, the rain having somewhat abated, the people assembled, at the dawn of day, for examination, in which Mr. Stack and I were engaged until late at night. At the close we had marked, out of 180, the names of 114, whom I admitted, on the following day, to the ordinance of Baptism: 70 infants of the newly-baptized were also incorporated into the body of Christ's Church. It was pleasing to see these parents soliciting for their offspring the blessings of which they had partaken themselves. Another gratifying circumstance was, that in the adults were included eight individuals from Manutahi, a Pa lying under the odium of practising witchcraft; and who, in point of knowledge, were a credit to the Church. An individual of that Pa, who grossly insulted Mr. Stack some time ago, and in a rage nearly killed his own daughter, likewise applied for Christian instruction, and has been placed under the care of a Native Teacher, preparatory to his admission to the Church. Thus has the Lord deigned to bless Mr. Stack's labours among these people; and as I know that he does not feel disposed to take so favourable a view of the result of his exertions, I think it but just to have this remark here inserted.

One other case, relating to a woman about eighty years old, with hair as white as snow, ought not to be omitted. She entreated to be baptized; but, being com-

paratively ignorant, was advised to avail herself of the means of instruction, and told that at the next season she should be admitted. Her reply was, "I am presently going down to the grave, and shall probably be dead before you come again: do baptize me." I allowed her to join the number set apart for the ordinance, and her soul seemed to leap for joy.

Tuparoa was the next Settlement at which we halted. The people of this village were so pressing for Baptism, that one might have concluded that they understood our Saviour's words, *The kingdom of heaven suffereth violence, and the violent take it by force*, in a literal sense. I was obliged to leave the Congregation assembled for examination, and to retire to my tent to arm my mind by prayer for the task. I felt persuaded that they had not a healthy feeling about Baptism; but 21 persons, most of whom could read the Scriptures, were eventually admitted, and 9 of their infants.

Akuaku, the last place which I took in my tour, was crowded with people. I baptized 88 adults, including 21 from Tuparoa, 25 from Wareponga, and 9 from Waipiro: the rest were from Akuaku itself. The newly-baptized parents also presented their children, 60 in number, with their sponsors, to be received into a covenant with God. I afterward administered the Lord's Supper to a solemn assembly of believers.

It appears, from my Registers, that 416 adults and 174 children have been admitted into the Church by Baptism, and 21 marriages performed, during the year. The number of baptisms is probably unprecedented.

We now give a few passages from Mr. Kissling's

*Report for the Half-Year ending
June 30, 1845.*

During a Missionary Tour through his District, Mr. Kissling was overtaken by a messenger, bearing the news that the people at Te Kauakaua were at war, and that his interference was urgently needed. On his arrival at the Station, he found that the disturbance had originated in the reported sin of a young man connected with an influential Tribe, and that his offence had brought upon him the retaliation of the principal Chief, a Heathen. The cause of the offen-

der had subsequently been taken up by a party headed, unhappily, by a baptized Native, named Agrippa. Matters became gradually more serious, until Mr. Kissling, finding his admonitions of no avail, proposed that the Chief and his opponents should meet before the Mission-house. Mr. Kissling then relates—

At last the warriors met, the Chief occupying one side of my garden, and Agrippa, with his mob, the other. To describe the fierceness with which they eyed each other is next to impossible; but I almost trembled for the consequences of having brought these hostile parties into so close a contact. The Lord, however, gave me strength; and placing myself between these men of *violence*, I asked whether they would agree to my commencing the business with prayer: they all assented, and knelt on the grass. I began with our most excellent Litany, and one and all joined in the responses with as much fervour as though they were devout members of the Church of Christ. Some other Collects, bearing on unity and peace, having been offered, I addressed them all on the evil effects of war, and pressed for a reconciliation between them. The parties then respectively addressed each other, dwelling at some length on the points wherein they considered themselves aggrieved; but perceiving that this course was likely to kindle the fire afresh, I asked, "What is the good of your long talk? Arise, and make peace!" As if moved by a secret spring, they all jumped up, gave each other the hand, rubbed noses, and exclaimed, "It is finished! It is finished!" The Chief and Agrippa only still kept at a distance; but when I took Agrippa by the hand, and led him to the Chief, these two also rubbed hardy noses, accompanied with a *tangi* (crying, or mourning). A few sprinklings of unfriendly feeling were subsequently observable; but the storm of passion was effectually quelled.

I have related the above case—many others of a similar nature occur in the course of my labours—with a view to make two brief remarks upon it.

1. The conduct of those of the New Zealanders who have embraced the Gospel still shews what *spirit* they were of in former days: *the old man* still lurks within; nor has the truth, generally speaking, such abiding influence over them as to

check, on particular occasions, the ferocity of their tempers and the deceitfulness of their hearts. Here, therefore, lies the chief source of our trials.

2. The Missionary, in applying the precepts of God's Word to the establishment of peace among the Natives, indeed enjoys their confidence to a considerable degree; but this holds good principally in matters between Natives and Natives, and not between Natives and Europeans or foreigners. In the latter case, his judgment is naturally suspected to lean toward the side of his countrymen: hence it is, I suppose, that the endeavours of the Missionaries in the North, in persuading the Natives to peace, under most trying circumstances, have had apparently so little success.

Mr. Kissling thus concludes his Report—

I fear the work of the Gospel is not on the advance in this District. The excitement which prevails on account of the destructive war in the North; the frequent visits to our Natives of the neighbouring tribes, and the return of those visits; and hostile proceedings among themselves, as just related; have turned their minds from the simplicity of *the truth* as it is in *Jesus* to secular and political matters. Our Morning and Evening Prayers are not so well attended as formerly; our Schools fluctuate; the spirit of our religious inquirers seems to languish; and I perceive a bluntness in the people's feelings, when I publicly address them, which pains me to the core. If ever New Zealand needed the sympathy of the Church of Christ, it is at the present crisis; if ever there were a season of sifting and anxious trial, that season prevails now; if ever supplications for the out-pouring of God's Holy Spirit were wont to be made, those prayers and supplications should be offered now—that wisdom and understanding may be given to us all; that the pending evils may be over-ruled for good; that light may spring forth from this gloomy darkness; and that, "upon the best and surest foundations," unity and concord "may be established among us for all generations."

UWAWA.

Of this Station Mr. C. Baker still has charge, and the following is his Report, from October 1, 1843, to December 31, 1844.

The Lord's-Day Services at the Station

have been attended by about 250; and the attendants have, for the most part, also been present at the Sunday Schools. Morning and Evening Prayers, with one week-day Lecture, have been continued.

A Bible-Class Meeting has been held once a week; and is divided into two classes, each of which attends on the alternate week. The average attendance of each class is 60, and the average number of those who read at least two-thirds. The progress made in Scriptural knowledge is encouraging.

The different villages around Uwawa have been visited several times by myself; but more generally by the Native Assistants, who have gone out on the Lord's Day to hold Divine Service. The aggregate number of attendants has been 410.

At Tokomaru the Services and Schools have been conducted with tolerable regularity. The attendants on Divine Service have numbered 280. I have been stately, once in three months, to this interesting field of labour, and spent five Lord's Days there on each occasion. I held the Bible Class, and inspected the Schools. More than 100 are on the Bible-Class book, and but few have been absent when I have been there. The number of inquirers, from whom 29 persons have lately been baptized, has been 60.

While, on the one hand, there has been much to discourage, in the many cases of inconsistency of conduct, there is still abundant reason to rejoice that our *labour* has not been *in vain in the Lord*. The Lord's Day is hallowed; its several Services attended; the Word expounded; instruction imparted; the Means of Grace afforded; and the sick visited, and their sufferings in some measure alleviated.

The following remarks occur in Mr. Baker's

Report for the Half-year ending June 30, 1845.

The steady and uniform attention to the Means of Grace maintained by the greater part of the Natives affords ground to hope that the seed sown is not in vain. Those most advanced in spiritual knowledge are, however, but *babes in Christ*, and need the *sincere milk of the Word*, that they may grow thereby.

WAIAPU.

Mr. J. Stack continues in charge

of this Station, and the following passages are from his

Report for the year ending December 17, 1844.

At the last annual examination, when all the Natives were invited to attend, the number present who could read the Scriptures was 344: of this number 78 were females, and 15 children. In the Alphabet Class there were 315 grown-up persons, of both sexes, and 97 children.

The most encouraging employment I find is endeavouring to interest the Native Assistants in the awful responsibility under which they are bound to personal devotedness to God in heart and life. From indications already manifest, I am not without hope that the hearts of some are awakening to higher and holier conceptions of the blessed Gospel of Christ. This cannot be without its beneficial effect upon the large mass of mind over which they must exert an influence, for good or evil.

THE WAIROA.

In the beginning of April 1844 Mr. J. Hamlin left Manukau, in the Middle District, at which place he had been for some time labouring, and proceeded to the Waimate, for the double purpose of assisting in the revision of the Native Prayer-book, and of preparing for Ordination. On the 22d of September he was admitted by the Bishop to Deacons' Orders, and appointed to take charge of the Wairoa. He therefore returned to Manukau, in October, merely to prepare for his removal. Leaving Auckland on the 21st of December, he arrived at Turanga, with his family, on the 24th: thence he proceeded overland, with his eldest son, on the 26th, to the Wairoa, which he reached on the 28th, and was joined by his family on the 15th of February. Mr. Hamlin has furnished the following

Report for the Half-year ending June 30, 1845.

From 200 to 300 continued to attend the Morning Service for a few weeks after my first arrival; but subsequently the Congregation has averaged about 100 in the morning and 70 in the afternoon.

Sept. 1846.

For some weeks about 150 adults and 30 children attended the Sunday School; but during the greater part of the half year about 70 adults and 20 children only have attended, and about 30 adults and a few children on the week-days. My eldest son has attended to the children on the Lord's Days and week-days. Mrs. Hamlin has had Afternoon School with the women and girls during a part of the time she has been at the Wairoa. I have baptized 43 infants, and married 8 couples. There are in the District, I am informed, 82 who have communicated; and there are likewise 54 Candidates for the Lord's Supper, and 40 Candidates for Baptism.

WESTERN DISTRICT.

WAIKANAE AND OTAKI.

No recent Report of these Stations has been received; the state of the Rev. O. Hadfield's health precluding him from any active exertion.

WANGANUI.

Alarms of War—General View.

The Rev. R. Taylor continues in charge of this Station, and has forwarded very full accounts of its condition. On the 1st of January 1845, a war-party, numbering about 200, headed by the Chief Heuheu, arrived at Wanganui from Taupo, intending to take vengeance on the Pa of Waitotara, the inhabitants of which had conquered Heuheu on a former occasion. By the blessing of God, however, the preparations made for resisting the enemy so intimidated their leader, that he retired without having ventured an attack. In May, Wanganui itself was threatened with a visit from a hostile party from the interior, one of the avowed objects of which was the extermination of the European settlers on the river. In the prospect of this invasion Mr. Taylor writes, in a Letter dated May 20, 1845—

In the midst of all this anxiety we have still much cause to be thankful. The Natives in this district are behaving

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with great consistency, and do not appear to be at all affected by that commotion which is disturbing the peace of the rest of the country. They have, however, declared their intention of resisting any attack which may be made on the settlers who reside among them, and have just finished a new and very strong fence around their Pa. I trust I may express my hope that some, at least, are looking to a higher Power to sustain them in the threatened struggle. To-morrow I leave for Waitotara, where I administer the Sacrament of the Lord's Supper next Lord's Day. I shall be accompanied by more than a hundred Communicants from this place, and an equal number of those who have not yet partaken of it. This is gratifying, as it is a long walk from Wanganui, and many have come from a great distance.

The hostile visit from the interior proceeded no further than the threat; and in his Report for the year ending June 30, 1845, Mr. Taylor remarks—

At present we are living in peace; and, externally at least, the Church is prospering.

We now make a variety of extracts from Mr. Taylor's Journal. Those which immediately follow relate to Wanganui and the neighbourhood.

*Grateful Remembrance of the late Rev.
S. Marsden.*

Jan. 31, 1845—John Williams brought me a Letter which he had written to Mr. Betts—son-in-law of the Rev. S. Marsden—who paid us a visit last April, inviting him to come and live in this place; telling him that he had marked out for his residence a most beautiful and fertile spot, which the New-Zealand Land Company was very anxious to have, but which they had kept as a reserve for themselves: it was right, however, that the son-in-law of the father of the Gospel in New Zealand should have a dwelling-place among the people whom he had been thus instrumental in bringing to the fear and knowledge of the Lord. I was pleased with the spirit which dictated the Letter, as it shews that my people retain a grateful remembrance of that eminent servant of God, whose parental care of them has been so highly blessed in the conversion of this land.

Native Infant and Day Schools.

Feb. 2: *Lord's Day*—I opened my Native Infant Sunday School with twelve children.

Feb. 9: *Lord's Day*—I had twenty at my Infant School, and also several old people.

My Daily School for teaching the Natives English is also in full operation, and I trust will prove a blessing. Every morning, after prayers, the adults attend for an hour, when they are taught to read, write, and cipher, in English. After breakfast the children are similarly instructed, and in the afternoon also. Several of the women and girls are taught needlework by Mrs. Taylor; but their attendance at present is irregular, as they are much employed with their potatoes, kumeras, and cooking for the people at the Pa.

*Visit to Waitotara—Administration of
the Sacraments.*

May 21—I examined about 100 Natives for the Sacrament of the Lord's Supper, and approved of 70.

May 22—A great number of my Natives left for Waitotara, at which place I am to administer the Sacrament next Lord's Day.

May 23—I set off before sunrise for Waitotara, accompanied by about twenty Natives. When we had arrived within four miles of the Ihupuku we met the main body of my Natives, amounting to about 150, who waited for our coming up. As we approached the Pa the sight was very interesting, as one after another filed along the narrow winding path, forming one long line extending near a quarter of a mile. We were saluted with a discharge of fire-arms. In my Sermon this evening I alluded to the different circumstances in which I now met them, compared with those in which they were placed when I was here before—the present multitude having assembled from love to the Lord, and the last having met for war.* I was very much pleased with the railing which they have erected around the Lord's Table: it is about one foot ten inches high, and is very neatly made: it was all planed and put together by themselves, and the floor boarded also. The table is

* Mr. Taylor probably here refers to a visit to Waitotara during the alarm consequent upon the arrival of the "fight" from Taupo, previously mentioned.

not so well made; but for the rest I praised them. Upon the rail a notice is pasted, to the effect that no one is to lean against it. In the evening I examined ten Candidates for Baptism, and found them well prepared, especially the old men.

May 24, 1845—I preached this morning, and after breakfast went to the place at which the Wanganui Natives were encamped. The Waitotara have built for them a house nearly 200 feet long. The scene was very interesting. A long line of Natives brought various kinds of food, which they piled up in one long row, facing the house; and beyond it a separate heap, containing about forty kets of kumeras (sweet potatoes), kao (kumeras, dried and hard), potatoes, dried fish, two bundles of lampreys, and some enormous kets of taro (a root so called; bread), each weighing at least 150 lbs. I had no sooner taken my seat among my people than one of the principal Chiefs of the place jumped up and welcomed us—"Welcome, ye children of God! your Religion is the true one, and must prevail;" singing a song which appeared to be extemporaneous, and concluding with the following allusion to the power of God in bringing to nought the late taua (flight), *Avenge not yourselves . . . vengeance is mine, I will repay, saith the Lord.* After several other speeches, George King jumped, or rather bounded, although very lame, from his place by my side, and began, "Let the Word be heard! let it be heard! great is the power of Satan among men; but his power must decrease, while that of Christ must go on increasing until all obey it. We are God's servants: He has conquered us: we must obey Him. What His Minister bids us do, we must do: when he tells us to go to Rangatapu, and assemble there, or to Waokena, or Tihoi, we obey: when he says, 'Stay, and assemble at Putiki,' we do so: and thus we have come here to-day at his word. Our taua is against sin, that peace may prevail: therefore we come here to meet together, with all from every place, to eat the sacred feast."

After dinner I addressed the Candidates for the Sacrament, and preached. In the evening I had incessant subjects presented for my judgment. After I had retired, for the Natives would not let me rest; but kept asking me questions from Scripture until midnight: they selected some very difficult passages—Christ's descent to preach to the spirits in prison, and many others.

May 25—Long before it was light the Natives renewed their inquiries—"Was hell prepared for Satan?" &c. This morning I administered the Sacrament to 160 persons. In the afternoon I had a Congregation of about 500. In the evening I baptized 21, young and old, distributed books to the different Pās, and had a very interesting discourse until after ten. From the questions put to me I feel assured that the Scriptures are not only carefully searched, but that many are seeking the *one thing needful*.

May 26—I arose this morning by five o'clock, got my breakfast, preached, and left by eight, being accompanied by all the Nga-ti-rua-nui Natives. They kept up an incessant attack upon me, the whole of the way, with their questions from Scripture: he who had any thing to ask ran before me, and kept running backward until his question was answered, when another took his place.

Baptism, and Hopeful Death, of a Leading Chief.

On the 4th of September Mr. Taylor went up the river to see Turoa, a Chief at whose express invitation it was that the war-party came from Taupo to attack the Pa of Waitotara, as previously mentioned. At the conclusion of Mr. Taylor's address to him he was surprised by Turoa's professing to have renounced Heathenism, and embraced Christianity. The particulars of Mr. Taylor's next visit we give below.

Sept. 7—This afternoon I went in my canoe, with twelve Natives, to see Turoa, and preach to his people. I found him very near death's door; but quite sensible. He told me, in answer to my inquiries, that he had now given up all false gods, and rested solely on Christ for salvation; "but," said he, raising himself, and leaning on his elbow, "tell me, do you think one who has been living all his life in the dark can now, in his last hour, enter the light? In short, can I be a child of God after having been so long a child of the devil?" I told him that Christ's mercy was infinite, and that, if he could truly lean on Him, he would assuredly be received. I reminded him of the labourer who was hired even at the eleventh hour, and yet received the same as those who had borne the burden and heat of the day; and of the expiring thief,

who believed on Jesus, and was promised that that very day he should be in *Paradise*. He mused on my words.

I then commenced the Evening Service, the first he ever attended. I endeavoured to set before him the Christian's hope, and contrasted it with that of the wicked; after which I spoke of the glory of the *New Jerusalem*, and the wretchedness of those who were for ever excluded from it. Having concluded, I told him that I was now, in all probability, going to bid him farewell for ever, so far as this life was concerned; and that therefore I must ask him again whether he renounced his false gods for ever? He assented. Whether he took Christ for his only Saviour? He again assented. And whether he wished to die as one of His people? He said he did. "Then," I said, "I am willing to baptize you." Some of the Heathen Chiefs beckoned his son Tahana, a very exemplary young man, a believer, to go to them; but he declined, and told them to speak openly if they had any thing to say. They were silent. I then bade them bring me some water, and by the name of Kingi Hori, given him by his followers, I received him into the outward and visible Church: I trust that, through Divine grace, he is also a member of the true and living Church of Christ. Immediately the Service was over, and he had thus openly renounced the faith of his ancestors, to which he had obstinately clung during the whole of a long life, his people set up a loud wail. This, I fancy, is because his tapu as an Ariki, or Chief Priest, is broken; and thus, though they rejoice in his becoming a servant of Christ, they mourn for the Ariki, as being no more—according to Scripture, as being *dead with Christ*. This lamentation only takes place when principal Chiefs are baptized. I have noticed it on two or three previous occasions.

I took my leave of him, and solemnly committed him to the care of the Lord, pronouncing the blessing over him. By birth he is the grand Chief of all this river; though his possessions are confined, properly speaking, to a district on the Manganui-ate-ao. By birth he is also closely connected with the head Chiefs of Taupo, Rotorua, and Waikato. His names were Rauhana Pehi Turoa, Papaouru.

Sept. 9, 1845—News reached us of Turoa's death. He died in the night, so quietly as to awaken none of those sleeping around him.

On the next day Mr. Taylor went up the river to read the Burial Service over Turoa's remains; on which occasion he writes—

I learned that, in the middle of the night in which he died, he sat up, and caused himself to be dressed in his best clothes: he then told all present to live in peace; said that during his life he had been a man delighting in war and evil; and added, "Let the evil be buried with me: you are all brethren: you originally came to this land in the same canoe: love, therefore, as men of the same canoe." He then lay down, and in the morning, when his companions awoke, they found him dead and cold.

Promising Candidates for Baptism.

Oct. 3 — I was engaged during the whole of this morning in examining Candidates for Baptism. Among them I had Nga Waka, a Chief of this Pa, and brother of the late Turoa, formerly an opposer of Religion. The circumstances connected with his becoming a Candidate are rather singular. Some months ago he dreamed that he was in hell, and that I reproached him for not having been a believer, and told him it was not yet too late if he would repent. He then promised that he would be baptized, and I said that his name should be Ihairaira. This dream made such an impression upon him, that he immediately commenced learning the Catechisms, and to read; and I was agreeably surprised by finding that, although an elderly man, he could not only repeat them most correctly, but also answer any general question which I put to him. When I asked him what name I should give him, he said, "What name can you give me but that which you gave me when you came to me in sleep?"

Administration of the Sacraments.

Oct. 5—As it was a rainy day I was obliged to have Service in the Church, although it would not contain the Congregation. The building was so crowded that the atmosphere became almost insufferably hot. I administered the Sacrament to 221 Natives and 3 Europeans: it was received with the greatest reverence. The hearty way in which all united in the responses of our beautiful Service realized the wishes of its compilers, and presented a strong contrast to the feeble way in

which they are made by the European Congregation.

In the Evening Service I baptized forty-two individuals, about twelve of whom were infants. I had a very attentive Congregation. The Service was not terminated until long after sunset, which is here equivalent to being in the dark; so soon does night follow that bright luminary in his flight.

Oct. 7, 1845—The Natives have left for their respective abodes; some having come a distance of 150 miles to this Sacrament, at a time, too, when they are busily employed in cultivation. One man alone yet remains, for the purpose of receiving an explanation of the various passages of Scripture which he cannot comprehend.

Further Evidence of Desire for the Prayer-book.

Oct. 19—A few days ago a man came to ask me to give him a Prayer-book. As I make a practice never to give books indiscriminately to those who ask, I inquired where his money was. He replied that money was *the root of all evil*, and that therefore he had not brought any with him. The Natives prize our Liturgy because they see that it embraces all they have to ask for. I was particularly struck with this in the North, when the renowned John Heke told me that they considered the omitting the prayer for the Native Chiefs in the light of a very great grievance.

Our remaining extracts from Mr. Taylor's Journal refer to circumstances which occurred at a distance, greater or less, from Wanganui.

Missionary Tour to Rangitikei and Taupo.

On the 27th of February Mr. Taylor started on this tour, and encamped for the night at the Turakina. In the afternoon of the 28th he arrived at Parawanui, on leaving which place the following entry occurs in his Journal:—

March 1—We were accompanied by two men who had been guilty of adultery: they presented a wild duck to my Natives, who asked me whether they might eat it, it being the law not to eat with adulterers. I asked them whether, for a little savoury food, they should transgress the law. On our halting for dinner, one pulled out his Testament and read the portion of Scripture relative to

Christ's eating and drinking with sinners; and gave me a significant look, as though he thought he had an unanswerable authority for eating the duck. I told him that Christ did not eat and drink with sinners for the sake of their food; but that He might have an opportunity of converting them: that it was different with them, whose desires were for the food, and not for their souls' salvation: and that therefore they must attend to St. Paul's injunction, forbidding to eat and drink with adulterers. To this they assented.

March 8—On our reaching Kotara, which is on the left bank of the river, we sat on the verge of the precipice and received the invitation of "Haere mai! haere mai!" (Come hither! come hither!) from one of its inhabitants. We quickly descended, by a very precipitous path, and found the river here spread out like a little lake, about three feet deep, which we forded. There was only one man, beside two women and some children: afterward, three or four more came. I preached to them from Romans i. I am the first individual who has preached the everlasting Gospel in this place—indeed, the first White Man who has visited it.

March 9—In the afternoon a party of Natives from Patea, another Settlement of this Tribe further up the river, arrived, and made my little Congregation rather more respectable in number. I received a very pressing invitation to visit their Settlement.

March 10—This morning the Natives lent us a canoe, so that I have determined upon visiting Patea. I left a copy of God's Word and other books at Kotara—the first they have possessed. The Chief, Nga Waka, commenced in earnest to learn to read: he placed himself by my side, and did not leave off until he had nearly mastered the alphabet. We started about eight o'clock. Having done with the canoe, my boys dragged it up the bank. I suppose they thought it would not be polite to leave it without a note, and they therefore wrote, on a paddle, that they were sorry they could not drag it higher, but hoped the owner would find it safe. The Natives are very fond of letter-writing, and far more generally avail themselves of this way of communicating with one another than our peasantry or lower classes in England.

March 12—The scenery here was quite Alpine; range appearing over range in endless succession, and Tongariro tower-

ing above all. We knew we must be near the Pa; but, being doubtful of the way, my boys fired a gun, which was speedily answered, and we soon perceived the Pa on the very top of one of the highest of the neighbouring hills. A Native from it, clad in a green petticoat tied over one shoulder, and having a great horse pistol in his hand, came to meet us: at first he took us for enemies, as visitors are here very rare, and inquired how many there were of us: afterward, when he learned who we were, and the object of our coming, he was not contented to shake hands only, but must rub noses with me. He then left us, to report all particulars at the Pa. We followed; but had first to descend a bad precipice—partly by a ladder, and partly by a pole or two fastened along the side of the rock in an inclined position, to form a road where there was only a perpendicular face of rock—and then, passing through a stream, to ascend on the other side. I thought we should never have reached the top, as it seemed to be constantly receding from us. We were here met by another Native, who also did me the honour of rubbing noses together. At last we entered the Pa: it must be, at the very least, 600 feet above the bed of the stream, and more than double that above the sea.

The view from this Pa is as fine and extensive, perhaps, as I have ever seen: it was quite panoramic. We looked down, in every direction, on endless ranges of hills, and saw Tongariro in all his splendour: an almost unclouded sky, and the Ngawa on his sides sending out volumes of vapour. As the sun went down, we felt the cold very much. I found the entire population drawn out to receive us, and shook hands with each in succession. I was then conducted to a kind of raised seat, over which a clean new mat was thrown, and the ground around matted in a similar manner.

Labrador.

UNITED BRETHREN.

Trials of the Mission.

A LETTER has very unexpectedly come to hand from Br. Albrecht, of Hopedale, dated 13th July, containing some intelligence respecting the Mission on this coast, which we hasten to communicate. After expressing fears that the "Harmony"

may be detained on her passage out by the unfavourable state of the weather, and by drift-ice, the writer proceeds to mention that the past year had been one of much trial and suffering at all the Missionary Stations, and particularly at Nain, where, owing to the utter failure of the seal-hunt in the autumn of 1845, great dearth of food had prevailed; some individuals absent at the trout-pools have actually perished for the want of the common necessaries of life. At Hopedale the distress had been less severe, the Esquimaux having laid in a large stock of dried fish. There, also, the spring supply of seals had been rather abundant, and enabled the Esquimaux to refund what had been advanced to them during the winter. Br. and Sr. Glitsch, of Hebron, had been seriously ill, but were happily recovering. Further advices are anxiously looked for by the return of the "Harmony."

Greenland.

UNITED BRETHREN.

Report from the Mission.

THE first of the Letters from our Greenland Stations has also come very early to hand: it is from Br. Ulbricht, of New-Herrnhut, and is dated the 26th of June. The report which it contains of the progress of the Mission during the past year is generally cheering, though it speaks of various trying circumstances, both to the Missionaries and to their Greenland flocks. An uncommonly wet and unproductive summer had been followed by a mild winter—a merciful dispensation, which alleviated the sufferings which the Natives had to encounter from the failure of their ordinary supplies of food. The *Elias-cad* had again rendered important service. Among the distressing occurrences of the year, was the loss of three valued Green-

land Brethren,—one a national Assistant, who had perished at sea. The Mission-family had been generally blessed with health.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

University of Oxford—Summary of Members in January 1846, the first column denoting the total number on the Books of each College, and the second the number of those who are Members of Convocation :—

Christchurch .. 964	.. 522	Lincoln.....190	.. 95
Brazenose .. 425	.. 230	Magdalen.....184	.. 143
Keblet .. 407	.. 204	Pembroke.....172	.. 90
Oriel .. 338	.. 177	Merton.....164	.. 90
Bailliol .. 309	.. 147	New.....158	.. 83
Wadham .. 308	.. 138	Jesus.....137	.. 60
St. John's .. 300	.. 154	Corpus.....133	.. 99
Trinity .. 287	.. 164	All Souls'.....113	.. 85
Queen's .. 275	.. 165	St. Edm. Hall..108	.. 58
Worcester.....272	.. 139	St. Mary Hall.. 85	.. 24
University .. 253	.. 119	New Inn Hall.. 75	.. 11
Magdalen Hall 214	.. 85	St. Alban Hall, 22	.. 6

Total Members on the Books5873
Total Members of Convocation3068

University of Cambridge—Summary of Members in January 1846, the first column denoting the total number on the Boards of each College, and the second those who are Members of the Senate :—

Trinity.....2044	.. 1164	Magdalens... 207	.. 120
St. John's.....1318	.. 694	Clare Hall... 199	.. 102
Queen's.....339	.. 152	Jesus 196	.. 116
Cains.....317	.. 166	Trinity Hall..149	.. 50
Christ's.....301	.. 138	Pembroke.....130	.. 67
Corpus.....283	.. 128	King's.....121	.. 97
Emmanuel.. 261	.. 136	Sidney118	.. 59
St. Peter's... 228	.. 122	Downing ... 53	.. 36
Catherine Hall,223	.. 90	Com. in Villa.. 0	.. 14

Total Members on the Boards..... 6457
Total Members of the Senate3451

Bishop of Calcutta—His Lordship embarked at the beginning of the present month on his return to his Diocese.

Church Miss. Soc.—The Rev. Richard L. Allnut, B.A., St. Peter's College, Cambridge, late Incumbent of Wickin, Cambridgeshire, embarked on the 20th of August, for Madras, *via* overland—The Rev. Henry H. Krückeberg, with Mrs. Krückeberg, embarked on the 1st of September, for Calcutta, on his return to his Station—The Rev. J. T. Wolters, and Mrs. Wolters, left London, on the 1st September for Germany, on their return to Smyrna.

London Miss. Soc.—On Friday, July 31st, the Rev. C. D. Watt, and Mrs. Watt, embarked for Calcutta, on their way to Benares—The Rev. R. C. Mather, with Mrs. Mather and two children, Aug. 21, embarked for Calcutta, to proceed thence to Mirzapore. Mrs. Henderson embarked for Demerara, with one child, for George Town, Aug. 23—Rev. William Flower, and Mrs. Flower, returned from Baroda, *via* Bombay, August 15.

Wesleyan Miss. Soc.—On the 29th of July the Rev. Messrs. Field, Glanville, and Morris, embarked for Madras. These three young Ministers are intended to strengthen the Mission in the kingdom of Mysore—The Rev. Samuel Burrell embarked on the 2d of August for Kingston, Jamaica.

United Brethren—Br. Adolph Hernan Jannasch has been appointed to assist in the South-Africa Mission.

Wesleyan Miss. Soc.—Rev. Wm. Shaw, writing on the 23d of May says that the Missionaries and their families were at that time all safe, although some of them had been obliged to retire from their Stations, and leave their houses and property to the destroying foe. He gives a melancholy account of the war, and entreats the prayers of Christians in behalf of the Mission.

SOUTH SEAS.

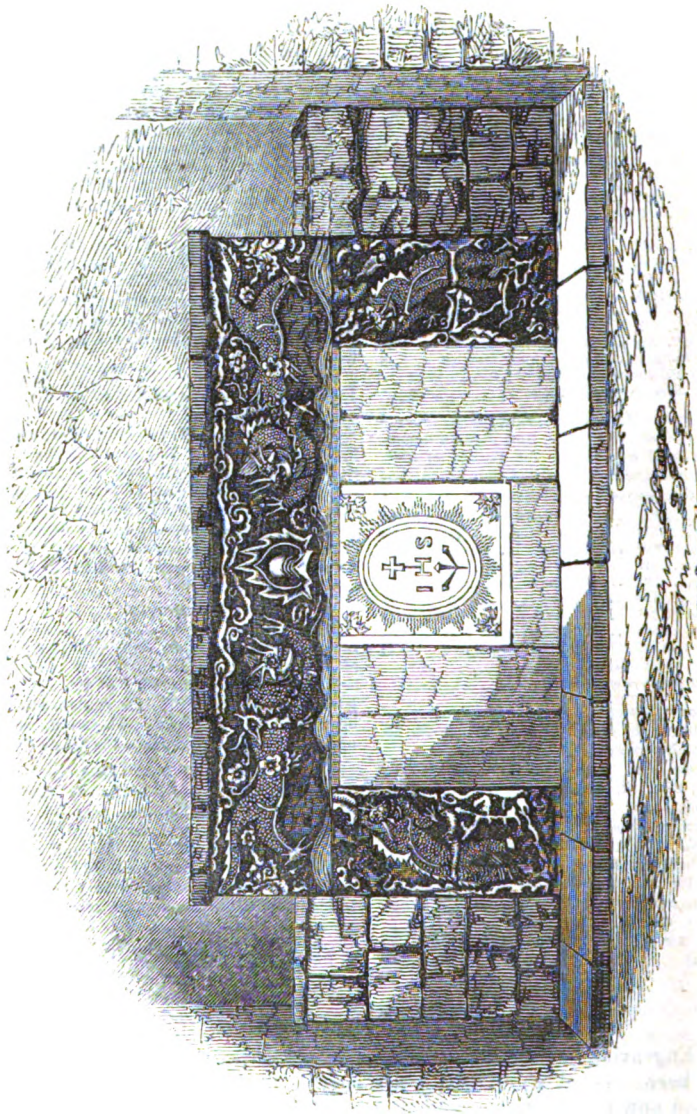
Wesleyan Miss. Soc.—Letters have been received from Tongatabu, announcing the death of the great Chief, Josiah Tubou, who had been acknowledged as King of the Friendly Islands ever since 1827. He is succeeded by his legitimate heir George, whose influence is now acknowledged throughout the whole group

NORTH-WEST AMERICA.

Church Miss. Soc.—The Rev. W. Cockran, in a Letter dated Toronto, Aug. 11, 1846, informs us that he and his family left Red River, on the 15th of June last, and arrived at Toronto, Upper Canada, on the 3d of August; and that it is his intention to take up his residence at that or some place adjacent, being no longer equal to Missionary Labour. Mr. Cockran and family were suffering in health at the date of his Letter.

Miscellanies.

THE Engraving on the other side represents a Romish altar, supposed to have been erected about 150 years ago, in the reign of Emperor Kang-He, and now standing in a cottage near Shanghae, one of the five Chinese Ports opened to foreigners by the Treaty lately concluded between the Chinese and the British. The Drawing, of which our Engraving is a copy, was taken by the Rev. T. M'Clatchie, one of the two Missionaries sent by the Church Missionary Society to China. Mr. M'Clatchie remarks, that one of the most prominent objects in the altar is the heathen symbol of the dragon, adopted by the Roman-Catholics in order to gain Converts.



ROMISH ALTAR NEAR SHANGHAE.

Missionary Register.

OCTOBER, 1846.

Biography.

OBITUARY NOTICES OF NATIVE CONVERTS

IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY.

FROM various communications, made by the Missionaries of the London Missionary Society, we select the following particulars of Natives whom their Teachers believe to have received the Word of God in truth, and to have entered into rest.

SOUTH AFRICA.

Mr. Read, of Kat River, writes:—

On my journey to Tambookieland, to build a Place of Worship and house for the Native Teacher, and during my residence there, a great awakening occurred among those who accompanied me. I rejoice to say, that about twelve of those who appeared impressed, persevered, and, giving decided evidence of the work of God on their souls, were received into the Church; and, with one exception, all have remained faithful.

Among them was a father and son, the first about 50 years of age, the latter 15: this youth had been one of our School Children, and was able to read the Scriptures. The father had resided near Bethelsdorp in his younger days; and, about twenty five years before, heard the Word of God from a devoted Christian who was one of the converts at that Station. The man was then a fiddler, and had purchased a new violin; but such was the power of the Word of God, that he went to the river-side and dashed the instrument to pieces against the rocks, and ever since has been a man of prayer, though, till lately, he never opened his mind. The change he had undergone was discovered on the journey to Tambookieland, when the spark within him was raised into a flame. The son became an interesting character; but the flower was soon to wither and be cut down. He caught cold about two years ago: a cough ensued, and consumption followed. In the beginning of his illness he wanted a Testament from me: I gave him one, and this was his inseparable companion, so long as he could lift his head to read it. The last two days of his life I was with him: he had been longing to see me, and expressed

Oct. 1846.

great pleasure when I came, thanking me for directing him to Jesus. When I asked him if he still saw himself a sinner, he answered that he felt himself to be one of the greatest, but that Christ had died for him. I asked him if he could rest his soul on the Saviour, "Yes," he said; "Christ is a rock, and all my consolation." Having prayed with him I retired.

Mr. Hood, of Long Kloof, gives the following account:—

One of the Church Members of this Station, whom it has pleased God to take to Himself, was Mena: she was an emancipated slave, who, with her husband and two children, joined the Station shortly after it was commenced. She was first received into the class of inquirers, and her quiet, consistent conduct endeared her to all. About the middle of last year her health, which had been generally good, failed, and she began to suffer great bodily pain; but as her earthly tabernacle decayed her faith and patience increased. I often have been refreshed in spirit by visiting her. I generally found her in the greatest agony; but when I could succeed in turning her attention to the love of Jesus, she revived; her pains were forgotten, and all her energies were alive to declare how sweet His love, how dear His name. Many times, when I observed that her suffering was great, she would answer, "Nothing in comparison with what Christ suffered for me." This was her stronghold, her refuge—the suffering and death of her Redeemer. At the latter end of the year she so far improved in health that it was expected she would recover. She was again seen in her accustomed seat in the Place of Worship. On the 19th of November she was admitted into the Church by Baptism, and

3 H

partook of the Lord's Supper the following month. She attended Public Worship the ensuing Sabbath, and we have reason to believe caught cold on her way home. Her disorder returned with redoubled violence; and she continued in this state—a monument of patient resignation—until released by death.

INDIA WITHIN THE GANGES.

In a recent Letter, Mr. Kennedy, of Benares, conveys the particulars presented below, respecting the conversion and death of a Native Female, a member of the Church of that Station. In this short narrative we have a record of the mercy which redeems the soul, while it also tends to prove that the Hindoo Woman, although suffering from the neglect and degradation of ages, consigned, by the customs of her country, to utter ignorance and imbecility, possesses an intellect highly capable of cultivation, and which promises abundantly to reward existing efforts for its improvement.

A few months ago the wife of our worthy Catechist, Isaidas, was removed to a better world. She was an eminent instance of the power of Divine grace to enlighten and elevate the most ignorant and degraded of the human race. Little is known of her history, until about eight years ago, when Mr. Mackintosh, of the Baptist Mission, Allahabad, found her begging with an infant son. She was a widow, and Mr. Mackintosh received her into his house, where she did what little work she was able, and was instructed in the Gospel. It would seem that the Spirit of God opened her heart to receive the Truth as soon as she heard it. She gave decided evidence of conversion, and was baptized.

Coming to Benares shortly after, to reside in the family of Mr. Smith, of the Baptist Mission, Isaidas met with her, and they were soon after married. We can truly say, that, from the time of her coming among us (nearly six years ago), she was a growing Christian, though not exempt from infirmities of temper. Her character was truly that of a child of God, and her path like *the path of the just, which shineth more and more unto the perfect day.*

Only on one occasion since then did she act inconsistently with her profession; and

when we remember what she had been, and how undisciplined the minds of even true converts from Hindooism remain, we need not wonder at this. She was involved in a quarrel with two of our Native Christians, and in giving her evidence stated an untruth. She manifested the deepest sorrow for her sin, and it was a lesson Giryā never forgot. Often with tears did she refer to it, and the remembrance seemed to fill her with a horror of every thing like falsehood.

All along she was a regular attendant in my little Bible Class, and often have I been cheered and astonished at the quickness of her perception of Divine Truth, and the invariably deep interest she evinced in the subjects before us. This was the more remarkable, as in worldly matters she was rather defective. On coming to us she commenced learning to read, but soon gave it up; however, she always had some one to read to her. Her husband, her eldest boy, or some other of our Native Christians, had often an attentive hearer in Giryā. Occasionally she would come to ask questions, which evinced a degree of thought much beyond what we supposed she possessed.

Another uniform characteristic feature in her was love to the ordinances of Religion. For some months before her death she was seldom able to go to the House of God; but often made efforts to do so, which we almost thought injudicious. She would walk a few yards, with the aid of a staff, sit down on the ground for a little, rise up and proceed a little farther, and so on till she reached the chapel. On one occasion I went to remonstrate with her after the Service; but she had enjoyed it so much, and was so filled with a sense of God's goodness in having strengthened her to go, that I could say nothing.

She died of consumption, which began to shew itself about a year and a half before her death. During the last few months of her life I saw her almost daily, and generally found her rejoicing in God her Saviour, and longing to depart and be with Christ. She often spoke of the sovereign mercy of God to her soul. "My parents died idolaters. I, too, was hurrying on to destruction; but the Lord had mercy on my soul. He stretched out His hand and rescued me."

One Sabbath-morning, a month or six weeks before her death, I visited her before Service, and found her worse than usual. She seemed to think her end near at hand, and spoke with much feeling of

the happiness of the Redeemed. The vision of the multitude before the throne seemed to fill her thoughts. She repeated, in a broken manner, several passages from the Revelation: *They shall hunger no more, nor thirst any more, neither shall the sun light on them, nor any heat.—They go no more out.* On another occasion, shortly after, she seemed unconscious of my presence, and I entered into conversation with her husband. He expressed his surprise that her mind remained so vigorous, notwithstanding the weakness of her body, and proceeded to tell me some things she had said a little before. She opened her eyes, and said,

with energy, "Do not boast: I am all covered over with sin, from the crown of my head to the soles of my feet; but Jesus will receive me."

To the last Giryra enjoyed undisturbed peace. When she could no longer speak, I asked her to lift her hand if she died happy, and felt Christ's presence in the dark valley. She did so thrice, and in a few hours after was, we doubt not, one of *that great multitude which no man can number.* Oh, how should such cases stimulate us to prayer for the outpouring of the Holy Spirit! This alone is required to make the moral wilderness blossom like the rose.

BRIEF MEMOIR OF CHEK YET,

A CHINESE CONVERT IN CONNECTION WITH THE AMERICAN BOARD OF MISSIONS.

MR. DEAN, of the Chinese Mission of the American Baptist Board of Missions, has communicated a few particulars of Chek Yet.

Within a few days I have baptized two Chinese, and yesterday I performed the funeral services for Chek Yet, a Chinese Brother who came with us from Bangkok. He died in consequence of a wound received from one of two contending parties whom he endeavoured to reconcile. The man who perpetrated the deed was a Chinese of his own dialect, who had sometimes acted the part of cooley, and at others that of the beggar; and when coming to the house in the latter capacity, Chek Yet had repeatedly given him money and rice, and that but a few days ago. This induced him to think that he might have some influence in reconciling him to his antagonist, or in convincing him of his wrong; but the beggar, taking offence at his interference, drew his knife and stabbed him in the left shoulder, which soon resulted in his death.

Chek Yet had for four years been a member of the Chinese Church in Bangkok, during which time he had maintained a consistent Christian Life, and had proved a valuable aid in communicating Christian Truth to his countrymen. With an independent mind and a good share of common sense, and by daily prayer and reading the Scriptures, he was prepared to take strangers into his own room and read and pray with them, and to give them the first principles of Christianity in a manner more likely to prove success-

ful than could be done by a foreigner, or even by a teacher of their own nation. He had, in some instances, taken men into his employ when it was evident that his only object was to give them an opportunity to attend daily our seasons of Christian Worship. He was a man of economical habits; but, differing from his countrymen generally, he laid up his money to do good with. He was always ready with his bounty for the poor, and never failed, when an opportunity offered, to contribute liberally. At his death about thirty dollars were found in his chest, which, after defraying the expenses of his burial, are to be devoted to the instruction of his countrymen in Christianity. He was a special favourite with Mrs. Dean, and, at her death, mourned like a son for his mother; and after her removal he shewed a Christian Solicitude for the welfare of her surviving child.

A large number of his countrymen assembled with us at his grave, where the Scriptures were read and explained, and prayer was offered in their own tongue. Many of the Chinese also speaking the Canton Dialect were present, to whom Br. Shuck addressed the exhortations of the Gospel to be prepared for the solemnities of death and the judgment. It is proposed by the Brethren to erect a simple tablet to mark the resting-place of the departed disciple,

with an appropriate inscription in Chinese. This is but another admonition to us to be in readiness for the coming of our Lord.

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 383.)

INDIA WITHIN THE GANGES.

Atonement of Christ the Foundation of Missionary Success.

LET us never lose sight of the fact, that success in Christian Missionary Efforts must be in the special application of that grand Evangelical Truth—the atoning blood of the incarnate Word for a guilty and dying world; and just in proportion as that truth is realized in our bosoms shall we address ourselves diligently to this work; just in proportion as that truth shall pervade the spirit of the Missionaries will they go forth, with indomitable energy, and continue zealous in this work; and just in proportion as many, who have doubted the benevolence of their God, shall realize that benevolence in this extraordinary proof of it—the suffering of the incarnate Christ upon the cross—just, I say, in proportion to the realization of that truth, will be the spread of Missions.

I received from one of the Missionaries of the Church Missionary Society, not long ago, a statement which seemed to me calculated, in a very remarkable degree, to illustrate the grand idea of the Gospel, and to bring it home with additional exciting power to our own hearts. He said that in Tinnevely a custom existed, that when any family of the Brahmins felt any thing of the burden of sin on their minds, it was usual to look out for some Brahmin of high caste, who, for a pecuniary compensation, would be content to take on himself the imputation of the guilt of that family, and then go a long pilgrimage, and, under that imputation of guilt, perform certain ceremonies, and submit to certain sacrifices. There was a family in Tinnevely who went so far in the accomplishment of their object, that they obtained a young Brahmin, who was willing to bear the imputation of that family's guilt, and that guilt was, in imagination, laid on

him; and, in the fulfilment of their custom, he was driven, with pelting, and spitting, and scorn, out of the village, to go forth on his melancholy embassy. The poor Brahmin, bowed down under the fancied weight of the guilt of one human family, fled from the neighbourhood to the wilderness. But there he found even the imagined consciousness of the guilt of one solitary family more than he was able to sustain, and put himself out of mortal existence! What, then, must have been the feelings of Him, who, when He hung upon the cross, was *wounded for our transgressions and bruised for our iniquities*, the Lord having *laid on Him the iniquity* of the whole human race?

[Rev E. Craig—at Wesley. Miss. Soc. An.

Power of Conviction.

Hoomish was a student in the Institution of Dr. Duff. He read the Evidences of Christianity, and he read its doctrines in the Word of God. His prejudices were overcome, his heart was subdued, and he wished, after silently wrestling two years with the Truth, to inquire into it, and to become a Christian. Before he professed his readiness to embrace those doctrines, he had been active in his own home. His youthful wife he had desired to instruct. Education is forbidden to women in India, and Hoomish could only instruct her by sitting up whole nights, while all the household were asleep. He taught her to read the Bengalee Language, and introduced her by degrees to the Word of God, and thus taught the young companion of his days to read the volume which had so instructed him. She began to feel a disbelief of her own superstitions, and an anxiety about the Truth. In this state he conveyed information of his feelings to his instructor, and desired advice. Many difficulties occurred in his way. Should he profess the Gospel, he was sure to be

persecuted, sure to be separated from his wife, and he would probably be drugged, stifled, and destroyed. Still, the love of truth prevailed over every difficulty: he resolved to become a Christian, but he must secure, if possible, the emancipation of his wife. There was a vigilant eye on him, and the deepest prejudice prevented her receiving openly any instruction, nor could she leave her dwelling.

At length the providence of God furnished an opportunity for their escape. One Sabbath-day, when her parents were gone to an idol feast, and she and her sister-in-law were visiting a relation, Hoomish and his Christian Friend had an opportunity of preparing a native carriage, in the hope of meeting his wife away from home. They met the palanquin in which she was borne, when she descended from it and entered the native carriage which they had prepared, and they fled together to the house of Dr. Duff. But his agonized parent followed, to entreat the son to return. He threatened him with vengeance, and then turned to the Missionary and menaced him with proceedings at law, declaring he would be avenged for the part he had taken in the instruction of the son; and at length, when, after many solicitations and menaces, he was unable to prevail, with infuriated gestures he poured out on his son this curse: "The curse of his father, and the curse of his father's fathers for a thousand generations; the curse of all the gods, whether in heaven, or on earth, or in hell. You will be smitten with every disease, and overtaken by every calamity; you will be deaf and dumb, and be blind, and be a leper, and you will pass through innumerable brutes to the loathsome, monstrous reptile. Every pain and every misery will come on you, who have brought eternal disgrace and reproach to your kindred; all that hear your name will load it with execration, and the very depths of hell will everlastingly receive you."

His son, though only eighteen, was unmoved by all these execrations, and answered, "Father, forgive me, as I forgive you; but my mind is made up: I cannot go with you." The next day a rich Baboo, and a richer Rajah, visited the house of Dr. Duff, declared that they were come to talk with the young inquirer, and used every artifice they could devise to induce him to return with them. At length, as all this was una-

vailing, they said, when Dr. Duff alone was in the room, "Come, Hoomish, there is no use in talking more." Each laid hold of him, and were dragging him to their carriage, there being a crowd of servants waiting at the door. Dr. Duff at that moment interposed, and said, "I have allowed you to speak what you would, but I can allow no one to act with violence toward a free agent in my house." However, he might have been overpowered with their violence; and they had previously declared that no person could be found that would dare to give testimony against them. At this moment two Missionaries, by the providence of God, presented themselves at the door. They believed it was the police bursting in, and hastily retired, but not before the Rajah said, "I have one hundred servants to do my will: I will waylay you and kill you." The threat was not executed. A few days afterward, Dr. Duff received a notice, stating that he had forcibly detained a minor, and must answer to the charge: however, the youth was in his majority, according to the Hindoo Law. The discrepancy between the evidence put the magistrates on their guard, and a summons was not granted. A message was sent to Dr. Duff that the individual was safe, and his own conduct had been commended rather than blamed. Parties of persons had been besieging the door and lurking in the neighbourhood; but, on an early Sunday after this, Dr. Duff had the happiness of baptizing the first couple of rank and of station in India. The youthful Hoomish and his wife, both of them having now given proofs of their conversion to God, the weaker sustaining the stronger when courage faltered, and willingly forsaking friends, fortune, nay, all that the Hindoo holds dear, testified their allegiance to the Saviour of mankind. These instances, multiplied in India, appeal to the consciences of men, and give us every reason to hope that the Word of God will still make more rapid progress than it has hitherto made among that people.

[*Rev. B. W. Noel—at Lond. Miss. Soc. An.*]

What Deism to be dreaded.

Thanks be to God, His gracious providence has led the way, in India, to a multiplication of English Schools by the agency of our Government. Not only are your Missionary English Schools well

attended, but the crowds that hasten to every new School that is opened, whether by the Government or by other bodies, manifests the anxiety of the Natives to acquire a knowledge of English. Now, the effect of the English Schools is just this: not only to destroy, ultimately, idolatry, on the one hand, but, as I confidently believe, to render atheism in India impossible, because our great and gracious Maker has not left Himself without a testimony on this earth and the universe which He has formed. I may endeavour to deny His existence, but all nature proclaims His being and His attributes. Therefore, God will be acknowledged in Hindostan as fast as European Science opens its treasures to the intelligent students of that nation. But there is a subtler and still more dangerous enemy to be struggled with; that is, the deism into which many of the Natives of India are precipitated. There is a preparatory deism on which, I look without the smallest jealousy. It is natural, it is necessary when the intelligent Hindoo discovers that all the doctrines he has held are false, that he should fall back on this—there is one mysterious, just, good, wise, and holy God. I know nothing beside this deism that prepares for Christianity. That deism is a step taken in advance, and is not antagonistic to the great truth of revelation. But there is another deism, contracted in another manner, gathered from the pages of Voltaire, Hume, and Paine. There is another deism—not sacred to Christianity, but scowling on it—which men of wicked, immoral habits have learned to love, because it is compatible with their vices. It is that deism which our Missionaries find antagonistic to Christianity among the populous regions of India. I have mentioned this subject because a Missionary Brother has charged me, if I had the opportunity, to bring it before the Missionary Societies of England, and to urge it on them, respectfully to represent to our Government the solemn duty of not contributing to make our fellow-subjects in Hindostan thoughtless and anti christian deists. We hope a proper appeal would be productive of the happiest results, if the Missionary Societies of this country would bear it in mind. Should these appeals not prove successful, let the Government take what course it may, still not less are we certain that the doc-

trines of Christianity will ultimately prevail, by all the tokens we see in the history of the past, and all we know of its power in the present.

[*The Same—at the Same.*]

Importance of Tract Distribution.

But for Tracts, what should we able to do? I am now settled down in a Station, in the heart of a town, which contains no less than 30,000 inhabitants; I labour quite single-handed. What should I do without Tracts? Could I visit every house? Could I reach every person there? Yet my soul desires that every one should be made acquainted with that knowledge which is eternal life. Again, how beautifully do these Tracts bring the message of mercy to the nations in every part of the world. The Tract is dispassionate. A Missionary may be never so good and holy a man, but there is a tendency in the European Constitution, when placed under a tropical clime, to have the temper excited by the conduct of the Natives; and they look full in our faces, to observe, by the indications of our countenances, whether we are angry or affectionate. But these Tracts meet the Brahmin, and they state the solemn truths of the Gospel without any indication of temper, just as the message of peace should be delivered. Beside, the Tract is not characterized by that impatience to which we are prone when we observe their fickleness. We are often surprised how any good can be effected at all; but Tracts bear with their waywardness until they bring home to the heart the serious conviction of Divine Truth. They are not only messengers of Divine Mercy, but they are faithful and constant. The best of men sometimes change their sentiments; but these Tracts contain the doctrine of Justification by Faith in the blood of Jesus, and to that doctrine they keep invariably and perpetually; thus bearing testimony to the truth which God has declared by means of His revealed will. I cannot resist giving one instance with reference to the good which a Tract did in India. It is calculated to shew that the Society is not capable of ascertaining the full amount of benefit which it is instrumental in conferring; for the kingdom of God cometh not by observation. The diamond is long forming in the bowels of the earth, and we know nothing of its value and brightness till it is brought to the surface. So the work of God, through the means

of this Society, is carried on silently, but truly; and this will appear in the circumstances which I am about to relate with reference to a Hindoo whom I baptized, and thus received into the fold of Christ. This Hindoo met me about the year 1831, and then I had only about ten minutes' conversation with him: but it is a rule with me not to leave without giving some Tracts, or a copy of the Scriptures. This man read the Tracts and the Scriptures, and God blessed them to his soul; but I knew nothing of what was going on in his mind with reference to the things which he had been reading. It would appear, however, that he felt he was a sinner, and that he needed a Saviour. The Tract and the Testament both combined to direct him to the Lamb of God that taketh away the sins of the world. Gradually he desisted from idol-worship, and, being a man in comfortable circumstances, he had been accustomed to contribute toward the support of the temple. These subscriptions he dropped; and his friends immediately saw what was moving in his mind, but remained quiet till he expressed a desire to come to me. I lived twenty-five miles from the village where he resided. He was a father, a master, a husband, a man of property, and a respectable character; but when his children heard that he was talking of visiting me they brought fetters which they placed on his legs as well as his hands, saying, "You shall not go to the Missionary, for you will only receive more Tracts, desist from all our ceremonies, and bring us to disgrace among our people." How long did he continue in this state? From the year

1832 till 1845, when I left my Station. How did he make his way to me then? A wedding was about to take place in his family, and they were anxious that he should go to it. He said he should, but the fetters must be removed: and he took good care to put the Tracts and Testament in his cloth, under his arm, without the knowledge of his friends. He went to the place where the marriage ceremony was to be performed, and, amid the excitement of the festival, he gave them the slip, and found his way to my house; but I did not recognise him. "I wish," he said, "to be a Christian." I replied, "This is not quite so easy a thing. I want to ascertain whether you know any thing of Christianity?"—"Ask me a question." I did so, and he answered soberly and sensibly. On inquiring how this was, he replied, "Did you not, passing by my village, give me some Tracts? They produced conviction on my mind, and I have felt unhappy as long as I have been a Heathen. I have desisted from idol-worship, and I am anxious to be baptized." He then shewed me the wounds inflicted by the fetters. I addressed to him some further questions; and he began to repeat so many passages from the Tract, that I felt my heart involuntarily drawn after him, and I was satisfied that there was a work of God in him. I gave him every encouragement, and had the privilege, within three or four weeks, of receiving him into our fellowship, by administering to him the rite of Baptism. Thus for thirteen or fourteen years I was ignorant of the effect produced on his mind.

[Rev. J. Bilderbeck—at Relig.-Tract Soc. An.

CHRISTIAN-KNOWLEDGE SOCIETY.

Report of the Foreign-Translation Committee.

THE following is an Abstract of the Report which was recently laid before the General Meeting.

Scriptures in French—The new French Version of the Old Testament is proceeding satisfactorily.

Scriptures in Maltese—The printing of the Gospels in the Maltese Language has commenced, and will be carried through with as little delay as possible.

Scriptures in Coptic and Arabic—The revision of the Coptic and Arabic Version of the New Testament is now proceeding more rapidly, and the Committee hope

that, in the course of the ensuing winter, the whole of the Gospels will be printed. As soon as this is accomplished, they propose to bind that portion of the Version in a separate volume, and to send a considerable number of copies at once to Egypt.

The Bishop of Gibraltar, in his late visit to Egypt, saw the Coptic Patriarch, "who expressed himself as extremely anxious for the completion of the Coptic and Arabic Version of the Testament, and felt grateful for the means which it would give him of placing the Holy Scriptures in the hands of the Coptic Clergy and people." The Bishop adds, in the Letter containing the above statement: "It seems to me that a wider door must soon

be opened for us in Egypt and its dependencies. At present there is little to be done, except among the Christian Population: but the fiery spirit of Islamism is daily wearing away, and we have only to wait patiently, a little while, for a better opportunity."

Scriptures in Ancient Greek—After the return of their late Secretary, the Rev. George Tomlinson, now Bishop of Gibraltar, from his Mission to the Levant in the year 1840, and in consequence of his communications with the Bishops and principal Clergy of the kingdom of Greece, the Foreign-Translation Committee was empowered to print an edition of the Septuagint Version of the Old Testament, and an edition of the New Testament in Ancient Greek, with the marginal references and the sections of Eusebius, according to the edition of Bishop Lloyd, for distribution either gratuitously or at a very small price, as occasion might require, particularly to the Clergy, in Greece and the Levant; and to print also, for the same purpose, the Ecclesiastical History of Eusebius, and the Homilies of St. Chrysostom.

In accordance with this resolution, means were adopted to print, first, an edition of the Septuagint, at Athens. But for a long time difficulties were perpetually occurring, over which the Committee could exercise no controul. During the course of the last year, however, the Committee have been able to make arrangements which, they trust, will secure the completion of the undertaking without further delay. This edition of the Septuagint is to form four volumes. The first volume of the Septuagint is now ready.

The Committee have been so fortunate, during the year, as to obtain, for the mere cost of printing and paper, for distribution in the East, in accordance with the resolution of the Board, a thousand copies of an edition of St. Chrysostom's Homilies of the Second Epistle of St. Paul to the Corinthians; and, subsequently, a like number of copies of the Homilies on the First Epistle to the Corinthians, in course of printing at the University Press at Oxford. These copies, with a distinct title-page, prepared and printed expressly for the use of the Society, were obtained under the condition that none of them should be offered for sale in this country.

Scriptures in the Languages of India—The Committee have not yet heard from Bombay that the Old Testament in the Mahratta Language, alluded to in their last Report, has actually been put to press. Some delay may naturally be supposed to have occurred in consequence of the death of the author of this translation, the Rev. J. Dickson, of the Church Mission, the loss of whom, as probably the first Mahratta Scholar of all our countrymen in India, the Committee most deeply deplore. From their correspondence with the Rev. George Pigott, the Secretary of the Diocesan Translation Committee at Bombay, they have every reason to be satisfied that no pains have been spared to make this translation as accurate, and the language of it as appropriate, as possible. The Mahratta, it appears, "is a language possessing an extensive ancient and modern literature, becoming every day better known and understood, and the study of which, as it is now pursued, has rendered the work of translation into the language both more easy and more satisfactory than it used to be."

Liturgy in French—The revision of the French Version of the Book of Common Prayer was completed during the autumn, and the new edition of this Version was published in time to be available for the opening of the new Church of St. John the Evangelist, erected in Bloomsbury Street, and consecrated by the Lord Bishop of London, on the 22d of December last, for the use of the French Protestant Episcopal Church of the Savoy.

Liturgy in German—The Committee reported to the Board last July that they were printing an edition of a thousand copies of the German Translation of the Liturgy. This Version, they have the satisfaction of hearing, has excited considerable attention on the Continent, and continues to be examined with much interest by persons wishing to learn, from authentic sources, what really are the doctrines and constitution of our Church.

It was stated, in the Report for last year, that a German Service, according to the order of the Church of England, had been established, and was regularly performed every Sunday, in the Mariners' Church at Hull, for the benefit of the German sailors, who, to the number of about 9000 annually, frequent that port. The Committee have the additional satis-

faction of stating, this year, that means have been adopted, with the aid of the Society's Translation of the Liturgy, to bring the German Mariners frequenting the port of Liverpool, and other foreigners speaking the German Language, who, in considerable numbers, are domiciled in that town and neighbourhood, under the teaching of the Church of England. In speaking of the grant of a hundred German Prayer Books made by the Board in March, the Rev. J. Baylee, of Birkenhead, Liverpool, writes:—"In general I can with great truth say that their circulation has done much, not only to dissipate prejudices against our Liturgy, but even to conciliate a very favourable feeling toward it."

Liturgy in Portuguese—The Committee determined to wait no longer for the publication of the new edition of the text of Pereira's Bible, printing at Lisbon, but to obtain, if possible, a copy of the third edition, the last which was published under the translator's own direction. This, after much trouble, and with considerable difficulty, they at length obtained from Lisbon. From this Version the Psalms are nearly all prepared, so as to make them accord with our own translation; and when that is done, the Portuguese Version of the Liturgy will immediately be put to press, and be very soon ready for publication.

Liturgy in Maltese—The translation of the Book of Common Prayer into Maltese has been completed and printed, and the work is now ready for circulation.

Liturgy in Turkish—Bishop Southgate states, that he considers the Society's Turkish Version of the Liturgy, which he occasionally distributes, a very important instrument for enlightening the Mahomedans, as to Christianity in general, and, more particularly, as to the faith and character of the Church of England. In a recent Letter he says:—"I am told by the Head Priest of Urfah that this Version is better than that contained in the Turkish Translation of the Bible made in Paris. If your Society will undertake the work, I will print it here, where a Syrian Bishop is establishing a press for his people—the first ever known among the Syrians. The edition would be in Syro-Turkish, i.e. Turkish with Syriac characters." As this is a work which will involve but a trifling expense, in comparison with the benefits which may reasonably be expected to result from it, the

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Committee are disposed to undertake it, in the manner suggested by Bishop Southgate.

Liturgy in Armenian—The Modern-Armenian Version of the Liturgy, which, from the peculiar difficulties attending it, has cost so much labour and trouble, is now at length ready for press; and the Committee have made arrangements for printing it, under the superintendence of Bishop Southgate, at Constantinople.

Liturgy in Arabic—One of the most important labours of the Committee has been the thorough revision and completion of the Arabic Translation of the Liturgy, on the plan which the Committee, in their last Report, announced it to be their intention to adopt. Mr. Fares, who holds a Government appointment, as Teacher of Arabic, at Malta, was allowed to quit his post for a short period, and arrived in England early in September last. For six months Mr. Fares was indefatigably occupied in this very important Translation, with the assistance, and under the immediate superintendence, principally of Dr. Lee, but sometimes, also, of the Rev. Thomas Jarrett, Professor of Arabic in the University of Cambridge, whom, together with the Rev. George Cecil Renouard, well known as a highly accomplished Oriental Scholar, his Grace the President has been pleased to add to the members of the Foreign-Translation Committee. The revision was finished before Mr. Fares returned to Malta. A fair copy of the whole Version, thus revised, and with those portions supplied which had never before been translated, is now being transcribed for the printer, and the work will shortly be put to press in London, under the direction of a Sub-Committee of Arabic Scholars.

Liturgy in the Languages of India—At the suggestion of the Lord Bishop of Calcutta, who represented that there was an urgent demand for a new and improved version of the Liturgy in the Hindoostanee or Oordoo Language, the Committee determined to undertake this work, entrusting the execution of it to the Rev. Mr. Smith, a Missionary at Benares, whom the Bishop recommended as a person in every respect well qualified for the work. The Archdeacon of Calcutta reported, in October last, that this Version was ready to go to press, and added that it was proposed to print 2500 copies in the Arabic Character, and 800 copies in the Nagri Character,

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for the use of those Christians whose language was Oordoo, but who were unacquainted with the Arabic Character. The Archdeacon observed that this important work would prove an invaluable boon to millions of human beings, who inhabit the upper provinces, and be a very powerful means of disseminating the principles and extending the influence of the Church among the native population. The Board, in January last, agreed to make a grant of 350*l.* toward the publication of this Version.

Liturgy in the Language of New Zealand—At the request of the Bishop of New Zealand the Committee undertook to publish a Version of the Liturgy in the New-Zealand Language, prepared by a syndicate of translators, under the Bishop's direction. Not long after presenting that Report, the Committee received an intimation that the Version in question was just finished, and that it was the Bishop's intention to send the copy immediately to England, with the view of its being printed in London. The Committee accordingly made arrangements for carrying the work through the press without delay; but they regret to state that, owing probably to the distracted state of the colony of New Zealand during the past year, they have not yet received the promised Version.

Liturgy in the Language of the Ogybwa Indians—The Committee have received from the Bishop of Toronto an assurance of his cordial approval of the publication of the Rev. F. A. O'Meara's translation of the Liturgy into the language of the Ogybwa Indians, and that they have every reason to suppose that, in consequence of instructions sent out with that view, the work is now in course of printing at Toronto. The warm-hearted children of the forest, in building themselves a Church, appeal for aid, in order "to get their House of Prayer finished, that so their hearts might be glad to hear the bell call them to listen to the Word of the Great Spirit, and other good things spoken by their Missionary." While these poor Indians are busily occupied in the completion of their House of Prayer, another work is simultaneously in progress, for the purpose of supplying them, ere long, with printed copies of our Liturgy, which, under the instruction of its translator, they have already learned to value, in their own language.

EASTERN-FEMALE EDUCATION SOCIETY.

Summary of the Twelfth Year.

THE Committee, with lively gratitude, own the gracious Hand which has sustained them, and supplied such tokens of favour and encouragement as to counter-balance the few disappointments which they have met with, and to enable them to pursue their labours with increasing vigour.

Two Agents, mentioned in the last Report as under training, have, during the year, reached their respective destinations; and the third, Miss Helmore, is on her way to Caffreland, where she will have charge of a School in the Missionary Field which her brother occupies.

The correspondence of the Committee with kindred Societies on the Continent has afforded them peculiar satisfaction; and a bond of mutual co-operation has been formed with the Society at Berlin, similar to that which has already united them to the friends of Missions in Geneva. The labours of our Prussian Sisters have been blessed to the wide diffusion of compassion for the degraded females of the East, evinced by the formation of no less than thirty-five Auxiliary Associations; and the Committee have had the pleasure of welcoming to our shores two ladies from Berlin, one of whom has been selected and trained by them, and now awaits her appointment to a Station in India. The other is a candidate for employment by this Society, and, from her piety and experience, is likely to prove an efficient Agent.

The Receipts of the Year have been 1308*l.* 6*s.* 4*d.*; and the Payments 1721*l.* 3*s.* 2*d.*

Grants of money to the amount of 229*l.*, and of school and working materials to the amount of 97*l.* 16*s.*, have been made to various Missionary Schools. The value of work sent abroad is estimated at 482*l.* Misapprehension and disappointment having arisen as to this mode of affording assistance, it may be well to repeat, that, in almost all Stations, well made and wisely-selected articles easily meet with a remunerative sale; and the time and labour is well repaid by the multiplication, often fourfold, of the sum expended on materials. The friends who send contributions of work are again requested to give accurate information to the Assistant Secretary of the party to whom the acknowledgment of its receipt is to be made, as considerable trouble has arisen from the neglect of this precaution.

South Africa—The past year, the sixth of Miss Tunstall's labours, has afforded some encouraging instances of the Divine Blessing accompanying the faithful impartation of the Truth; and the children in her Day and Infant Schools, to the number of 170, make satisfactory improvement. Miss Huntly has entered the sixth year of her labours for the School in connection with the Dutch Church in Cape Town. The number in Miss Harvett's School at Wynberg has, this third year, increased to 66, and is in all respects going on prosperously. An evening class for poor women, which Miss Harvett had for some time conducted with great satisfaction, has been relinquished for a time; but several Negroes, who have been rescued from slave ships, and are in employment as hired servants, earnestly entreated her to give them instruction, to which she gladly consented, and finds a recompense in the lively heartfelt interest which they manifest. Miss Pitchers, now for more than five years connected with the Society, reports that her School at Grahamstown continues to prosper, under the blessing of God: 156 names are on the books, and the average attendance is upward of 100, of different tribes, English, Fingoes, Hottentots, and Caffres, among whom a pleasing spirit of unity prevails. At the date of the last Letter received from Miss Hanson, after seven years' engagement in Schools at Cape Town and Umxelo, she had removed to a New Station with Mr. and Mrs. Calderwood, where a beginning of female education had yet to be made: nor was she able to report favourably of her first endeavours. Miss Harding has nearly completed the fifth year of her diligent care of the School of Industry at Tyumie Vale: she has 38 Day Scholars, and 13 Boarders. Many applications for admission have been received, but, till further assistance is guaranteed from home, prudence has forbidden the increase of the number.

Levant—Unexpected circumstances of an adverse nature have prevented the establishment of the proposed School at Constantinople; and Miss Holland's health having been debilitated by six years' residence in a foreign climate, she has availed herself of the opportunity of returning home.

China—Though not connected with the Society, otherwise than by the bond of a common object, the Committee cannot forbear a special reference to Miss

Aldersey, whose indefatigable exertions, they rejoice to state, have, by the blessing of God, been successful in assembling round her, at Ningpo, twenty Chinese Pupils, in addition to the three who followed her from Java. They are bound to her for periods of four, six, and eight years; and although, in maintaining the engagement, she has had many difficulties to encounter, favourable circumstances have enabled her to accomplish more than any other foreign lady in overcoming the suspicious prejudices of the people.

Singapore—Of Miss Grant's School, in spite of the opposition of their relatives, two pupils have been enabled to make an open profession of their faith in Christ, by Baptism, in August last, prior to their leaving School. Surrounded by heathen relatives, these young disciples maintain their holy consistent profession, fearing not the reproach of men, nor their bitter revilings; but rejoicing that they are counted worthy to suffer shame for Christ's sake. Miss Grant has been three years in charge of the School, and now has 31 pupils, in whose instruction she is assisted by a young lady who resides with her.

Borneo—Owing to the extreme irregularity of Letter Conveyance, the Committee, and their coadjutors at Geneva, were kept for a long time in anxious suspense respecting Miss Poppy. After the lamented death of Mrs. Thomson, it was necessary for her to leave Karangan; and she took up her abode under the protection of Mr. and Mrs. Youngblood, of the American Mission at Pontianak, where she occupied her time in teaching a few children, and in studying the Malay Language. Letters of the date of December bring the satisfactory intelligence that Mr. Youngblood was appointed to Karangan, and thus a way was opened for Miss Poppy's return to that Station, to resume her labours among the Dyaks, whose slavish degradation and immovable apathy, more discouraging to the Missionary than avowed opposition, demand our fervent intercessions for the power of the Holy Spirit to break the chains which prevent the access of His Truth.

Batavia—Miss Thornton has persevered in her labours through the year, not without severe trials. The exhaustion of strength, consequent on her long residence in a tropical climate, renders a return to Europe necessary; and the edu-

cation of her elder pupils being completed, her way is made clear for quitting Batavia by the first favourable opportunity. The School will be given up; but the seed of Divine Truth, sown in many young hearts during the eleven years that Miss Thornton has been there, will bring forth fruit.

Bengal—Miss Collins, appointed last year to help Mrs. Sutton in an Orphan Asylum at Cuttack, arrived safely in November. There are 37 girls in the Institution; and on the second Lord's Day after her arrival she had the pleasure of witnessing the baptism of two of the number, one of whom was a rescued victim from the sanguinary superstition of the Khoonds.

The Schools under Mlle. Margot, at Chinsurah, joint Agent of the Geneva Society, now in the third year of her charge, are making very satisfactory progress. An attempt, on the part of the Roman Catholics, has been made to establish a School in opposition; but only one pupil was induced to leave, and the scheme was subsequently abandoned. The average attendance is 68, being a decrease, owing to the removal of a regiment which had for some time being stationed at Chinsurah.

Bombay—Mrs. Willing experienced much trial during the last summer: illness entered her interesting family, and within one week six dear children were cut off. Three of them, in the approach of death, gave precious evidence of their faith in the Lord Jesus; and a deep serious impression was observed among their surviving companions, which, it was hoped, would result in the spiritual profit of many. During the last few months, however, there has been no serious illness in the Institution, which includes 170 children; and, after four years' indefatigable exertion, Mrs. Willing is able to report favourably of her own health.

Madras—The number attending Miss Austen's Day School is about 24 girls, who have made commendable progress in the several branches of a plain education. Her Sunday classes include, beside her pupils, several who have left the School during the eight years she has conducted it, and evince their regard for religious instruction by continuing their attendance on that day.

In the Orphan Boarding School, for the sixth year under Miss Macklin, at Bangalore, are 27 girls. Several applications for admission have been received; but as the support of only eleven is provided for,

it has not been deemed prudent to increase the number. Several of them are amiable, diligent, thoughtful girls, and one has made an open profession of her faith in Christ: the reason she gave for wishing to do so was, "Jesus gave up His life for us, and I wish to give up myself to Him." The Infant School, after a fluctuating attendance, is now on the increase, and includes upward of 50 children. Miss Hobbs, who was destined to assist Miss Giberne in the Native Normal School, has resided, during the preparation of suitable premises, with Mrs. Thomas, at Meignanapooram, where they have had 43 girls under their care, beside superintending the village Day Schools. Miss Giberne, whose position, after upward of seven years' connection with the Society, appears exactly adapted to her wishes and qualifications, has increased her number to 22 girls, whose minds she endeavours to cultivate with a view to their future usefulness as Schoolmistresses. Miss Hale continues to conduct a School on her own account at Ootacamund: her connection with the Society having ceased, no farther mention will be made of her in the Reports.

Ceylon—Miss Douglas closed the second year of the Normal School at Colombo, and the fifth of her residence in the island, with 87 pupils, in whom she has had the pleasure of witnessing visible improvement as to their general conduct and the several branches of education.

The number in Miss Hansford's School at Galle has a little decreased; and by the last mail was received the sad intelligence of an accident which has occasioned the fracture of her leg, and has compelled her to dismiss her pupils for some weeks. Prompt medical assistance had been rendered; and it is trusted that, by the blessing of God, her restoration will go on favourably.

Miss Burton arrived in January, and at once entered on the charge of Mrs. Bridgnell's School, under the appointment of the School Commission. New School Premises were completed in March, when the number on the books rose to 70; but, owing to the prevalence of fever, not more than 40 have regularly attended. Miss Wright, who was also sent out by request of the School Commission, has been appointed to the charge of a School at Matura, about thirty miles from Galle. The highest caste of Natives and Burghers who reside there, have consented to place

their daughters, to the number of 25, under the tuition of an English Lady. This concession of their prejudices, deemed inveterate, is indeed a welcome sign; nor should the Society omit to seek for their Agent the special wisdom, meekness, and love required for the success of this experiment.

Concluding Remarks.

Has the Good Shepherd granted the Committee, through the instrumentality of their Agents, the highest honour of gathering some lambs into His fold, and of leading many hundreds to the green pastures of His Word? Then will this answer to their prayer furnish a new incentive to grateful love, and give ever-increasing force to the apostolic exhortation, *Be ye therefore stedfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord.*

Continent.

BIBLE SOCIETIES.

PROCEEDINGS OF THE BRITISH AND FOREIGN AND CONTINENTAL SOCIETIES.

THE following accounts are gathered from the Forty-second Report of the B F Bible Society.

France.

In France 13,144 Bibles, 117,170 Testaments, and 3 Psalters, have issued from the Society's Dépôt at Paris, and are, irrespective of the distributions of other and kindred Institutions, operating for the benefit of that country. The grand total of the distributions from the Dépôt, since 1820, is 2,260,434 Volumes.

Mr. De Pressensé says, in his Report—

During the year 1845-46 your Society has employed 110 Colporteurs, at a charge of 75,062.02 francs; of whom 50 only have been employed the whole year without interruption. The other 60 have been engaged for different periods—some for six, others for five, and the greater part for four months only, during the most active season of the Colportage.

I can assure you that, to any one acquainted with the religious state of this country, where multitudes are found who have not the least idea of the value of the Sacred Volume, who are ready to speak ill of their priests and of their religion, but are altogether ignorant of

the necessity of personal reformation, the numbers and figures before quoted must be of an importance to which nothing similar can be attached in your happy land. Take into consideration, moreover, the opposition becoming every day more and more formidable, in proportion as we recede from the year 1830, and you will agree with me that nothing but the power of God could enable us to arrive at the above gratifying results.

I have just remarked that the opposition against our worthy Agents is visibly increasing. While I am now writing to you, one of these friends has been deprived, not only of all his papers, but also of all his books, which the Procureur du Roi has pronounced to be bad books, although they were nothing else than Testaments. Through the medium of Colporteurs 102,763 copies have been distributed during the year. Sales to Book-sellers in Paris have been on the increase.

The Committee state—

The fruit of Bible-reading is now beginning to shew itself, in very many quarters, in an ardent desire among the people to obtain further evangelical instruction; and though it is not the province of your Committee to follow the work of the Society in these, its more remote consequences, yet they cannot but rejoice, and they are sure you will rejoice, to find that a thirst for the hearing of the Word is found to follow the reading of it; and that through extensive districts of France, at the present time, Christian Worship and Christian Ordinances, in their most simple forms, are eagerly sought after. In one of his earlier Letters Mr. De Pressensé gives an account of the establishment of Protestant Preaching in Sens, a town of 10,000 inhabitants, and the seat of a Roman-Catholic Archbishopric.

Mr. De Pressensé writes—

In a beautiful village in the South, a Colporteur was greatly encouraged by finding several persons whom he accosted religiously disposed. In every house at which he called he was listened to with kindness and attention. He soon discovered that such a state of things, so rarely to be met with in France, was to be attributed to the influence of the Curé, to whom he resolved to pay an early visit. The good priest, on being apprised of the object of his call, manifested the most cordial affection and confidence. "You

are doing," said he to the Colporteur, "a good and excellent work; and though, for my own part, I do not agree with some, that the whole of the Sacred Scriptures can be well understood by persons of no education, yet I overlook this, in consideration that the Bible is the only book which can teach us to know and love the Lord Jesus Christ." On a subsequent occasion this worthy ecclesiastic confessed to our friend that it was his firm belief that the blood of Jesus Christ was the only ground of justification and of salvation, and that he himself placed no hope whatever on works for eternal life. He even went so far as to declare, unequivocally, that all his reliance was founded on the one only Mediator, Jesus Christ. It happened, during the above conversation, that a young man entered the house, when the Curé, after welcoming him, took the Testament which the Colporteur held in his hand, and, addressing the new comer, said, "Purchase this book, I advise you by all means; in it you will find the words of life; and do me the favour to tell such—and such—and such an one (at the same time naming several persons), not to let this worthy man leave the place without obtaining a copy from him also."

It is stated in the Report that—

The French and Foreign Bible Society has suffered a heavy loss in the decease of its illustrious and venerable President, Count and Vice-Admiral Ver-Huell, who, for many years, had dedicated himself to the cause of the Gospel, seeking to promote it because he loved it, and anxiously desiring its advancement because he had experienced its powerful influence in his own heart.

The issues of the French and Foreign Bible Society, according to its last printed Report, had amounted to 15,005, and its receipts, in the course of the year, to 77,043 francs and 97 centimes.

To encourage this Society in its important labours, your Committee have presented to it a set of stereotype plates for De Sacy's version of the Bible in 8vo.

The Protestant Bible Society at Paris, according to its last printed Report, had issued 8587 Bibles and Testaments.

The correspondence of your Committee with the Messrs. Courtois, of Toulouse, has been but small during the past

year. These excellent friends are still zealously employing themselves in the defence, as well as propagation, of the Bible; watching every opportunity of diffusing around them the savour of the knowledge of that truth in which they themselves delight, but having to encounter much opposition. At their request, a small grant of English Scriptures has been made to them, for the use of English Labourers employed on the railroads in that part of France.

Switzerland.

This country has often been the scene of conflict: truth and error, despotism and freedom, have here maintained many a struggle, and have successively lost and won. It is not now at rest: lowering clouds—civil, political, and religious—threaten or disturb the peace of its inhabitants; yet, amid much that is adapted to awaken pain and apprehension, your Committee rejoice to have something gratifying and hopeful to report. The Bible Society has, from the first, had warm and zealous friends in Switzerland; kindred Institutions have been established in all its principal cantons and cities, by whom a very considerable circulation has been effected; still, however, it has been thought that, among its Protestant Population, to say nothing of the Roman-Catholic Cantons, the Scriptures might be still more extensively diffused. A devoted friend of the Society, Lieutenant Graydon, R.N.—a gentleman who has been for some years resident in Switzerland, and was formerly an active agent in distributing the Scriptures in Spain, when Mr. Borrow was also employed in that work—having had his attention drawn to the subject, wrote to your Committee, begging to be entrusted with considerable supplies of the Scriptures in certain specified forms, chiefly of the small and ornamented editions, which he proposed himself to offer for sale; travelling, for this purpose, from place to place, with no other charge to the Society than the expenses of the undertaking. Your Committee, with much pleasure, forwarded to Mr. Graydon several hundred copies with which to begin his mission; and 3353 copies in the whole have already been disposed of, in French, German, Italian, and English.

The Basle Bible Society's issues during the year have amounted to 5894 copies, and in the whole to 342,078.

Belgium and Holland.

These countries continue to share the attention of the Society's Agent, Mr. W. P. Tiddy: to both he devotes himself with much assiduity and zeal, though the results, as it regards the distribution of the Scriptures, are very disproportionate. In Belgium the sales have somewhat diminished; in Holland they have increased in a most rapid and extraordinary degree; the issues having amounted to 76,515 copies, being 30,000 more than in the preceding year.

To the Society's Dépôt in Brussels have been forwarded from this country 2665 Bibles and Testaments in English, German, Italian, Spanish, Portuguese, Latin, Hebrew, Greek, Turkish, Arabic, and Syriac.

To the Dépôt in Holland have been forwarded 3530 Bibles and Testaments.

The printing of 26,250 Bibles and 178,250 Testaments in Dutch, and 5250 Bibles and 5250 Testaments in French, has been completed; and there are now in the press editions in Dutch, Flemish, and French, amounting to 72,500 volumes.

There is a lamentable opposition to the work: there are difficulties demanding both patience and faith to be overcome; but there are also indications of success, such as will amply repay the utmost toil and sacrifice.

Among the interesting results of the circulation of the Bible in Belgium may be reckoned the formation of several Bible Associations, which are accustomed to hold their Annual Meetings, after the example of kindred Institutions in this country. A series of these Meetings was held again last autumn, of which Mr. Tiddy gives a pleasing account. Your Committee have made a grant of 500 Bibles for the use of the City Poor-house in Amsterdam.

Netherlands.

The *Netherlands Bible Society* has issued during the past year 22,768 Bibles and Testaments, and is taking active measures to extend its usefulness. In its growing prosperity your Committee greatly rejoice, and they tender to it their warmest expressions of good will.

Germany.

Dr. Pinkerton, in his Annual Report, states—

We are again permitted, through Divine goodness, to report the labours of another year. Our issues of the Holy

Scriptures in that period amount to 68,410 copies. The nett amount of proceeds, after deducting the expenses of freight, duty, and postage of Letters to our Correspondents, is 1615*l.* 2*s.* 1*d.* The amount of distributions since the establishment of the Agency here in 1830, is 785,322 copies. There have been printed or purchased here 72,614 copies, and 35,000 are now in the press.

The movement in the Church of Rome, to which we referred in our last Report, has now unfolded its true character; and though interesting in some respects, yet in many more it is most disappointing; and, taken as a whole, very unsatisfactory; for most of the leaders of the movement have sufficiently shewn, by their writings and speeches, that it is not merely emancipation from papal superstitions and tyranny, but emancipation from Christianity itself, which they are aiming at.

The *Strasburg Bible Society's* issues last year were 1143 Bibles, 1624 Testaments, 71 ditto with Psalms, and 23 Psalters, being 305 copies more than the distributions of the preceding year. This Society has also sent supplies of the Scriptures for distribution among their countrymen in Algeria.

The *Berg Bible Society*, at Elberfeld, circulated 7851 Bibles, and 2402 Testaments and Psalters, &c., of which 4269 were distributed by their four Colporteurs. Their Report contains an interesting account of the blessed effects produced by the Word of God among the poor boatmen and others in Mühlheim, fully corroborating the accounts I sent you of my visit to that place.

The *Württemberg Bible Society's* issues amount to 17,132 Bibles and Testaments, of which 9948 Bibles and 3756 Testaments have been distributed in the Kingdom of Württemberg. This, they observe, is the greatest amount of copies issued for home use which they have had to report in 25 years. In addition to these, they have sent 3252 Bibles and 176 Testaments into other parts of Germany. Their income, also, this year has been greater than in any preceding; so that the Society is in a prosperous state. This Society has also published the Book of Psalms in three quarto volumes, with raised characters for the blind, which must prove a great blessing to many, especially in the different Asylums for those deprived of sight throughout Germany.

We have supplied this Society with 538 Testaments for the Würtemberg Troops, which have been well received, and respecting which the Report gives the following interesting anecdotes—"A sick soldier, who in the hospital had got a Bible, expressed himself thus: 'I have learned more,' said he, 'in the perusal of the Testament in two days' time, than from all the books I ever read before. As often as I read in it I feel that I am not what I ought to be; and yet I feel always greater pleasure in reading this Word.' Another soldier, on his death-bed, recommended the Saviour to his companions, in whom, through the Word, he had been taught to believe; and reposing on whom, he now could die in peace. An officer of high rank said, 'Were I exiled to a distant island of the sea, and necessarily deprived of every thing else, only let one thing remain—the Bible!'"

The *Bavarian Bible Society's* distributions are stated in their Report to be 6934 Bibles, 864 Testaments, and 162 Psalters; and in addition to these, 24 Bibles and 426 Testaments were issued from the Dépôt of our Society in Nuremberg. They complain that there has been a diminution in their receipts; but the number of copies circulated exceeds that of the preceding year.

In reference to the movement in Germany, above alluded to, the Report adds—

Dr. Pinkerton was requested to put himself in communication with the leaders of the party, with the view of impressing on them the importance of a free distribution of the Scriptures among their people, and of offering them every facility in effecting it.

For this purpose he first visited five of the German-Catholic Congregations in his neighbourhood; namely, Offenbach, Wiesbaden, Kreutznach, Worms, and Darmstadt; at all which places he met with a welcome reception, and found the Elders willing to accept of his help to supply their Members with the Scriptures. They all decided to use the Lutheran Version in preference to any other.

To the above object Dr. Pinkerton also principally devoted his usual summer tour, which this year extended to Hanover, Leipzig, Berlin, Breslau, and many intermediate places, and occupied nearly two months.

The *Hamburgh-Altona Bible Society* has

issued during the year 2314 copies, and in the whole 86,066.

The *Lubeck Bible Society* has issued 1827 copies during the year. Its total issues amount to 11,972 copies.

Prussia.

The Central Prussian Bible Society reports an issue of 13,237 Bibles and 385 Testaments. Since its formation its distributions have been 272,188 Bibles and 62,953 Testaments, which, with the issues of its Auxiliaries, form an aggregate of 1,434,190 copies of the Holy Scriptures. The number of the Society's Auxiliaries now amounts to 91.

Independent of the above, more than 255,000 copies of the Testament have, since the year 1831, been distributed among the Prussian Troops, with the assistance of His Majesty the King, and of the British and Foreign Bible Society.

Mr. Elsner, of Berlin, the Society's valued Correspondent, through whom the distribution among the troops has been chiefly effected, has given abundant additional proof of his vigilance in furthering the object so dear to his heart, while his Letters display a pleasing example of *doing service with good will*. Writing on one occasion for some Hebrew Bibles for poor students (for his applications are not in behalf of the troops alone), he says—"Your respected Society possesses in me a perpetual mendicant; and hereafter I trust I may be privileged to thank it, at the throne of our Lord and Saviour Jesus Christ, for having been permitted, through its liberality, for so many years, and even now at an advanced age, to take part, though but as a feeble fellow-labourer, in the glorious work which it is carrying on. Notwithstanding all the machinations and opposition of the enemy, the Bible will be the great means of carrying into fulfilment what is said in the 1st verse of the 110th Psalm; and oh, may this desirable event be speedily hastened!"

To Mr. Elsner have been entrusted, during the year, 9000 copies in German, Polish, French, Hebrew, and English.

The Rev. Mr. Stockfeld, of Kreutznach, has been supplied with the following copies, for distribution among Jews, 50 Hebrew and German Old Testaments, and 200 Psalms.

Hungary.

The Protestant Pastor in Hungary, who has been employed for some years in disseminating the Scriptures, to some consi-

derable extent, in that and the surrounding countries, diligently perseveres in his labours. His distributions during the past year have amounted to 9652 copies, in the Hungarian, Bohemian, German, and Hebrew Languages: the total number issued by him amounts to 101,583 copies.

Denmark.

The Danish Bible Society, according to its last Report, had issued during the year 2810 Bibles and Testaments, making a total of 175,354; and the Sleswick Holstein Bible Society, 4819 Bibles and Testaments; in all, to the present time, 112,132.

Mr. Reiche, of Sleswick, has forwarded an account of his distributions for the past year, and received 230 copies.

The Rev. Mr. Röntgen, of Christiansfeld, has issued 647 copies of the Scriptures, and has been supplied with 800 in German and Danish.

Sweden.

The Agency's accounts of the year 1845 shew that in this year there have been printed, 5000 Swedish Bibles, 15,000 Testaments, 4000 Psalters; beside which, 6000 Testaments, printed with Diamond types, have been received from London.

From the Society's Dépôt have been issued, during the last year, 6356 Bibles and 22,698 Testaments; together, 29,054 copies. On the whole, 5600 copies more than the year before. There have also been issued 218 Bibles and 140 Testaments in the Danish and other foreign languages. Up to the close of last year, from your Agency's Dépôt have been issued 260,954 Bibles and Testaments.

By the *Swedish Bible Society* 1078 Bibles and 13,227 Testaments have been distributed during the year. Together with the before-mentioned 6356 Bibles and 22,698 Testaments, which were circulated by the Agency, have 7434 Bibles and 35,925 Testaments from this place been spread about, which makes 43,359 copies of the Holy Scriptures. Together with the issues of all the thirty-one years past, the total is 839,637 copies.

Norway.

The Agency at *Christiania* report their issues to have amounted to 795 Bibles and 2130 Testaments. A new edition of 5000 copies of the Norwegian Testament, authorized by your Committee, has been completed, and is now in course of distribution. The Scriptures appear to have

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been received with many demonstrations of joy and thankfulness.

The Agency at *Drontheim* have been instructed to furnish 300 Testaments and 50 Bibles to the Rev. Mr. Flood, a Minister in connection with the United Brethren, on an application from that gentleman, transmitted by the Rev. P. Röntgen, of Christiansfeld. Their own issues have amounted to 344 Bibles and Testaments; and they have requested a further supply of 300 Testaments.

The Agency at *Stavanger* have issued 244 Bibles and 641 Testaments; being more than in each of the three preceding years. They have been further supplied with 300 Bibles and 1000 Testaments.

Russia.

The Agency at St. Petersburg have received during the year 12,626 Bibles and Testaments, in English, German, and French. The issues have been 15,222, of which 3750 have been on account of the American Bible Society. Total distribution, from 1828, 191,896 copies.

Mr. Melville is most indefatigable in his labours, especially among the Jews, Armenians, Tartars, and various other tribes, chiefly Mahomedans, scattered throughout Southern Russia. The people, wherever he goes, hold him in esteem as a man of God.

Finland.

His Eminence the Archbishop says that, during the past year, the Finnish Bible Society "did what they could;" that under his own direction another edition of 5000 copies of the Finnish Quarto Bible was printed; and that these Scriptures are now being actively distributed. It cannot be otherwise than gratifying to find that the noble efforts it has made for the supply of the whole country of Finland with copies of the New Testament meets with a corresponding energy on the part of the Archbishop and his subordinate Clergy, by whom fresh editions of the entire volume of Sacred Writ are brought out every year.

Spain, Portugal, Italy.

Spain, Portugal, and Italy are placed on the pages of your Report, rather for the purpose of shewing that these countries are not lost sight of by your Committee, than on account of any thing gratifying which they have to record concerning them. The hindrances or apathy existing in them in regard to the free circulation of the Scriptures is lamentable, and must involve a heavy responsibility

lity somewhere: for surely it is a serious thing to load with restrictions, or to prohibit the use of, that holy volume, which contains the words of eternal life, and which our Lord Himself has bid us search.

To the Dépôt at *Gibraltar* have been forwarded 501 Bibles and Testaments, in English, Spanish, Italian, and French. The few friends there, who have formed themselves into a Corresponding Committee, cheerfully promote the circulation of the Scriptures, as far as in their power: they have remitted to this country 10*l.* 14*s.* 5*d.*

The British Chaplain at *Oporto* has also made a remittance of 10*l.* 3*s.* 9*d.*, being partly for books, and partly as a free contribution.

Western Africa.

CHURCH MISSIONARY SOCIETY.

MOUNTAIN DISTRICT.

REGENT.

THE Rev. N. Denton continues in charge of this Station; and the following passages are extracted from his Journal—

Anxiety of an Adult Female to learn to read.

Nov. 12, 1845—Learning to read is a blessing which our Sunday Schools confer on many adults who would otherwise remain in ignorance; and the eagerness with which some of them embrace this privilege will be seen from the following circumstance, made known to me by Mrs. Denton. For some time past a female named Pratt has attracted our attention by her great earnestness and diligence in learning to read, as well as by her regular attendance at class and Church. A few months since, when learning the Alphabet, she was very desirous to purchase one of the large boards, on which the sheet lessons are pasted, that she might take it home to learn during the week; and as soon as she was removed into a higher class she most cheerfully purchased the book in which they were reading. In the same class there was another woman, who seemed to vie with her in her desire to be able to read, and, having a child at home able to instruct her—an advantage which the other did not enjoy—she was prepared, before Pratt, to be removed into a higher class. When this took place, poor Pratt was quite overcome,

and gave vent to her feelings in tears; telling Mrs. Denton that she had no child at home to teach her, and that many times, when she had seen the School-children playing in the streets, she had gone out to them with a copper in her hand, offering it to them if they would come and teach her to read.

*Reception of a newly-arrived Catechist—
His first Impressions of Regent.*

On the 30th of November Mr. W. Parkin arrived at Sierra Leone, in company with Mr. Beale and the party who sailed with him. In his Journal Mr. Parkin records—

Dec. 6, 1845—I went from Freetown to Gloucester and Regent. On my way, I was most affectionately welcomed by numbers of the Natives, whom I had never seen before. They appeared both to know me, and the business upon which I had come. Many of them shook hands with me, and expressed, in their best language, how glad they were to see me. It was indeed a kind welcome to the mountains. Much that I had heard, of the affection and love borne by these people to their Missionaries, I could hardly have believed had I not both seen it and heard it; and, behold, the half was not told me.

Dec. 7—During Divine Service at Regent I was particularly struck with the great number of worshippers, their responses, and their marked attention, as well as their becoming reverence in the House of God. It being Sacrament Sunday, I was again agreeably surprised to see so great a portion of the Congregation remain to partake of the holy Communion of the body and blood of Christ. I have visited many Churches in England when the Sacrament has been administered; but never saw so great a majority of the Congregation partake, at one time, of that holy Supper. Truly, the Lord has greatly blessed the labours of His servants in gathering so many from the Heathen, we trust, into the fold of Christ.

BATHURST AND CHARLOTTE.

These Stations continue to be superintended by the Rev. I. Smith, who has been suffering, we regret to state, from ill-health. The following extracts are made from his Journal—

Divine Service—Sunday School.

Oct. 5, 1845: *Lord's Day*—I went to Charlotte this morning, held Divine Service, and administered the Sacrament of the Lord's Supper. The Congregation of this place is remarkably good, the people being so regular in their attendance.

The Sunday School, also, is well attended, both by males and females: many of the scholars possess a considerable knowledge of Scripture, and, on the whole, have correct ideas of the great and fundamental truths inculcated therein. On one occasion, I entered the fourth class of males, who were reading John x., and interrupted them by asking if they quite understood the Saviour's meaning when he spoke of Himself as the door. To this they replied, "Yes, Jesus Christ is our true Master. Those who believe are His sheep: He died for them, and through Him they get to glory at last." I then asked one of them what he understood of the first verse, which speaks of the sheep-fold, the door, and a person entering the fold by an improper way. He said, "The fold is Christ's Church: into this He will bring all His people. There is only one door for all to enter Christ's fold; that is, all must come and believe in Christ, and put away sin." Another added, when I asked what he thought on the subject, "Yes, it stands all the same as if a man wished to come into this house, and come to the wrong side, where the door is not, and jumps in by the window. Now if somebody live inside he will catch him and heave him back, and tell him to pass round and come in right fashion by the door. So will Jesus Christ do, if somebody try to get to Heaven any other way beside by Him: because He is the way, He is the door, nobody can come to God except by Him."

Dec. 7: *Lord's Day*—I preached, at Charlotte, to a large and attentive Congregation, and administered the Sacrament of the Lord's Supper to a goodly number of devout Communicants.

Sympathy of School Children with the Children at Abbekuta.

Nov. 3—I this evening held, at Charlotte, the Monthly Missionary Meeting, which was well attended. I was pleased at receiving from the School-children 4s. toward sending books, &c. to the children at Abbekuta. This they had been influenced to give by what I told them at our last Meeting respecting

the Abbekuta Children; when I asked if they could not in some way shew their gratitude for the privileges which they enjoyed, and also do something to help those who were destitute.

Efforts of the People to bring their Heathen Neighbours under the Influence of the Gospel.

Under the same date Mr. Smith mentions the assiduity of the people in visiting their Heathen neighbours, and inducing them to attend the House of God. He writes—

A remarkable instance of this has lately come under my notice. Last September the Headman of the Iboes' Company at Charlotte, himself of the Yoruba Nation, and one of our Communicants, died. The people in consequence elected another, also a Yoruban; but who, though an intelligent man, has been noted for persisting in his heathenish practices. His election, however, depended as much on those who are not Christians as on those who are. The Christian part of the population felt the loss of their late excellent Headman, and at once saw that an effort must be made to bring his successor over to Christianity. The consequence has been that he has, at least outwardly, abandoned his former practices, and regularly attends Church on the Lord's Day. The people are not content, however, to leave him here; but say, "He does not yet belong to God: he must believe the Gospel, and join the Church of Christ."

Bathurst Sunday School—Contributions—Population of the two Villages.

All the preceding extracts refer to Charlotte; but the following passage relates to Bathurst—

Dec. 7: *Lord's Day*—In the afternoon I held Divine Service at Bathurst. The Sunday School here is increasing in numbers, and the attendance is better than formerly: there are now on the list 63 men and 42 women, making a total of 105; and the average attendance is 80. I have tried to stimulate them by the example of Charlotte Sunday School, in which the average attendance is 165. Perhaps the chief cause of the difference is the state of the population—I mean as to length of residence. The people of Bathurst are chiefly old inhabitants, while very many of the present population of Charlotte are new people, and know but

little of English: they are, nevertheless, exceedingly anxious to learn, and hence they come to the Sunday School.

Of the amount of the Contributions raised by the people of Bathurst, in order to spread the Gospel, Mr. Smith speaks favourably. He continues—

I have just got the census of the two towns, which is as follows—

Bathurst . . . Males, 450; Females, 402; Total, 852	
Charlotte . . . 402; .. 403; .. 805	
Total	1657

Gratitude of the Africans to the late Sir T. F. Buxton, Bart.

Dec. 9, 1845—I went to Freetown, to attend a Special Meeting, and had the satisfaction of paying into the hands of the Rev. J. F. Schön 3*l.* 8*s.* 3*d.*, from the inhabitants of Bathurst and Charlotte, toward the erection of a monument in Westminster Abbey to the memory of the late Sir T. F. Buxton. I am sure it would have gladdened the hearts of many in Christian England if they could have seen how cheerfully these people came forward to pay what respect they could to the memory of him who had devoted his time and talents to the cause of Africa.

SEA DISTRICT.

KENT.

The Rev. F. Bultmann continues at this Station, and from his Journal we make a few extracts.

Sympathy of the People in Mr. Bultmann's Affliction.

The death of Mrs. Bultmann was noticed in our last account of Kent, and a Memoir of her was subsequently given. The following passage, therefore, needs no explanation—

Nov. 2—I went to Ricketts; and on my arrival a little orphan boy, about nine years old, came, among others, to tell me "hosh"—a word universally used here among all the African Tribes to express their sympathy. Having repeated this word half-a-dozen times, African-like, he added, "Like you, Massa, God send me trouble: my mother and my father die from me"—the one eight, the other four months ago, as I was informed. William Moore, the Schoolmaster, speaking of the people's deep sorrow at my great loss,

told me of an old Candidate—whose attainment of any Scripture knowledge had always appeared to him in the last degree hopeless, he having never been able to obtain from him any sensible answer during the time of religious instruction—who came to him, on hearing of my dear wife's death, saying, "Ah, like God do with Abraham, when He want to take his only child, the child of promise, to try his faith, so He now do to our Minister." A welcome proof of the fact—so general among our Liberated Africans—that the HEART may be in possession of Scriptural Knowledge of which, apart from occasions calling for its exercise, the HEAD can give no account. In speaking of African sympathy, I must not forget to mention, that, on my arrival at Kent from Freetown, in August last, the Bananas people sent me a deputation to tell me "hosh," and to present me with five shillings toward making a tomb for my late dear wife.

Administration of the Sacraments.

Nov. 16—I administered the Lord's Supper at Bananas to upward of 80 Communicants; beside attending three Communion of the Sick. There was not a member of our Church on the Island who did not partake of the Sacrament to-day.

Dec. 14—I went to Ricketts; and, after the Second Lesson of the Morning Service, baptized eight adults and two children. Among the adults was the old man mentioned under the date Nov. 2. Our Church is growing continually. We have now upward of a hundred Communicants at Bananas and Ricketts; and their characteristic simplicity of mind and manner is graciously preserved to them by their separation from the main land.

Need of a New Church—Character of the Congregation.

On these subjects the Rev. N. C. Haastrup writes, during visits to Kent—

Oct. 19, 1845: *Lord's Day*—It is high time that a new Church were erected at Kent. The present Place of Worship is not only uncomfortable, but, in fact, it looks more like a cowhouse than a Church; at which I was not much surprised when I heard that it was erected several years ago at the expense of 5*l.* Mr. Bultmann is now very busy in making preparations for the erection of a fine stone Church, which will be situated on a delightful spot.

Nov. 2, 1845: *Lord's Day*—Mr. Bultmann being absent, I took the Services at Kent. The people were very attentive. I think there is a good deal of Christian simplicity to be observed among them. This grace is not so perceptible in the larger and more intelligent Congregations in the neighbourhood of Freetown, where the immoral and licentious conduct of the Europeans is very injurious to the spiritual welfare and growth of the Church.

The following extract is from the Journal of Mr. J. Wilson, the Native Catechist—

Nov. 10—This afternoon the foundation for the Church here was laid in a well-selected position at the western extremity of the village. This caused an inexpressible joy to the inhabitants; for my attention has always been drawn by them to the many years during which this town has been without a proper Place of Worship, while all other villages of similar extent, and occupied by the Society, had Churches. Therefore, many of its inhabitants had been at times making preparations to quit it for some other village, because they thought that the village, being for so many years without a Church, seemed to be despised by the Church Missionary Society. But the laying of the foundation for the Church has made great alteration in their minds to stay, more than all the persuasions of their friends. And they would say, "Now we know that this village with its inhabitants is beloved by the Church Missionary Society."

TIMMANEE MISSION.

The Rev. C. F. Schlenker continues to discharge the duties of this Mission, and our information respecting it is taken from his Journal.

Mahomedanism in the Timmanee Country.

Oct. 25—Solimann Bunduh, the Mahomedan Priest, when I was speaking with him about a Timmanee word, the meaning of which was "to apostatize," told me, "If a man leave the Arabic Book (the Korán) to embrace the English Book (the Bible), he does not apostatize; nor if a man leave the English Book to embrace the Arabic Book, does he apostatize; because them two ways all true. But if a man turn away from the Arabic Book, or the English Book, and

become an Idolater, he does apostatize." What a different judgment would be given by the Mahomedans in Turkey upon this point; but still the Mahomedans here are as inaccessible to the Gospel as those in Turkey, because they are so much attached to the Korán, the truth of which they do not doubt, and which requires from them but a few outward ceremonies to make them righteous in the sight of God.

School—Translations.

Nov. 30—To-day I baptized one of the School-boys, his behaviour having shewn me that God had *begun a good work* in him. I trust that He will carry it on *until the day of Jesus Christ*.

Our School is increasing. Six children have been admitted during the Quarter, three boys and three girls. We are glad to get more girls, as there is so much needle-work required in providing so many children with clothing.

I have completed the English-Timmanee Vocabulary, containing upward of 7000 words. I have also composed a Morning and Evening Prayer, for the use of the School, in the Timmanee language, and revised the Timmanee hymns composed by the late Mr. Thomson.

Feb. 16, 1846—The three boys whom I have baptized [two in April and one in November, mentioned above] to-day brought me a Letter, in which they begged me to allow them to come to me every evening, that I might question them upon the Bible and other subjects.

Suicide of Ali Bunduh—Ceremonies consequent thereupon.

Jan. 17 — This morning I was told that Ali Bunduh, one of the principal Chiefs here, shot himself last night at Macfary, a small town about fifteen miles down the Port-Lokkoh river, where he had a house. His body was brought here, and interred the same day in his yard, in a grave about 3½ feet deep. The body was wrapped in white cloth, and laid in the grave, so that there was a space of about two feet from the body to the surface of the ground, which space was left empty. They then laid over the grave short boards, which were joined together very closely, and on these boards a stratum of plantain-leaves and oak-leaves, covering the whole with earth.

Ali Bunduh was a Mahomedan, though by no means a strict one; but, as he killed himself, no prayers were recited at his

funeral, as would otherwise have been the case. The cause of his committing suicide seems to have been trouble. He was a great slave-dealer; and knew that he was hated by many. The day previous to his death he told one of his wives, of whom he had twelve, that he did not want any breakfast next morning; and when she asked him why he looked so sorry, he said, "All people speak about me, and this trouble me too much."

His wives were, after his death, placed in several houses. Some of them are now hardly able to speak, in consequence of their having cried so much. There were no mourning-women hired for him, as is usual at the death of great Chiefs.

Jan. 23, 1846—Almost daily, strangers arrive in Ali Bunduh's yard, to be present at the mourning ceremonies. When such a body of strangers arrives, and reaches the walls which enclose the yard of the deceased, all unite in uttering a loud mournful sound or groan; and when they have come into the house the cry re-commences. Many bullocks have already been slaughtered for *Sadakaha*, or sacrifice. They are at present deliberating whether they shall pray for Ali Bunduh or not. Some of their Priests, or learned men, say, that they ought to pray; whereas others, among whom is *Solimann Bunduh*, the Priest who lives here, contend that they ought not to pray for a man who killed himself. The majority, however, is in favour of prayers being offered up for him.

The wives of Ali Bunduh make cakes of rice-flour, and place them on his grave. This is not a Mahomedan custom; but the wives are allowed to follow their "country-fashion" in this matter. Almost every wife has her own slave to attend to her; and even the children of these wives have children as their slaves. About nine months ago Ali Bunduh sent one of his children, a favourite girl, to our School, and begged Mrs. Schlenker to take particular care of her. She is a well-behaved girl, and is now able to sew well.

ABBEKUTA.

The following extracts from the communication of the Missionaries refer to the period included between Midsummer 1845 and Lady-day 1846.

Rebellion at Lagos—Deposition of the King.

Owing to the unsettled state of the country, the Missionaries have not only been prevented from proceeding to Abbekuta, but have also been subject to considerable alarm respecting their own personal security at Badagry. The first event of importance that occurred in the period above referred to was a distressing and sanguinary rebellion at Lagos, a town on the coast about 40 miles to the east of Badagry. The events which led to this rebellion may be thus related—

Some years ago, *Olnole* being the King of Lagos, a violent and infamous man, named *Kossokö*, conspired to depose him. His machinations failed, and he was expelled from Lagos; an active part in his expulsion being taken by *Eleetu**, a man of considerable importance in the Government—perhaps second only to the King. On the death of *Olnole*, *Eleetu* possessed sufficient influence to secure the elevation to the vacant throne of a near relative of his own, named *Akitoye*. This man, being of a most peaceful disposition, and anxious to be on good terms even with the disgraced *Kossokö*, sent a vessel to *Whydah*, whither *Kossokö* had eventually retired, to convey him back to Lagos. The enmity between *Kossokö* and *Eleetu*, however, was too deeply-rooted to admit of any attempt at reconciliation; and *Eleetu* therefore proceeded to Badagry prior to the return of *Kossokö* to Lagos. At Badagry *Eleetu* resided, not more contentedly than might be supposed from his almost involuntary expatriation, for about three years; during which time *Kossokö* had taken advantage of his position to endeavour to supplant the King, *Akitoye*. In these circumstances, being thoroughly tired

* In our previous account of the Abbekuta Mission, the name of this Chief was written *Letu*.

of his sojourn at Badagry, and invited by Akitoye to his assistance, Eleetu resolved upon returning to Lagos, notwithstanding Kossokö's threats in the event of his doing so. Of his departure from Badagry the Rev. C. A. Gollmer remarks, in his Journal, July 21, 1845—

Eleetu left this morning by way of the river, being accompanied, in about 30 canoes, by a great many people, who beat their drums and shouted their war-songs while passing our house. This movement excited the whole town, for every one, who knows the ill-disposed Kossokö, apprehends that evil will be the issue.

Evil, indeed, the result appears to have been. On the day of his leaving Badagry, Eleetu proceeded about nine miles eastward to a town called Ajido, in which a number of people, from Badagry and other places, had assembled. On the next day, from 50 to 60 canoes, containing a great many people, slowly proceeded toward Lagos. In spite of the advice of the Badagry people to return, Eleetu determined to enter Lagos, which he effected in the face of a determined opposition from Kossokö, who had prepared for war, both against Eleetu and Akitoye, as soon as he heard of the departure of Eleetu from Badagry. Prior to the entrance of Eleetu, or immediately afterward, Kossokö's party, occupying the windward side of the town, set fire to the houses immediately contiguous to their own quarters, and thus succeeded in destroying the King's quarters, with the exception of the King's own house, which was fire-proof. Kossokö's opposition to the landing of Eleetu—though ineffectual as regarded Eleetu and his immediate followers, who succeeded in reaching the encampment of the King, by whom they were most heartily welcomed—was successful in preventing the entrance into the town of a party of Badagry people, one of whom was slain and two wounded. In the evening, even those Badagry people who entered with Eleetu ran

away, so that Badagry may be said to have taken no share in the contest. The war now commenced in earnest, and continued for twenty-one days. Kossokö was well prepared for the conflict, having collected a great quantity of ammunition, and "a desperate set" of followers to fight for him; while, on the other hand, Akitoye had neither wished nor prepared for the struggle, but had many more men. It is believed the victory would have been gained by Akitoye, but for the treachery of one of his Headmen. Under cover of friendship, a party advised Eleetu to leave the place, that the horrible carnage might cease. To this Eleetu consented, and accordingly left Lagos with a few faithful attendants. No sooner, however, had Kossokö heard of his flight, than he sent a party of men after him, who eventually succeeded in capturing him. What revenge Kossokö took upon Eleetu is uncertain; but the various rumours all point to his having met with a dreadful end. To this Kossokö swore he would bring him on receiving information that Eleetu had opened the grave of his (Kossokö's) mother, and thrown her remains into the sea.

Of the subsequent events, and the state of Lagos, the Rev. C. A. Gollmer writes in his Journal, Aug. 18, 1845—

Akitoye, the King, left Lagos the night after Eleetu fled, and went to Abbekuta, where he at present remains. He is an intimate friend of Wawu, the English Chief here. The Portuguese suffered the loss of nearly all their property at Lagos. The whole town is nearly destroyed, and the numerous inhabitants reduced to but a few. Of the dead bodies, some were thrown into the sea to be devoured by sharks; but many, sufficient to occasion a pestilence, yet lie about the town. Kossokö is now said to wish for nothing more than peace with all people; but no one believes him, as it is well known that he will not rest satisfied until he shall have chastised his old foes, among whom the people here are perhaps the first. Had they interfered, Kossokö could not have

stood so long; for it was in their power, by blockading the river, to cut off his reinforcements, ammunition, and provisions.

Whether it was wise to be neutral we cannot decide; but it appears that the people of Badagry would have had a better prospect under Akitoye's influence at Lagos, than they now have under Kossokó's. He now flatters them, and sends them presents, and promises to re-establish the slave-trade here; but it is already rumoured that he will endeavour to induce the people at Porto Novo and at Adu, by bribe, to assist him in chastising, if not in destroying, Badagry.

Probable Revival of the Slave-trade at Badagry.

On the 6th of September the Missionaries were informed that the Badagry Chiefs expected two slave-vessels from Lagos, which they were to have the advantage of loading with slaves. It appears that two of the Chiefs were principally concerned in the movement, one of them an evil-disposed man, but the other, it was believed, acquiescing principally because he was the agent of the Portuguese at Badagry. On the 7th the Rev. H. Townsend writes, in his Journal—

There is a great struggle going on among the people: there are those who are interested in the slave-trade, those who are interested in the English residing here, and those who begin to feel the evil of the slave-trade. Those who formerly used to get all the trade in Badagry now get none; and those who formerly had nothing now get all. The old slave-trading party, therefore, wish to obtain what they formerly had; and, finding that the slave-trade cannot be carried on as it used to be, while White Men are here, they would be glad to get us out of the way, if they knew how: to do it violently would be to cause a civil war.

The storm that has been gathering around us seems to grow more and more heavy; but, while we view it with apprehension, we can trust our everlasting Friend and Protector. Our experience of God's care leads us to trust in Him, and look for, not only deliverance, but mercies and blessings arising out of the evils that threaten us. Satan's kingdom is not to be won without a conflict; and, as it is the Lord's battle, we are sure of

final victory, if we continue, with patience and faith, to teach and to preach Christ.

Rumours of Wars.

It will be seen, by the following extract from Mr. Townsend's Journal, that the apprehensions mentioned by Mr. Gollmer still continued to distress the Missionaries. Whatever the result of such fears, it is clear that they must interpose a serious obstacle to the prosecution of Missionary work, and we therefore give the passage—

Oct. 13, 1845—We are informed that preparations are being made by Lagos, Porto Novo, and Adu, to commence hostilities against Badagry, with a view to its entire destruction, so soon as the season shall permit. Whether these rumours be true or false we have no means of ascertaining. The constant enmity which seems to influence the various petty states around us is a great barrier to our work: it prevents our moving about to extend our influence and make known the Gospel of peace, and produces a constant sense of insecurity in our own breasts. May the Lord, in His goodness, enable us to stay upon Him!

Return of Messrs. Marsh and Williams from Abbekuta—Visit of the Missionaries to Akitoye, at Imowo—His Entry into Badagry—First Visit of a Chief to the Sea.

The following passages are extracted from Mr. Townsend's Journal.

The visit of Mr. W. Marsh, the Native Catechist, to Abbekuta, was noticed at p. 270 of our Number for June last. His return to Badagry is thus mentioned—

Dec. 21, 1845—Last evening we were much pleased by hearing of the arrival of Akitoye, the deposed King of Lagos, at Imowo, on his way to Badagry; and, subsequently, by the arrival of our friends Mr. Marsh and George Williams, for whose return from Abbekuta we have long anxiously looked.

The visit to Akitoye is thus described—

Dec. 22—This evening we received a message from Akitoye, desiring us to meet him at Imowo to-morrow. We were given to understand that the Chiefs of Badagry would be there, and that some business of importance would be brought forward.

Dec. 24, 1845—At 8 o'clock yesterday morning we left Badagry for Imowo, arriving a little before 11 o'clock. We erected our tent, and soon had the pleasure of seeing the deposed monarch of Lagos, attired in all the regal splendour that African monarchs are wont to display. He wore a large Brazilian hat, surmounted by a plume of red and white feathers, decorated with gold tassels and lace, suns and crescents, and having in front the inscription "Key Aquito" in gold letters, under a crown wrought in the same material. His robe was made of blue plush, having a large shawl pattern in it; and his shoes were beautifully embroidered in gold. His umbrella of state, half as large as our tent, formed of cloth of various colours, and adorned with bells and looking-glasses, was borne before him. Nothing of importance passed at our interview.

After dinner we went to Akitoye's lodgings, and partook of wine and kola (gooru nuts) with him. This was a select party of the White People and Mewo: the other Chiefs were afterward regaled with rum and various country-made dishes in the court-yard.

At length the Badagry Chiefs, for whose arrival we had long waited, came in state, and made the profoundest reverence to Akitoye. The business of the day soon commenced, the long shadows of the sun proclaiming the near approach of night. Akitoye, being seated in a chair in the midst of the assembly, opened the business of the meeting with a short speech, expressing his desire to reside at Badagry. Then followed Okkán and Possu, the latter of whom stated that it was not for Akitoye's sake, nor Mewo's, but to see Shumoi, that he came to Imowo; that the Chiefs of Badagry had not been consulted about Akitoye's coming; and that they would not receive him. Mewo hereupon became very excited, and denied that the Chiefs of Badagry had not been informed of Akitoye's coming. Shumoi then took up Akitoye's cause, commencing by gently reproving Mewo for getting so excited, which he said did not become so respectable a person; and then giving Possu a little praise for his courage in war. Becoming warm as he proceeded, he came to the pith of his speech. Addressing himself to Possu, he asked, "Who has Badagry?" Possu answered, "You." "And who has you, Possu?" Possu again answered, "You." Then Shumoi, with great warmth, said, "Then if we cut even a bundle of sticks,

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and give them to you to keep, take care that you keep them." Afterward, Mr. Crowther addressed a few words to the assembly, and it broke up.

We returned home in the dark. Having to pass through thick woods, we were with difficulty able to proceed, the horse's head not being distinguishable by his rider.

Dec. 25—This being the day fixed on for the entrance of Akitoye into Badagry, we went out to witness the spectacle. All the Badagry Chiefs, except those detained by the infirmities of age, met him at Imowo two days ago, and now, having entered the town before him, awaited his coming in the market-place, each attended by a number of retainers. Akitoye's approach was necessarily slow, from the number of persons flocking around to welcome him. The chief feature in the scene was the concourse of people, enlivened by the firing of guns and beating of drums. Akitoye rode on horseback, preceded by his umbrella of state.

Jan. 2, 1846—Shumoi, the Chief of the party from Abbekuta, went to see the "great water," having been induced to do so by Messrs. Gollmer and Crowther. On seeing a canoe proceeding toward a ship, he exclaimed, "I would have gone on board the ship if I had been in time." On being told that the canoe would soon return, when he would have an opportunity of seeing the ship if he pleased, he expressed a wish to go on board, if Mr. Gollmer would accompany him. On the return of the canoe he was about to proceed; but his people surrounded him, and said that he should not do so rash a thing. Being over-persuaded, he returned to the beach-house, and sat down—alternately scolding his people and musing—until the canoe was just about to start; when, rising, he exclaimed that he would go, and jumped into the canoe, followed by three of his attendants: an European from the factory, and Mr. Marsh, as interpreter, also accompanied him. We were very anxious lest any accident should befall him, as it would be attributed to us: however, he returned safely and speedily. His first movement, on landing, was to lie down, being quite overcome by sea-sickness and the extraordinary feat he had performed. We learned from those who accompanied him, that, as soon as he got on board, he sat down, and could scarcely be induced to rise again through giddiness and sea-sickness—a sensation quite new to him. This is perhaps the first instance

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of one of his rank and tribe voluntarily going on board a ship. His achievements as a warrior have often been recited by his bard; and now a new theme will be furnished to him for a song in praise of his master.

Continuance and Progress of Missionary Work.

Notwithstanding the hindrances, direct and indirect, experienced by the Missionaries in consequence of the events before related, we are thankful to say that the Missionary work has throughout been continued with some degree of regularity. The extracts which we now lay before our readers afford good evidence of this fact.

Schools—Services—Baptism of an Adult.

Upon these subjects we give a variety of passages, in chronological order, from the communications of all the Missionaries.

July 21, 1845—We went out this morning to ascertain the cause of the absence of one of our scholars, having been told that Shango, the god of thunder, had prohibited his coming. The boy was dedicated to this god at his birth, and called Shangobi, to signify that his birth was ascribed to Shango. Our visit was fruitless, the boy's parents not being at home: the mother had absented herself on our account.

July 25—Having been informed that one of the gods, called Oshon, had prohibited a child from attending our School, and that two had stayed away in consequence, we went to inquire after them. On our arrival they were eating their morning's meal, a number of small idols, representing boys and girls, and dedicated to the god of twins, being placed beside them. I believe a portion of their food was presented to these gods. We embraced the opportunity of speaking to several persons who were present on the folly and sinfulness of idolatry. It is not difficult to reason with them on the subject: indeed, they have but one reason to offer—it is their custom: their fathers did so, and so must they. They do not stand forth in defence of their system of worship; but seek rather to hide it.

[*Rev. H. Townsend.*]

August 3—This morning I preached under the tree to an attentive Congregation; but the number of children was very small, owing to those parents who withhold their children from

our School under the pretence that they are prohibited from attending by the gods.

August 10—I again preached, under the tree, to a very attentive Congregation of 103 persons. The School begins to excite interest among the scholars, and the parents of the most forward are not a little pleased at the quickness of their children in learning the A, B, C. There are always many spectators.

During the last three weeks there has been a great deal of drumming among the worshippers of the god Idughe. The snake which represents this god has, after many months' absence, returned from its journey into the forest. It has been caught, and is kept in a calabash covered by a cloth. It is fed with a fowl whenever they perceive that it needs one, and is charmed by the beating of drums. This venomous creature is so sacred, in the eyes of the people here, that the killing of any of them is considered a very great offence to their god.

August 17—I preached, in the morning, to a large and very attentive Congregation under the tree; and, in the afternoon, to an encouraging Congregation in the Church.

Sept. 28—The Rev. H. Townsend took the Yoruba Service this afternoon, and made his first attempt to read some prayers from my translation: he succeeded well. This is an important era in the Yoruba Mission. May the Natives witness, not only the reading of prayers, but the preaching of the Gospel also, by him and others, in the native tongue. [*Rev. S. Crouther.*]

Nov. 3—I received another little boy into our School—the third whom we have received as a boarder. We have now twenty-three scholars.

Dec. 7—About a fortnight since, a neighbour of ours delivered two of his children, a boy and a girl, to our care. The boy left a week ago, and this morning the girl also disappeared. We suppose that the father expected we should pay him—or, as it is denominated here, "dash" him—for his children, a system that would ultimately involve us in troubles which may be avoided by a little patience and firmness at the first.

This morning I invited about thirty people to attend our Afternoon Service in the Church. Contrary to my expectation, they came, and most of them sat very quietly to the conclusion. After Service, they very seriously asked me what I intended to give them for coming to Church; assuring me that they would amend their

lives, and do as I wished them, if I would pay them for it.

Dec. 8, 1845—This morning an old Yoruba man, a Wesleyan Convert to Christianity, came to request me not to take the Badagry people's conduct to heart. He was present last evening, and heard their demand for payment for attending our Church. He said he felt ashamed of them, and reminded me of their proverb, Whoso wishes to cut a straight stick from a tree must climb up by the crooked branches to reach it—meaning, that we must bear with the perverse people of Badagry, in order to reach the countries more prepared to receive us. [Rev. H. Townsend.]

Feb. 8, 1846—I preached under the tree this morning from the address of Paul and Barnabas to the people of Lystra. The subject was so applicable to the practice of the people here, that a Popo man, probably a Priest, became angry, and left the Congregation, grumbling as he went. The people were very attentive. [Rev. S. Crowther.]

March 22—This morning, after the second lesson, I received into the visible Church, by Baptism, two men who were already, I had no doubt, members of the spiritual Church, by faith in Christ Jesus. Both had been preparing for the rite, in Sierra Leone, for more than three years, and have received special instruction during the last year. They are not clever; but shew in their lives that they have tasted the sweetness of God's Word. They have learned by heart the Lord's Prayer, the Ten Commandments, the Creed, &c., and can read the Bible. [Rev. C. A. Gollmer.]

March 24—The Schools, which are more immediately under my superintendence, are progressing favourably. The number of scholars is not large, the average attendance being 19; but *the day of small things* is not to be despised. There is an increase in the number of scholars, and their attainments denote improvement. The native scholars make considerable progress in English: our senior boarder reads, with ease, Simson's Primer and Part I. of the Union Spelling-book, and, with another Native Scholar, has commenced writing on paper, with every prospect of making speedy progress. The two senior boarders have made considerable progress in the knowledge of the first principles of Christianity: one of them has committed a great portion of Watts's Historical Catechism to memory, as well as his First Catechism.

Our Sunday School has been well at-

tended during the past quarter: the number of attendants, exclusive of those who attend both Day and Sunday School, is 27. We have not yet been able to persuade any of the Natives of Badagry to attend: they occasionally look on for a time, and then leave. We hope, however, that the example of the Sierra-Leone people will hereafter influence the Badagrians to remain. [Rev. H. Townsend.]

About the end of March Mr. Crowther writes—

My Lord's-Day Service under the tree continues as usual. I have of late been much less disturbed by the noise of the people than on former occasions, and some have been very attentive to the preaching of the Gospel.

Visits to two principal Inhabitants of Badagry.

Beside the more public ministrations of the Missionaries, they endeavour, by visiting the people at their houses, to gain their confidence, with a view to bring the truths of the Gospel before them. Two instances of this mode of procedure we select from Mr. Gollmer's Journal—

Aug. 10, 1845: Lord's Day—This morning I went to the house of Ajagbe, a respectable inhabitant of Badagry. Ajagbe received me in a most friendly manner; and from the fetish, and fetish appendages, which were exhibited in the piazza, and a man like a fetish priest sitting close by them on a hide, I concluded that this was a native Sunday, and that I therefore could not have come at a more seasonable time. The people here of course have no idea of Sunday above what they call the god's-day, when they worship their idols, or fetish. After the usual salutations, I told Ajagbe that this was the Lord's-day, and that I had come to speak about God and His Word, if he would allow me so to do, to which he consented. When there were about thirty of his people assembled, Ajagbe sitting on the right and I on the left hand of the fetish, I asked whether they knew why we had come to this country. On their answering in the negative, I told them that we were God's messengers, sent by the people of God, who loved them and wished to promote their spiritual and temporal good. When I said that the idols and fetish were no gods, Ajagbe said it was of no use for them to think to do away with these things, unless the Chiefs should make a law to that effect; in which case he would leave all country-fashion. To

this I replied, that they should hear what I had to say, of which they shewed their approval by again saluting me. I now spoke to them of the one true God, and of His gracious message to the whole world; shewing them the love of God, as manifested in Jesus Christ, our sinfulness, and that without Jesus Christ we must perish. Although they had never before heard any thing of the kind, I was several times interrupted by such remarks as the following—"We hope God will change our evil hearts;" "We hope you will pray for us to God," &c. I was astonished to hear such expressions from a people who have innumerable idols, and cart-loads of fetish. It appears, however, that while many attach great virtue and power to their fetish, others know better, and believe in something more exalted—in Him who made all things, who gives and does all things, but whom they do not know. On being requested by my hearers to pray to God for them, I said, "If you will allow me, I will now close with prayer, that God may bless what has been said." To this they all consented, following our example in kneeling. After prayer, when I wished them good-bye, they thanked me for what I had told them, and asked me to come again, as they could not hear all in one day.

Aug. 24, 1845—I went to the house of the Chief Possu; but had to wait some time before I was admitted into the inner yard. Possu was, beyond expectation, friendly, and saluted me as usual. I at once informed him that this was the Lord's Day, and that I wished, if he would allow me, to speak to him and his people about God and His Word. Possu said it was good; but that all his people were away: if I would come at another time, and give him notice, he would keep them together. Knowing that this was partly an excuse, I said, "Well, I will do so next time;" but determined, as I had him and a few of his people, not to leave without doing something. Possu, a few weeks ago, asked us whether we were not the Queen's messengers. At that time we were about to leave, and promised to tell him all about it next time. Remembering our promise, I said, "I will tell you to-day whose messengers we are, and why we have come to your country;" to which he said he would listen. Having plainly told him that we were God's messengers, and that we had come here to preach the Gospel of Jesus Christ, I said that God, who made us all, sees and hears all we do, and that to Him

we must give an account of what we do in this world, whether it be good or bad. Possu replied, that my words cut his heart; but that since our arrival here he had left off many of his wicked deeds. Having spoken with him for nearly an hour I closed with prayer, and returned home with a thankful heart that I was permitted to be a witness for Jesus before so dreaded a man.

Missionary Excursions to Neighbouring Villages.

Of this branch of the Missionaries' labours we might multiply instances: we select a few, principally from the Journal of Mr. Gollmer. In the last extract under this head will be seen a case of disappointment, such as not unfrequently tries the Missionary in dealing with partially-civilized, and especially African, Tribes.

July 12—I this morning told Wawu that I intended to go to Idally—a town four miles eastward of us, belonging to Wawu, and containing about 300 inhabitants—this afternoon, to stay there over night, and to preach to-morrow to the people. To this he consented, saying that he would send two boys with me to inform the Chief. I left Badagry after dinner, and after travelling for a little more than an hour, mostly through thick bush, arrived at Idally. The two messengers, on our arrival, handed their master's cane to the Chief, and told him my intentions. The old man was taken by surprise, and was at a loss what to do with me for the night. At last he gave me a comparatively good house, of a conical shape, just large enough for me and my people to occupy comfortably.

No sooner had I seated myself, than a number of the principal men of the town came to salute me. My little house was crowded the whole evening, and I endeavoured to acquaint my visitors with the object of our coming into this country, with which they seemed to be pleased. When the time to retire arrived, I told the people that we always worshipped God before we lay down, and that I wished to do so now if they would allow me. Having obtained their consent, I read a chapter from the Bible, and engaged in prayer, which my interpreter translated into Yoruba. After the prayer, all saluted us as if we had been working: indeed, one said to my interpreter that this must be hard work; to which he replied, that it was not work, but pleasure.

July 13, 1845: Lord's Day—As soon as we were up, a number of the visitors of yesterday made their appearance. The Chief, being all the morning busy knitting a cap, gave me occasion to speak of the Lord's Day; and, to enforce what I said, I read the Fourth Commandment in Yoruba; but he appeared not to understand me.

Nov. 17—Mr. Crowther and myself this morning left Badagry to visit Poka, or Pokia, a good-sized town, about nine miles north by west from Badagry. We went by land, and on our way passed through Ajara and Itoun. About two miles short of Poka a messenger from Oshoron, and shortly afterward another from the King, met us. They saluted us, and invited us to proceed, saying that their masters requested our men not to discharge their muskets near the town, as their fetish had prohibited it.

We entered Poka at half-past four P.M. The messengers led us to the house of Oshoron, the most influential man, or rather Governor, of the place; but in appearance a common-looking elderly man. The arrival of the White Man was noised abroad in no time; and we had hardly taken our seats, before the yard was crowded.

Having tasted some of the cocoa-nuts and water set before us, Oshoron said that he wished us to go with him to pay a visit to the King, to which we at once consented. As soon as we got into the streets a multitude of people surrounded us, and I found a pony ready to bear me to the King's palace. On our arrival, a chair for me, and two round leather bolsters for Mr. Crowther and my interpreter, were placed in one of the front piazzas, for our seats. His Majesty, rather an old man, soon made his appearance, wearing a crown and bearing a sceptre, and being wrapped in an European Turkey-red cotton cloth. The crown had the shape of a round cap, about nine inches deep, and pierced at the top. The sceptre was round, about two feet and a half long and three-quarters of an inch in diameter, having some brown horsehair attached to the top. Both the crown and sceptre were entirely covered with small beads—red, yellow, white, black, blue, and green—arranged in a serpentine fashion. A bunch of charms completed His Majesty's array. Having seated himself on the muddy threshold of the entrance, about one foot high, he graciously bent toward us, rolling the sceptre between his hands, and saying, "I praise you." This he re-

peated many times, and his wives, who stood behind him, the Chief Oshoron, and the elders, repeated it after him, so that the whole formed a complete chorus. Water and cocoa-nuts were now presented, of which we partook, and the remainder was handed to the principal persons present. The King, on the whole, was very friendly. The people remained prostrate in his presence, their faces touching the ground. The number of spectators was great; but order and silence prevailed to a degree which I had not before witnessed in any similar assembly. The residence of the King now looks more like the ruins of an extensive ancient castle than a King's palace, although in its younger days it may have been properly so called. A short time after we had returned to the house of Oshoron the King sent us a fine little goat, a lot of yams, &c., as a present; and other small presents, as fowls and yams, came in from other friends during the evening.

As night approached, Oshoron kindly pointed out the centre room of his house for our abode, of which we took possession. Oshoron's house—and nearly all the houses at Poka—is built of mud, with a thatched roof: it is on a large scale, but most awkwardly contrived. The room in which we were—no doubt the principal room—seemed to be nothing but corners, with two small entrances which admitted neither light nor air. A few corners were occupied by us, another by the boys, and another by two goats; beside its being a thoroughfare for all by day and night. Our rest, however, was not disturbed by mosquitoes.

Nov. 18—This morning we had several visitors, with whom we conversed for some time. After breakfast we expressed a wish to pay our respects to the King, which Oshoron said was right, and accompanied us thither. The King appeared this morning with the crown and sceptre as yesterday; but was wrapped in a blue-striped country cloth. After the usual long salutations, which always reminded me of the Jewish customs, we informed the King of the object of our coming to this country, which occupied Mr. Crowther nearly a quarter of an hour. The King, and all present, most attentively listened to all that was said; but no question was asked, nor any answer given: nothing but salutations escaped His Majesty's lips.

Having had a lengthened interview, we left the King, Oshoron, and the Elders,

who were now speaking with each other about what we had told them, and went with two of the King's attendants to look over the town. It so happened that this was market-day, which is generally well attended by people from the interior. Those who had never seen a White Man before now ran in all directions to get a glance at the wonderful stranger, which I of course rather encouraged than denied. Oshoron informed me that there were perhaps 4000 inhabitants belonging to the town: it is kept in good order, though not very clean. There are two gates at which traders have to pay a tax, according to what they bring into the town for sale, from a mite upward.

In the evening a deputation of the Elders waited upon us, for the purpose of ascertaining more fully the object of our coming to them, when Mr. Crowther repeated what had been said to the King in the morning. The deputation listened attentively; but said nothing beyond "It is good."

Nov. 19, 1845—After breakfast we went a little beyond the town to a small village called Onigbio. The country looks exceedingly fine, and the soil appears to be very good: we observed oak, beech, and other trees of immense dimensions.

This evening Oshoron requested us to accompany him to the house of the Headman among the Elders, where we found twelve elderly and respectable-looking men assembled, who took their seats near us in the piazza. The meeting was opened by one of them saying that they were somewhat suspicious of the visits of White Men, as, in times past, they had been greatly deceived. Accordingly, Mr. Crowther repeated all again, to which they listened in profound silence. After we had said all we wished to say, the Elders successively expressed their sentiments in a most pleasing manner; the substance being, that they believed God had sent this word to them, and that, therefore, they must take care not to despise it. The meeting was a most interesting one, and we hope it will be for good. We now took leave, promising soon to pay them another visit.

From this assembly we went, according to Oshoron's proposal, to bid the King good bye. His Majesty at this time wore another crown, similar to the one described above, and was wrapped in a reddish country cloth. He was very friendly toward us; but said nothing in addition to the salutations.

Before we retired to rest, Mr. Crowther had prayers in Yoruba, as on the previous evenings, in which Oshoron and some others joined us.

Nov. 20 — We left for Badagry at 8 o'clock A.M., and arrived a little after 3 P.M.
[Rev. C. A. Goltmer.]

WESLEYAN MISSIONARY SOCIETY.

BRITISH ACCRA.

Conversions.

IN a Letter from the Rev. W. Allen, dated Cape Coast, June 8, 1846, it is said—

Never was this District visited with such a gracious outpouring of the Spirit of God as that they are now realizing at Accra. Mr. Addison informed me, the other day, that upward of one hundred and fifty Pagans had recently been brought under Divine Influence, the greater part of whom were not merely convinced of sin, but soundly converted to God, and some enjoying the blessing of sanctification; and this work is still going on.

Oh that all might catch the flame,

All partake the glorious bliss!

Latterly I have been very much encouraged. We cannot boast of any addition to our numbers in this part of the District, yet there appears to be a much greater hungering and thirsting after righteousness among our people. Oh may they be filled with all the fulness of God!

India within the Ganges.

Visitation of the Bishop of Madras.

TINNEVELLY.

Nulloor.

THE following particulars are taken from the Journal of the Bishop of Madras while on his Visitation in the months of August and September of last year.

September 2—This is the most northern Missionary Station of Tinnevelly, and one of the most extensive and most important. I consider it, indeed, from its geographical position, of peculiar importance to the cause of Christianity, which has hitherto made the greatest progress in the south, but which is now kindled in the north likewise.

I left the house of my kind host [at Courtallum] at three this morning, and reached this place by seven, the distance being twenty miles. I was met on the road by the Rev. P. P. Schaffter, the Missionary of Nulloor, with whom I was

already well acquainted, and by the Rev. G. T. Bärenbrück, who has but lately arrived in the country, where his father laboured for many years as an exemplary servant of Christ. May he do so likewise!

Mr. Schaffter speaks most cheeringly of the progress of the good cause in his district; and he assures me that beyond all doubt there is a strong and decided movement toward Christianity; and that our prospects were never so good as they are at present. So much the more urgently is imposed on us the duty, and so much the more thankfully ought we to rejoice in the privilege, to spend here and be spent for the Lord Jesus.

The Confirmation, one of the most interesting that I have ever been present at, is just over. The Service lasted three hours; but although the thermometer is at 92°, and there were 346 Candidates, my strength was graciously supported. This number might, indeed, have been greatly increased; but Mr. Schaffter very properly rejected all those, to the amount of upward of fifty, who could not give a good and satisfactory explanation of the faith that is in them. The singing of the Native Christians, when, as is the case here, they have been well taught, is touchingly beautiful. They lift up their voices as the voice of one man, and evidently sing from the heart.

I have seldom, if ever, seen so orderly a Native Congregation; and I am sure that many European Congregations might learn a profitable lesson from their humble attitude of prayer, and their general demeanour in the House of God. The persons confirmed were of all ages, from the boy and girl of thirteen, to the old and grey-headed. The people appeared very attentive to my address, which I made as purely Scriptural, and as simple, as possible. It was, as always, most readily interpreted by the Rev. R. Caldwell.

These people have very good countenances, and they look you steadily in the face with a fine clear eye. As Mr. Schaffter has not much annoyance here from caste, although his Congregations are by no means pure from it, I thought it most judicious not to dwell on the subject. It is the Catechist, and not the flock, who keep alive caste among the Native Christians. If they would really and entirely renounce it, it would soon die away.

Nulloor deserves, and must have, a

Church. The present place of meeting for Divine Service is little better than a large barn.

September 3—There is, I am most thankful to say, a very strong and decided movement in favour of Christianity throughout Mr. Schaffter's district, which he is most actively profiting by. Nulloor was established as a Missionary District by the Church Missionary Society in 1831, and now numbers its thousands of converts. Like other districts in Tinnevely, the zeal of the people has been occasionally checked and chilled by persecution; but the good seed sown in the hearts of God's people could never be destroyed, and is now springing up vigorously, and bearing fruit, we cannot doubt, unto everlasting life.

As soon as the sun was sufficiently gone down I walked out to pay a visit to Mr. Schaffter's Head Catechist, of whom he speaks in the highest terms, as a devoted Christian, and faithful teacher of Christianity to his countrymen.

Accompanied by Mr. Schaffter and Mr. Caldwell, I then rode to the neighbouring village of Alankoollam, where we have now a Congregation of upward of 800 souls, by far the greater portion of them converts within the last three or four years. They have a large Church similar to that at Nulloor, in which I preached to them the Gospel of Christ. All the Shanars of Alankoollam are Christians.

About four nights since, a fire broke out in one of the Christian Houses, whereby thirty-two houses were destroyed; but, although it raged close to the Church, that building was unharmed. This circumstance has not been without its effect on the mind of the Heathens, and it is very probable that by the Christians, likewise, the unlooked-for preservation of their Church is attributed to a direct interference of Providence. And why should it not be?

At our Evening Family Prayer a hymn was beautifully sung by the Missionaries and their wives. If it were not for the heat I should delight in this Missionary Life. All is so unaffectedly and simply Christian, and one is so completely removed from worldly vanities, and as free as we can be in this world of trial from worldly cares and anxieties.

Early this morning I went, with Mr. Schaffter, to the village of Kuruvenkotei, where he has a flock of 700 Shanars. We sat at the door of the little Church, and

the people sat around us on the ground : it was a most pleasing sight. I asked them many questions, and they evinced an acquaintance with the grand truths of Christianity which satisfied me that they were faithfully instructed in the Gospel.

My visitation of Nulloor is now finished, and if it has in any degree strengthened the hands or cheered the heart of its pious and zealous Missionary, I am amply repaid for my labour. All the Catechists and Schoolmasters of the district were assembled after breakfast, together with the whole Congregation of Nulloor itself; when I addressed them at considerable length on their Christian Privileges and their Christian Duties. I particularly exhorted the mothers to make and keep their homes purely Christian; and I admonished the men that they must bear patiently the insults and persecutions of the Heathen, in humble imitation of the unconquerable patience of Christ, and in literal obedience to His command, *I say unto you, Love your enemies; bless them that persecute you; and pray for them that despitefully use you.* At the end of my little Charge, which, with the interpretation, occupied upward of an hour, they requested to sing me a song of their own composition, and set to a native melody, in honour of my arrival; to which, as I am fond of all national customs, not contrary to Gospel truth and innocence, I readily assented. I had almost forgotten to mention, that, previously to my Charge, they presented me with the following Address, which I insert as being entirely their own composition, and as coming, I fully believe, from their heart—

“As the Members of the Church of God, whom, in His infinite mercy, He hath purchased with the precious blood of His Son Jesus Christ, and strengthened us in our holy faith by the preaching of His Word through His Ministers, experienced much joy and edification by your Lordship’s visit in January 1841; we desire to praise our gracious God for again vouchsafing unto us the privilege of your Lordship’s presence, to the advancement of our spiritual welfare, as well as to welcome your Lordship among us; praying that your Lordship’s presence among us from time to time may be abundantly blessed to the establishment of the Church of God in the Truth.

“It has occasioned us sincere regret to receive, through our Ministers, on several

occasions, unfavourable accounts of the health of your Lordship, to whom the care of the numerous Churches in Southern India is committed; and we always felt it our duty to pray that Almighty God might grant your Lordship strength, health, and long life, crowning your labours and zealous efforts with His blessing.

“It is probably not unknown to your Lordship that the Churches of Tinnevely meet with much opposition and persecution from the Heathens and Roman Catholics in this province. Under these circumstances your Lordship will permit us to add, that we beg a special interest in your prayers; and feel assured that, should occasion require, we shall be aided by the influence and means which your Lordship’s influential station place at your command, to the end that we may serve God in quietness and peace with godly fear.”

My morning’s work was concluded by an examination of the first class of the Boys’ and Girls’ Schools. They read to me the 15th and 16th chapters of St. John’s Gospel in Tamul, and readily and satisfactorily answered all my questions.

I have not the slightest hesitation in affirming that the Word of God is making decided progress in this district. Having this morning licensed Mr. Bärenbruck to Sorendei, which has hitherto formed a part of this immense district, Mr. Schaffter will be relieved in some degree by the arrangement. He has, however, still far too much on his hands, and greatly needs the aid of one or two Native Clergymen. He assures me that he considers his Head Catechist Jacob quite fit for Holy Orders; and I shall gladly receive him as a Candidate, if provided by the Church Missionary Society with a title.

I cannot conclude my brief remarks on this most valuable Mission in a manner more likely to interest in its behalf the friends of the Missionary Cause in England, or to encourage them in their labour of love for the evangelization of India, than with a statement of the fact, that since Mr. Schaffter has had ministerial charge of the district—which he undertook partially in 1831, but not entirely, by residing on the spot, until 1840—8350 have been brought, through his ministrations, under Christian Instruction. This is a large parish for a European Clergyman in the tropics.

Edeiyenkoollam.

Sept. 5—Edeiyenkoollam, “the shep-

herd's tank," although no tank is visible in this thirsty and barren land, and I know not, therefore, the appropriateness of the name. This is a village in the Missionary District of the Rev. E. Dent—a heathen village, but possessing a Church, and containing a Congregation of about 120 Christians. I have halted here in order to spare the Candidates for Confirmation the fatigue and inconvenience of going to Dohnavor, the principal Station of the Mission; as also to manifest my respect for the little Church gathered here in the wilderness. And here I certainly feel myself a Missionary Bishop. My tent is pitched in a burning sandy plain, without a tree to ward off in the slightest degree the fierce rays of the sun; for the palmyra, the most common, or, I should rather say, the only tree of Tinnevely, affords every thing but shade.

The Dohnavor District is by no means so highly favoured with spiritual blessings as some others of Tinnevely, and Christianity is not on the increase here. The reason is obvious. The greater part of it is in the occupation of Brahmins and rich Soodras, whose hearts are not disposed, like the poor Shanars, to the reception of the Gospel. *How hardly shall they that have riches enter into the kingdom of heaven*; and how continually does the world fight against Christ!

A remarkably neat Church has been built at Edeiyenkoollam by Mr. Dent, to the erection of which the little flock contributed 200 rupees in materials and labour. A contribution of 20*l.* from a similarly-circumstanced Congregation in England, to build or repair their Church, would be blazoned abroad in the newspapers as a wonderful exercise of Christian liberality.

Our Morning Services are just over. The people first sang, and sang very prettily, a little hymn composed for the occasion by their Minister: some appropriate Collects were then read by the Rev. R. Caldwell, and I did my best to preach them an appropriate Sermon. I heartily congratulated them on the possession of a Church; but infinitely more on their having acquired the knowledge of their possessing souls to be saved by Christ, if they dedicated their souls and bodies to Him now; and I endeavoured to explain to them both the doctrine and the necessity of personal sanctification by the Holy Spirit. All then joined in our heart-searching and heart-comforting Liturgy; and, after confirming 34 persons, I again
Oct. 1846.

spoke to them, choosing for my subject the Christian Covenant of Grace. I must not forget to mention that a collection was made for the Church, and that, unless my eyes deceived me, every person gave his offering to the Lord.

Mr. Dent has introduced into his Mission a practice which has, I believe, been adopted by several of his brethren. He gives to every mother of a family a Kallyam, or little earthen vessel, into which she places every day, when preparing the family meal, a handful or more of rice for the benefit of the Dohnavor Church-Building Society. The rice thus collected is sold at the end of each month; and thus a sum, averaging monthly from four to five rupees, is realized for the maintenance of the House of God. In this, as in many things, the Church in wealthy and intellectual England might learn a lesson of practical piety from the poor and ignorant Native Christians of Tinnevely.

Dohnavor.

Sept. 6.—I feel myself quite at home at this place, having been here at my former Visitation in 1841. The ride hither from Edeiyenkoollam is through a country which gradually changes its character, from barrenness and almost desolation, to cultivation, and, as you approach its mountains, picturesque beauty.

I have seen nothing more neat and orderly than the Dohnavor Mission House and grounds; while a similar love of neatness is evinced by the Native Christians, whose houses are approached, in most cases, by a raised footway made by themselves. It is almost a Christian Village, the Christians being in proportion to the Heathen of nearly six to one—about sixty Christian families and ten Heathen.

The first sound I heard this morning was the Morning Hymn of the School Children, a most sweet sound in a heathen land.

Of course, I most thankfully availed myself of my visit to Dohnavor to preach to the people the Word of God. I chose for my subject a part of the Fifth Chapter to the Ephesians; and after the Confirmation I earnestly entreated them to be followers of God, even of the Lord Jesus Christ, as dear children, and to walk in love. All seemed to understand me. I afterward received the Catechists and Schoolmasters, and addressed them on their respective duties. Mr. Dent speaks very favourably of their zeal, and hopefulness of their piety.

Seventy-four persons were confirmed
3 M

this morning. The new Church, when completed, will be a noble building, and beautifully situated. It is 100 feet from east to west, and 43 from north to south. It is to have a tower 15 feet square and 75 high; and a portico 22 by 12, supported by columns. The chancel will be semicircular, 20 feet broad by 12 deep. The walls are already raised about two feet from the basement. The number of people under Christian Instruction at Dohnavoor is 220, including children. In the neighbourhood of about a mile there are 150 more, who can very conveniently attend Divine Service here; and in order to accommodate them, and others who visit Dohnavoor from time to time, and who, we hope, will rally round this little nucleus of Christianity, this Church has been undertaken. May it be soon completed!

There are two Schools here; one for boys, containing 30 children; and one for girls, containing thirty-six. The Missionary in charge has been residing here upward of eight years. When he took charge of the District there were 550 souls. The number has gradually increased, his present flock amounting to upward of 1000. The District is divided into two portions by the Missionary. The southern extends to the Arambooly Pass, about 20 miles from Dohnavoor; the northern extends to Pavanásam, about 30 miles from Dohnavoor; on the west it is bounded by the range of the southern ghauts; and on the east it extends about ten miles.

It possesses four villages exclusively Christian. About five years ago, when I first visited Tinnevely, on Mr. Dent mentioning to the people that a road leading to Palamcottah was much wanted, the Christian and the Heathen of the place came forward in a liberal manner, and allowed him to raise a road in the middle of the fields. There is now a beautiful road leading to the Mission bungalow, a quarter of a mile in length, and fifteen feet wide. At the entrance of the road there are two pillars to guide the travellers to the house. This act of good feeling toward a Minister of Christ, being the joint act of Christians and Heathen, deserves to be recorded. I fully believe that the poor Heathen are not very hostile to the Gospel: it is the rich who hate it.

There is an annual contribution of the people to the following objects in this District:

	Rs.
Dohnavoor District Church-Building Society.....	130
..... District Poor Fund.....	60
..... Oil for Churches.....	60
Tinnevely Book Society.....	25
..... Tract Society.....	25
..... Widows' Fund.....	35
Extra Contributions, say.....	15
	350

Thus 35*l.* per annum are raised in this District voluntarily, among these poor people, for Christian and charitable purposes. They gladly give of their little; while many who dare to despise them give *grudgingly* and of necessity, if they give at all, of their plenty.

The Dohnavoor Church, with its spire pointing to the skies, will be a beautiful object. Unhappily, it is a very rare object in an Indian Landscape.

New Zealand.

CHURCH MISSIONARY SOCIETY.

WANGANUI.

Missionary Tour.

WE now continue our account of Mr. Taylor's tour from p. 414.

March 12, 1845—When my tent was up, I held Service: the bells were two gun-barrels. I found a little Church, with a neat seat, and a low circular stand for a table. I endeavoured to proclaim the Gospel to them in all its fulness. I afterward had a long talk with the Teacher, Paul, a Native baptized by Archd. W. Williams at Ahuriri, from whence this is five days' journey. I found that many had been negligent in attending prayer, making any trifling excuse for absenting themselves. I spoke to them strongly on the subject, and I have no doubt I shall have a full Congregation. The population of this Pa is about 100. It is six days' journey from Roto-airo, and the same from Hikurangi, by which route I propose returning.

March 13—This morning I baptized three children, two of which were Paul's. I had a large Congregation. The Natives say that in winter the snow stands as high as my tent, and that for weeks they have no water but that from melted snow. They said, in their figurative way of speaking, that in winter they eat snow morning, noon, and night, and did nothing but blow on their fingers' ends. The descent from the Pa, on the contrary side, was long and gradual: it was a complete

ridge, and was entirely planted with potatoes—the only article of food raised here. They grow, however, a considerable quantity of tobacco, which I saw them busily engaged in drying.

After visiting the settlement of Ngaingai, Mr. Taylor proceeded on his journey, and encamped for the night near a stream. The following is the next entry in his Journal—

March 19, 1845—About half-past two o'clock, much fatigued, we reached Hikurangi, from whence we proceeded to Maungapapao to sleep. We got there just as the bell was ringing for Evening Prayers, which I took, and preached. In the evening we had a long and sharp shock of an earthquake, preceded by a very loud sound; and during the night I twice heard a low rambling subterraneous sound, which, however, was not followed by any perceptible movement of the ground.

March 20—I got up by candle-light this morning, and had prayers, preached, and breakfasted, before sunrise. I set off about six o'clock, and about two in the afternoon reached home.

Interesting Celebration of the Lord's Supper.

On the 15th of July Mr. Taylor left Wanganui in order to administer the Sacrament of the Lord's Supper at Pipiriki; at which place he arrived on the 19th. The next entry in his Journal is as follows—

July 20—I had an overflowing Congregation, and I trust an attentive one. I afterward administered the Sacrament of the Lord's Supper to 222 Natives, who received it with the utmost order and reverence. If it be possible to judge by outward look, and apparent breathing forth of spirit to the Lord, I have hope that many found it good to be there. Among the Communicants were two poor young men in the last stage of consumption, who were carried into the Church to partake of this token of a Saviour's dying love, and one blind man.

NELSON.

At this Station, which is in the Middle Island, the Rev. C. L. Reay continues to reside. The information which we now present to our readers is contained in a Letter from Mr. Reay, dated May 26, 1845.

Missionary Tours—Baptism of a Hopeful Adult—Fearful Effects of Heathen Ignorance.

Toward the end of February, at the commencement of March, and in April, I carefully visited the various Native Settlements in Massacre and Blind Bays, and have much reason to be thankful for the progress made in the hearts of this people, though *gross darkness* still reigns over the souls of many.

On my first visit to Massacre Bay a serious disturbance threatened, the chief instigator of violent counsels being a young man named Karamu. After my visit, however, he began to pay attention to those truths and that doctrine which *have turned the world upside down*; and on the 9th of March it was my privilege to admit him by Baptism into the Christian body. He had previously given me a clear and satisfactory account of the principles of our holy Religion, and I had received, from all the Europeans, plain testimony to the change which had been wrought in his conduct by that which alone makes men to become *new creatures*. They had assured me that he was altogether different from what he had been; and that, had they not been witnesses of the alteration, they should have doubted whether such a change could possibly be effected. He now bears the name of Clement—by Native pronunciation, Keremeneta.

Our evenings, during these journeys, are occupied in reading a chapter verse by verse, and explaining it, and then being questioned by the Natives respecting any difficulties which may occur; or else in discussing points which they had previously noted, or explaining matters of discipline: I think they seldom cease until they have sifted a question in all its bearings. The mornings are engaged with Schools.

During my stay in this district, I extended my travels to Wanganui,* on the west coast, where a small body of Natives is residing: they hold very limited intercourse with Europeans, and had never before been visited by any Missionary. In consequence of their absence from the frequented Settlements their conversational dialect was difficult to be understood; nor did they very readily understand the Ngapuhi, which prevails¹ in the New Testament and Book of Common

* This place must not be confounded with Mr. Taylor's Station of the same name.

Prayer; but a very intelligent lad explained all that they did not clearly apprehend. I stayed with them a day and night; and, upon leaving them, was earnestly asked by the old Chief to have good thoughts toward them, and to endeavour speedily to supply them with a Teacher.

On returning, I visited a small outlying portion of Pakawao. There was a woman seriously ill, with whom I conversed; and was much pleased with her state of mind, and also with her Scriptural knowledge. Deeming her recovery doubtful, my purpose was to have returned, before leaving the district, in order to baptize her. Sitting at her head was an old woman, very ignorant, and in heathen darkness. Soon after reaching my tent, distant perhaps three miles from Pakawao, a messenger arrived to say that the sick woman was no more. The suspicion flashed across my mind that the old woman had wrought her death, by closing the nostrils and pressing the hand upon the mouth. Upon the most careful investigation, my suspicions were confirmed; and, to render the event yet more fearful, the old woman was the mother of the sufferer. In one instance, previously, I had witnessed a similar proceeding, and was enabled to restore the invalid to health. On that occasion they told me that the breath was passing out of the body, and that they acted in the manner stated in order to stop it and bring it back. Another case also occurred, in which I have since imagined that the same plan was resorted to. I immediately explained to the Christian Natives that they must employ all their influence to banish such practices from among them. It must be borne in mind that these things very seldom take place, and that they are done only by the most ignorant and uncivilized among the old people.

South Seas.

LONDON MISSIONARY SOCIETY.
RAROTONGA.

Destructive Hurricane.

THE following afflictive intelligence has been received from the Missionaries in Rarotonga, the principal island of the Hervey Group, in the South Pacific Ocean.

The island was visited by a fearful hurricane, similar to that now described, in the year 1831, which en-

tailed on the islanders, for several years, great scarcity of food, with the attendant consequences of disease and death. From the effects, however, of that calamity, they were mercifully recovering, when the tempest of the 15th of March last desolated their country, leaving them destitute both of food and shelter; and, to aggravate their sorrows, laying all their spacious Christian Sanctuaries in ruins.

While the Directors express their humble submission to a dispensation so directly from the hand of God, they feel constrained to employ their best influence with the friends of Religion and benevolence, and present a special appeal on behalf of their Missionaries and the afflicted people.

The Rev. William Gill, in a Letter dated the 22d of March 1846, describes the storm which has laid waste *Arorangi*.

By the most awful visitation of Divine Providence, a storm has been commissioned to sweep our land with destruction. My heart is so heavy at the scene of desolation which now surrounds us, and so burdened by a sense of the trials which await ourselves and our people, that I feel it difficult in the extreme to collect my thoughts for writing, and utterly impossible to convey to you a correct representation of our present circumstances. For the past few years we have enjoyed much prosperity. The good Word of the Lord has had free course among the people. Our Schools have been well attended, and were cheering our hearts with prospects of much fruit. Our Settlements were in good condition; many good stone houses have been built; and our Chapels were our glory and delight. But, alas! in a few hours—a few awful, never-to-be-forgotten hours—our prospects have been blighted, and our hearts left to mourn in anguish over a desolation before unknown to these people.

Up to the evening of the 13th I had been staying at Avarua with Mr. Buzacott, revising the Scriptures; but, having a Meeting to attend at Arorangi, I then returned, leaving Mrs. Gill to be brought on the following day, the rains being so heavy. On the 14th (Sabbath) the weather was so unfavourable that it was with difficulty we held our Morning Ser-

vice. The following day the wind increased very much; but continuing steady from the east we did not apprehend danger, especially as our stormy months had passed by, and we had had two severe gales within the last six weeks.

At sunset on the 15th we had the doors and windows of the Chapel fastened, and after putting away several moveable articles of furniture, we assembled for family prayer. We had scarcely risen from our knees when all was sudden consternation. The fury of the wind had burst open a door. As soon as possible it was again secured, with all the windows in the direction of the wind. By this time it was evident we might prepare for the worst. Calling together the servants and Natives who were near, we began to remove books, medicines, papers, &c. While thus engaged, a dreadful gust of wind beat on the house. Mrs. Gill fainted. We found it impossible to remain any longer. Our storehouse, which stood near, and had been more recently built, we made our first place of refuge. We had scarcely got inside this house before the thatch was blown up, and we were deluged with rain. Seeking shelter a little time by crouching down by the side of a box, we were soon obliged to fly. The bursting open of the door admitted the wind in such fury, that before we could tell what to do the windows and sides of the house were blown out.

During this consternation a Native ventured to carry Mrs. Gill to a small detached School House on the premises. I remained with a few of the people, to fasten up the windows, in order to preserve, if possible, a little of our provisions, continually looking with intense anxiety toward a light still burning in our dwelling-house. About this time (midnight) the wind shifted from east to west-south-west, having full play on our Settlement. While taking shelter under the broken door of the storehouse, our servant, who, up to this time had been staying in the house, came running, crying in the most piteous strains. Calling for me—for nothing could be seen, only as the awful lightning shed a momentary gleam on us—he cried, "Where is the Teacher? Where are you? O listen to my voice! our house is down to the ground! We shall all die! We cannot live out this night!" On hearing this I gave up all for lost, and hastened, in a crawling position—it was impossible to stand upright—to Mrs. Gill. The moment I left the

store the roof fell in. My wife, I found, had been obliged to leave her first place of refuge in the School House, for it had fallen: she was standing, supported by a Native Woman, by the door of a small sleeping-room, the only place that now remained on our premises.

Here for a moment we encouraged each other to exercise confidence in the Lord. Just now the most fearful, tremendous blow began: the lightning flashed incessantly, the earth trembled, and the repeated crash of rolling thunder, which rent the air, was all but lost in the still more terrific rage of the wind. Leaning on the arm of a Native, Mrs. Gill and I now fled unsheltered to the open field. To run to the mountains was unsafe, for uprooted trees were flying around us in every direction. To escape to the Settlement was impossible, for the floods had risen to the verandah of our house. Thus exposed, and in most awful suspense, we had almost despaired of life. While in this state, the gale moderated a little. Looking toward the shelter we last left, we saw that a part of the lime was still standing, and a few pieces of thatch still remaining on the roof. We returned, and, with much trembling, watched for the morning. As soon as the path to our house could be seen, Natives came from the Settlement, from whom we learnt that the Chief's reed-house was standing. Mrs. Gill was taken there. The Native Women came to render all the assistance in their power: taking off all her wet garments, they laid her in one of their blankets on the dry grass of their house.

To give you a description of the scene presented by the morning light is impossible. Our house in ruins; furniture injured; clothes and provisions spoiled; box after box, as opened, only increasing our trouble; most of our valuable books completely destroyed; and our little stores of sugar and flour swimming in water. All this, however, we could have borne with comparative resignation; but when the Natives ventured to tell us that Zion, our holy and beautiful house, was in ruins, we felt we had lost our all. This is our chief trial. The poor people weep at its sight, and on every remembrance of it exclaim, "Alas! alas! Zion, our rest, and our joy! What shall we do! Who shall comfort us!" The scene is most heart-rending. The poor people have at least two years of famine before them. This, in their present weakened state, we fear will deeply affect their constitutions.

Our only hope is in the Lord. May His mercy still comfort us, and His power still assist us! then we may yet rejoice in the light of His countenance. We also rely much on the sympathy, prayers, and assistance of the Directors and our friends at home. We know you will be deeply afflicted on our account: we trust you will not despair, but still continue those expressions which never fail to encourage us and our people.

On Saturday last, after putting up a little shed for a temporary abode, accompanied by all the male church-members I visited the different Settlements on the island. Ngatangia and Avarua have been deluged by the rising of the sea. Every thing is desolate. Our friend, Mr. and Mrs. Pitman, with their sister, in running from their house, fell into the water which surrounded it; and but for the assistance of a Native Woman and a gentleman residing with them, must have been lost.

The Rev. Aaron Buzacott, writing on the 23d of March, says of *Avarua*—

On the 16th inst. we experienced one of the most destructive hurricanes we have witnessed since our residence on the island, not excepting that of December 1831, described by Mr. Williams in his "Enterprises." We had already this year suffered from two severe gales—one in January and another in February, the latter of which almost desolated the island; and we were now pleasing ourselves that we should not probably experience another for some years to come.

Notwithstanding the mischief done by that gale, there were a few spots left untouched. There remained a few bananas standing, a few bread-fruit and cocoa-nuts on the trees, so as to keep up the spirits of the poor people; and they cheered themselves by saying it would not be a severe famine after all. Their houses, with a few exceptions, were left standing; and though the sea, breaking over its accustomed bounds, rolled a considerable distance inland, and spoiled some of the streets in the Settlement, the injury done would soon have been repaired. The people at this Station had extensive plantations of potatoes and yams, which had experienced but little damage, and they were urged to continue planting, in order to avert the consequences of the famine occasioned by the great hurricane of 1831, the principal cause, as I now believe, of the distressing sickness and mortality of this people, which have continued to the

present time. Every thing seemed going on as well as we could expect, when, by the last dreadful visitation, which baffles description, our hopes are not only destroyed, but we now resemble a company of poor emigrants landed on a desolate island, with scarcely any thing to supply their present necessities, and who have to experience the extremes of want and poverty till they can obtain, by dint of labour, the necessaries of life. God, however, is our hope: He heareth the young ravens when they cry, and He will not be unmindful of us.

On the 14th inst. the sea was considerably agitated with strong squalls of wind and rain from the E and ENE: the mercury sunk a little, but not to indicate any danger.

At ten A.M. of the 15th every thing indicated a storm, and we commenced securing our houses as well as we could. The mercury having sunk a good deal, and the wind and rain increasing, at six P.M. we commenced bolting and barring our doors and windows. At eight P.M. we held Family Worship in the Girls' Schoolroom, which is the lee side of the house, being afraid to open the doors at the windward side, as the wind was blowing very hard. After commending ourselves to the protection of our Heavenly Father, all the students and servants were urged to stay in the house, to render assistance should it be needed.

About ten P.M. it was blowing a perfect hurricane; the roar of the sea and wind, with constant vivid flashes of lightning, making the pitchy darkness more dark: thunder, mingling its scarcely distinguishable rumbling, produced an effect truly awful. By the violence of the wind the doors in some of the rooms were torn from their fastenings and hinges, the glass dashed to pieces. Every one had now full employment to secure what remained by barricading, with sofas, tables, and heavy boxes, what doors remained entire: a strong man was placed as a sentinel to each, and thus many were prevented from being broken to atoms.

We did not long remain in suspense respecting the fate of our Settlement: voices were heard from without, entreating for shelter. Waiting a lull, we ventured to open the door, when the Chief's family and domestics entered, wet and ragged, having had their clothes almost torn from them by branches of falling trees, and having narrowly escaped a watery grave. In one of the houses, as the

inmates were in bed, the sea rushed in and rolled over them: they made a precipitate flight, and, in their hurry, forgot their two children. They were scarcely outside, when the house came down; and the poor father, regardless of his own safety, returned to search for them, amid the fallen ruins and increasing waves. He soon succeeded in extricating the elder, a little boy, and having given him in charge to some one else, returned to search for the other, a little girl about one and a half years of age. After groping about some time, he at last heard a faint cry, and directing his search toward the spot, feeling about in the sea and rubbish, he was at last successful. He drew her out of the water: she now seemed quite cold and dead. He clasped, as he supposed, his dead child to his bosom, and commenced wading his way through the water, when, after some time, to his inexpressible joy, he felt her little hands clasping his neck; and though we all thought the next day she would have died, she is now recovered.

Our house soon became the refuge of all who could come to us. The water from the mountains was now uniting with the waves of the sea, and threatening to engulf all who remained on the low land. Each succeeding company, like the messengers of Job, had some new disaster to relate. The sea threatening the lives of the people—the falling of houses, the Chapel, our storehouse, the cottages belonging to the students, workshops, servants' houses, &c. Our horror cannot now be expressed, for the wind made our own house tremble to its foundations, and, being full of Natives, we all expected to have been buried in its ruins; but God was merciful and heard our cry, and after one A.M. of the 16th the mercury again began to rise, and about an hour or two after the wind began to abate.

The rain during the night, at times, descended in torrents. This occasioned a rush of water from the mountains behind our house, and the weight of water being so great, it burst our passage door open, and the house was soon partially flooded. To induce the Natives to go out and clear away the rubbish to allow the water to run off, I put on my hat and went out with them. I was only out about three minutes. I thought I should have been beaten into the earth: it was like standing under a cataract. When I returned, I had not a dry thread about me. Exposed to the inclemencies of this dreadful night,

many of the poor Natives have suffered severely, having lost their houses and every bit of property they had in the world.

The next morning presented to our view a scene of desolation the most heart-rending. The whole island is a complete wreck: a few headless cocoa-nut trees are the only conspicuous objects in the universal waste. Our beautiful stone School-house lies a mass of ruins, broken down by the united force of wind and sea. The streets are impassable, from the heaps of large pieces of coral left by the receding waves. Only two habitable houses are left in the settlement out of 217; of which 121 were good-framed houses and plastered with lime, and some of them built of stone, the walls only remaining. Looking around the Institution Premises, at the bare walls of the students' cottages, and servants' house, three good-framed houses plastered with lime, one of which was our storehouse, now lay a mass of ruins, with the carpenter's and blacksmith's workshops: the printing-office partially unroofed. The Institution House standing in the midst, though not unscathed, seems to say, "I only am left to tell thee." A great number of books are irreparably injured, and the Society's arrow-root, which was in a stone cottage at the seaside, was for some time driven about by the waves, and much of it is lost: what remains, I fear, is much injured.

Ten years' hard labour will not restore us to the same state of temporal prosperity we were in before the gale, but we dare not murmur: our prayer is, that these afflictions may be sanctified. Yesterday, being the Sabbath, we held two Services in the open air, one early in the morning, ere the sun was hot, and the other in the evening, when it was nearly down. We have no shady groves under which to assemble. What few trunks of trees remain standing are entirely leafless, and almost branchless.

In reference to *Ngatangia* Mr. Buzacott writes—

Having no direct news from *Ngatangia*, as soon as I could I rode over. I was obliged to go by the seaside, over immense piles of coral. Alas! what a scene presented itself at *Ngatangia*! The sea had so completely swept one side of their Settlement, as to obliterate, in many places, the very sites of their houses. A little way inland, in wild confusion, lay timber, fallen cocoa-nut trees, thatch, and stones, the relics of the Settlement. A vessel from Tahiti had been

lifted over the trees, and was lying high and dry on the public road. Another little vessel, which had been hauled up on the beach to repair, was carried some distance inland, and left there: the Chapel in ruins; their beautiful stone School-house also in ruins; the stone walls surrounding Mr. Pitman's premises in front of his house swept away; his own house in ruins; and himself, Mrs. Pitman, and her sister, Miss Corrie, I found in their storehouse, the walls of which had survived the storm. An immense cocoa-nut tree lay its whole length on it, and a little thatch remained, which gave them a temporary shelter. They, in the dreadful night of the gale, were exposed to the pelting storm without any shelter. But mercy has been mingled with this judg-

ment: no lives have been lost; and the only expressions heard from the poor Natives, after the storm, were of congratulation and thankfulness that their lives, with those of their wives and children, were spared.

Our people are now busily engaged in erecting sheds for temporary dwellings, and after next Sabbath intend to erect a temporary Place of Worship. Our Schools are stopped, and we have been obliged to reduce our printing establishment, so that we shall not be able to advance as we have done during the past year. I have, since the gale, succeeded in disposing of two bullocks for flour and bread, to keep the students, printers, and servants from want.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. J. G. Lincké, and Mrs. Lincké, embarked, on the 29th of July, at Portsmouth, for Calcutta, on their return to that Mission—On the 20th of September, Mr. T. E. Northover, the Society's Accountant, was suddenly removed by death, after twenty-seven years of faithful service and devotedness to the Society's interests. He was thrown from a pony-chaise near Bexhill, Sussex, and died almost immediately. On the 20th of October, the Rev. Henry W. Fox embarked at Southampton.

Jews' Society—A week or two before the Bishop of Calcutta quitted the shores of his own land, he wrote, "I am anxious to visit your interesting Institution before I leave England. I could not stop, nor say much, but should like to see the place, and the Converts, and the Schools." Accordingly, on Friday afternoon, August 21, the Bishop arrived at Palestine Place. He entered the Chapel, where the Hebrew Children were ranged on both sides of the middle aisle, and at least forty Jewish Converts were standing in front of the Communion Table, beside a considerable number of friends who were desirous of taking a last farewell of the venerable Bishop. A chair was placed for him near the font; and as he looked at the Hebrew Company he exclaimed, *If I forget thee, O Jerusalem, let my right hand forget her cunning*; observing that, with this sentiment he commenced his recent Sermon at the consecration of the new Bishop of Jerusalem. The children of the Schools passed separately before him, and he addressed almost to each a word of affectionate interest. To the elder boys he spoke of his visits to the Synagogues of the Jews, and occasional discussions with them in India. He made a few inquiries of the adult Converts, and especially respecting the Operative Institution, the inmates of which were present. He listened with much pleasure while the anthem was sung, *How beautiful upon the mountains*, followed by the Jewish Passover Hymn, and other Hebrew School Melodies.

When he left Palestine Place, a little crowd was gathered of Hebrew Children and Converts, with other friends, on whom he implored the Divine Blessing, bidding them a most affectionate farewell. The occasion was deeply affecting; and the Bishop of Calcutta is gone back to India followed by many a prayer.

INDIA BEYOND THE GANGES.

Church Miss. Soc.—The Rev. T. M'Clatchie was united in marriage to Miss Parkes, on the 29th of May last, at the British Consulate, Shanghai, by the Right Rev. Bishop Boone.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. E. Reynolds has had a serious attack of dysentery, which it is feared will incapacitate him for Missionary Duties for some time. At the date of our last despatches he was gradually recovering, though still confined to his bed.

WEST INDIES.

Church Miss. Soc.—The Rev. C. W. Winckler has been called to suffer a series of afflictions. In a Letter, dated September 19th, 1846, he informs us that, in June last, he had a serious attack of dysentery, from which he had then nearly recovered, after having been confined to his bed for a month; that four of his children were afterward taken ill of the same disease; that Mrs. Winckler, from anxiety and over-exertion, was taken ill of a violent fever, which proved fatal to her on the 2d of August, after several days' severe suffering; and that, on the 13th of the same month, he was called to part with his infant child, who died of inflammation of the chest.

Baptist Miss. Soc.—Mr. Frances, of Hayti, died on the 29th of July.

NORTH-WEST AMERICA.

Church Miss. Soc.—Despatches just received from this Mission, dated August 1846, inform us that the Missionaries were in their usual health. The Rev. R. James, and Mrs. James, safely arrived at York Fort on the 17th of August, and hoped to leave that place for Red River at the end of that month.

Missionary Register.

NOVEMBER, 1846.

Biography.

BRIEF MEMOIRS OF TWO NATIVE CONVERTS

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

THE Rev. N. Denton's Journal contains a Notice of two Africans who have, he believes, departed *in the faith*. Their names were Leopold Susey and Matthew Difford.

Feb. 11, 1846—On this day was buried Leopold Susey. He had arrived at a great age, was a man of a kind and generous disposition, such as I have rarely seen among the Natives of Africa, and, more than this, he was an eminent Christian. He was well known and greatly beloved. He must have been taken from his native land when a youth; but I only know that he was conveyed to Portugal, where he probably remained for some time, as he was able to express himself pretty freely in that language; or it may be that he was for some time employed as a sailor on board a Portuguese Slaver, in which capacity he was captured by the British cruisers and brought to this Colony. This took place, as some old people here have informed me, about the year 1814. He was located, with a few others, at Regent, at which place no Mission Station or School had then been commenced. Susey, however, as one of our Communicants told me, was even then in the habit of collecting a few boys together on the Lord's-Day morning, and taking them to Freetown to attend Sunday School and Divine Worship. About this period the Rev. Leopold Butscher, who commenced the first Mission Station out of Freetown, upon Leicester Mountain, occasionally visited Regent. I learn from the people that the subject of these remarks was among the first of Mr. Butscher's converts, and was accordingly baptized by him in 1816, the year before his death. From my inquiries among the people it would appear that he has since pursued an undeviating course of Christian Conduct; and, through God's grace, kept himself *unspotted from the world*.

On my taking charge of this Station, about a year and nine months since,
Nov. 1846.

Susey soon attracted my attention by his constantly occupying the same seat at Church, by his frequent visits, and the great affection which he always manifested toward us. I think I may safely say that I never knew him absent from Church, either on Lord's Days or in the week, except when prevented by sickness; and the same regularity was observed in his attending class. The number of Communicants being too great to be all met in one class, they are met at different times. Susey, however, was not satisfied with confining himself to his own class; but was always present on Saturday evening with the others. The way in which he obtained his livelihood was very simple. There is a large market in the town, and he was in the habit of keeping it clean, for which he received a small payment in kind from those who sold in it—a little beef from the butcher, a little fruit from one, a little palm-oil from another, &c. A great number of women attend the market, among whom disputes and quarrels are not unfrequent. Here Susey distinguished himself as a peace-maker, interfering with his usual kindness and earnestness for the sake of peace, which, independently of his other good qualities, would have secured for him the good-will of all who knew him. He passed his days in great quietness, in general good health, with few cares, and just sufficient of this world to satisfy his daily wants.

On Lord's Day, the 8th, he was missing from Church; and on Monday morning I was informed of his having been taken ill. In the evening I went to see him; but found that he was in a state of delirium, in which he continued, I believe, until his death. When first taken, however, on the Lord's Day, he

seemed to be conscious that his end was near, and told those about him that he had served God for many years, and that he was not now afraid to die. His funeral was very numerously attended, and great respect was shewn toward him by all the inhabitants of the town. We were ourselves greatly attached to the good old man, and deeply felt his loss. I could not but feel that if permitted myself to enter the abode of the blessed it would increase my joy to meet him there.

March 1, 1846—I buried another Communicant, Matthew Difford, who for about nine months past had been a great sufferer from a liver complaint. During the latter part of this period both Mr. Parkin and myself have constantly visited him, and have thus witnessed another pleasing instance of the power of Divine Grace, and of the sustaining and consoling efficacy of faith in Jesus, under the lingering progress of a painful disease, and the slow but sure approach of death. Soon after he was confined to his bed he sent for me, and wished that I would describe his symptoms in a note to the

doctor: he did not think that medicines could save him, but he was willing to try them. "My heart," he said, "is no more in this world: I have nothing here." These, I believe, were the real feelings of his heart; for in all my subsequent visits to him I never heard him express a desire to live, although he always manifested a patient waiting for God's time as to the hour of dissolution. His conversation shewed, in various ways, that he had correct views of the plan of salvation; and the interest which he evinced when conversing on these things, and when listening to prayer or a portion of God's Word, manifested that he also entered into the spiritual enjoyment of the blessings of that salvation. "Christ is my foundation—my only hope," was his oft-repeated expression; while I had never to listen to any thing like murmuring or complaint. As he appeared to be prepared for death, so I think he was entirely resigned to the will of God. These two good men, Difford and Susey, I doubt not are both gathered into the heavenly garner as two shocks of corn fully ripe.

MEMOIR OF JOSIAH TUBOU,

KING OF THE FRIENDLY ISLANDS, IN CONNECTION WITH THE WESLEYAN MISSIONS IN THE SOUTH SEAS.

THE Rev. John Thomas has supplied a short history of Josiah Tubou, King of the Friendly Islands, which we lay before our Readers.

In the month of May 1826, Tubou, the subject of this Memoir, professedly embraced the Religion of Christ, of which he had heard a little, partly by means of foreigners who were here, and especially from one of his own men named Langi, who about that time returned from Tahiti in company with two Teachers who were appointed to the Feejees. There were others, however, who had professed Christianity before this time; but it was the day of small and feeble things with them, yet not to be despised, as the event has shewn.

Toward the end of 1827, the "heresy" (as the true Religion was called) was gaining ground over Chiefs and people; and, some of the devil's Chief Priests having turned also, the other Chiefs and Priests began to be concerned about it, and meetings were called to put a stop to the dreadful evil with which they were now threatened. At length they concluded

that these evils had been permitted to come on them for their wickedness toward their head Chiefs, whom they had been taught to identify with their gods; and, in order to cure Tubou of his heresy, they, like faithful subjects of their master the devil, proposed making him King, hoping by this means effectually to secure their purposes. It was, indeed, a well-baited hook, a deep-laid plan to cure him of Religion. The devil has baits of all kinds, but he does not always succeed, yet he does succeed with some. *Ye shall be as gods* succeeded with the best and greatest of women that ever lived. On the 7th of December 1827, the Chiefs of Tonga being assembled at the west end of the island, called Hihifo, with the greatest (Heathen) seriousness and apparent devotion, Tubou was called Tali-ai-Tubou, after the family god, which was a great worldly, as well as divine, honour done him; and he thus became the

Tui-ka-no-ku-bolu. For a short time he absented himself from the public Means of Grace, which led some of his Heathen Subjects to believe they had succeeded in winning him over to their party; but a few weeks convinced them that in this they were mistaken; he was still a worshipper of the true God, and a seeker of salvation by faith in the Lord Jesus Christ. This conduct gave offence to many. The new-made King soon found the Word of Christ to be true, *If any man come after me, let him deny himself.* His Heathen Friends persecuted him, and those who with him had abandoned the gods of their forefathers; and in various ways endeavoured to harass and perplex them. This persecution, though at first mild, was found a source of great temptation, and did afterward assume a more serious aspect; so that Tubou considered, at one time, that he should have to abandon the island to escape the enemies of God and Religion; and a large canoe was launched for the purpose of securing, by flight, his own life, and the lives of the Missionaries of the Lord Jesus Christ, who had jeopardized their lives by coming to live with him. This took place before he was made King. However, the Lord did not permit the enemy so far to prevail. Tubou rather gained ground by the opposition which was made, and numbers joined themselves to the persecuted worshippers of the true God.

On the 10th of January 1830 Tubou was received into the Church of Christ by Baptism, which ordinance was administered to him by the Rev. N. Turner. Out of four of his children who were baptized at the same time, only one survives; the others have passed safely into the world of spirits, having died young. Tubou chose to be named Josiah, after the pious King of Israel of that name. It had been well if Josiah of Tongatabu had possessed that zeal for God and for the spread of true Religion, which distinguished him after whom he was named; then might this guilty land long ere this have been all Christian. However, although he was not what we should have rejoiced to have seen him, yet he had something good in him toward the Lord our God.

Tubou has been, however, the firm and constant friend of the Missionary of the Cross, and the friend and lover of good men of whatever name. That he had faults, no one will attempt to deny;

he had also some good qualities, for which we may glorify God in him.

As a Governor-General, he was most mild and unassuming in his manner; so mild, indeed, in his government, that his conduct appeared culpable. His kindness and love for peace laid him open to the fair speeches and flattering words of cunning and designing men.

As a Christian, he was most regular in his attendance on the Means of Grace, not only at the preaching on Sundays and Week-days, but he would always be early in his attendance, especially at our early Prayer Meeting. Scores of times, when there have not been five persons present at the beginning of the Service, one was sure to be the King. If there was any one thing that ruffled his temper more than another respecting the Service of God, it was when he saw his people careless in their deportment, behaving amiss, or going away before the Service was over: on some such occasions he has not failed to speak to any that might be near him, which would be well taken from him. In his family he was always at home; he was quite a lover of his family; he delighted much in his children, and might often have been found, when his wife was busily engaged in some other affairs of the family, in charge of one or two of them, especially his youngest son, who is named after him, and who has been a very troublesome child to mother and father. That same child was taken ill some months before his father was; and, it being judged necessary to bring him to us, both father and mother accompanied him, and the father lay down upon the floor with him for several hours, waiting the result of the medicine, which in a few hours proved favourable, and all rose up and left us for their own home. Often in the Chapel the father took charge of the child; and, on going home, the child might have been seen riding pick-a-back.

In person, Josiah was tall and well-made, and stout withal: he was good-looking, rather pleasing than otherwise, and a very agreeable man in conversation. Generally he enjoyed an excellent state of health, and for the most part was always employed at something: the plating of sinnet was what he was usually engaged at. He read the Scriptures diligently—I think no Native here read so much as the King; in this he is an example worthy of imitation. He began again to meet in class some time before his last illness,

and his attendance on this Means of Grace was good.

Being invited by his grandson, the Chief of Eua, to be present at the opening of their new Chapel, the King attended, with his wife and all the family. This took place August 13th of last year. In returning from Eua the King found himself unwell, and took some medicine. He soon went about as usual, and we did not know that he was at all unwell, only that he occasionally would send his daughter for some medicine, about once a-week or so. In November, it was evident his affliction, which was dysentery, was now assuming a serious aspect. On the 13th I called on him, talked with him, and prayed for him. Afterward Mr. Miller was sent for to the King. On the 15th I saw him again, when I asked him pointedly the state of his soul, and received from him a good account of his experience. The 16th, being the Sabbath, as I did not see the King in his place, I judged he was too ill to attend Chapel, which proved to be the case. In the evening Mrs. Thomas and I visited him. We found him in much pain; but he was composed in his mind. Monday 17th—Early this morning, notice having been given, we held a Prayer Meeting at day-light, in order to intercede with God on behalf of the King. Many were present, and the King had a good day; but toward evening his complaint began to rage again, and now others beside ourselves began

to fear the consequences would be fatal. Tuesday 18th, I called on him again, and found him very ill; and in the evening he sent for me. I prayed with him, and encouraged him to look to the Lord Jesus. He informed me he was doing so. Mrs. Thomas and I were with him from about seven o'clock. For three hours he suffered intensely; but the Lord wonderfully supported him. He called on me several times to pray, and he continued much engaged himself in prayer. He was speaking up to the last minute, which was about ten o'clock at night, when, with the name of Jesus on his lips, he breathed his last in the presence of the Tuitonga, Baba, his only sister, (now baptized Caroline,) Abraham, his brother, his wife and all his children, and many other friends and relatives, who sincerely mourned before the Lord at their loss. I endeavoured to comfort them before I left; and, having prayed, and commended them to God, the merciful disposer of all events in this lower world, we returned home, and could almost have wished to have died with him, that we might have gone away and been at rest.

On the 20th, the remains of Tubou were deposited in a vault at this place, which was according to his own expressed wish. Many Natives were present to do him honour at his burial, most, or all of whom, felt as though they had lost a friend.

BRIEF MEMOIR OF SINKET TAPIN,

A NEGRO IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY'S STATION AT NEW AMSTERDAM, BERBICE.

AN affecting instance of the generosity of the Christian Negro toward the cause of God is contained in the following communication from Mr. Davies, of New Amsterdam.

On the 4th of May I had to commit to the cold grave the remains of Sinket Tapin. He was about sixty years of age, formerly a slave, and for many years a consistent member of the Church at Mission Chapel. On one occasion he gave a very striking instance of piety and gratitude.

At a week-day evening Service at Providence Chapel, our Out-station, about two years ago, when I had concluded preaching, and was going to give out a hymn, Sinket came forward toward the pulpit, and said he wished, if I pleased, to speak

a few words to his brothers and sisters. "Very well, Sinket, say on," I replied; "I am very glad to see you in the House of God once more:" (he had long been ill and unable to attend:) "what do you wish to say?" "I want," said he with great earnestness, "to tell God, Thank you! and I want all my brothers and sisters to help me to tell him, Thank you! because He has made me better, and brought me once more to this place: and I want," he continued, "to tell God, Thank you with this!" taking out of his pocket something wrapped in paper, and putting it on the

pulpit-stairs. He then proceeded, in his own peculiar and inimitable way, to tell the history of that something. It was to this effect:—Before he was taken ill, he had planted his provision-ground, or garden, with plantains, yams, cassava, &c.; but, in consequence of the long dry season, and his own illness, he had thought these provisions would come to nothing. When, however, he was so far recovered as to be able to go and see, he found, contrary to all his expectations, a good crop. He found, in fact, that he was ten dollars better off in the world than he had calculated. With these ten dollars—then equal to two guineas sterling—he wished, on his first appearance in the House of God, “to tell God, Thank you!” The money was to go to the liquidation of the Chapel debt.

A more lovely display of Christian liberality it was never my lot to witness. Here was no appeal, and no excitement. In the sermon just preached not a syllable had been said about the Chapel debt;

if there had, it would not have accounted for this effect. His purpose had evidently been formed at home—perhaps in the privacy of the closet—otherwise he would not have brought the money with him. Nor was there any ostentation in the act: his known character, together with the simplicity of his manner and the fervour of his spirit, were a sufficient guarantee that he was actuated by no feeling but such as was earnest and devout.

Now he rests from his labours, and his works do follow him. His end was peace. What a train of reflections was suggested as they brought in his coffin along the same aisle by which, after his recovery from illness, he had come forward “to tell God, Thank you!” My next intercourse with him, I hope, will be in that world where none of the inhabitants will ever say, “I am sick;” but where we shall “tell God, Thank you, because He has made us better” to all eternity!

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

NEW ZEALAND.

The Bible a Bulwark against Popery.

It is well known that the agents of the Papacy proceeded, on hearing of the success of Protestant Missionaries, to the island of New Zealand; but about the time they had commenced their operations, or just before, this noble Society, through the medium of the Church Missionary Society and the Wesleyan Missionary Society, had sent many thousand Testaments, in the language of the New Zealanders, for distribution. What, under God, has been the consequence? As far as one of these Societies, at least, is concerned, it does not appear that the agents of Rome have succeeded in seducing one of them from the simplicity of the *truth as it is in Jesus*; and that when these agents have assailed them, and endeavoured, by various means, to draw them away from the fold in which they were enclosed, the New Zealanders have quietly listened to the statements of the Priest, and when these statements were finished,

have taken the Testaments out of their pocket, and said, “It may be all very true, but it is not in the Book, and therefore we will not receive it.” So that, under God, this Society has assisted us in preserving from the influence of the agents of error, these simple-minded converts to the Truth.

[Rev. Dr. Alder—at B F Bible Soc. An.

FRIENDLY ISLANDS.

A Singular Order.

I will relate an anecdote which was told me concerning the Friendly Islands:—The Gospel of Jesus Christ was introduced into those Islands by the Wesleyan Missionaries. It pleased Almighty God so to bless their labours, that the entire population renounced idolatry, and were brought under the direct or indirect influence of the *truth as it is in Jesus*. Some time afterward we received an order for goods. We found in the list of goods sent to us an order for thirty-six dozen of spectacles: six dozen of spectacles for six different Stations. Now, for

what purpose were these spectacles required? Who wanted them? The venerable scholars who attended the Mission Schools. And what was it that triumphed over the power of habit in this instance—that triumphed over long-established intellectual indolence—that brought these individuals to submit to all the restraints of the School, at such an advanced period of life? The influence of the love of God and of His Word; for they sought to acquire the art of reading, that in their old age they might read for themselves, in their own tongue, the Book which has God for its author, and man's salvation for its object.

[*The Same—at the same.*]

—
The Bible for the World.

Amid all the divisions, strifes, and dissensions which unhappily agitate the Christian Church, a growing conviction is prevailing at home and abroad, that if the Christian Religion is to be found anywhere, it is in the inspired oracles of the Living God. And just in proportion as this sentiment prevails—and I believe it will prevail most extensively—will the demand for Bibles and Testaments be increased. I connect this sentiment with the movement at Manchester and other parts of the manufacturing districts. I connect it with the movements in Germany and other parts of the Continent; for although we cannot look with feelings of unmingled satisfaction on all these latter movements, yet it is in my judgment a most important thing to awaken the attention of men to the great subject of evangelical truth, and to bring them, in a spirit of inquiry, to ask, "What is truth? Where is it to be found?" And the British and Foreign Bible Society can reply, "It is to be found in the Book which we are willing to put into your hands." While, therefore, some are crying out, We want Rome, multitudes are crying out, We want the Bible. While some are crying out, We want the crucifix, multitudes are crying out, We want the Cross enshrined in the oracles of God. While some are crying out, We want pictures, there are many voices lifted up, saying, under a sense of their spiritual wants, We desire realities. While a few voices are heard saying, Hear the Church, we join with them, and say, Hear the Church, but then we say, In subordination to the Bible, and to the Saviour whom the Bible reveals.

There are other causes which are at work at the present time, and greatly increase the beneficial labours of this noble Institution. Let us, then, take for our watch-word, The Bible for the world. Education for the world, say many; so say we; but education in accordance with the oracles of God. At the present period, what political institutions can be formed for enduring any length of time? In Spain, for example, what changes are constantly taking place. And why are they so fleeting and evanescent, while our own noble institutions are so permanent and enduring? Because men in that unhappy country are basing institutions on the loose sands of infidelity, while the institutions of our own country are based on the oracles of God. The Bible, we say, for the world; and therefore this Society, having this wide sphere of operation, must have enlarged co-operation.

[*The Same—at the same.*]

The more done, the more to do.

It struck me, as I was listening to the Report, and reflecting on it, that the work which we are engaged in is very much like what I have myself experienced, in frequent journeyings, throughout the Alps. When I had ascended high, and breathed the mountain air, and indulged in the magnificent prospects which the ascent of those mountainous places before the eye; and when I thought I had nearly reached the topmost height, on ascending a little higher, Alps upon Alps have opened before me in boundless continuity. And so it is with this Society. The further we advance, the more will our work advance and increase on us, and the stronger will be the motives to urge us on.

[*J. S. Harford, Esq.—at the same.*]

The Eagle and the Owl.

It seems to me that the conflict between Popery and Protestantism, between the Ministers of the Gospel and the Priests of Rome, is simply a conflict between the eagle and the owl. I have always thought that, of all creatures on the earth, the owl is the most perfect type of a Roman-Catholic Priest. A few points of coincidence cannot fail to strike you.

In the first place, the owl is a creature of the night; it loves the darkness; it has an intense antipathy to the day; the very rising of the sun drives it to its nooks, and holes, and hiding-places. The owl, you know, feeds upon garbage, and not upon good wholesome food; and, in like man-

ner, the Roman-Catholic Priest derives his nutriment from the dusty folios of the fathers, from traditions, and fables, and human inventions. But, what is still more remarkable, the owl, if examined, seems to have the largest head, indicating the greatest amount of wisdom, of all such creatures; so much so, that the owl was called of old the bird of wisdom: but I have seen one dissected, and can assure you that, if you tear off the feathers, you will find there is very little skull, and still less brain. So, also, is it with the Roman-Catholic Church. Strip her of the feather of apostolical succession; strip her of another feather, her unity; strip her of another feather, her antiquity; strip her of another feather, her gorgeous and impressive ritual; and it will be found that she has very little skull, still less brain, and still less heart.

It seems to me, on the other hand, that the London Missionary Society may fitly be compared to the eagle. The eagle is the bird of day; it plays with the sunbeams; it rides upon the light, and in light finds its nutriment, its glory, and its enjoyment; and when its plumage begins to fail, it renews its youth, and becomes beautiful and blooming again by basking in the sunshine. The eagle, too, builds its eyrie not on the sand, where the passenger's foot might injure and tread it down, but on the loftiest crag of the loftiest mountain. So, also, this Society builds its nest and seeks its repose on nothing below, and nothing beside the everlasting Rock of ages—the Lord Jesus. More than that, your Missionaries, like the eagle, will rise and make progress. The eagle, when it soars, fixes its unblenched eye upon the meridian orb of day; and, as it spreads its broad pinions, it rises, at every stroke, nearer and nearer that burning luminary. So will it be with your Missionaries—so will it be with your cause.

[*Rev. Dr. Cumming—at Lond. Miss. Soc. An.*

Protestantism the Prosperity of a Land.

The general conclusion on which we all agree will sufficiently account for the unhappy circumstances of Ireland. Ireland is not without her harbours, many of them capacious and safe. Ireland is not without her verdant fields and her fruitful valleys, inviting the hand of cultivation, and never failing to yield a rich return. Even her lofty mountains are generally verdant to their very summit, and pour down those streams which would

be most beneficial in manufacturing enterprise among those who, under right principles, would be an active and amiable population. Not long ago, a Romanist wrote an elaborate work on the industrial resources of Ireland. He, entering into the whole subject, comes to the conclusion that Ireland is second to no country under the sun for the means of comfort, happiness, and wealth. When he comes to form a contrast between two of the provinces of Ireland, speaking of the small farms which have been complained of as so detrimental to agricultural prosperity, he says, that in Connaught (where the great mass of the population is under the influence of Romanism) the average size of the farms is almost exactly the same as in Protestant Ulster; and in these two provinces are the extremes of ignorance and intelligence, of industry and indolence, which the island presents. That is the testimony of a Romanist, an individual who goes with them in their political principles. The great principle which explains the whole is, that, in proportion as men have departed from Bible Truth, in the same proportion the nations over which they have exerted their influence have sunk into comparative decrepitude and decay. What is it that makes England what she is? Why does she stand on the pinnacle of her unparalleled dignity, and look down with a benignant smile on the nations of the earth? I shall be told, her commerce extends to every land, collects the riches of every country; that her manufacture is such, that she is the workshop of the world; that her institutions are numerous and benevolent; and that her people are generally industrious and comfortable. I rejoice that this is the case; but these are not the causes of her dignity: they are only constituent parts of it. I hold that England's glory arises, in every part, from England's Protestantism. Our Missionary Records constantly keep before our minds that no amount of effort, however benevolent or philanthropic, can raise a savage to a state of civilization and happiness, on mere worldly principles: you cannot raise him by teaching him agriculture, and science, and art. Effort after effort has been made, but each has failed. But, in the depths of the African Forest, as well as in the islands of the South Sea, the most savage of men, when the Gospel is preached to them—when the *truth as it is in Jesus* is presented to them—when they are taught to sit be-

neath the Cross—become new men—and their savage nature is tamed—a new principle is infused into them; and they not only commence a course of devotedness to God, but an active course of industry, and rise up and distinguish themselves among their fellows. It is the Gospel alone which can save them.

[Rev. John Groser—at Wesley. Miss. Soc. An.

Lay-Agency Sanctioned.

We have Popish lay-agency among us now; and you can hardly ever walk through the streets without meeting some of the men with long black coats and demure looks, who peep into our cottages and cellars, to catch the sheep that may be under no shepherd's care, and win them into their fold. I thank God that we are counteracting them by the wholesome introduction of lay-agency into our own Church. But before this Society rose into existence there was no overt, no prominent, no official decision of the question. This Society brought it before the rulers of the Church for discussion. Some of them hesitated and doubted, and some were disposed to decide against it; but happily, at least one of those who were disposed to decide against it—the reverend Diocesan of this great metropolis—has decided for it, and become one of the Patrons of a Society for employing lay-agency. We will thank God for the noble-minded disinterestedness and candour which he has manifested; for if we doubt for a time, and then decide well, it is noble to act on the decision. The Scripture-Readers' Society of London, watched over by the Bishops of London and Winchester, presents now a demonstration to the whole world, not only that the Church of England can employ lay-agency in consistency with her principles, but that her chief rulers approve of it, and sanction and sustain it by their countenance and care. This Society, a modest, humble, simple, instrument as she is, accomplished these two great objects: on the one hand, to settle that those who pay a Clergyman have a right, in some sort, to see that he does the duty for which they pay him; and on the other hand, that lay agency, duly and properly controlled, and kept in its place by the pastor of the flock, is not inconsistent with, and I trust we shall soon

come to the conviction that it is essential to, the order of our Church. I never complain of my lay brethren as intruders: I wish our Church swarmed with District Visitors, and Scripture Readers, and Sidesmen who cared for something beside temporal things, and Christian Females, who would come and sit upon a three-legged stool to train the lambs for Christ, and laymen who would learn that blessed learning—to do good—and would follow our footsteps. I would that *all the Lord's people prophesied* after this sort, and that the Church of England rose in the might of her united piety, and faith, and love, till Rome and every adversary fled before her. I have no fear of too much life and activity, wholesomely ordered and controlled as it is in our Church: I far more fear indifference, and carelessness, and lethargy, and latitudinarianism, when men are willing to give up the Church of their fathers, or let go all that is worth keeping in it, out of mere compliment and charity.

[Rev. H. Stowell—at Ch. Past.-Aid Soc. An.

Church Pastoral-Aid Society a Barrier to Popery.

Not only because it gives aid and assistance where these are required and are necessary, shall I ever be, as I have been, attached to the Pastoral-Aid Society; but there is another reason, inasmuch as I believe it to be, and I am convinced it ever will be, a barrier against Tractarianism and a defence of our holy Religion. With the Pastoral-Aid Society increasing and growing in its strength, the Church of England has nothing to fear. Nothing to fear! Yes, it has something to fear; because verily in my conscience do I believe that there is an increasing disposition in a very large proportion of our Church—nay, I regret to say, among our Clergy—to advance nearer to the Church of Rome than ever I would wish to see the Church of England. This Society stands forth in favour of Protestant Principles—Protestant Principles, I trust also, founded upon liberality—founded on that right of private judgment properly belonging to the free Church of a free and enlightened country. If aid to the Church and Clergy were ever necessary, surely it is necessary now.

[Bp. of Norwich—at the same.

CHRISTIAN-KNOWLEDGE SOCIETY.

REPORT FOR 1845-46.

Issues of Books and Tracts from April 1845 to April 1846.

Bibles.....	11594
Testaments.....	8699
Common-Prayer Books.....	24507
Bound Books.....	665543
Unbound Tracts.....	3295483
Total.....	4,451,620

State of the Funds.

Receipts of the Year.		£	s.	d.
Annual Subscriptions.....	15197	17	6	
Benefactions.....	4879	5	8	
Legacies.....	3582	14	8	
Dividends and Interest.....	5358	14	0	
Rent.....	132	9	4	
	29,351	1	2	
On account of Books sold.....	68,217	2	6	
Total.....	£97,568	3	8	

Payments of the Year.		£	s.	d.
Books, Paper, Printing, Binding, and Charges.....	68217	2	6	
Books issued gratuitously.....	2164	2	10	
Books for Committee and Office, Books on Account of Special Bequests.....	321	0	11	
Copyright, &c. of Tracts.....	96	6	10	
Grants on Account of Special Bequests.....	467	9	8	
Ditto Newport Charity School,	48	8	2	
Ditto Negus's Charity.....	50	0	0	
Ditto East-India Mission.....	1000	0	0	
Ditto Foreign Grants.....	1628	7	5	
Ditto Churches, Chapels, Colleges, and Scholarships.....	1040	0	0	
Foreign-Translation Fund.....	783	1	1	
Scilly Missions, Pensions.....	167	14	0	
Anniversary of Charity Children, Duty on Legacies.....	36	18	0	
Repairs.....	97	14	6	
Annual and Monthly Reports.....	931	17	3	
Office Expenses, Postage, Stamps, Salaries to Secretaries, Clerks, &c.	713	15	1	
Purchase of Stock.....	1797	10	0	
Grants received through Ven. Archd. Harrison:	4005	11	9	
Bi-hop of Australia.....	250	0	0	
Bishop of New Zealand.....	250	0	0	
Total.....	£34,167	10	0	

Introductory Remarks.

The Society has continued with undiminished energy in its course of usefulness, both at home and in the Colonies and Dependencies of the British Empire. The Society has endeavoured to meet, in all practicable ways, the wants of its Members; by supplying large numbers of its publications, either gratuitously or at a low price, for general circulation, especially among the poor; and by aiding with its funds the erection of new Churches in distant parts of the world.

Nov. 1846.

It is impossible to take a review of its proceedings without a feeling of gratitude to Almighty God, who has so long permitted the Society to be an instrument in promoting the knowledge of His holy Word.

Grants made by the Society.

From a statement made to the Meeting by Mr. Cotton, one of the Treasurers, on the third of March last, it appeared, that, during the last twelve years, there had been voted by the Board:—Two grants of 10,000*l.* each; two of 5000*l.*; one of 4000*l.*; three of 3000*l.*; seven of 1000*l.*: together with a yearly sum of not less than 1000*l.* expended in stationery, printing materials, and other stores for the use of the Mission Press in Southern India; making a total of 62,000*l.* in sums of 1000*l.* and upward. It appeared, further, that, beside these larger grants, other sums of money had been voted during the same period, amounting to 34,831*l.*; making a total of 96,831*l.* in money grants; independently of the large and annually increasing grants of Books and Tracts, for the use of Schools and Lending Libraries, and for gratuitous distribution both at home and abroad.

Miscellaneous Notices.

The total number of Books and Tracts circulated since the publication of the last Annual Report exhibits an addition of 505,698 to the total of last year.

The sale of Books and Tracts in the Retail Department of the Depository has amounted, during the year, to the sum of 13,993*l.* 17*s.* 10*d.*, there being an increase of 1443*l.* 15*s.* 10*d.* above the sale of 1845.

Numerous grants of Books and Tracts have been voted for the use of Schools and Lending Libraries, and for distribution in parishes in England and Wales.

The attention of the Society having been drawn, at the General Meeting in May, to the subject of a Bill then before the House of Lords, intitled, "An Act for securing the due Administration of Charitable Trusts in England and Wales," it was agreed, on the recommendation of the Standing Committee, that a petition be presented to the House of Lords, praying their Lordships that this Society may be exempted from the operation of the Bill. A petition, adopted by the Board, was presented accordingly.

It having appeared expedient that steps should be taken by the Board for a more systematic supply of Books and Tracts on

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the Society's Catalogues, especially Bibles and Books of Common Prayer, to persons emigrating to the Colonies and Dependencies of the British Empire; it was agreed that the sum of 1000*l.* be granted for this purpose; and that the disposal of this sum be left to the discretion of the Standing Committee, who should report, from time to time, to the Board.

Alteration of Rules.

With the view of spreading still further the benefits of the Society, the Board has recently adopted, on the recommendation of the Standing Committee, certain important regulations with regard to the payment for Books furnished to Members and District Committees.

The Finance Committee had for some time perceived the desirableness of establishing a system of ready-money payments. This plan had been found to work beneficially in the cases in which it had been tried in country districts. From the experience, also, of upward of ten years in the Retail Department of the Depository, each successive year having exhibited an increase in the amount received on the sale of Books and Tracts for ready money, the Committee were persuaded that the same rule might be satisfactorily applied to the general dealings of the Society. It having also been considered, that one advantage resulting from such early payments would be a considerable reduction in the price of the Bibles, Testaments, and Common-Prayer Books, as well as of some other Publications on the Permanent Catalogue, they suggested to the Standing Committee the propriety of proposing to the Board to make such alterations in the Twenty-fourth Rule of the Society, and in the Ninth Rule of District Committees, as would tend to effect the object in view.

It was further suggested, that this alteration in the system of credit should take place after the Annual Audit in April 1846.

The suggestions of the Finance Committee having been approved by the Standing Committee, were agreed to at the February Meeting, notice having been given of them in January; and it was resolved, on the recommendation of the Standing Committee, that the Twenty-fourth Rule of the Society, and the Ninth Rule of District Committees, should stand as follow:—

“That all Books supplied by the Society be paid for on delivery: that no

Member shall be entitled to make an application for Books whose subscriptions shall be two years in arrear. And that a copy of this Rule be annexed to every bill for books.”

“All Books supplied to District Committees shall be paid for upon delivery.”

It will be seen, upon reference to the Permanent Catalogue, and on a comparison of the prices of several of the editions of the Bible, Common-Prayer Book, and of educational works, with the prices marked in the last year's list, that a considerable reduction has been made in the charges for these publications.

Resignation of the late Rev. Dr. D'Oyly.

At the General Meeting held on the 2d December 1845, a Letter was read from the Rev. Dr. D'Oyly to the Secretaries, informing them, that, on account of the state of his health, he was desirous of resigning the office which he held as one of the Treasurers of the Society.

The following Resolution was then agreed to by the Board:

“That the Members of this Board cannot receive the resignation now tendered without feelings of deep and sincere regret, that the state of Dr. D'Oyly's health should be such as to induce him to withdraw from the office of Treasurer.

“They desire to record, with feelings of esteem and gratitude, the many years through which he has devoted so much of his time and thoughts to the Society, cheerfully and efficiently consulting its best interests; and, by his uniform moderation and conciliatory manners, promoting the preservation of good understanding and kind feeling among its Members.

“They would express, also, their hope, that the remembrance of his long and useful connection with the Society for Promoting Christian Knowledge may always be accompanied in Dr. D'Oyly's mind by associations of satisfaction and comfort.”

It was also agreed, that it be referred to the Standing Committee to consider what steps they may deem it advisable for the Society to take in consequence of the Rev. Dr. D'Oyly's Letter, and that the Committee be requested, after a communication on the subject with his Grace the President, to make their Report to the Board.

The Standing Committee reported to the Board in January, that they considered it desirable for the Society to have

four Treasurers: and they recommended that the three following Members of the Society be Treasurers, in addition to William Cotton, Esq.; viz. Rev. J. Endell Tyler, Edward Hawkins, Esq., and Edward Wigram, Esq.

They further reported, that these names had been submitted to his Grace the President, who had been pleased to approve of the recommendation.

It was agreed unanimously, that this Report be adopted; and that the Members proposed by the Standing Committee be requested to be Treasurers of the Society.

Foreign Translations.

The Report of the Committee for Foreign Translations was given at pp. 423—426 of our Number for October.

Ireland.

Five hundred Common-Prayer Books have been placed at the disposal of the Dean of Cork, for the use of the Cork Church-Education Society. He said, in applying for a grant, "In this diocese (Cork) we give aid to 227 Schools." Some Bibles and Prayer Books, for distribution among natives of Ireland, have been granted, on the application of the Rev. W. Short.

Scotland.

Several grants have been made of Books for Divine Service, and of other Books and Tracts.

Concluding Remarks.

Enough, it is hoped, has been stated to shew that in many places, and in various ways, the Society has endeavoured to fulfil its duty according to its high designation. By its active circulation of the Word of Life, of the Liturgy, and of Books and Tracts suited to the situation and circumstances of the several classes, especially of the poor; as well as by its contributions, to the utmost of its power, toward building Churches in remote settlements, it has assisted, and still assists, in "promoting Christian Knowledge," not in Great Britain only, but throughout the world. In order to enable it to carry forward this great work in a manner commensurate with the advancement of education, the extension of our colonial possessions, the wants of the Church, and the general necessities of the times, it is requisite that the Members of the Institution should afford continued and in-

creased support, and that additional supporters and friends should be engaged in its cause. And to their hearty endeavours for the Society's usefulness and welfare, let them not fail to add their prayers to Almighty God for His blessing on its pious and charitable undertakings.

BRITISH AND FOREIGN BIBLE SOCIETY. Scriptures in Chinese.

At a Meeting of the Committee held on the 26th of October 1846, it was resolved—

That the sum of ONE THOUSAND Pounds be granted to the London Missionary Society, for the purpose of enabling them to forward to Shanghai a cylinder printing-press, and an additional quantity of Chinese type; and also to defray the expenses connected with sending assistance from this country for printing the Chinese Scriptures.

PRAYER-BOOK AND HOMILY SOCIETY. THIRTY-FOURTH REPORT.

Issue of Tracts and Books.

THERE have been issued from the Depository during the year 14,422 bound Books and 55,771 Homily and other Tracts.

New Publications.

The Arabic Liturgy, and one of the Homilies in Arabic, have passed through the press since the last Anniversary. This Homily has been re-translated under the superintendence of Professor Lee, who has also kindly superintended the printing of the Liturgy in Arabic.

Your Committee take this opportunity of returning their thanks, and those of the Society, to that gentleman; and report that, in consideration of his eminent services, the Committee elected him a Life-Governor of the Society.

A Manual of Prayers for family use, taken from the Liturgy, has been printed in the Portuguese Language.

The Homily on the Nativity, in Hebrew and in French, has passed through the press during the year.

The printing of the Liturgy in Chinese is in progress.

The demand likely to arise for the German Prayer Book has induced the Committee to put to press a new edition, the old one being nearly exhausted. To meet the expense of it an appeal was made to the public, and contributions to about half the required amount have been

received. Your Committee judged it advisable to submit the work to the scrutiny of an accomplished German Scholar and a pious German Divine. The work is now in the press, and will be speedily completed.

Your Committee, alive to the importance of putting forth at the present time standard works, set forth by authority, proclaiming the principles of the Reformation, were desirous of bringing out one of the Catechisms drawn up by Dean Nowell, Dean of St. Paul's in the reign of Elizabeth. This Catechism, drawn up with great care, was presented to, and sanctioned by, the Convocation and translated into English in 1570.

Through the liberality of the Rev. F. Bevan, who offered to bear the expense of 1000 copies of an edition, and also of stereotyping the work, the Committee have been enabled to carry their wishes into execution.

The Committee have eight Homilies in Hebrew, and three in French, which, when their funds admit, they hope to print.

They are also desirous of printing portions of the Liturgy in the Breton Tongue, and of publishing a fresh edition of their French Prayer Book.

Visits to Ships in the Port of London.

In the Port of London, during the year, there have been 3667 vessels visited or re-visited. The Society's Address, calling attention to the Prayer Book and Homilies of the Church of England, has rendered much service; and the Homilies, in small Volumes and in Tracts, have proved very acceptable and useful.

The commanders of 885 ships visited, were spoken with particularly: of these, 351 hold Divine Worship on board, when at sea; and 524 do not.

In the course of the year, 1550 English Prayer Books, and 34 in German and Spanish, have been sold on board the ships visited in the Port of London, at reduced prices; beside nine copies of the Book of Homilies. One captain purchased 100 Homily Tracts, for circulation among our countrymen abroad. There have been likewise distributed gratuitously, for the use of the masters and crews of ships, 683 Books of Select Homilies, and upward of 1000 Homily Tracts. Ten copies of the Liturgy, and ten copies of the Homily "On the Reading and Knowledge of Holy Scripture," in Arabic,

were given to the captain's son of the ship Caroline, for the use of 50 Arabs on board that vessel, lately lying in the West-India Docks.

Four of the Peninsular and Oriental Steam Navigation Company's new vessels have been visited at their particular request, and from a dozen to twenty copies of the Book of Select Homilies have been gratuitously supplied to each vessel for the crew, and four dozen Prayer Books to every vessel have been supplied at reduced prices, for which the Honourable Company have paid, to encourage the people to hold Divine Worship during their voyages.

Several convict ships have been visited during the year, and supplied with Homily Tracts and Books of Family Prayers taken from the Liturgy.

The emigrant ships sailing from the Port of London have claimed the attention of the Society's Agents. In these, a large body of persons are brought together, and they have a long voyage before them; they come from different countries of England, and Ireland, and Scotland; their habits differ; and they are of different persuasions of religion. There are, therefore, certain rules recommended for adoption during the voyage, and when all the people are arranged in their different messes on board ship, by the Agent of the Commissioners, the following plan has been adopted by your Visiting Secretary to promote harmony and happiness among the people:—Every mess has been spoken with particularly. They have been persuaded to allow all their children to be collected together during the voyage, to form a School, that they might be kept from danger and harm, and gain instruction. The adults, who could not read, have likewise been persuaded to form themselves into classes, to learn to read; while the others have had the advantages pointed out to them of uniting together in different classes, to read the Bible, the Homilies, and other good and useful Books daily. At the same time, the head of every family has been supplied—at least on board the three South Australian Ships—with a Book of Family Prayers and a Book of Select Homilies, for the purpose of encouraging them to adopt Family Worship morning and evening. Several hours have been thus spent with the families visited on each occasion.

Out-Ports.

Allusion was made in the last Report

to the labours of one of your Society's Agents at Yarmouth, under the superintendence of the Clergyman of that parish, among the once neglected class of men called "Beachmen." Those labours have been continued during the year.

The Agents also, whom the last Report stated to have been newly appointed at other Out-ports, have been usefully engaged.

Ireland.

The applications made during the year from the Sister Island have not been so numerous as usual; but this, your Committee lament to say, does not arise from the paucity of Ireland's wants, but from the sad experience the Clergy of that Island have had of the inability of the Prayer-Book and Homily Society, from the crippled state of their funds, to meet the demands of their friends in that country.

Funds.

It has been the duty of the Committee, for several years past, to state the painful fact that their Society was encumbered with a heavy debt. By rigid economy, the debt was reduced year by year; but this reduction was effected by the contraction of the Society's usefulness.

It is therefore with grateful feelings that your Committee announce that the Society is nearly liberated from the burden.

It has pleased Him, in whose hands are the hearts of all, to incline two individuals to present to the Society an unredeemable loan of 1400*l.*, bearing interest for two lives, and at their expiration to become the property of the Society, in addition to 100*l.* formerly contributed by them.

Concluding Remarks.

Your Committee would desire to address themselves to their work with increased faith and renewed spirits. They have prayed for power to enter in at those doors which have been set open before them: they ask now for grace to enable them to go forward in a spirit of wisdom, humility, zeal, and love.

Your Committee believe that a time is fast approaching when principles will be tested. They are persuaded that the principles of our beloved Church will bear the test. They desire to promote the diffusion of those principles; and they express their firm conviction that, under God's blessing, the circulation of our Formularies will effect that diffusion.

CHURCH-OF-ENGLAND TRACT SOCIETY.

THIRTY-FOURTH REPORT.

CONTRIBUTIONS, as stated in the body of the Report, 85*l.* 7*s.*—Sales, 168*l.* 14*s.* 3½*d.*—Tracts issued: by Sales, 53,010 in separate Tracts, and 2015 in Bound Volumes; and by Grants, 1789: Total, 56,813.

Design of the Society.

The work in which they have been engaged is one affecting the highest interests of man, inasmuch as it relates to the glory of God in the everlasting salvation of immortal souls. *What shall it profit a man, if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?* This end has been sought by the means pointed out in the volume of inspiration, which is able to make us *wise unto salvation through faith which is in Christ Jesus*. The Committee have carefully and prayerfully laboured to inculcate, in the publications of this Society, those all-important truths, on the cordial reception of which depends the welfare of the soul:—the state of man as a sinner before God, and consequently exposed to all the curses of a broken law—his need of pardoning mercy, and renewing and sanctifying grace—the regeneration of his soul by the influences of the Holy Spirit—pardon only through the atoning blood of Christ; righteousness solely by the obedience of Jesus; salvation by grace, through faith in the only appointed Saviour—and that, *built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone*, the superstructure should correspond, and the building approve itself as the building of Jehovah, an holy temple in the Lord, *to the praise of the glory of His grace*.

Wherever these messengers of mercy have been received, your Committee rejoice in believing that the "Friend of sinners" has been made known, and His abundant grace and mercy displayed; while addresses to the heart and conscience have been urged, again and again, in the humble hope that the reader might be led to Him for all the purposes for which He suffered, bled, and died.

Conscious that the great truths of God's holy Word are made known in the Tracts of this Society, the Committee feel that the circulation of them cannot be *in vain in the Lord*. Like the husbandman, they would scatter the seed in hope—in

humble reliance on the goodness and mercy of God.

The SIMPLICITY OF THE AGENCY, in connection with the importance of the truths disseminated, affords ground of hope for a divine blessing. *God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are.*

The work of Tract distribution is one that calls for the peculiar exercise of faith and hope; the RESULT, therefore, of the operations of such an institution as the present can never be fully known, until the day when the secrets of all hearts shall be disclosed, and the various means by which God in mercy has arrested the sinner in his career, and turned him from darkness to light, shall be made known.

They cannot but deeply deplore that, considering the importance of the object contemplated by this Institution, those funds should be so small. Still the fidelity of the steward is to be viewed, not so much by the amount entrusted to his care, as by the use and improvement of the talents committed to him. The great object to be kept in view is the intention of the Master who employs him, advancing, by every means in his power, the honour and cause of Him who has called him to be His steward.

Little, indeed, has been done in comparison of what might be easily effected. Steps might be taken to furnish every house with one or more of these messengers of mercy, and who can tell what might be the happy result? A Circular Letter, addressed to the Clergy and others, has been widely disseminated during the year, and your Committee trust that the Report of next year will shew that the appeal has not been made in vain. Here is a way of doing good accessible to all—cheap, and effectual.

Your Committee have contemplated a reduction in the price of the Tracts, and recommend that this subject should be taken into the consideration of their successors.

Appeal.

To the Members of the Established Church, both lay and clerical, your Committee would earnestly appeal on behalf

of the funds of this Institution. The various District-Visiting Societies, and the Schools, both Week-day and Sunday, afford great facilities for a very wide dissemination of Tracts; and in the list of the publications of this Society will be found Tracts suitable for all the purposes for which they may be wanted. A reference to the list of publications will shew that no class of our fellow-creatures has been disregarded, old or young, rich or poor, in sickness or in health, in life or in death. Herein will be found "milk for babes," and "strong meat" for such as have their senses exercised to discern things that differ.

Commending their cause to the blessing of Him who alone can give them success, your Committee would conclude their Report by recalling to your remembrance the distinctive principle of this Institution, as an additional motive for increasing its funds, and enlarging the sphere of its operations. It is "the *Church-of-England Tract Society*," intended to circulate, in a cheap form, "the Lives of her Reformers and Martyrs, Extracts from their Writings, and from the Publications of her Bishops; with such short Pieces illustrative of the primitive History, Constitution, Doctrine, and Discipline of the Church," "as need shall require, or occasion shall be given;" an Institution pre-eminently needed in the present day, and specially calculated to "banish and drive away all erroneous and strange doctrines contrary to God's Word," and to present, pure and unadulterated, *the faith once delivered to the saints*, which alone constitutes the glory and excellency of that branch of the Reformed Protestant Church, which has been established, through the mercy of God, within these realms.

Continent.

UNITED BRETHREN.

THE Synodal Committee, in their last Annual Account of their proceedings, give the following

Survey of the Missions for the Year 1845.

The Mission field entrusted to the Brethren's Church has experienced no enlargement in the course of the year, the number of our Stations, and of the Labourers, having remained much the same. Only five, out of the 271 persons on our list at our last Survey, have been called home to

the Lord, while 9 have returned to their native land. To supply the vacancies, 17 Missionaries have been appointed. After the numerous changes of the preceding year, it was to be expected that a quieter one would follow. We doubt not, that Labourers would be found among us, willing to engage in more difficult enterprises, and that they would be supported by the lively sympathy of our Congregations, and of all who love the Lord's appearing; but, for the present, it seems to be our duty, to aim at grounding our converts more firmly in the faith; and, by the careful instruction of the young in the truths of Christianity, to enable them by degrees to provide for their own spiritual wants, leaving us at liberty to devote ourselves to countries which are still altogether heathen. As a step in this direction, we are now earnestly engaged with the establishment of a Training School for negro boys, in Antigua, as the centre of the lesser Antilles. The object of this School is to prepare boys for admission into the Training Institution of the Mico Charity, the Trustees of which manifest the kindest disposition to second our endeavours. We are exerting ourselves to bring the similar institutions at Fairfield, in Jamaica, and Genadendal, in South Africa, into a more efficient state. Several pupils have already gone forth from them and become useful teachers in the Mission Schools, or have been stationed as assistants to the Missionaries in the out-places. Various difficulties, indeed, present themselves with regard to this youthful training, yet we will not lose courage, but depend on the power of the Lord, who will assuredly not withhold His blessing from an undertaking so essentially connected with the prosperity of our Missions.

We will likewise trust Him for the supply of the temporal means requisite for carrying on the work, so long as He permits us thus to serve Him. Mournful as it is to witness the inroads made on the Church by infidelity and superstition, the growing interest in the work of Missions, and the extension of Christ's kingdom, presents a cheering and encouraging contrast. Nor is the benefit of this Missionary Zeal confined to the heathen world; it re-acts with a blessed influence on the spiritual life of the Churches at home.

Our financial statement for 1844 shews a serious deficiency of 862*l.*, which

was, however, more than covered by the surplus from the preceding year. We shall continue to make a careful and conscientious use of the donations entrusted to our hands, and endeavour, as far as possible, to preserve an equality between the income and out-goings.

In proportion as heathen lands are brought to the obedience of Christ, it becomes needful to impress the Congregations with a sense of their obligation to contribute to the maintenance of the Missionary Work. These representations do not fall on unwilling ears. For a number of years, the expense of several of our Missions, especially in the British West Indies, has been materially diminished by the contributions raised on the spot; in several Congregations in those islands, as also in our South-African Settlements, Missionary Associations have been formed.

South Africa.—In South Africa the aspect of the numerous Congregations excites mingled feelings of joy and sorrow. The complaints regarding the parents, who, instead of sending their children to School, employ them in tending cattle and other labours, induced the Board of Direction to write a Letter of earnest remonstrance to these Congregations; and we had the pleasure to learn, that it had been received in a proper spirit, and made a deep impression on our Hottentots, according to their own declarations. Government intend removing the Leper Hospital from Hemelen-Aarde to Robben Island, and our Brethren are willing, if permitted, to follow the poor patients thither. Enon, again blessed with rain and fruitful seasons, continues to go on in a promising course. In the two Congregations, which are still surrounded by numerous Heathens of the Caffre race, viz. Clarkson, among the Fingoes, and Shiloh, among the Tambookies, the work of God no longer makes the rapid progress which it did at first. As long as these tribes were oppressed or threatened by other hostile tribes, they received the Gospel gladly. Now that they are undisturbed, and live in plenty, from their newly-acquired knowledge of agriculture, they inquire after the Lord less frequently. Other hindrances are presented by their heathen usages. The Missionaries, however, are not weary of proclaiming the Gospel to them; and though, in many hearts, the seed falls on a barren soil, they have the joy to see

it bear abiding fruit, in the little flock of believers.

British West Indies—Nor has the past year been distinguished by any very important occurrence in the British West Indies. The preaching of the Gospel to numerous Congregations, the spiritual care of souls, especially by conversing with individuals, and the attention paid to the Schools, form the regular and unvaried occupation of the Missionaries. As might be expected, their experience, with regard to the spiritual progress of their charge, is of a very mixed character. On the other hand, the right of possessing property of their own sometimes proves a temptation to worldly-mindedness and love of gain.

Danish West Indies—In the Danish Islands the Government continues its endeavours to secure a Christian Education for the Negro Youth by the instrumentality of our Missionaries; and, as the attendance of the children at the Day Schools ceases when they attain their ninth year, it is proposed to supply this deficiency by means of Sunday Schools. School-houses have lately been erected in St. Thomas and St. Jan, so that the Negro Children of those Islands will have the same advantages which are already enjoyed in St. Croix. Our Missionaries in these Islands have again been heavily visited with sickness; and Br. Warner, a young and very active Brother, was unexpectedly called into the joy of his Lord. The President of the Mission Conference in these islands, Br. Häuser, was obliged, by illness, to pay a visit to Europe. We had lately the pleasure to see him set out on his return with renovated health.

Surinam—In Surinam, also, the past year, like its predecessors, was a sickly one, both to the population generally and our Missionary Families. At Bambey, on April 12th, the Lord called home to Himself, after a short illness, Br. Rasmus Schmidt, who, toward the end of the year 1840, had recommenced this Mission among the Free Negroes on the Upper Surinam, after a suspension of twenty-seven years. He was a man, not indeed of shining talents, but of true simplicity of heart, united to a burning desire to lead souls to Christ, and an invincible power of faith. He lived alone with his partner in the depths of those trackless forests, seldom trodden by the foot of an European, in a slight hut, and frequently attacked by fever, amid the fury of hostile

heathen, who sought to put a stop to this work of God; yet he went on his way cheerful and of good courage, and gathered to the Lord a flock, which, if not large in number, was established in grace. He had made several toilsome voyages through the district of the Upper Surinam, as far as its banks are inhabited by this tribe, calling at all the Negro Villages, and pressingly inviting the inhabitants to listen to the Gospel. The universal answer was, that they would consider of it; but, not long before his departure, he received a message from them, that they should be glad of more frequent visits, as there were some at every place who desired to hear the Word of God. He was not permitted to repeat the trial; but, doubtless, the seed which he sowed in tears is not lost, but will bring forth fruit in its season. His last hours left a blessed impression on the little flock assembled round his dying bed. His bereaved widow intends to remain at her solitary post, and take charge of the little flock till assistance arrives. Br. Tank, who paid a visit there soon after Br. Schmidt's departure, was much pleased with the state of the Congregation. Beside the thousands of Negro Slaves on the plantations, who are either totally inaccessible to the Missionaries, or can be only occasionally visited, and the various tribes of Free Negroes dwelling beyond the bounds of the colony, these primeval forests are also tenanted by the Arawaks, who rove about like sheep without a shepherd. The once flourishing Mission among them had to be abandoned forty years ago, after several fruitless attempts to carry it on. Thus, while the labours of our Missionaries proceed in blessing at Paramaribo, at the new station of Rusten-Werk, and at Salem, on the Nickery, there remains a vast uncultivated or relinquished field in the back-ground of the colony for future enterprise. Br. Tank having requested, on the decease of his wife, to be relieved from his office of superintendent, Br. Pfenninger has been called to fill the post, and set out on his voyage in the beginning of November. Br. Henn, who, after a service of twenty years in Labrador, had still faithfully assisted for three years in the Surinam Mission, departed happily to the Lord, at the age of sixty-five years, just after he had arrived in Holland on his return home.

North-American Indians—Our Station

among the Delaware Indians at Westfield had suffered severely from malignant fevers, in consequence of the inundations of the preceding year. Out of the 150 inhabitants of the place, 17 were carried off within two months. Among these was Br. Miisch, who had laboured in this service fifteen years, first at New Fairfield and then at Westfield. He had exerted himself too much for his declining strength at the last Easter Celebration; and shortly after terminated his pilgrimage, April 10th, deeply lamented by the whole Congregation. On May 11th the new Church was solemnly opened; on which occasion many heathen Indians from the neighbourhood were present. According to recent intelligence, floods had again occurred during last summer, and apprehensions were entertained of another season of sickness. The Congregation at New Fairfield, among the Delawares, and our Cherokee Congregations, were proceeding in a quiet course, marked by no striking events.

Labrador and Greenland—It is always a festive season for our Missionaries in Greenland and Labrador when the ship arrives from Europe, bringing their yearly post-bag, their store of provisions for the year, and various presents from kind friends, which stand them in good stead in times of dearth and sickness, and for which they return cordial thanks in their own name and that of their people. It is also a joyful time for us, when, on the return of the vessels, we receive good accounts from our northern Congregations. The winter had been comparatively mild and salubrious, along the whole west coast of Greenland, the thermometer nowhere falling below 18° to 22° under Fahrenheit's zero. An abundant stock of provisions was secured, so that even the widows and orphans had no lack; and our Brethren remarked, with pleasure, that their people were not unduly elated by this prosperity, but were rather excited by it to gratitude toward God. It was likewise matter of thankfulness to our Missionaries, that they had met with a large quantity of drift-wood in the last two summers, as the gathering of the scanty brush-wood, which grows only on remote creeks, is one of their most laborious summer occupations. The mild winter also favoured their more frequent intercourse with such members of their flocks as live scattered, often at a considerable distance, from the Settlements.

Nov. 1846.

The new building commenced at Lichtenau, with a view to securing a more spacious School-room, was nearly completed. At Fredericksthal, an addition to the Church had been taken in hand for the same purpose. An Adult Baptism, the only one for many years, had taken place at Lichtenau, and had excited much interest in that Congregation. After the labours of the Danish Mission, and our own, for upwards of a hundred years, there is scarcely one unbaptized Greenland now to be found along the whole western coast. But at Fredericksthal, situated near the southern extremity of the country, families of heathen visit every year for traffic. Our Brethren seize the opportunity to make known to them the Gospel of salvation, and invite them to remain.

In general, the accounts from Labrador were less encouraging than those from Greenland. The winter had been much more severe, the thermometer several times sinking as low as the freezing point of mercury. Provisions were scarce, and our Esquimaux, though not reduced to actual starvation, were on very short allowance. And when the seal-hunt miscarries, large parties are obliged to leave the Settlements even in winter, to catch salmon-trout or hunt rein-deer in the interior, which is a great interruption to their spiritual improvement. In summer, the greater part of the Congregation are dispersed, as in Greenland. The scarcity was followed by epidemics, especially at Okkak, where a diarrhœa broke out, which carried off numbers. Nor were painful experiences wanting in the internal course of these Congregations. The deep-rooted habits and vices of heathenism, to which they are inured from childhood, are hard to extirpate; and their wandering life, in which the youth are left to themselves, seriously counteracts the endeavours of our Brethren. Still, undeniable proofs of the power of the Gospel in the hearts of their people, from time to time, renew their hopes. Such consolations are especially afforded them while visiting the beds of the sick and dying. A salutary impression is often made on the Esquimaux and Greenlanders, by the preservations from danger which they experience while following their perilous occupations, being upset in their kayaks, or spending whole days and nights on floating pieces of ice. Seldom, indeed, does a year elapse without some

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fatal casualties. By the departure of Br. Fritsche, the Labrador Mission has lost an active Labourer, whose intimate knowledge of the Esquimaux Language rendered him particularly valuable.

We commend ourselves, and the work committed to our care, to the continued intercessions and kind remembrance of all our Congregations, and our friends in other communions. May the Lord graciously hear the prayers for the extension of His Kingdom, which ascend before His Throne from so many hearts, and grant our Church the favour to spend her little strength in union with the host of faithful witnesses whom He is now sending forth.

Western Africa.

CHURCH MISSIONARY SOCIETY.

THE following is from the Journals of Mr. Townsend and Mr. Gollmer.

Nov. 25—I went to Imowo, the residence of Mewo, very celebrated for the number and power of his fetishes, and his devotion to the various gods of the country. He seems to be sincere in his devotion to his gods: their various prohibitions respecting meats and drinks he scrupulously follows, and seems, in this respect, to be under greater bondage than the Jews of old. We erected our tent under the shade of a tree, and a large number of the people of Imowo came around us. I endeavoured to unfold the principles of our Religion, to which great attention was paid. I afterward put a few questions, to ascertain how far my audience understood me, and their answers shewed that, in a great measure, they had comprehended what I had told them.

On my return home I called at another village, and spoke a few words to the multitude that gathered around me.

[*Rev. H. Townsend.*]

The following disappointment was referred to at p. 444 of our last Number:—

Dec. 9—Mr. Crowther and I left Badagry this morning, in two canoes, to proceed to Poka, thence intending to visit Okeodan, a large town about twenty-eight miles north from hence, and, if possible, Ibeji and Dogo, two other large towns. Dogo is about forty miles from Badagry. When we were last at Poka we expressed a desire to visit these places, and the Chief and Elders told us that they also wished us so to do. We accordingly despatched

a messenger yesterday to announce our coming, and rejoiced to have so far overcome the obstacles which so often impede our progress. To our great mortification, however, we met our messenger about four miles from Poka, with a peremptory message from Oshoron to the effect that we must not come; that we could not go to Okeodan; but without giving a substantial reason. We have since learned that, soon after our visit to Poka, the young men of the place remonstrated with the Elders to this effect—that they must take care in dealing with the White Men, as all the towns through which White Men passed in former times had since been destroyed, and the same would be the case with Poka if we were allowed to pass. This superstitious notion laid such hold of the young men, that they declared they would lock the gate if Oshoron should incline to allow us to proceed. We look up to Him who has all things in His hand, and who is able to direct the hearts of kings and princes like streams of water.

[*Rev. C. A. Gollmer.*]

Translational Labours.

The last branch of Missionary employment which we shall mention is the translation into the Yoruba Language of the Holy Scriptures and the Liturgy of our Church. Here Mr. Crowther—his native language being the Yoruba—is the principal Labourer, and from his Journal we extract the following passage—

Sept. 21—I have been able to pay some attention to translation this quarter. If I had not done something in this branch of my work before we came here I should have been badly off; as, since our arrival here, days and weeks have passed without my being able to do any thing in it, on account of other business, and the disturbances of the country. Professor Lee's letter on the languages of Africa will prove a valuable help to me in the correction of my Yoruba translation.

I hope soon to be able to produce St. Luke's Gospel, the Acts of the Apostles, and the Epistle to the Romans, for inspection. Some portions of my Scripture translations are now two years old, and have been frequently read and carefully corrected. The Acts is undergoing a revision. My attention has been chiefly directed to the importance of securing some portions of Scripture and the Liturgy for the use of our Mission.

The Slave-trade—Hopeful Prospects for Africa.

We now give some passages respecting the slave-trade, the late Niger Expedition, and the commencement at Badagry of agricultural operations. With the extinction of the slave-trade the education of the Natives in agriculture is intimately, although not directly, connected; it being capable of proof that the Africans themselves continue to engage in the capture of their fellows, chiefly, if not altogether, because it is at present the most profitable occupation in which they can engage.

Aug. 23, 1845—The day before yesterday, eleven young men, all Yorubans, who came in the "Wonderful" from Sierra Leone, landed, and asked for shelter in our premises, which we granted. They were caught about two years ago, when two tribes were warring with each other, carried to Lagos, and sold by the well-known slave-dealer Kossokö. They were captured, however, by one of Her Majesty's ships of war, and carried to Sierra Leone, from whence they have returned after a stay of not more than twenty months. One of them has already found his beloved home, and the others are waiting until the road shall be open to the interior.

We rejoice to see the people return from Sierra Leone, as we have reason to believe it will be one of the most effective means toward abolishing the slave-trade. We heartily wish that some one of the noble Societies for the benefit of Africa would facilitate the return of Liberated Africans from Sierra Leone to their own country, and do something toward their protection in the country. The English have of course been ill spoken of by the slave-dealers, and Her Majesty's ships represented as pirates; but the return of emigrants from Sierra Leone has exposed the lies of the slave-dealers, and excited a friendly feeling toward the English.

[Rev. C. A. Goddard.]

Aug. 30—One of the eleven Africans who arrived on the 21st returned home to-day. His native town not being more than three hours' sail from this place, he soon discovered some of his friends, who reported his arrival to his mother and wife.

After this man had left, another of the eleven had a conversation with two of his

townsmen, who are domestic slaves to their masters at Lagos, the Portuguese refusing to purchase them. The emigrant was bought, it appeared, immediately on his being taken to the Portuguese: he spoke of the Portuguese owner as being very cruel, flogging the slaves without pity, when in chains at Lagos, for trifling offences. The day after they were put on board they had nothing to eat: especially after their sea-sickness, when they became very hungry, they were all shut up in the hold. Before they left Lagos they had heard something of war at sea; and although they did not know much of the English, yet they hoped they should be captured. Being pinched by hunger, they concerted a plan to kill the crew, consisting of about six Portuguese and as many Blacks, among whom was one of their countrymen, from whom, however, they were kept at a distance. This man they agreed to save, that he might tell them something more of the warriors on the water, and because they thought he might know the way to some shore, if they should not fall in with a man of war. Before morning the slaver was chased by a man of war. About noon their countryman, perceiving that the poor slaves were very hungry, whispered to them to open the hatches of the lower deck, where they would find something to eat, as they had no time to prepare their food. Some time afterward they heard the reports of large guns from their vessel, and a little while afterward another report from the cruiser, followed by the crashing of one of their masts, by which a Portuguese sailor was killed. Thus they got into the hands of strangers, who pointed their fingers toward Heaven, indicating that they should thank God that they were captured. When they arrived at Sierra Leone they were fed and clothed till strong enough to shift for themselves, and then temporarily supplied with agricultural implements and household utensils. One of the Lagos men asked whether, for all these things, they did not pay Government. "No;" was the answer. He then asked whether they paid for wives there, as they do in this country. The emigrant assured him that no such course was pursued there; but added, that he did not wish to marry because he was desirous of returning to his wife and children. I may here notice that not one of these eleven emigrants was married in Sierra Leone.

Sept. 8, 1845—Disastrous as was the Niger Expedition of 1841, yet the effect of it is still felt in the interior of Africa; at least I cannot otherwise account for information I have just received as to the feelings of the Chiefs and people in the interior. The powerful Kings of Bournou and Hausa, with the Chiefs of Nufl, have united to drive away the Felata from the Nufl country, which they have overrun, "because," say they, "a book has arrived from the north which declares that God refuses war and the slave-trade: therefore every man should remain in his own country, to pursue lawful traffic."

[Rev. S. Crowther.

Dec. 20—This morning Commander Harris, of the "Flying Fish," accompanied by the Doctor and Purser, honoured us with a visit. The visits of Her Majesty's cruisers are likely to be of mutual benefit: they are enabled to purchase fresh provisions without leaving their cruising-ground, and the people of Badagry are encouraged by finding purchasers for provisions from the interior. The encouragement of lawful traffic is a matter of the deepest import to this country, and should not be overlooked by any interested in the abolition of the slave-trade.

[Rev. H. Townsend.

Feb. 27, 1846—During the last few weeks the monotony of Badagry has been pleasantly interrupted by an impulse given to agriculture. A piece of ground, 210 feet wide and 280 feet long, belonging to us, and only separated from our premises by a public road, and reaching to the edge of the river, has been fenced in, and divided into fifteen lots among ourselves and our people. Soon after the lots were distributed, every one set to work to clear his portion, there being daily from fifteen to twenty people busily employed. Many of the people came to gaze at us and our work, and others have followed our example.

[Rev. C. A. Gollmer.

March 13—In our garden [the piece of ground just described] may be seen growing all sorts of native vegetables, and a small crop of rice, which Mr. Gollmer brought from the Chief of Ajido. As no rice is to be obtained at Badagry, and the deposit about the banks of the Lagoon and morasses appears to be the very soil adapted to it, its cultivation cannot be too much encouraged. Rice is grown in the interior, though not to a large extent. The European vegetables at present growing in our garden are, sprouts of cabbage, planted from an old stock, and a few turnips.

Hearing that some of the Sierra-Leone people were making another attempt to farm, although likely to be robbed by the Popo inhabitants, we consulted how to encourage them to persevere in their industrious habit. I have for a long time been asking our friends the best way to lay out the remaining 20% of the money given me by the late benevolent father of the Africans, Sir T. F. Burton, bart.; and as they think this the best time to make use of the money, by rewarding the industrious, in the hope to stimulate others to follow their example, we called the Sierra-Leone people together, and promised to reward them, if we find their work merit it. We shall similarly encourage the Popo people, so far as the means I have will go. I brought out a wheat-mill with me from England, which I made accessible to any who might wish to grind Indian corn in it, instead of by means of their small stones, with which they rub it—a most tedious work. During the last two years the little mill has been so constantly at work that I am now reluctantly obliged to stop the people from using it frequently, lest it be worn out too soon. If I had six of these machines they would be always employed: how much more advantageous would it be if we could get a wind-mill also. These things bring the people near the Missionaries, and expand their minds, as they not only hear, but see and enjoy the comforts of the arts of civilized nations.

[Rev. S. Crowther.

Sojourn of Mr. W. Marsh at Abbekuta.

We closed our account of this Mission, in June last, with a general notice of the visit of Mr. W. Marsh to Abbekuta, his native place. On this occasion we close with some particulars of his stay there, which we think will be found interesting. Of his arrival he states, on the 14th of June—

I came upon my parents quite unprepared. They gazed upon me very earnestly; when the guide, who knew that I was their son, asked them whether they knew the stranger. Then my father all at once fell upon me, calling my native name, "Olujobi, Olujobi, Olujobi! Mo di ri 'o! Mo di ri 'o! Mo di ri 'o!"—which means, Do I see you again? All this while my mother, at a loss how to express herself, was shedding tears of joy. Our house was soon crowded: many

of the visitors were my relatives, and others came to see my strange dress.

On the next day, the Lord's Day, no Service was held because of the practices attending Sodeke's funeral, described by us on a former occasion.

June 16, 1845—I was much more crowded than on Saturday. Actually, one of my own sisters would not approach me for many days because of my dress, which in some form resembles that of Egugun, the god who is supposed to return from the world of spirits, and walk about Abbekuta. Death is the punishment of any one who shall reveal the secret of Egugun to women, and the women also must die. My family begged me hard to put off my dress, and not make myself a laughing-stock.

June 17—I visited some of the Chiefs, who knew that I was the servant of the Missionaries. They gave me presents—some the worth of a shilling, and others the worth of sixpence, in cowries. These small sums are signs that some value is set on the master of the servant who receives them; for a common person receives only the value of about one penny in cowries.

June 20—Many visited me, with whom I reasoned about the folly of idolatry; the origin of all our woes; and the only remedy provided by God. Some would learn further about it; but others feared I should speak some supernatural word, and that then they should die; believing, as is general, that I possess some influence beyond human.

June 22: *Lord's Day*—I held Service in the Yoruba language, addressing the people from Matthew vii. 24 to the end. The people, about 150 in number, listened attentively. Many Sierra-Leone people, who were not before aware that I was at Abbekuta, visited me at my father's house, and asked me whether I was sent to remain until the Missionaries should come, and whether they would drop their intention because of Sodeke's death. These also brought me, as tokens of hospitality, small presents in cowries and other things. I believe they did this because of the Missionaries.

August 5—Andrew Wilhelm, George Williams, and myself, visited many of the Chiefs, who spoke very kindly to us, and made us presents. I always tell the Chiefs we do not wish for presents; but that we come to tell them of the great de-

signs of the Church Missionary Society, what God is doing for the nations of the earth, and what He is about to do for Abbekuta.

Oct. 5: *Lord's Day*—About forty Sierra-Leone men went with us to the house of a Chief named Apparty, to hold Service. Others remained where we usually keep Service, and had prayers among themselves. Before we reached Apparty's house, he had prepared seats for us. We met another Chief at his house, who is the highest of the Elders of Abbekuta. There were present about 250 men and women, mostly of Apparty's own family. After the close of the meeting, a man was appointed by Apparty to speak to us of his approbation; that as Sodeke was very kind to the Sierra-Leone people at Abbekuta, so he, in like manner, would be kind to them; and as Sodeke loved the Missionaries, so he would love them, and bring them to Abbekuta. After this, Apparty gave us a large sheep and one and one-fifth head of cowries, equal to six shillings in English; and told us to keep the meeting at his house every third week.

Oct. 13—A meeting of the principal Sierra-Leone men was held at the house of their Chief, to consider—1. What steps should be taken to keep the Sierra-Leone people together as a body. 2. How to prevent the wrongs done to some women, who are not of the Egba Tribe, but married with some of them while at Sierra Leone. And 3. Should the Missionaries visit them at Abbekuta, how to meet them, and shew tokens of their gratitude to them. For this they said they ought to keep a little sum of money in cowries.

Nov. 16: *Lord's Day*—We visited Saghua, on a spot of ground to which he removed after his house had been burnt, and where he erected a temporary building for the purpose of keeping Service. I was chosen by the Sierra-Leone people to speak. All who were present, about 50 men, with Saghua, listened very attentively. After this, he thanked us for our kind visit, and gave us a large calabash of country beer, containing about four gallons, a bottle of rum, and ten strings of cowries. We refused the bottle of rum and the cowries, begging him at the same time not to consider it as an insult.

Dec. 15—Hearing that Akitoye, who had been dethroned at Lagos, was ready to go from hence to Badagry, and that

the soldiers of Abbekuta were to accompany him, I made ready to go with them.

On the 20th, as already mentioned, Mr. Marsh reached Badagry. He makes the following remarks on the general state of Abbekuta—

Abbekuta is composed of the remnants of 143 towns or tribes. In the year 1825, when I was taken and sold, these places were completely destroyed. Many of the Egba people, who used formerly to work their farms, and attend their trades, were killed or captured. After this general ruin, the remaining people joined together, and settled at Abbekuta. Their enemies several times attempted to break up this place also, but the people of Abbekuta defended themselves very sharply. By degrees they have been increasing to this very day: all who were driven away, and some who were sold, are returning continually. Being at all times engaged in war, they have become clever in that proud and bloody art: I can almost say they are the mightiest. They have ruined hundreds and thousands of other places; and thus caused a general desolation in the Yoruba Country. Since the death of Sodeke there has been a great confusion about who should be the Chief; all the above-mentioned tribes having each a Chief, and each Chief acting almost independently of the other. However, in matters of consequence, they are obliged to act in conjunction. As for the people in general, they are very industrious, active, and lively; but very proud. They are fond of personal cleanliness; but their houses and streets are not, for the most part, clean and decent. They are so blinded with the worshipping of idols that they spend almost all they can earn in idolatry and foolishness. They applied to me several times to write something in the way of charms for them; which gave me opportunities of making known to them the deception of the Mahomedans, who are numerous at Abbekuta, and who write on paper for them, which the poor people tie about their houses and body as their preserver. On many occasions, the people with whom I had opportunity thus to reason would say, "We would learn the White Man's way, and forsake ours." But others took me for a blasphemer of the gods, and implored their mercy on my ignorance, because I always shewed them the vanity of idols and other superstitious practices. Two of the Chiefs of Abbekuta, having

a Testament each, presented to them by some person, always invited me or Andrew Wilhelm to come to their houses and read to them. Two young men are now able, in part, to read Simpson's Primer: one of them is known to have cast away his idol, which he used to worship, and which cost him ten heads of cowries—2*l.* 10*s.* In conversation with this young man, on one occasion, he told me that he would not marry until the Missionaries should arrive at Abbekuta, for fear he might fall again to idolatry by means of a wife.

Of the Sierra-Leone people, some are still persevering in the way of God, in the midst of the great temptations to which they are exposed. Some would come, with their relatives, to the Place of Worship on Lord's Days; and I doubt not they give them private instruction about the Christian Religion at home. One, particularly, William Savage, keeps regular prayers at his house; at which time he explains the Holy Scriptures, in the Yoruba Language, to about thirty of his relatives. It appears that his mother, sisters, and others in his house, cease from worshipping idols. James Gerber and William Dally, although strongly persuaded by their parents and relatives to have secondary wives, yet still are firm that they will not have other women beside their lawful wives. Andrew Wilhelm generally goes among the Sierra-Leone people, as well as the Natives, on purpose to teach them. The Natives, from the Chiefs to the common people, regard Andrew Wilhelm much; but, on the other hand, many have fallen again to heathenish practices.

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WESLEYAN MISSIONARY SOCIETY.
SIERRA LEONE.

Want of Missionaries.

THE Rev. David Griffiths, writing on the 3d of July, 1846, after urging, in the strongest manner, the great need of additional Missionaries, says—

My heart has been greatly cheered this quarter to observe a general improvement, both in knowledge and piety, in the classes I have already visited. We have recently been making special efforts, in the way of public lectures, to instruct our Leaders and Local Preachers in the doctrines and discipline of Methodism. The results have been encouraging; a spirit

of hearing and inquiry has been extensively manifested.

I was never more affected than during my recent visit to several villages in the Mountain District—Wilberforce, Gloucester, Regent, and Charlotte. I could not resist a flood of tears while hearing the tones in which the people lamented their want of a Missionary among them. "We bin want White Missionary too much. Suppose Missionary go come lib here, plenty people go come Chapel. Chapel soon full too much. When White Missionary go come from Freetown, he no catch we for long time; perhaps big rain go catch him on mountains, and flog him hard, till he go turn back again. People come Chapel; but no Minister done come; den big palava catch we! Our heart trouble too much; we say nothing; we go home, and hear noting about Jesus Christ; heart sick plenty and no sit down all night, till daylight catch we! We go Chapel again, and same palava trouble we plenty time."

These and many other similar complaints caused me to weep with those who uttered them. Oh, how gladly would I go, were it practicable, at once, and fix myself in Regent, the central village and best society, and plod from village to village, should God, in mercy, preserve my health, for the benefit of thousands who are so anxious to secure the best interests of their immortal souls! Nothing but *help* is required.

State of the Female Population.

The degradation of the female population in this colony, and even in Freetown, is truly appalling. A stranger can scarcely believe, on his arrival, that it has been a British colony for so many years. Little, very little, has been done in Sierra Leone for the females, compared with the males; and the result is, at this day the former are, in point of civilization, half a century behind the latter. The mechanics, tradesmen, and humbler merchants of England can now find representatives in Sierra Leone; but, alas! the daughters, wives, and mothers of Sierra Leone are immeasurably in the distance.

MACARTHY'S ISLAND.

Foulahs.

In the Journal of the Rev. George Parsonson is mentioned—

Singular Mode of procuring a Wife.

When a man wishes to take a wife, he

goes to some neighbouring town, and observes the females. Having made his selection, he mounts his horse, and, accompanied by several of his friends, well-mounted, he lies in wait near the town, and, on the appearance of the female, she is seized and placed behind the intended husband, who rides off as fast as possible, followed by the other horsemen. In this manner a female was brought into the town during my stay.

Foulah Method of taking Revenge.

When one Foulah thinks himself injured by another, he goes to the King, and says, "Such a person has done so and so:" (naming the person and crime:) "I give him to you." The King sends his people, and fixes the price of the supposed criminal at several slaves, or ten or twelve head of cattle. If the person refuses to pay this amount, he and his wife and children are either shot or sold for slaves. Should the person consent to pay the fine, the King will allow him some time for this purpose; but while the matter is pending he is obliged to kill a bullock per day to support the King's people. In this manner are these timid people oppressed.

Fiery Ordeal.

In case of doubt, they have recourse to the ordeal of a red-hot iron; and if any person is burnt in the ordeal, he is accounted guilty, and usually shot.

Instance of the Exercise of Arbitrary Power.

The King of Ngabantang considers himself one of the mildest of princes.

The horse of a person residing at Mbāro, a village near to Ngabantang, was stolen. The owner traced it to Ngabantang, and immediately went and informed the King of the circumstance. His Majesty, who had previously secreted the horse, asked the man which way he had traced it. He replied, "To this place." The King said, "You did not trace it to this town or that;" (naming several:) "but to this place. In so saying you accuse me of stealing the horse." He then ordered his servants to bind the man, who was then conducted to the centre of the town and severely beaten, during which one of his eyes was knocked out. He was then taken into the bush, where he was shot and left as food for wolves, &c. I passed the house of this person in Mbāro several times. It is now a ruin. So much for the influence of Mahomedanism and it Marabns. The dark places of the earth are full of the habitations of cruelty.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.
CALCUTTA.

SHORTLY after the publication of the Corresponding Committee's Report, extracts from which were printed in our last account of the North-India Mission, the Rev. E. Reynolds removed from Calcutta to Krishnaghur, to take charge of the English Heathen Boys' Schools at the Sudder Station and Nuddea. In this post he remained until it pleased God to visit him with a severe attack of dysentery, as noticed in the Recent Intelligence of our last Number. It hence became necessary, in the opinion of his medical advisers, that he should return to England as soon as possible; and he therefore left Calcutta on the 8th of September, *via* the overland route, and arrived in London on the 12th of November.

About the time of Mr. Reynolds's departure from Calcutta for Krishnaghur, the Rev. T. Sandys arrived, on the 17th of January last. He at once, as will be seen below, entered on his work.

Labours of the Rev. T. Sandys.

Since the return of Mr. Sandys, he has, in conjunction with the Rev. J. F. Osborne, taken the Bengalee Services at Trinity Church. He spends much time in superintending the Native-Christian Schools; and occasionally visits the English School at Allipore, and the Christian Congregations in the southern villages, beside dispensing medicine. Many young men of education, brought up at various Schools and Colleges, call upon him with the view of obtaining copies of the English Scriptures.

The following extracts are from his Journal—

Desire of Seven Families for Instruction.

Feb. 6, 1846—Mr. Long and I went down the river by boat to Acra, where I found seven families—five in the village and two in the vicinity—containing about thirty individuals, desirous of being instructed in the Christian Religion, with a view to their being baptized. They also

solicit a School for the instruction of the children in the village. As it was not the Lord's Day, some of the individuals were pursuing their avocations at a distance. When all had assembled, we had a long and friendly conversation with them, with a view to ascertain the state of their minds. They have already renounced idolatry; and on the Lord's Day, as they have at present no instructors, they assemble to read the Scriptures, sing a hymn, and offer prayer to Almighty God for pardon and salvation through Jesus Christ. Jacob Madhub and David Godadhur, Native Catechists connected with Thakurpooker, met Mr. Long and myself, in order that they might become acquainted with the people. For the present, I desired Jacob to send to them, twice a week, Modhu, a pious young man residing at Thakurpooker, who has been brought up in our Christian Institution on the Mission Premises, that he might instruct them in the doctrines and precepts of Christianity, according to an outline which we put into their hands. When this arrangement had been made, we united in the solemn worship of Almighty God in the open air, shaded from the sun by a few trees and an umbrella, for at present there is no building in which the people can assemble: as mats had been spread on the ground, they served us very well for the occasion.

I arranged for one or other of the Catechists to visit Acra on Lord's Days, with a view to assemble the people for Divine Service, as regularly as may be.

Of this visit Mr. Long writes—

Feb. 6 — I spent this day in visiting, with Mr. Sandys, some Natives who have come forward as Candidates for Baptism, in a lonely native village on the banks of the Hooghly, about eight miles from Calcutta. They heard the Truth from other Christians. While we were conversing with them, two haughty Muslims came up, and said they wished to be Christians only for money. They then brought up the usual objections, How could Christ be God, seeing He had a mother? Alas, for the Mahomedans! they are alike, whether in Algiers, Egypt, Constantinople, or India; averse to all Christian ideas and Christian Improvement.

We resume Mr. Sandys' Journal—

Visit to Thakurpooker—Distribution of Tracts, &c.

Feb. 8 : Lord's Day—I left Calcutta for

Thakurpooker, which I reached about nine o'clock. From fifty to sixty assembled for Divine Service. Having visited most of the Native Christians, I returned to Calcutta in the evening. It was very gratifying to me to witness the gladness which my visiting them again, after three years' absence, appeared to diffuse among them.

On my return I distributed Tracts among the people. A Zemindar's son begged me to supply him with the Book of Common Prayer in English; and as he seemed to have a great desire to obtain it, I gave him the copy I had with me, with suitable advice, and some Tracts.

Occupations of the Rev. J. Long—Awakening and Progress of the Hindoo Mind.

The Rev. J. Long devotes his time, for the most part, to the English School. He also daily holds conversations with educated young Natives on the subject of the Christian Religion, a spirit of inquiry into which is becoming more and more prevalent. Of the general awakening of the Hindoo Mind he remarks, in his Journal for February and March 1846—

I lately attended a meeting of a Society of Natives called "The Philanthropic Society." They assemble occasionally in the evening, when an English Essay is read on some historical or moral subject. There were about eighteen Natives present, intelligent men. An Essay was read by one of them on a comparison between the Nya Shastra and the logic of Aristotle. Both in the style of the composition, and in the metaphysical acuteness displayed, the Essay would have done honour to one of the English Universities: the author of it was acquainted with Greek.

This year I resolve, in the strength of God, to mix much with the native young men of Calcutta. I feel that the present is an important time here: the native mind is in a ferment: it has been roused from the sleep of ages. I often visit Natives in their houses, and hope to see them often to tea with me, as it gives an opportunity for close conversation.

Most of the remaining extracts from Mr. Long's Journal tend to shew the advance which the youth of Calcutta are making in European Knowledge, and the consequent de-

Nov. 1846.

clining influence of Hindooism.

Feb. 4, 1846—I to-day received a present from the Rev. K. M. Banerjea—the first volume of the Bengalee Encyclopedia. The publication of this forms an era in the history of the native mind, and will infuse fresh vigour into the vernacular dialects.

Feb. 10—I hope soon to have arrangements completed, by which every boy in the School shall daily receive instruction in the Scriptures. I have lately introduced into the lowest class the parables of Christ, in Bengalee: they interest the youthful mind, and form an excellent medium for imparting higher truths. While teaching the third class to-day, a Heathen came in. I asked him how far the sun was from the earth. He said the Shasters declared that it was one million of miles. Several of the boys then cried out, "The Shasters must be false, as the sun is ninety-five millions of miles distant."

Feb. 11—I walked out this evening with a young Native, who had begun to read D'Aubigne's History of the Reformation, and his views seemed to be quite clear regarding the idolatrous tendencies of Romanism.

Feb. 26—I heard of the death of a Native who kept an English Native School of 600 boys in Calcutta. He realized, by the payments of the scholars, a clear profit of 900 Rupees per month. I have several times examined his School in Mental Philosophy and Political Economy; and many of his boys have received Bibles from me.

Feb. 28—The Sub Editor of a Native Newspaper spent an hour with me this evening: he is a Vedantist. We had some conversation on Christianity, which he considered to be a superstitious Religion, full of rites and ceremonies. He is a student of the Hindoo College, and edits a Bengalee Periodical, which is supported by the students of the College. He mentioned to me, that he and the Members of the Brahma Sabha lately hired a steamer to go and examine an English School, established by them about thirty miles from Calcutta: there were about 200 on board, and all dined in the European way, with beer, wine, &c., paying no regard to caste. There was an old Pundit on board, and he stood aloof from such unclean persons. My visitor mentioned a singular fact—that at Bausberie, where they have established the School, many of the Brahmins have withdrawn their sons, because several of them

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became converts to Vedantism. Thus Hindoo deism and polytheism are in conflict.

March 2, 1846—A student of the Hindoo College spent an hour with me this afternoon: he is a Vedantist, and considers Christianity to be superstitious, and a departure from pure theism: that a nation can be great without being Christians, as the Greeks or Romans.

March 3—I witnessed a glorious sight to-day at the Town Hall: 1000 boys, students of English Literature and Science, attended to receive prizes from the Deputy-Governor of Bengal: the chief officers of Government were present. They were the students of the Hindoo College, and the Madrassa and Harris Schools. The Secretary announced one striking fact—that all the efforts used by Government to introduce the blessings of English Literature among the Mussulmans have met with signal want of success.

March 28—I took eighteen of the boys of the School with me this morning to see the Botanic Gardens. I do this every year, for the purpose of gratifying a laudable curiosity, and also because the more points of contact the Missionary has with the Natives the more likely is his religious advice to tell on their minds. In returning from the gardens we anchored near Bishop's College Ghaut; and as the tide was out, so that the boys could not easily go on shore in the mud, I promised them some tiffin (lunch), which they were willing to eat in the boat. The School durwan (gate-keeper), however, who has been connected with the School for fifteen years, at once raised the objection, that if they ate in the boat they would break their caste. Thus we see how difficult it is to free the minds of the adults of this country from prejudice, while the young are quite ready to imbibe our notions.

The Dum Dum English School.

The following notice of the School at Dum Dum is taken from the Journal of the Rev. G. G. Cuthbert, who arrived at Calcutta on the 4th of February last—

About the beginning of March last I was making a week's stay at Dum Dum, when I may say that I made my first essay at any thing approaching to Missionary work. It was, however, only in the humble and easy manner of teaching a class of Heathen boys in the Church

Missionary School there, which I did two or three times. They readily read the Holy Scriptures, answered intelligently in English, which they understood pretty well, a good many questions, and heard with great attention, and apparently great seriousness, what I said to them.

Visit to a Mela at Kanchipara—Idolatry at Ghosepara.

Although the following extracts from Mr. Cuthbert's Journal do not refer to Calcutta itself, we may conveniently introduce them here, as the visit of which they speak was made from Calcutta, and in company with Mr. Long. Mr. Cuthbert writes—

On the 9th of March I returned to Calcutta, and went, together with the Rev. J. Long and another gentleman, on an excursion of two or three days up the Hooghly, to visit a Mela held at a village called Kanchipara, about twenty-eight miles from Calcutta. This little expedition was as interesting and instructive as it was novel to me, although, as to its main object, it proved rather a failure.

We did not reach the scene of the Mela until after sunset on the 13th; and after passing through a multitudinous throng of Natives—sitting, standing, and walking about under the shade of cocoa-nut and other trees—and long rows of booths or stalls, in which a great variety of commodities, chiefly eatable, were presented for sale, we entered the large open gateway of a building, where we were told the principal objects of interest were to be seen. We found ourselves in a large quadrangular court, surrounded on two or three sides by buildings, and with a few shrubs in the middle. It was densely crowded with Natives, who, on seeing us, raised a short, sharp shout, intended, I imagine, either to express displeasure at our intrusion, or to give notice of it to the authorities. We worked our way through the throng toward a part of the court where, we were told, were a number of cripples and sick persons, real or pretended, to be healed by the miraculous power of the head of the sect, who was present. However, we had but just reached what seemed to be the main front of the building, when a respectable-looking Native, who spoke English very well indeed, stopped us, and in a civil manner told us that we could not be allowed to proceed. In vain we

expressed surprise, demanded reasons, argued and expostulated, and requested to be brought into the presence of the great man of the place, that we might ask his permission to witness the solemnities: our opposer, who appeared to be acting by authority, met or eluded all we could say in a most ingenious manner, and stedfastly—though with a deferential softness worthy of a courtier—resisted our progress. We were at length obliged to retire, which we did, declaring aloud that their refusal to permit us to witness their rites had left on our minds the strongest conviction that those rites were such as could not bear the light; an allegation which our Hindoo friend strenuously, but with smiling courtesy, denied.

Thus repulsed, all we could do was to make another survey of the vast multitude outside these carefully-guarded penetralia. We found them sitting in groups on the ground, each group consisting of from twelve to twenty men and women indiscriminately, and forming a circle, in the midst of which was placed a lamp. Many of these groups were employed in chanting forth, in loud and unmelodious tones, certain verses, which were, I suppose, written in little books or on pieces of paper stitched together, which lay before the man who in each group led the song. As we stopped to look at a group here and there, our presence gave new energy to its devotions, if devotions they were. Some parties, seeing us standing by, got the lamp hastily lighted, and commenced their performances; and one elderly and tall man, the chorægus of one of the bands, waxed so warm as we looked at him—proceeding from energy to something like rapture, and from rapture to frenzy—that at length he clasped and clapped his hands, waved his arms about, and bent his body to and fro, all the time giving vent to his chant at the utmost pitch of his voice, in which he was most ably seconded by his companions of the band. The only words our party could catch were to the following purport—"We ought not to hold converse with any who do not follow our gooroo" (teacher); and at another time, "Hoonuman only worships at the feet of Ram." Hoonuman is the Hindoo monkey god.

These people were of the sect called Kurta Bhojas, a denomination of some fifty years' standing; worshippers of the Creator, who profess to discard Hindoo

idolatry, though they outwardly conform to it, to avoid persecution. It is said that—whatever may have been the object of their founder—a great many of the sect use their emancipation even from the lax restraints of Brahminism only to give a fuller indulgence to every corrupt desire. This was their grand annual meeting, and the great man present at it was the grandson of the founder of the sect. He receives a tribute from his followers, which is said to amount to a large yearly sum. The numbers present when we were there were estimated at about 10,000, and it was said that many had gone home, and many had not yet arrived. The rites and orgies celebrated at these their religious assemblages, under the covert of night, are said to be of a most wicked and abominable nature.

We left the place saddened by the scene of blind debasing superstition which we had witnessed. It was a spectacle of homage offered by eager thousands to Satan, the enemy of God and of human souls. Alas, that this earth should present so many such scenes! It was thought that it would be vain to attempt to address so excited a multitude; but Mr. Long distributed a few Tracts and portions of Scripture in our way to and from the boat.

We had been greatly interested also, as well as greatly pained, by witnessing, at a village called Ghosepara, near the banks of the Hooghly, where we stopped on our way to the Mela, a quieter display of undisguised idolatry. We came upon a temple dedicated to the licentious Hindoo god, Krishna. There was an outer court to this temple; and a part of this court was covered with a sort of awning, under which Nautch-girls were to dance that night in honour of the god—meet honour to such a god. In the very small portion of the main building of this temple devoted to the purposes of worship—for the great body of it is occupied by the Brahmins and their companions—we saw the image of Krishna, about sixteen inches high, made of a peculiar black stone, and gaudily attired, standing on one leg, and playing on a flute. Beside him was a smaller image, composed of a mixture of several metals, representing his mistress Reddha, the wife of another man, whom this foul god had stolen away and retained for himself, according to the Hindoo's sacred books. A Brahmin was performing Poojah (worship), seated on the ground.

The only offerings we saw were flowers, and the worshippers were six or eight women, in one of the porches at the opposite side of the outer court. When the Poojah was over the Brahmin rang a hand-bell, and the worshippers went away. Krishna is, I believe, the favourite god of a great part of the people. What but the worst results can be expected from the adoring contemplation of such a deity?

We were also shewn his car. It was thatched over, to preserve it from the injuries of the weather; but we got inside the pent-house, and surveyed it at leisure, attended by several respectable young Natives, who had been educated at the Government College, and spoke English. The car is a huge clumsy structure, twenty-five feet square, and from thirty to forty feet in height. The bottom is crowded with rude heavy wheels, by means of which it is moved along at stated seasons, when the pigmy image of the god is placed aloft upon the summit of this towering vehicle, and dragged along by hundreds of deluded votaries. It consists of three or four stages, or stories, one above another: the top is gained by means of a ladder in the middle of the structure. There were two horses, carved in wood, nearly of the size of life, ready to be attached to it, and several human figures, of grotesque appearance, around the base of the second stage. One of them represented a British soldier, with his red coat, cross-belt, and all. We were told that these were "the attendants, or guards, of the god." There were no indecent figures of any kind about it, that we could see. We had some interesting conversation with the young men who attached themselves to us, and who with great readiness answered our questions, laughing, at times, at the absurdities they were recounting. We spoke to them about the only name whereby they could be saved. They listened, generally assented, and one of them seemed in earnest to have repudiated Brahminism. He said he never could get any Brahmin to tell him how their gods could save men; that they—their gods—had not come to the world for that purpose, but to accomplish their own ends, &c. He received a New Testament; and we explained to him that he should study it with an inquiring, submissive, teachable spirit, and with fervent prayer for teaching from above. He promised to do so, when we commended him to God, and departed.

KRISHNAGHUR.

Temporary Location of the Rev. G. G. Cuthbert at Hurrah, near Solo—Visits to other Stations.

Our information respecting this Mission is derived altogether from Mr. Cuthbert. The Station of Solo being left destitute by the death of the Rev. A. H. Alexander, Mr. Cuthbert offered his services to superintend it, so far as he could do so while yet ignorant of Bengalee. This offer the Corresponding Committee gladly accepted; but, on account of the unhealthiness of the Mission-buildings at Solo, it was thought advisable that Mr. Cuthbert should reside at Hurrah, five miles from Solo, a house at that place, belonging to Messrs. Gisborne and Co., having been liberally offered for his use by C. J. Richards, Esq., a Member of the Committee. Mr. Cuthbert left Calcutta on the 28th of March, spent the Lord's-day, and preached, at Chinsurah, and on the 31st reached Krishnaghur. His visit to this Station we give below.

Arrival at the Sudder Station, Krishnaghur—Notice of the Schools.

On the 31st I reached Krishnaghur, and was received with brotherly kindness by the Rev. Messrs. Blumhardt and Reynolds. I had not time to survey very accurately the Mission arrangements there, as I was anxious to do; but it was gratifying to observe the order and regularity which appeared to pervade all that I could see. The first object that met my eyes, on entering the verandah of the Missionary's house, was most pleasing and characteristic: a number of little native girls, attired in the native dress, sitting in two rows facing each other, and engaged in needle-work. As I passed between the rows each little girl put her hand to her forehead, and with a very pleasing air, neither forward nor bashful, saluted me with "Salaam, Sahib." The School which Mr. Reynolds conducts seems to be a most important Missionary engine, just at this time and place. The enemy—I mean the enemy of God and man, the Devil—is putting forth a most subtle and combined effort to frustrate the blessed work going on in Krishnaghur.

Arrival at Hurrah—Various information respecting Solo and the Neighbourhood.

On the 2d of April Mr. Cuthbert arrived at Hurrah, on the Jelinghi, and almost immediately, as will be seen, commenced his Missionary labours. He writes—

Soon after my arrival I resumed the study of the Bengalee language, which had been greatly interrupted during my stay in Calcutta and its neighbourhood.

I took advantage of the earliest opportunity of visiting the Solo Mission Station; and was on the whole surprised, rather agreeably than otherwise, by its general aspect.

I found in the Schools about fifty boys and forty girls. The boys' Teachers are two Heathens, though all the boys in the School are Christians. The girls are taught by six Native Females, all Christians; each of the six classes in the School having its own Teacher, who devotes herself exclusively to her own one class. They are all, I fear, utterly unqualified to do any thing more than teach to read and to sew, and even so much they will do very imperfectly indeed, unless constantly superintended and spurred on.

All the boys and girls, whom I have examined, are evidently possessed of a full average amount of intellectual quickness and intelligence. The features, and the expression of the countenances, of a great many, are very pleasing. Their forms are generally remarkably symmetrical. Their colour varies from a very light tawny, in some, to a very dark brown, approaching to black, in others. They are all dressed in the native fashion.

April 14, 1846—I visited Solo, and saw, for the first time, living wild humming-birds. They were not of the very smallest species; but looked very beautiful, as they poised, twittering on their glancing wings, around the shrubs in the bungalow garden, and inserted their slender beaks into the cups of the flowers.

On this day I preached my first sermon to Natives. My doing so was quite, as we are apt to say, accidental. A Christian Native had come on some business from Joginda, a cluster of five villages, containing 100 Christians, in the Solo District; but, alas! twenty miles distant from the Station. Hearing that I was there, he came to the door of the bungalow to make salaam to the new "Padre Sahib." After he had left the door, and I understood who he was, I sent for him, to ques-

tion him about the state of Joginda, and give him some Christian counsel and exhortation. Along with him came the Readers, whom I had been speaking to earlier in the day, and some other persons who were about the place. Seeing so many auditors, I extended my address much longer than I had intended; and as the people still continued to gather, to the number of thirty or forty, I got my English Bible, and desired Luke the Catechist to get his Bengalee Bible, that he might read to the people such passages as I should refer to. Gopâl, the Assistant Teacher in the Boys' School, who understands English pretty well, acted as interpreter, and took great pains to convey my meaning correctly. The people listened with great attention, and evident interest. I occasionally put a question to them, to ascertain whether they understood what I was saying, and I found that they did. I was speaking, among other things, of the necessity of giving good heed to the Word of God, and earnestly exhorted them to pray to God to make what they read and heard of His holy Word profitable to their souls. I then asked, "Will you do so?" They replied that they would; and one of the Readers, named Modhoo (Honey), said, "Will not Sahib also pray for us?" I assured them that I did and would do so. After a few words more, I sent them away.

April 18—I was agreeably surprised this morning, soon after my arrival at Solo, to be told that the Rev. C. W. Lipp was just at hand. He came to officiate to-morrow, Lord's-day, to administer baptism to a number of children, and also to marry several couples of Christians. One of the marriages took place to-day: the others, eleven in number, were fixed for Monday next. I had never seen a Native-Christian marriage, and therefore attended this. The bridegroom was one of the Readers, a young man of some twenty years of age. He came into the Church attended by two or three friends, and immediately on entering threw around his shoulders a long crimson cloth, which he wrapped around the upper part of his person. Immediately after he had entered at one end of the Church—there are no doors to it—the bride appeared at the other, led by the hand by her father, and followed by, I suppose, her mother and grandmother, and two or three other females. But such a bride! a child, said to be thirteen years old, although certainly looking not more than twelve. She was

enveloped in a yellowish-coloured garment, which concealed the whole of her little person, except the face and feet. This robe was pulled aside by the bride's father, when the ceremony was nearly over, to exhibit, I fancy, the necklaces, collars, and armlets with which her neck and arms were profusely decorated; but the little girl modestly drew it partially back again. Her countenance was pleasing, although disfigured by the barbarous ornament of a large ring, bearing several smaller ones and little jewels strung on it, passed through one side of the nose. Her behaviour, and that of all the company present, was very proper and becoming. After the first address, they all sat down upon the mats which covered the floor of the Church. Most of them audibly repeated the responses; and when in prayer they covered their faces with their hands, and bent forward with their heads near the ground. The ceremony was performed by Mr. Lipp exactly as it is performed in England, including the use of the ring, but in the Bengalee language.

April 27, 1846 — I visit the Mission Station about twice in the week. Finding but one class of the girls learning needle-work, and sometimes a second, I directed two other classes to commence, that being an art within compass of the teaching even of such Teachers as those here. I am sure it will be a relief to the poor children to have their fingers employed for an hour or so in the day, instead of perpetually, all day long, going over their Testaments or Catechisms, or the "Kaw, Khaw, Gaw, Ghaw," of the Bengalee Alphabet; which they will, no doubt, learn much better for being thus relieved. I usually go into the School at work-time; and, though I cannot boast of much skill or discernment in the matter of stitches, yet I go round all the classes, take each little girl's bit of rag into my hand, examine it with great gravity, and then return it to the little brown needle-woman, sometimes with such remarks as seem clear and safe to make; but I am rather sparing of my observations, lest I should betray my ignorance.

The first thing I do, on arriving in the morning, before yet the sun darts down his fierce beams, is to go into both the Schools, one after the other, hear one or two of the elder classes read a portion of Scripture in Bengalee, and then, through the interpreter, examine and instruct them upon it. It is rather tiresome to have to wait until my question is conveyed to

the class, in Bengalee, and then their answer, given in Bengalee, returned back to me, clothed in not very good English. Such is one fruit of what an excellent clerical friend of mine in Calcutta calls "the curse of Babel." It is pleasant, however, to find that, with a little trouble, putting one's sentences into the simplest form, and not venturing upon any abstruse points, one can at length be tolerably well understood, and thus give a little, a very little, instruction. I must again observe that, although the Scholars do not know much—more, however, than, under the circumstances, I expected—yet their general intelligence and aptness to learn are very satisfactory. I have seen a good deal of School-children in Europe; yet I have little doubt that those youthful Asiatics, born amidst the most debasing ignorance, superstition, and wickedness, inherited from unnumbered ages, would be found fully equal—in intellectual quickness, and capacity to acquire all ordinary branches of knowledge—to a similar number of young persons in any School in England or Ireland. But when thus capable of, and ready for, the best instruction, how very grievous is it that they are left to Teachers utterly unfit for their important and solemn charge. If some godly and good English Teacher and his wife were but to feel and see what an opening there would be for them here to serve God and their generation, by sowing the seeds of Divine Truth and useful knowledge in so fresh, and vigorous, and ready a soil; if they could be shewn what a mighty impulse for good they might be permitted to give, extending over a vast extent of country, and to many generations to come; I cannot but think they would aspire to so noble a work, so truly blessed a distinction, and would allow no ordinary bonds to confine them to the comparatively petty sphere of a Village School at home.

May 28 — It is my usual practice to leave with the classes, whom I instruct in Scripture, some texts, on the subject of our lesson, to learn off by heart against the next time I come. The girls do this very well; and to-day I was particularly pleased with the great accuracy with which several of my little girls, as well as the bigger ones, repeated Isaiah lviii. 13, 14. Would that these portions of the blessed Word were impressed upon their hearts as they are upon their memories!

June 1 — This evening I commenced

what I hope, with the Lord's gracious permission and help, steadily to continue—preaching to the Christians in the villages of the district. The village visited this evening is called Pootimari, and lies in my way from Solo to Hurrah.

Notice having been sent that I should visit the village about six o'clock, and that the people were to be assembled in the Chapel, I proceeded thither, attended by Luke and Gopal. About sixty of the eighty Christians in the village were gathered in the body and verandah of the little mud-built, thatched Chapel. They all salaamed as I entered, and many followed me in and took their seats on the floor: the women, most of them with children, occupied the verandah, and a number of Mahomedans stood within hearing outside. I began by telling the people that I had called them together, both to shew my own interest in their real welfare, and to instruct and encourage them in the service of God and the Religion of Christ. I then went on to describe what a Christian was or ought to be, keeping chiefly to great leading features, and truths less likely than others to be misinterpreted, and ended with exhortations to fidelity and consistency. Luke concluded with a prayer, which he offered up in a very devotional tone of voice, on his knees, the people bending forward almost to the ground, and covering their faces with their hands: all joined audibly in the Lord's Prayer and the Amen. They were all fixedly attentive during the Service, and seemed at least to understand what was said. I mounted my horse, and rode off amid the salaams of the crowd; a tall, finely-made Native, I think a Mussulman, going before to shew me the way, through the tortuous windings of the village passages, to the point nearest to Hurrah.

June 17, 1846—I this evening preached at Solo Village, distant from the Station about half a mile. The people not having all assembled when I arrived, the Reader, Jumeer, proposed singing a hymn, which, he said, would have the effect of collecting them. I assented, and they began. I no longer wondered at Jumeer's saying it would collect the people, for they shouted at the top of their loud and unmelodious voices to such a pitch as must have made them audible over the whole village—a pretty large one. Every one present, I think, joined in the singing; in which respect some more civilized Congregations might take a lesson from them,

though to an unaccustomed ear, the united noise was rather stunning in so confined a place. It had the intended effect, however; for before they had concluded, the building, which is the largest I have yet seen of these village Chapels, was quite filled with people.

Visit to Rottenpore—Need of Enlargement of the Church and Girls' School.

May 19—I left, before sunrise, on a ten miles' ride to Rottenpore, the Station under the care of Mr. Lipp. After a pleasant ride across plains bursting everywhere into the most beautiful and luxuriant verdure, after the first droppings of the rains—which have commenced already, not, as I expected, in an incessant down-pour of weeks, or at least many days together, but in showers, one or two in the day and night, with intervals between—I reached Rottenpore, and was kindly received by Mr. and Mrs. Lipp. I was also introduced to poor Mrs. Alexander.

I passed the day very agreeably, gathering information as to how I should proceed in sundry respects at Solo, and also surveying the well-arranged Mission Premises, which stand upon the elevated bank of the winding and picturesque Bhojrup. Mr. Lipp complains much of the insufficient accommodation in the Church for his large Native Congregation, and has long been endeavouring to obtain funds to enlarge the building. His Girls' School, also, he finds too small, and contemplates getting a larger one built. Unlike the buildings at poor Solo, all, or almost all, those here are what are called "puckah" buildings, i. e. constructed of brick and mortar, which plan is not only much handsomer, but also far more durable.

View of Kabastanga—School-houses and a larger Church needed.

On the following morning I went on to Kabastanga, five miles distant; and was struck with admiration, as I approached, at the beauty of the Mission-house and all about it, bespeaking at once the taste and industry of the Rev. C. T. Krauss, the Missionary. Every thing here reminds one of being in a Mission House, though one of a very superior class. The hours are struck regularly on the gong outside, as the clocks strike them within, to regulate the movements of the Schools and the whole Mission. The boys come into Mr. Krauss's study before breakfast for their Scripture Lesson: he is now reading with them the Pilgrim's Progress in Bengalee; and nothing can exceed the

interest and delight with which these poor Bengalee youths study "the matchless allegory" of the illustrious John Bunyan: it is one more testimony to its wonderful and universally-felt truth and power. At eleven o'clock, when the family-breakfast and worship are over, the people make their appearance in the verandah for medical advice and medicine. At twelve o'clock, on alternate days, the girls' and boys' singing classes seat themselves, cross-legged, in a semicircle, on the drawing-room floor, for instruction in Psalmody; all the school-girls, and their Teachers, taking their places at one o'clock every day in the verandah for needlework, under the eye of Mrs. Krauss, and continuing there till four. In the early morning and the evening the Church bell tolls, to summon the Native Christians, who may be seen casting their garment decently about them, and quietly walking, in twos and threes, to the House of Prayer. One evening, when we went to see it, it was filled to overflowing with the children and others, many not being able to get further than the verandah. The principal Catechist conducted the Service in a serious and reverential manner. Mr. Krauss, as well as Mr. Lipp, requires an enlarged Church, and is endeavouring to get the want supplied, and also to have two new School-houses built for the boys and girls.

BENARES.

No change has occurred in the Labourers at this Station since our last notice of it. The health of the Rev. D. Hechler, and also of Mrs. Hechler, has compelled them to undertake a voyage to Allahabad. They are now in a measure restored, so that Mr. Hechler can prosecute his study of the language.

General Review.

In his Journal the Rev. C. B. Leupolt gives the following encouraging review of Missionary Labour in Benares—

Jan. 19, 1846—This day thirteen years ago I arrived, with the late Rev. J. C. G. Knorpp, in Benares. We found Mr. Smith alone. His work consisted in preaching on certain days in the city, and once on the Lord's Day to Christian Drummers in the lines, and in superintending a School, containing 150 boys, in

the city, of which Mr. R. Steward was Schoolmaster. Mrs. Smith had also a Girls' School. The number of Native Christians at Sigra was about ten—three Christian Readers, with their wives, two servants, a lad, and a girl. Mr. Smith could without difficulty superintend the whole work. We had nothing to do: even if we had known the language, our assistance was not required to carry on the work then established: we had to create work for ourselves, and when we took the School off Mr. Smith's hands, he had to seek for a new field of labour.

But how stand things now? Mr. Smith has just the same work which he had thirteen years ago, with this addition—that he has now two days of the week set apart for making and receiving visits for the purpose of religious conversations with the Natives. The City School, numbering upward of 250 boys, is flourishing, and requires two Missionaries to carry it on effectually. In the city, four Chapels are erected, and there ought to be at least two more, to do justice to the preaching department.

The face of Sigra has also been changed. Orphan Institutions for boys and girls have been established, and contain at present 70 boys and 75 girls. A Christian Village is rising: 28 houses will be finished within about four weeks. A handsome Church is being built at the entrance of our Premises, and a Congregation of 250 souls is gathered around us, of whom a number are truly pious. During the past thirteen years, therefore, the Congregation has multiplied by just 25. May it continue to multiply in the same proportion!

We give some further extracts from Mr. Leupolt's Journal, illustrative of Missionary Labours, and the Divine Blessing upon them.

Preaching in the City.

December 1845—As far as practicable I have gone regularly three or four times a week to the city. The Congregations increase daily; and on the last three or four occasions I have been happy to see the same people stand outside for nearly an hour, and then follow me inside the Chapel, and remain there all the time that myself and a Native Assistant preached. The knowledge of the Gospel undoubtedly gains ground in the HEADS of the people: would to God it might take possession of their HEARTS also!

December 29—This evening, at the

Kashipoora Chapel, we had a large crowd outside, and they nearly all followed us inside.

Stedfastness of Obadiah—Baptism of two Adults.

In our last notice of this Mission an account was given of the baptism of Obadiah, a young man of Ghazee-pore, to which city he returned after his baptism. In the beginning of December last Mr. Leupolt went to Ghazee-pore to see him, and three young men who professed to have become inquirers through his teaching. One of these Mr. Leupolt deemed to be sincere, and he proceeded to Benares soon after Mr. Leupolt's return thither. Of Obadiah Mr. Leupolt speaks very satisfactorily; and his parents continue on friendly terms with him. The next occasion on which Mr. Leupolt mentions the inquirer from Ghazee-pore is the following—

March 13, 1846—In the last week of January the young man from Ghazee-pore was baptized. Previous to his baptism we spoke about names, and I told him he might retain his old name. He replied, "No, please not: I wish to have no vestige of idolatry left about me, not even my name, for all our names have something to do with idols. Please call me Cornelius." He therefore received that name in baptism. I am thankful to say that he continues to give us joy. He is an intelligent and able man, and a very good Moonshee. He is at present employed by Mr. Hechler; and likewise teaches for two hours in the School.

The case of the second adult, a Brahmin, is thus related—

About the same time that Cornelius arrived, a Bengalee also presented himself as an inquirer. I asked him what induced him to come to us, seeing that he was a Brahmin. He replied, that, on his way to Benares, he received a Tract, which he had read, and it had made him anxious to learn more of Christianity. He seemed to be sincere, and very anxious to be soon baptized. He regularly attended morning and evening prayers, and was under the special care of David Mohun. Although he was a high-caste Brahmin, yet he was willing to earn his own bread. When Cornelius was baptized, he was much disappointed at not being allowed to share

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the same privilege. "My soul," he said, "is hungering and thirsting after baptism, and yet you will not satisfy that hunger." In our Monthly Meeting, on the first Monday in February, I mentioned his case to the Brethren, and we agreed to comply with his request. When the Bengalee was told that he was to be admitted by baptism into the Church of Christ, his countenance brightened up; and ever since that timid inquirer has become a bold Christian. We called him John, or Yuhanna. He is very gentle in his ways, but has become a Boanerges in other respects. His conduct is very satisfactory, and I am thankful to say that he is earning his bread with his own hands.

Persecution of a Hopeful Inquirer from the Free School.

I frequently have visits from boys of the different Schools; from our own School, the Government School, and others. Soon after Yuhanna's baptism, two Bengalees of our Free School came to me for Bibles. Yuhanna got hold of one, and the lad begged to be allowed to stay with us. I allowed him to do so, and have found him to be a sincere inquirer. The Bengalees in the city are very much annoyed, and Mr. Sandberg will undoubtedly experience some fluctuation in his School. The young man is about 16 or 17 years old, and goes on very well. He appears already as one of us, is cheerful and happy, and liked by all the boys and Christians. As he is a clever and very diligent lad, I put him into the second class of our Orphan School, and earnestly hope he may become a useful member of our Mission.

Soon after it was known that he was with us, his friends came to take him away. They carried him out of his room by force, and brought him as far as the gate, when, by a violent effort, he escaped to Mr. Broadway. I was from home. The men followed him, and threatened Mr. Broadway with prosecution. Mr. Broadway told them that the lad was at liberty either to stay or go. If he wished to stay, we should protect him, and no one should dare to touch him. The boy declared that he was resolved to stay; that he was an orphan, and these people had no claim on him; and, turning toward the men, he added, "You well know that you lived by me, and not I by you: you have deceived me long enough."—"Have you already eaten with the Christians?" the men inquired. "Yes,"

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he replied; "and not only eaten with them, but also torn my Brahminical String and thrown it away." Upon this his friends walked off, and the boy has since gone on very well. May it please God to change his heart indeed, and to make him altogether *a new creature!*

Of this young man Mr. Sandberg adds, in his Journal, confirming the remark of Mr. Leupolt—

No sooner was it reported in the city that the boy had thrown away his Brahminical Thread, and eaten with the other Native Christians, than the parents hurried away their children from our School, so that in a short time our number was considerably reduced. Many of those who left were promising youths, and had been of some years' standing. I hope, however, that the panic will soon wear away, and that many of them will return to "The Bible School," as our Institution is now termed by the Natives. They now say that every School in which the Bible is only read ought to be avoided; for such, they add, is the nature of the book, that the mere reading of it is capable of changing the Hindoo's heart and thoughts. Astonishing testimony to the power of the Word of God by those who are ignorant that it is *quick and powerful, and sharper than any two-edged sword!*

Progress of the New Church.

The following passage is from Mr. Leupolt's Journal—

March 25, 1846—The building of our Church progresses. The roof is nearly finished, and I hope to commence plastering the inside next week. But we want more money. We are as economical as we can be; yet the expenses are great. However, our Heavenly Father is rich: the gold and the silver are His, and He will stir up friends to supply us with the amount necessary to complete the building.

The Free School—Examination by the Lieut.-Governor and his Secretary.

Of this Institution Mr. Sandberg still has charge, assisted only by Mr. Mackay, Mr. Wilkinson having left Benares. The following particulars are given in Mr. Sandberg's Journal—

Our Institution, Jay Narrain's College and Free School, continues in a prosperous state, and indications that the Lord is working upon the minds of the students are becoming more evident.

On the 17th of January the Hon. the Lieutenant-Governor, accompanied by his Secretary and his Agent, and many of the ladies and gentlemen of the Station, visited the Institution. Having viewed the noble building, and the animated scene which an assembly of 360 boys presented, his Honour expressed himself delighted, and immediately commenced examining the boys of the first English-College class in Euclid, Abercrombie on the Mind, and Bible History. To most of the questions the boys gave satisfactory replies. His Secretary also, in the meanwhile, examined the second English-College class, in another room, in the Gospel of St. John. Before he commenced, he said that he wished to ascertain how far it was true that the Hindoos only READ the Bible. He had not, however, proceeded far, before he was convinced that our boys did much more. He also heard the Hinduwee-College class in Genesis, and found that the boys had an intimate acquaintance with that important part of Scripture. During the examination of these boys, the Lieutenant-Governor entered the room, and listened with evident pleasure to their replies. All present expressed their high satisfaction with the boys, and the great delight they felt in seeing such a number of Native Youths collected in our Institution.

The number of boys, the spirit which they manifested, and the delight they evidently took in the subjects of their study, was a practical refutation of the objections of many to introducing the Sacred Scriptures among the Natives.

TINNEVELLY.

In our last Number we gave, at pp. 446—450, an account of a part of the Visitation of the Bishop of Madras, taken from his Lordship's Journal. We now lay before our Readers a further portion of it.

Suviseshapooram.

Sept. 10, 1845—This is the principal Station of an excellent Missionary, the Rev. E. Sargent; and I arrived here about nine last night, having been at work since half-past four in the morning, when I quitted Edeiyenkoody, and therefore very tired. I am, however, amply repaid for my fatigue.

We reached Athiseyapooram before the sun was too hot; and here we were met, on the confines of this district, by Mr.

Sargent, accompanied by the Rev. H. Baker, jun., of Travancore, whom I was very glad to see once more; and I was welcomed by Mr. Sargent, as I am by all, with true Missionary Hospitality—a table spread for me in the wilderness.

At Athiseyapooram I found a pretty village Church, a real Church, quite new; indeed, it had not yet been opened for Divine Service; Mr. Sargent, like Mr. Dent, wishing a new Church to be opened by his Bishop. It is forty-five feet long, by twenty-one in width, exclusive of the chancel; and it was quite filled yesterday, when I confirmed there two hundred and forty-two persons.

In the afternoon we rode, in the course of about seven miles, through six other Christian Villages, each with its little Prayer-house and resident Catechist; and the last on the road, before you reach Suvishapooram, possessing a Church, exactly the counterpart of that at Athiseyapooram, and likewise quite new. At Mr. Sargent's request, I preached here to the people on the opening of their Church. It has never yet been my good fortune, since I came to India, to pass through seven Christian Villages in a seven miles' ride, and to rest for the night at an eighth.

This is a most important Missionary District, from the number of persons under Christian Instruction, and from the contiguity of its Christian Villages, whereby the inhabitants support, comfort, and, when necessary, defend one another. My worthy friend, the Rev. John Devasagayam, of whom I have spoken so often, on other occasions, as such an excellent specimen—would that it were not so very rare—of a Native Priest, joined me here this morning. Two hundred and five persons have just been confirmed by me in the temporary Church, a thatched room, which will shortly be superseded by that noble Church of which I am invited to lay the first stone this evening.

Asirovada-pooram.

Sept. 11 — The examination of the Schools yesterday was, on the whole, very satisfactory. The poor girls were frightened, and fright made them blunder occasionally; but the boys, especially those of Mr. Sargent's Boarding School, acquitted themselves nobly; and these poor, and more than half-naked creatures, gave an account of the Christian Faith, and answered questions in Scripture History, with a ready accuracy which would be

considered highly creditable to any School in Europe. I heartily congratulated Mr. Sargent on their proficiency.

My address to his Catechists was long and earnest. After dwelling on their peculiar duties, I reasoned with them quietly, but unsparingly, on the unevangelical, and, indeed, anti-evangelical character of caste, to which the Shanars are as obstinate adherents as are the Brahmins. I saw they felt my remarks, for the blood rose to their cheeks.

As soon as the sun was sufficiently low, I laid the first stone of the intended Church of St. John the Evangelist. After the Congregation had sung a Tamul Hymn, to an European air, I spoke to them, with tears in my eyes and thankfulness in my heart, on the subject which had called us together. Would that the friends and opponents of Missions could have been present! I have not the slightest desire to be "picturesque" in my description of what I see in Tinnevely; but am, on the contrary, very anxious to avoid any language that might be misconstrued into over-praise; but there was a simple reality about the scene before me which made my heart run over. There stood a crowd of Native Christians, of whose Christianity there is no more doubt than of our own, and of whose sincerity, as of ours, there is but One able to decide, but who evidently took a deep interest in what was going on; and there stood, among the other ministers of Christ who were present, the venerable John Devasagayam—he is sixty years of age, and has been labouring as a teacher of the Gospel before the days of Bishop Middleton—a pure Native, and as pure a Christian as ever looked unto Jesus, and to Him only, as *the author and finisher of our faith*.

John offered up the appointed prayers; and I prayed also that God, for His dear Son's sake, would bless our undertaking; and then they laid into its place the first stone of what I trust will soon spring up a noble Church. Before we left the ground several stone idols were thrown by the people into the foundation.

For the last two nights the heat has been very oppressive; a stifling breathless heat, which is the general characteristic of September throughout India. We were obliged to set off long before daylight; and when I had accomplished the ride of ten miles I felt much exhausted. I was welcomed by a long avenue of Native Christians; and at the end of this

living avenue stood a remarkably pretty Church, the interior of which fully keeps the promise of its outward form. It has been recently built by the Rev. G. Pettitt, the senior Missionary at Tinnevely, and one of the most faithful and zealous, this place being the centre of his district, although, in consequence of his other duties, he is obliged to reside chiefly at Palamcottah.

The Church of Asirvadapooram, the largest and handsomest village Church that I have yet seen at Tinnevely, was built by Mr. Pettitt, and opened for Divine Service about a year ago. It is forty-five feet in length—to which must be added ten more for the chancel—and thirty-three in breadth, and is entered by a lofty and well-proportioned door. In this fine Church, which was thronged with earnest-looking men and women—there was no room within the walls for the children, and I am told that about seven hundred persons were present, including those under the pandal, or temporary verandah—two hundred and forty-two were brought up in a most orderly manner, “to be confirmed by the Bishop.” My Sermon was interpreted by Mr. Pettitt, with a fluency which shews his thorough knowledge of the Tamul, of which most difficult language he is, I believe, a complete master. It quite repaid me for my fatigue to see such a sight, and to preach the Gospel of our dear Lord to such a Congregation.

The Church-Building Association of Tinnevely originated in this place. Each member contributes at the least one day's earnings at the best season of the year—although some subscribe two—toward the general District Fund; such offerings being independent of their special donations toward the erection of their own Church, to which the Christian Inhabitants of Asirvadapooram subscribed, as I understand, 200 Rupees.

Toward the evening, I observed a busy gathering of boys and girls in front of the Mission Bungalow.

The Schools of this and of the neighbouring villages were soon arranged in a kind of military order, and marched to their appointed places in the sand; for in this parched and parching season there is not a blade of grass. When all were seated in order, they rose at a signal from Mr. Pettitt, and repeated after him a “grace” of thanksgiving to God in Christ Jesus; and I then ascertained that their kind-hearted Minister had prepared for them a substantial meal, in honour of

their Bishop's visit. It was very pleasing to hear the name of Jesus Christ thus repeated by two hundred and thirty Christian Boys and Girls, and to see their happy faces and glistening black eyes, as they resumed their seats in the sand; and to each was brought a palmyra leaf, the ready and universal substitute for a plate. Large chatties (earthen pots) of rice, and of meat and vegetable curries, were placed in the centre, out of which the poor little things were supplied most liberally, with what to them must have been very acceptable, and very unusual fare. I never saw a prettier sight. Their Minister looked so happy in making them so happy; and they were enjoying a festival close to, and, as it were, under the shadow of their own parish Church. I was so much pleased and interested, that I requested Mr. Pettitt to allow me to be their host, to which he kindly consented, and I never entertained guests more worthy of a Bishop's hospitality.

Boys and girls sat and ate together, a thing quite contrary to heathen usage and prejudice; neither were the poor heathen children excluded, thirty of them being likewise of the party.

After supper they were brought up to me according to their villages, when some such little dialogue as the following passed between them and their Minister: “Have you had plenty to eat?” “Yes.” —“Was every thing good?” “Yes.” —“Who gave it you?” “Concany” (the Bishop).—“Make him a salaam; but, above all, thank God for it.”

How pleasing is it to see a Missionary thus identifying himself in all things with his flock!

Australia.

BRITISH AND FOREIGN BIBLE SOCIETY.

Remarkable Conversions among Convicts.

DR. BROWNING, Surgeon and Superintendent of the Convict Ship “Theresa,” which left England in the spring of 1845, writing from Hobart Town, gives the following account of the remarkable success which accompanied his attempts to bring the convicts entrusted to his care to Repentance and Faith in Christ.

For many days before the prisoners embarked I lost all power of thinking

upon, or arranging, a suitable address for the hour of embarkation. The hour came, and, in the midst of weakness, God was my strength! In the midst of darkness, God was my light, my life, my joy! The suggested train of thought was blessed to the prisoners—blessed to me: all were more or less impressed, and several of them, in subsequent communications to me, attributed the first awakening of their souls from a state of spiritual death to the Divine Power of the Holy Spirit, which attended the instructions and exercises of that solemn hour. The embarkation of the prisoners, amounting to 220, took place on the morning of Monday, March 24th. By the 16th of April eight of them had been brought under deep convictions of sin, had been led to think correctly of themselves as guilty transgressors, and sought to converse with me in private, in reference to their souls, and the Divine Will concerning them.

One after another was added to the company of the professing disciples of the Lord Jesus; and on the 28th of April the number of prisoners who appeared to have been, by the power of the Gospel, turned from sin and Satan unto God, had reached 14. On the 5th of May our number was 21; on the 7th, 27; and on the 8th a most interesting man, and one who speedily exhibited the character of a meek and lowly Christian, was joined to our worshipping community, making our number 28.

Spiritual concern increased and extended; the minds of the great body of the men seemed intent on salvation; each converted man became a devout and active agent among his fellow-prisoners, and especially in his own mess; and the number who were awakened and impressed, and desired to have private conversation with me, increased more and more. After attending to professional and other necessary and important duties, my time was mainly occupied with the great work of Christian Instruction, private conversation, and prayer. We were now living in the midst of a published Gospel; fervent and wrestling prayer increased, especially prayer for the promised gift and influences of the Holy Spirit, who alone is able to give a Divine and saving efficacy to the truth concerning the Lord Jesus, and Him crucified. The minds of the people became more and more enlightened, their hearts more and more

impressed, and they evinced a deeper and deeper concern about the things of God, eternity, and heaven. On the 13th of May the number who professed and appeared to yield a believing obedience to the Gospel amounted to 32. Almost every day from henceforth saw additions made to the number; and on the 7th of July the total number of prisoners who, on board the "Theresa," professed to have received Christ, amounted to 156. In one of these, a very young man, I had not confidence, and with three others I was not fully satisfied. The remaining 152, considering their acquaintance with themselves and with the Sacred Scriptures, their amount of Christian Experience, and the consistency of their example, in temper, conversation, and conduct, we must, so long as they retain their consistency of Christian Character, regard as *brands plucked out of the fire*, and graciously designed to illustrate the power of the love and of the spirit of Christ to change the heart and life, and to set forth the Divine Efficacy of His atoning blood to wash away sin, and to speak peace to the guilty conscience. How many more of the prisoners on board the "Theresa" were brought under the enlightening, purifying, and saving influence of the Truth, I cannot tell: the day of the Lord will declare it. And the future conduct of those who professed to embrace Christ as their only Saviour from sin, and from the wrath to come, will shew whether their reception of him was feigned or real.

With each of the 156 I conversed in private; each seemed to be divinely taught in the knowledge of himself, as he is delineated in the Scriptures of truth; each expressed his hope that he had received Christ Jesus the Lord as the unspeakable gift of the Father's everlasting love, and that he had given himself up, body, soul, and spirit, to Him who redeemed the lost, by His own obedience and sufferings unto death. Thirty three Schools were in active operation during the voyage. All the prisoners have been landed able to read: a few, indeed, imperfectly; but the great body of the men read the Sacred Scriptures with ease and comfort. Twice every day, morning and evening, three times on Tuesdays and Fridays, and three times on the Lord's Day, we assembled for scriptural instruction and the social worship of God. Our whole voyage has been one of spiritual

exercise and spiritual enjoyment: the people have been ruled by Christianity, kind treatment, the consistent and uniform exaction of obedience to lawful authority, the requirement of the habitual observance of established regulations, and of the punctual and cheerful performance of all personal and social duties; and with all our exercises and proceedings was united fervent and unceasing prayer. In our social worship praise occupied its proper place. One man afflicted with partial and depraved insanity, and two boys who appear to have defied Parkhurst Prison, caused me, on repeated occasions, some uneasiness; but with these

exceptions the people conducted themselves with amazing propriety, and like thoughtful and considerate men. Of course we had no punishment deserving notice. As to flogging, that mode of correction has long been discarded from my system of government and discipline. Two hundred and thirty-two sets of irons had been put on board the "Theresa," with the view of facilitating the controul of the convicts; but not in one single instance had I occasion to order irons to be employed; none were brought on deck nor removed from the hold, and on no occasion was a prisoner placed under the care of a sentry.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. George Smith, M.A., left Hong Kong on the 6th of May, in consequence of the failure of his health; and arrived at Plymouth on the 6th of October.—On the 1st of November Mr. William Young, and Miss Hehlen, embarked at Gravesend for Sierra Leone; Mr. Young on his return to that Mission, and Miss Hehlen to be employed in Native-Female Education.—On the 20th of November the Rev. R. M. Lamb, and Mrs. Lamb, embarked at Southampton for Calcutta, *via* the overland route.—On the 8th of September the Rev. E. Reynolds left Calcutta for England, his state of health rendering it necessary. He arrived in London on the 12th of November, much improved in health (p. 456).—On the 18th of November the Instructions of the Committee were delivered, by the Hon. Clerical Secretary, to the Rev. Richard Martindell Lamb, M.A., Trinity College, Cambridge, late Perpetual Curate of Holy Trinity, Over Darwen, Lancashire, on occasion of his departure to the Meerut Station of the Calcutta and North-India Mission; and to Mr. Edward Rodgers, a student from the Society's Institution, on occasion of his departure to the Bombay and Western-India Mission. The Instructions having been acknowledged by Mr. Lamb and Mr. Rodgers, the Rev. Henry Cotterill addressed to them a few words of counsel and encouragement; and they were commended in prayer to the favour and protection of Almighty God, by the Rev. J. W. Cunningham.

Wesleyan Miss. Soc.—On Friday, October 2d, the Rev. Messrs. James R. Westley and William Tyson embarked for Jamaica, for the supply of two of the vacancies in that island.—On Tuesday, the 13th of October, the Rev. Edward Fraser embarked, on his return to Jamaica, accompanied by the Rev. Edward S. Thompson and the Rev. William Sinclair, and their wives, and two daughters of the Rev. H. B. Britten, of Jamaica.—On Sunday, the 4th of October, the Rev. Matthew Richey, A.M., embarked, on his return to Canada.—On the 20th of October the Rev. Gifford Percy and the Rev. Henry Cox embarked for North America.

WESTERN AFRICA.

Church Miss. Soc.—We are thankful to learn, by despatches from this Mission dated August 1846, that the Rev. Messrs. Townsend and Crowther safely arrived at Abbekuta on the 3d of August last, having left Badagry on the 27th of July; and that they were very cordially received by the Chiefs of that place. One of the interesting circumstances related in these communications is the unexpected meeting of Mr. Crowther with his mother, after a separation of twenty-five years, caused by the Slave Trade.—See the Missionary Register for October 1837, pp. 434—440.

Amer. Episc. Board of Miss.—The Rev. E. J. P. Messenger died at Fish Town in March last.

Amer. Presb. Board—The accounts from Settra Kroo are far from encouraging. Serious thoughts have been entertained of abandoning the Station.

SOUTH AFRICA.

Wesleyan Miss. Soc.—The death of the Rev. Samuel Palmer took place while he was conducting the people of the Butterworth Station, out of the reach of the contending parties, for sustenance and shelter, to his own Station at Huntingville. He was suddenly seized with illness while on horseback in the performance of this important and Christian Office, and in a short time ceased to breathe, deeply lamented by his people and colleagues, and by all who knew him. This unexpected stroke, in the midst of the calamities and alarms of war, gives his surviving family, and the Missions under his charge, a claim on the sympathies and prayers of God's People, of a more than ordinary character.

INLAND SEAS.

Church Miss. Soc.—The Rev. J. T. Wolters, and Mrs. Wolters, safely reached Syra on the 19th of September last (p. 376).

East-Africa Miss.—The Rev. J. Rebmann safely arrived at Zanzibar on the 20th of May last, and at Mombas on the 10th of June.—The Rev. Dr. Krupf, at the date of his last letter, July 14th, was suffering from fever.

American Board—The spirit of opposition,

which has appeared in other places, has reached Smyrna. Some of the Evangelical Armenians have remained faithful, while others have yielded to the will of the Ecclesiastics. The persecution at Constantinople and Trebizond is very virulent. The Missionaries among the Nestorians are encouraged by favourable indications in the two Seminaries.

INDIA BEYOND THE GANGES.

American Board—Mr. Bridgman, at Canton, and Mr. Pohlman, at Amoy, report favourably of the progress of the Gospel at these ports. It is added that the Roman Catholics are making their influence felt at Amoy.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. R. L. Allnutt, M.A., safely arrived at Madras on the 30th of August (p. 294).

London Miss. Soc.—Mrs. Leitch and child reached Madras, after a tedious voyage, on the 21st of May—The Rev. W. H. Drew reached the same place from Travancore on the 30th of June—The Rev. J. C. Thompson and family reached Bombay, on their way to Quilon, on the 24th of May—The painful intelligence has been received, through Mr. Kennedy, of Benares, of the decease of Mrs. Woollaston, wife of the Rev. M. W. Woollaston, of Mirzapore, at which Station she died on the 26th of July.

CEYLON.

Church Miss. Soc.—The Rev. James O'Neill was admitted to Priests' Orders, and Mr. Alexander D. Gordon to Deacons' Orders, by the Bishop of Colombo, at Jaffna, on the 26th of July last (p. 208).

American Board—The Rev. James Herrick and Mrs. Herrick, the Rev. Edward Webb and Mrs. Webb, the Rev. John Rendall and Mrs. Rendall, who embarked on the 12th of November last year, for the Madura Mission, have already entered upon their labours. Mr. Herrick has been stationed at Tirumungalum; Mr. Webb, at Sivagunga; and Mr. Rendall, at Dindigul. Mr. Muzzy writes, May 27: "Since the arrival of the reinforcement we have been able to man only a part of the old Stations. Pootacootta and Maloor have no one assigned to them; and, beside all the other places which need Missionaries, Peniercoolum has become a Station in effect, there being a flourishing Congregation at that place. We much need two Missionaries to occupy this ground."

Amer. Presb. Miss.—Mr. James Craig, of Saharanpur, and Mrs. Jamieson, wife of the Rev. J. M. Jamieson, of Sabbathu, departed this life in the autumn of last year.

SOUTH SEAS.

Wesleyan Miss. Soc.—The mournful intelligence of the death of the Rev. Francis Wilson has long been expected, and has at length reached us: not from Vavou, where he expired, but indirectly from Tonga, in a Letter from the Rev. John Thomas, the Chairman of the District. Mr. Wilson died on the 4th of March 1846, in the full triumph of Christian Faith and Hope. The event had produced an extraordi-

nary sensation among the Native Converts in the Island; and it was confidently anticipated, that the cause of spiritual Christianity, which Mr. Wilson had laboured for during life, would be strengthened and deepened after his decease, by the impression left by his character and memory.

WEST INDIES.

Wesleyan Miss. Soc.—Under the date of September 7th, Mr. Burrell announces his safe arrival at Kingston, Jamaica, on the 30th of August. Mr. Burrell's first impressions are very gratifying. He says: "The state of our Societies here fills my heart with joy. When I look on our splendid and commodious Chapels, and consider the triumphs of grace in so many hearts, and the spirit of hearing manifested, I am constrained to say, with astonishment, *What hath God wrought!* I am thankful I am here; and am resolved, by God's grace, to consecrate all my energies to His work, and to live alone to His glory."

UNITED STATES.

American Board—On the 15th of April the Rev. James C. Bryant and Mrs. Bryant embarked for South Africa.

Amer. Presb. Board—Mr. and Mrs. Reece Morris, of Loodianah, have been compelled, by their state of health, to return to America. They had the pain of losing their youngest child during the voyage. They reached the United States in January—Dr. J. C. Hepburn, Mrs. Hepburn, and family, arrived in America on the 16th of March, from China—The Rev. J. M. Jamieson, and four children, Mrs. Craig, and four children, and Miss Vanderveer, arrived in New York from Calcutta, on the 26th, after a comfortable passage. Mr. Jamieson has brought his children with him, to make arrangements for their education, expecting afterward to return to India. We learn with regret that he lost his youngest child on the voyage

—On the 20th of July the Rev. Stephen Mattoon and his wife, S. R. House, M.D., a licentiate Preacher, the Rev. William Speer and his wife, and the Rev. Messrs. John W. Quarterman and John B. French, embarked for Canton. Messrs. Mattoon and House are appointed to the Siamcse Mission, and will proceed to Bangkok from China. The other Brethren will be stationed in China; Mr. Quarterman being appointed to the Ningpo Mission, and Messrs. French and Speer to the Canton Mission. On the 12th of August the Rev. Messrs. John H. Morrison, David Irving, A. H. Seeley, and their wives, and Mr. Robert M. Munnis, a licentiate Preacher, embarked at Boston for Calcutta. Mr. Morrison is appointed to the Loodianah Mission; the others to the Furrukhabad Mission.

Amer. Bapt. Miss.—The Rev. J. L. Shuck, of the China Mission, accompanied by a Christian Chinaman, arrived in New York on the 17th of February. He has since been "honourably dismissed from his connection with the Board"—Mrs. M. B. Crocker, widow of the Rev. W. G. Crocker, of the Western-Africa Mission, returned to America in August.

Miscellaneous.

INVITATION TO UNITED PRAYER.

THE "Invitation to United Prayer," which has been circulated in former years, has been renewed in reference to the FIRST DAY OF THE NEXT YEAR. The Author mentions three topics which call for United Prayer for the outpouring of the Holy Spirit.

First. We are suffering under "the judgment of Almighty God, against whom, by our strifes and divisions, our misuse of His gifts, and forgetfulness of His manifold mercies, we have grievously sinned. At His bidding the earth hath withholden the wonted provision of food, and turned abundance into scarcity." While the Almighty is thus contending with us, the aid of the Holy Spirit is peculiarly required to produce repentance for our manifold transgressions, and to avert still further judgments by His leading us *to break off our sins by righteousness, and our iniquities by shewing mercy to the poor.* For the Scriptures of Truth make known that the Divine Judgments will not of themselves turn the heart to God. They rather increase the enmity. The Lord alone can *take away the stony heart, and give a heart of flesh,* and produce that *godly sorrow which leads to repentance not to be repented of.* It is true that solemn Prayer has been offered throughout the land that God would remove this judgment, and all who fear His name must be thankful for this recognition of His providence; but where, it may be asked, is the real turning to God as a nation suffering under His chastening rod? Where the stop to the open breach of the Sabbath? to the pride, covetousness, sensuality, and overflowings of ungodliness which make us afraid? It is the Lord alone who can make this effectual change. Oh! then, unite as with one heart and soul in Prayer, that God of His tender mercy may pour out of the abundance of His Holy Spirit.

Connected with this judgment of God is the state of our beloved Sister Island. There the hand of the Lord is heavily felt. For there, alas! while there is a scarcity of food, amounting, in some parts, almost to famine, still severer judgments threaten that unhappy land. I need not mention them. It is enough to say, that God alone can deliver from them. Oh! then, let our Sister Country have your earnest Prayers.

Second. THE MULTIPLIED EFFORTS OF THE CHURCH OF ROME TO EXTEND HER COMMUNION. The effect of these efforts has been to damp the zeal of Protestants in maintaining the faith of their forefathers, and almost to persuade them that Popery must prevail.

The only fear we ought to have is fear for those who become proselytes to the Church of Rome, and for those who abide in her Communion. For them, reflecting upon the terrible judgments to which they are exposed, we cannot have too great compassion, or be too earnest in our endeavours to bring before them the solemn warning of Almighty God. We have no cause for apprehension. Since the efforts of the Church of Rome are but as the convulsive throes of a dying man—if these efforts should for a season prevail, they alter not the mind of the Most High, for *His counsel shall stand, and He will do all His pleasure*; nor need they alarm His people.

To raise His people to this standard, and to enable those who profess the Protestant Faith to act up to their profession, the abundant outpouring of the Holy Spirit is essentially requisite. As you partake of the spirit of our Protestant Forefathers, pray for this unspeakable gift. Say with Luther, "Though the sun be darkened by legions of devils as by thick clouds, we will not fear, for God is for us, and victory is ours."

Third. OUR STRIFES AND DIVISIONS. These are so well known as to make it unnecessary to particularize them. But how grievous must they be in the sight of that God whose name is "LOVE!" and who has commended His love to us by sending His Son, first *to die for sinners,* and then *to gather together in one all things in Christ, both which are in Heaven and which are on earth, even in Him.* When we bear in mind the strife and debate, the hard words and angry spirit, which have lately prevailed, and which have almost separated bosom friends, and rent asunder the Church of Christ, we cannot but apprehend that these unhappy divisions have been one fertile source of all our sorrows. Nor can we hope that God will be reconciled to us while we remain unreconciled one to another.

Church Missionary Record.

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DECEMBER, 1846.

[Vol. XVII.]

Obituary.

MEMOIR OF SWAMY ADEYAL,

A COMMUNICANT IN THE TINNEVELLY MISSION.

WE take the following particulars from the Report of the Kadatchapooram District of the Tinnevelly Mission, for the half-year ending Dec. 31, 1845, by the Rev. J. Deva-sagayam. He writes—

On the 27th of June our dear old Swamy Adeyal (God's slave) entered into her eternal rest. She was known, from the time of the Rev. C. Blackman, as a truly devoted and exemplary Christian. Like Mary, she chose the *one thing needful*. She was a light in the midst of our Congregation, and was the first in walking to Church, both morning and evening, for prayers, as soon as the bell rung, and also the first in answering my questions. I was sometimes obliged to request her to wait, that others might tell me. Many Christians and Heathens knew and spoke of her as a real Christian. She enjoyed Christ and His ordinances heartily, and was truly happy in her spirit. She was poor in words, but rich in works. Her example has been greatly blessed to many women in my Congregation. I see several equally worthy widows daily walking, like her, to the House of God, and who *taste and see* how good the Lord is. It is also very gratifying to know that four of her children find Christ precious to them. One of them is my Schoolmistress for the Retford School. Another, who is married, although not instructed in her early days, has been one of my promising Sunday-schoolers for nearly two years, and I think she will soon be able to read the Word of God. Another married woman is a regular Communicant. The youngest son is a promising youth: he is employed as an Usher in one of my Schools. As I don't know much of her eldest son, I will only say that he is a Communicant. How graciously the Lord hears the prayers of pious parents for their dear children!

A further account of Swamy Adeyal is given by Abraham, Native Inspecting Catechist, who visited her in her last illness. He says—

Swamy Adeyal's heathen name was Kooly Sacara Vully. She was very bigoted and jealous, as a Heathen. In 1833, when the cholera raged in the village where she lived, she left it and came to Kadatchapooram. Here she regularly attended the House of God, and carefully heard the Word preached, and always sat beyond others before she was baptized. On Lord's-days, she used to call either the Schoolmasters or scholars, and hear them read to her the Word of God. Whenever she heard the passion of our Saviour read to her she appeared very sorrowful for her sins. Thus she was awakened so as truly to feel her own depravity and wants, and received Baptism, and enjoyed also the other Means of Grace: she afterward came forward in the Church, and sat in the first line, in order to listen to the Word of God attentively: she consequently preserved it in her heart, and committed to memory several verses from the Hymn-book and the Scriptural passages, and these she did teach also to others. She repeated the sermon she heard in the Church, without forgetting it. If she knew that any one was sick, she would go and speak to them as a Christian from the Word of God, and would pray with them, and request also the Catechists to attend them. When cholera raged in the villages, she used to say to the people that this was the sign of the anger of God, and request them to pray to God to remove it: she also requested the Catechist to fix a time for prayers, and assembling the people in the Church. She was a pattern to the whole Congregation. When she was sick, I visited her, and called her by name, and asked what she then chiefly thought about. She answered, "I think of the Lord Jesus constantly."—"What

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is the state of your soul?" "It enjoys peace."—"How do you know?" "My body is under excessive pains and sufferings; but my soul enjoys comfort, of which nothing can deprive me."—"How is it?" "I have no fear of death, and I am comforted by the promises from the Word of God: bodily pains and sufferings are a blessing to my soul."—"How is this: you seem to be suffering severely?" She answered, "Is there a child whom the father does not punish? The Lord has sent this trial upon me as a sign that He loves me." I asked her in what manner our Saviour endured His pains and sufferings. She answered, with great patience; and that He had graciously enabled her to bear it. "How do you know this?" I said. "I have heard, from the Word of God, that He Himself helps and comforts His children who are afflicted with sorrows and pains."—"How do you feel the world now?" "Detestable."—"Why?" "Because it is unstable."—"How do you feel your Saviour now?" "He is my good companion and brother, who will not forsake me."—"Are your sins forgiven?" "Yes."—"How do you know this?" "I perceive in my heart no anxiety by sin; but peace and joy, having no fear that my sins are not pardoned." Another day, when I went to see her, I asked her how she felt. She answered, that she felt great pains. "You suffer this in your body," I said; "but how is your soul

now?" "It rejoices and is cheerful."—"Are you concerned for any thing about you?" "I have no concern whatever, except the sorrow I feel for being unable to attend the Lord's-day and Week-day Services." At the same time she begged me to permit her son, who was employed as an Usher in the School, to come and read to her the Word of God. I asked her if there was any other thing that I should do for her. She requested me to come often and pray with her, and begged that I would attend to one thing, saying, "It is now certain that I shall die; and when I am dead you will be careful, and so kind, as not to suffer anybody to make loud lamentation by crying, as do the Heathens, or to bathe my body, or dress it with new cloth, as Heathens do; but cover my body with this blanket, given to me by the Rev. Mr. and Mrs. Blackman, and let the children sing hymns all the way from my house to the burial-ground, and then inter my body in the grave with prayer." Whenever she spoke to others she acknowledged herself to be a great sinner; but said that her sins had been forgiven her by Christ Jesus, her Saviour; and that, through Him, she had an assurance of getting a place of rest in eternity. With such assurance of comfort and peace she finished her earthly course, and entered into her eternal rest, being sixty years old; leaving two sons and three daughters, and seven grandchildren, to lament their loss.

MADRAS AND SOUTH-INDIA MISSION.

WE conclude our account of this Mission, for the present, from p. 260 of our last Number.

Chinnabelly (continued).

SUVISESHAPOORAM DISTRICT.

Report, for the year 1845, by the Rev. E. Sargent.

It is with thankfulness I have to record the laying of the foundation-stone for a new Church in Suviseshapooram.

Among those who have put themselves under instruction, within the last few months, I have particularly to mention the case of a man named Pandaram, of the Shanar caste. Only a little more than a year ago this man expended above 800 rupees in building a stone choultry at Trichendoor, for the benefit of pilgrims to the shrine at that place. He came to me, saying that he wished to learn the

true Vedam, and attach himself to the Christians. I endeavoured to find out whether he had any private worldly end in view; but all who knew him spoke of him as a peaceable and well-behaved man, and one who would not learn Christianity merely to serve his turn, and then go back to Heathenism. I saw him privately, and told him what he must expect from his heathen friends and relatives; and that he had better consider the subject seriously for a fortnight, at the expiration of which term he might come to me again, if he should make up his mind to abide by his present resolution. He came accordingly, and told me that his mind was made up on the subject, and that for better or worse he would become

a disciple of Christ. His ideas on many points of Christianity are of course very imperfect; but we may hope that, as he appears to be sincere in his inquiry, he will receive His grace who is able to call men from darkness to light, and from the power of Satan unto God.

It is with pleasure that I bear witness to the continued interest which our people take in supporting the Native Church-Building Fund and other charities. Last year they contributed, toward the building of their Churches, nearly 400 rupees.

Mr. Sargent then continues his account of the Out-villages, several of which have been noticed in the previous Reports of his district.

Bethlehem, with three other villages, was transferred in 1842 to the Suvishesapooram District, in exchange for others made over to the Edeiyenkoodu District of the Society for the Propagation of the Gospel in Foreign Parts. It is reported, that, as early as the year 1800, five families in this village became Christians, and that in the course of a few years their number increased to about sixty. A pestilence, however, which some time afterward raged in those parts, so terrified the people, that, having no European Missionaries resident among them to sympathize with them, and to teach and exhort them, they fell back into idolatry in great numbers. At present there are at Bethlehem thirty-five families under instruction. There are two old men in this Congregation who remember the Rev. J. Jænické visiting their village, and preaching to them. The Church here is very old, and requires rebuilding. It having been built in old times, when wood was easily procurable, there is enough timber in it to roof two Churches of the same size; but the walls are not above five feet and a half high, and in very bad condition. About eighty people in this village are baptized, and eighteen are Communicants.

Sothinagaram, about half a mile west of Bethlehem, adjoins a heathen village, the Headmen of which have done every thing in their power to prevent the people about them from embracing Christianity. In the year 1836 four families, and within two years twenty-two more, became Christians; but as the Headmen, being the landowners, refused to allow them any place on which to build a Prayer-house, a piece of land was purchased in the neighbourhood, on which they settled, forming a community of their

own, and enjoying the benefit of public prayer and instruction without any hindrance. The present number of families is sixty-one. I am glad in being able to state, that the general improvement in this Congregation is very satisfactory, so far as external propriety is concerned; nor am I without good hope that some of the people here are walking in the fear of God. The heathen Headmen, who have heretofore opposed them, are much more reconciled to them, and are beginning even to show them some little kindness. This may, in part, be attributed to an incident which occurred a few months ago. The house of one of the Headmen was completely destroyed by fire one day, as his wife was making ghee. As I passed by the place, a few days after the event, I inquired after the inmates, and left word that I should be glad to see the owner, when convenient to him, at my house. In the course of a few days he accordingly came. I told him that I was very sorry for the loss he had sustained; that we were taught by Christianity not only to love one another, but also our enemies; that accordingly I sympathized with him in his calamity, and should be glad to assist him to the amount that any of his respectable friends would give him. It is the custom, among the Natives, to make presents of palmyra-trees, &c., to those who meet with such misfortunes. He acknowledged my kind offer in the usual native style, adding, that though what I should give might be only a trifle, yet, coming from a gooroo, it was to him equivalent to so many thousand rupees. His conduct since has furnished a good illustration of St. Paul's precept, *If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.*

Atchampädu is a small village about one furlong north-west of Sothinagaram, and contains twenty-four families of Christians, and a few Heathen. The greater number of these families have been only a few years under instruction, and therefore only fifteen people are as yet baptized. I cannot say that the rest are making much progress. They are hard-working people; but this can be no proper excuse for the ignorance which prevails among them. The women, especially, are very backward. They seem hardly to have got over their old heathen notions of showing respect to Europeans by shutting their mouths, and keeping as far from them as they possibly can; so that when

I go to their Prayer-house it is quite painful to see their endeavours, as they come in, to hide one behind the other at the further end of the room. In this respect they form a strong contrast with most of our other Congregations, where, though perfect modesty is maintained, there is at the same time a pleasing sociability and easy deportment.

Samaria is one mile west of Atcham-pádu, and three miles south of Suviseshapooram. The remarks made with reference to Bethlehem apply also to this village. In the year 1803 about seventy-five families were under instruction; but the pestilence breaking out, and the Catechist dying, they all went back to Heathenism, except four families. In 1835 others joined them, to the number of twenty-four families, and these have yearly been joined by others; so that their present number is forty-three, of whom thirty-eight persons are baptized, and five are Communicants. Nine adults can read. There is an old man in this Congregation, of whom I should be happy to entertain a good hope of his being a sincere disciple of Christ; but he is so worldly-minded, and so continually engrossed in disputes with his neighbours, that I rather fear he is *careful and troubled about many things*, to the neglect of the *one thing needful*. In other respects he is an interesting old man. He now speaks with no little pride of the time when, about forty years ago, he carried the timber on his head with which to make a roof for the Church—good timber it is, and no scanty supply either. Last year he gave me ten rupees for the new Church at Nallammalpooram, and this year he promises me the same for Suviseshapooram Church. He is all zeal for the external name of Christianity. I am sure he would sooner part with every palmyra-tree he possesses than rub ashes on his forehead. Yet, without this, I fear he lacks the principle of Religion in the heart. Close by this village is a splendid avenue of large trees, in which a fair is held every Friday, and to which thousands of people come from various parts of the Province, but chiefly from the south. About a furlong distant is another village, in which, until lately, several families were under instruction; but they have so often transgressed in the subject of intermarriages with the Heathen, that I have considered it my duty, as they show no sign of improvement, to withdraw the Catechist. In Samaria we have a School, which is well attended by

Heathen as well as Christian children, and they are making good progress.

Keereikáranthattu lies between Samaria and Suviseshapooram. Christianity was introduced into this village in the year 1818. At one time, nearly all the people here were under instruction: at present there are but twenty-four families in connexion with us, beside thirteen more in a village adjoining: they together form one Congregation, of whom sixty-nine are baptized, and eleven are Communicants. There are four or five families who give some pleasing evidence of sincere attachment to Christianity, and a desire to act in accordance with the truths they have been taught. They are in comparatively affluent circumstances, and we might have hoped that their example would have some effect upon their Heathen neighbours, in bringing them to inquire after Christianity; but these consist chiefly of old, hardened, backsliders.

Nathankoolam is another place, most of the people of which, in former years, openly professed Christianity. Under the pressure of continued troubles, and without proper European superintendence, they returned to their former superstitions, and hardened themselves against the Truth. A small band of three or four families alone continued in their profession, and kept up the Christian name. They have been tried in a variety of ways, and I trust their afflictions have not been without benefit to some of them. When I visited them, at the end of the year, I was particularly pleased with the Headman and his family. His wife is quite a pattern to the other women, being a sincere and intelligent Christian. Only two days after my visit, the husband fell from a palmyra-tree, and died on the spot; and a few days afterward she lost one of her children by cholera. Heathen neighbours were of course not wanting to disturb her with doubts and fears, and to suggest a sacrifice to the devils. About the same time the Catechist also was attacked with cholera in its most violent form, and within a very few hours expired. All these things, happening together, greatly distressed our little band, and made some of the new-comers waver. Through the mercy of God, however, none of them have gone back; and the widow of the Headman is, I trust, showing a proper submission to His will who ordereth all things for our good. We have several new families under instruction in this place; but as yet little can be said of them.

DOHNAVOOR DISTRICT.

Report, by the Rev. E. Dent, for the Year 1845.

From this Report we make two short extracts.

There are 1617 people, adults and children, in connexion with this District, forming 41 Congregations of various size. Of this number, 447 are baptized, and the rest are under a course of instruction preparatory to receiving Baptism.

There are 15 Schools for boys, and three for girls; containing altogether 629 children. Of these, 302 form the reading, and 327 the spelling, classes. About 200 are the children of our Christians.

NULLOOR DISTRICT.

Effects of the Persecutions. ¶

Our readers will remember that it was in this District that the persecutions and hurricane, described in our Number for February last, were permitted to try the faith of the Converts during the month of November 1845. Having so fully, on the occasion just mentioned, entered into the circumstances of the District during these visitations, we will only now add the following extract of a Letter from the Rev. P. P. Schaffter, dated Jan. 19, 1846—

To this day the new Congregations, amounting to more than two thousand individuals, remain quite steady in their adherence to Christianity; and I have very good hope that they will remain so. I have often been surprised at the unshaken and uncompromising attachment to the Christian Religion, which, during this trying season, some of these poor people have manifested. They, as well as some of the Catechists, have worked, I may say, night and day to support the Christian cause; and with an alacrity and a zeal which often revived my own. Had it not been for this, I do not know what, at times, I should have done. They have never shrunk from the most unpleasant, and sometimes dangerous duties, the performance of which would not fail to bring on them the ill-will of many powerful enemies. I know, also, that a few of them have resisted temptations, which a Native of this country is little prepared to resist—bribes, and such things.

In later communications, however, Mr. Schaffter has had to detail a mournful and extensive falling back

on the part of some of the Christian inquirers in this District.

PANNEVILEI DISTRICT.

Report, by the Rev. J. T. Tucker, for the Half-year ending December 31, 1845.

Such an inroad into Satan's kingdom, in Tinnevelly, has been made during the last twenty years, that the old serpent is making use of all his subtilty to stop its progress, and even, if it were possible, to root out Christianity from among the Natives in the Province. In some places by violence, in others by bribery, he endeavours to turn the careless from a profession of Christianity to the worship of himself in the form of an idol. It is painful to reflect that, in the Pannevilei District, upward of 230 individuals, who in June last were professedly followers of Christ, are now either professedly atheists or worshippers of devils. The majority of these have been struck off my list because of non-attendance at the Means of Grace, and utter carelessness about Religion. However, some are a part of the old Congregation at Kongalarayakoortichy; an account of whom cannot but pain the feelings of a true disciple of Christ.

Thirty-two families in the village had been under Christian instruction for twenty-two years and upward; but in November last ten of them renounced Christianity, and openly offered sacrifice to devils, under the following circumstances—The Merasdar (proprietor) of the village, an exceedingly wicked man, has for many years tried all he could to force the people to renounce Religion; but failing in the attempt by violent measures, he at last had recourse to a stratagem, by which he induced the careless members of the Congregation to give up their profession of Christ. He prepared sheep, rice, cocoa-nuts, oil, &c., for sacrifice, and then sent for all the Christians to come to him. Only a few of them obeyed his summons: to those who did so he offered fifty rupees, and ordered them forthwith to take the prepared sacrifice and offer it to the devil. So little fear of God had they, that the fifty rupees proved too great a temptation, and, in obedience to the Merasdar's order, they went to the village devil-temple, and there publicly offered to idols. Among the backsliders are three fine young women, who have been educated in the Village School, and who well know the letter of the Gospel. I hear they cried a good deal at the thought of joining in sacrifice to devils;

but the fear of disobeying their parents made them give way. I have likewise heard that the Merasdar is calling upon them to give back the fifty rupees, and also the value of the sheep, &c., that were sacrificed. A young man, a very near relative of the Headman among the backsliders, resisted the entreaties of his friends, and would not join the party. They have since attempted, by threats, to frighten him into apostasy; but it has pleased God to give him strength to resist all, and show himself a steadfast believer in the Lord Jesus Christ. He has been brought up in our Schools, and, only the day before his relative backslid, received a New Testament from me.

On hearing of the sad event, I hastened to the village, in order to test the sincerity of the remaining twenty-two families. This investigation was very satisfactory, and I left the place persuaded in my own mind that they would be *steadfast in the faith*. As this Report will probably be published in the Church Missionary Record, I would earnestly entreat the prayers of any, who may read the account, on behalf of the Kongalarayakooritchy backsliders.

I now turn from the dark part of the picture to a brighter and more encouraging view. The Word of God, being preached in so many villages throughout the Province, must lead to the decay of idolatry and the increase of Christian Converts; and this, indeed, has been the effect. The truth of Christianity seems to be more felt among the Heathen; and, in some instances, the knowledge of it has led individuals to abandon the worship of idols, although on account of heathen relations they still withhold their profession of the Gospel. Notwithstanding that the number struck off the list during the last six months amounts to 230 souls, yet the decrease on the whole is only eleven, in consequence of the accession of new Converts, the majority of whom reside very near Panneivilei, and will therefore be more under my immediate superintendence. Moreover, there has been an increase of ninety-five baptized persons, the majority of whom are adults.

In the good providence of Almighty God I have been able to commence five new Schools since the 30th of June last, thus obtaining an increase of 124 children.

Notwithstanding that the last year has

proved a very trying one for the poor people, in consequence of the great price of corn; yet they have not been backward in giving, out of their poverty, toward the several Charitable Societies established in Tinnevelly. In some villages, many of the poor Christians have been obliged to live upon such roots as, by diligent search, they could find in the fields.

Idol-Worship—Need of a larger Church.

On these subjects Mr. Tucker thus writes to the Rev. J. Tucker, in a Letter dated February 12, 1846—

In Perungkoollam there are two large idol-temples, in which Siva and Vishnu are respectively worshipped. In that of Vishnu ten rupees' worth of rice, &c., is daily offered at the hours of morning and evening sacrifice. Beside these, every heathen village around has its pagoda or devil-temple, in each of which the Heathen, in their blindness, offer sheep, fowls, cocoa-nuts, &c., to the image, which, according to their notions, represents the devil. Among the people generally, however, devil-worship is not carried on with such zeal as formerly: the Gospel is evidently teaching those who are professedly heathen that all their offerings to devils are vain. It was only last week that several men, who are not Christians, could not be prevailed upon by their friends to join in a great offering which was made at a temple dedicated to the idol Kālee.

No fewer than 1145 Christians reside within a short distance of the Mission Compound, and could easily attend Divine Worship on Lord's-days, were there a Church of sufficient dimensions to hold them. Moreover, it is more than probable that, by the time such a building could be erected, a goodly number of Heathen from the surrounding villages will have placed themselves under Christian instruction; especially as a great majority of them are of the Shanar caste, among whom our labours have been so successful in Tinnevelly. There are no fewer than 23,113 Heathens and Mahomedans residing within a circuit of two miles around my bungalow.

Tinnevelly Tamul-Book Society.

This Society embraces the whole of the Tinnevelly Mission, and an account of it will, therefore, appropriately follow the preceding Reports of the various Districts.

The following passages are extracted from the Seventh Annual Report of the Society, drawn up by the Rev. Septimus Hobbs, the Secretary, and read at the Annual Meeting at Palamcottah, Jan. 7, 1846—

The efforts of the Society, during the past year, have been chiefly directed to carrying through the press the large editions of the abridged edition of the revised Tamul Book of Common Prayer, and the second edition of Watts's Scripture History.

Of the abridged edition of the revised Tamul Book of Common Prayer, no fewer than 10,000 copies have been printed, and all, excepting a few copies, neatly bound in sheep, which materially increases their durability. The Committees of the Church Missionary Society, and the Society for the Propagation of the Gospel in Foreign Parts, having made a liberal grant to each Missionary Station in Tinnevelly, not only are the numerous Churches, but also a greater number of the members of each of the Congregations, who are able to read, supplied with copies. It is no small gratification, to those who delight in the spiritual advancement of the Native Christians, to see them proceeding to the different Churches with their books in their hands, hear them join in the responses, and believe, with reason, that there are many among them who *pray with the spirit and with the understanding also*. They have now an opportunity of reading the Prayer Book in their own homes, of learning what kind of prayers they should offer, and of making greater advances in intelligence and piety.

It may be mentioned as an indirect, but not altogether unimportant effect of the general circulation of this truly valuable publication of the Society, that it supplies an inducement to many among the poorer classes to learn to read. The avocations of a large portion of the population of this part of the country have nothing in them of an intellectual character, nothing which involves any necessity, or induces any desire, for education. The Christians, however, now that they are able to obtain a copy of the Prayer Book for themselves, perceive the advantage of being able to read, and thus join intelligently in the worship of God; and understand that there is one use at least, which they justly regard as important, to which a degree of education, not very difficult of attainment, may be applied.

And certainly nothing, which supplies a motive to exertion for the enlightenment of the mind and the sanctification of the heart, can be esteemed of small importance.

Of the Prayer Book 3424 copies have already been sold, or disposed of to the subscribers according to the Rules.

The new edition of Watts's Scripture History, just published, consists of 2000 copies.

Cottayam.

Cottayam College.

Of this Institution the Rev. J. Chapman writes, in a Letter to the Rev. J. Tucker, dated December 22, 1845—

On the whole, I sincerely hope that the College is in a fair train for accomplishing the object which its founders, supporters, and conductors, have had in view; and that in due time it may furnish many useful men for the spread of Christ's Gospel among the Syrian and Heathen population of these lands.

State of the Pallam District.

The following particulars are given in a Letter from the Rev. H. Baker, jun., to the Rev. J. Tucker, dated January 10, 1846—

I have laboured here about a year and a quarter, and I think I can observe a decided improvement in our people, both congregationally and individually. Attendance at Church and family prayer are better observed. But while I thus speak of the outward conduct of my people, I must express my fear that the moving principle of action is not grace in the heart. It is truly grievous to observe that gain, of some kind or other, is too often the motive among the best of them: still, when I find that they do conform to rule, and place themselves under discipline—which, considering the laxity of their habits, must be peculiarly irksome—I must hope that some among them will eventually prove to be children of the kingdom of Christ. I hope the Mission is now in good working: my ignorance and inexperience caused me, at first, to make mistakes, which have in some measure been corrected. I take the Morning Service every Lord's-day at Pallam, and then ride to Collatta or Velatoorthe for the afternoon duties, taking each place alternately. I wish I had a Native Priest to take the Lord's-day duty, as I fear the coming hot weather will prevent my taking two Churches on the

same day. The Mavelicare Mission has derived much benefit from having had the assistance of two Natives in orders. My Schools are somewhat improved.

Mavelicare.

This Station, as our readers are aware, has been under the charge of the Rev. J. Peet. A residence in India of twelve years and a half has, however, rendered it necessary for him to return to this country, as mentioned in the Recent Intelligence of our Number for June last. His place at Mavelicare is supplied by the Rev. J. Hawkworth, from Allepie—the duties of that Station being undertaken by the Rev. H. Baker, sen., from Cottayam—who is assisted, as was Mr. Peet, by the Rev. G. Matthan.

Opening of the New Church at Mavelicare, and of another at an Out-Station.

The following particulars are taken from a Report addressed by Mr. Peet to the Rev. J. Tucker, Secretary of the Madras Corresponding Committee. The Report is dated Dec. 2, 1845, and thus proceeds—

By the goodness of God I have been enabled so far to complete the large Church at Mavelicare as to have it opened for Divine Worship. It is a substantial building, in the Gothic style, calculated to hold upward of 800 people; or, with the large porches, more than a thousand. There are two porches, one on the north and the other on the south side, near the west end: that on the north side is to be used as a vestry; that on the south as a side entrance, and as a place of retirement in case of illness during the Service, so as to prevent such persons from disturbing the Congregation, and at the same time to provide them a shelter from the fierce rays of the sun, or the heavy rains, to which this part of the country is alternately exposed. The pulpit and communion-rails have been taken from my temporary Church; and, though far too small, and unsuited in point of pattern for a Gothic building, have been raised and so placed as to make them suitable for an unfinished place. Altogether, the appearance of the building is that of an old Church at home, and in a genuine Briton's mind would involuntarily call up feelings of respect and reverence.

Tuesday, the 25th of November last, was, to my wife and myself, a most solemn, affecting, and fatiguing day, being the time we had selected to open our Church for the worship of Almighty God, and at the same time to say farewell to our dear people, and officially introduce and solemnly commend them to the care of my worthy successor, the Rev. J. Hawkworth, and his respected wife.

From the previous evening my people began to assemble; and at the time of Service the Church was filled, and many Heathen had gathered around outside.

In the course of the Service, I received into the Church by baptism three individuals. One was a child of my own people—a pledge of our belief that the promises are made to us and our children. The second was the child of a family which had lately joined us from a corrupt Church; and who, by this act, pledged themselves to an adherence to *the truth as it is in Jesus*. The third was an adult from the mass of the Travancore Heathen—an earnest of that mighty host that shall be gathered to our Redeemer God from the world of Idolaters.

The Services of the day were concluded by our all uniting in the participation of the Lord's Supper.

In the afternoon our people, and strangers to the number of nearly twelve hundred, partook of a repast, superintended chiefly by my wife; and by sunset all, but a few of the more attached of our people, had left.

On the next evening Mr. Hawkworth, with the Rev. G. Matthan, and myself, set out for one of my Stations, sixteen miles distant, to open a Church that had just been erected. It is situated in the midst of a people who have long been inquiring after *the Truth*. The Church is but small; capable of holding about 150, or more than 200, including the front porch. It has a neat appearance, and is substantially built, except the roof, which is thatched with ollas. On the day of opening there were, beside our own people, a goodly number of Heathens standing without. After the Services we had a feast, as on Tuesday, and in the evening all separated in peace.

This is the third Church that has been opened in this Mission within the last five or six years. There are now in connexion with this Mission five Stations, and as many Congregations, among whom all the Services of our Church are regularly performed; and there are four well-

built Places of Worship, at Mavelicare, Mallapalli, Kodawalanya, and Puwatoor. The building of these Churches, not to speak of my duties among the people, has cost me much labour and anxiety of mind; but I rejoice that so much has been done, because my successor will be relieved from my heavy duties, and consequently will be more free to attend to his high and holier engagements.

The Mission, blessed be God! is prospering. I have lately had overtures from several parties wishing to join us. Among many without, as well as within, the Church, *the Gospel of our Salvation* is quietly, but effectually, doing its work.

Departure of Mr. Peet from his Station.

In a Letter to Mr. Tucker, dated Jan. 3, 1846, Mr. Peet gives an interesting account of his departure from Mavelicare, and of the encouraging sympathy and good-will of his people. He says—

I took my farewell of Mavelicare on the 30th of December; and both my wife and myself were affected to a degree I cannot express, from the unlooked-for sympathy manifested toward us. We were prepared to expect the kindly feeling of our own people, and, to save ourselves, had prepared to leave very early in the morning; but, to our great surprise, and, I will add, gratification also, a very large number of our Syrian, but chiefly of our Heathen, neighbours, came to follow us to the boat and bid us farewell. They went with us, and amid their tears and good wishes we left the scene of our labours, griefs, and pleasures, perhaps for ever. One of the Rajahs begged me to come and bid him good bye. On my going, he paid me every respect, and, as a public mark of it, gave my boat-people some food, which, in Travancore, is considered to be a particular act of honour to the visitor. What a difference between

my going to Mavelicare and my leaving it! On my going, I was looked upon as being so low and unworthy, that a Rajah actually made a hole in the wall of his garden, when I went to visit him, because it was thought I should defile his premises if allowed to pass through the proper entrance to his house. On my leaving, I was honoured as much as I perhaps could be, considering our different circumstances. It was a triumph of our holy Religion; which, by the grace of Christ, taught me to walk consistently among them: it was, above all, a secret persuasion, I believe, that our Religion is true. If something of this sort were not the cause, then it is unaccountable: it could have nothing of a worldly or sinister character in it, as they never gained by me, nor do they expect to gain money, fame, or earthly advantage of any kind.

Trichoor.

Report for the Half-year ending December 31, 1845, by the Rev. H. Harley.

During the past year, the Word of the Lord has been proclaimed far and near to Heathens, Roman Catholics, and Syrians; and we would humbly trust, although comparatively few have openly professed the truth, that the Gospel is working as the leaven which is to leaven *the whole lump*. Attention has been awakened, the Word of God is more eagerly sought after, and an explanation of its sacred contents much more demanded. Much of the opposition that we experience here arises from the Roman Catholics, the greater portion of whom have here, as in every other part of the world, but a nominal Christianity.

I have reason to hope that there are several in the Congregation whose sole dependence is upon Christ—on His finished work and righteousness—and who are walking *worthy of their high vocation*.

NORTH-WEST-AMERICA MISSION.

A FEW particulars respecting this Mission were given in our Number for July last. We now, however, continue the regular history of the different Stations from p. 301 of our Number for December last.

Visitation of the Mission by Sickness.

In the former part of the period now to be reviewed, the Red-River RECORD, Dec. 1846.]

Settlement was visited by a severe fever, which continued to prevail from August 1845 to the end of

January last, and proved very fatal. A month afterward, another epidemic—the influenza—made its appearance, affecting whole families. In May and June a very large proportion of the inhabitants, at all the Stations, suffered from measles; so much so, that, at one time, out of eighty children belonging to the Day-school at the Indian Settlement, only three were able to attend. This was followed by dysentery, which prevailed to an awful extent. Some idea of the mortality which attended it may be gathered from the fact, that, in one part of the territory, it carried off a sixth of the population. Out of 600 inhabitants, in the Rapids District, there were eleven deaths in one week; and in the Indian Settlement, out of a population of 500, there were nine deaths in ten days. In the midst of these afflicting visitations, it pleased our Heavenly Father to extend His protecting care over the Missionaries, and no harm was suffered to *come nigh their dwellings*. They were also cheered by witnessing the effect of their labours in many of their people who died *in the Lord*.

UPPER SETTLEMENT AND GRAND RAPIDS.

The Lord's-day duties of the Rev. W. Cockran were, for the most part, the same as in the preceding year. On the week-days he was much occupied in visiting the sick and dying, and in superintending the building of the new Church, as the following extracts from his Journal will show.

Need, and Progress, of the New Church—Anxiety of the People to attend Public Worship.

Sept. 17, 1845—Superintending the men at work on the Church. We are making all the progress which I had anticipated, and enjoying calm and quiet minds, for we have always been able to pay our workmen their wages when due. We commenced the work believing that such accommodations were necessary, and in the end would be for the glory of God: He has therefore watched over the work, and preserved that unity and liberality

among us which have hitherto made it to prosper.

Dec. 23—I walked down the Settlement to see the masons, who are dressing corner-stones for the Church, and stones for the windows. We are anxious to have them finished before May, that we may proceed with the building in the summer.

It is painful to have nearly all the children absent from Church on the Lord's-day for want of room. This is the spur which excites me to pursue the work so vigorously. When I count, in my burial register, the names of the once-smiling boys and girls whom I have so often met in School and so seldom in Church, I feel grieved that the Church is not so capacious as to admit all who would enter. I have always had this object in view—to make our Schools and Churches expand with the increase of population, that there might neither be a cause for dissent, nor an apology for an ungodly life.

Dec. 25—I read prayers and preached at the Rapids. The Church was crowded, and many, who could not get in, were obliged to return home. I felt grieved that these poor people, some of whom had walked several miles, should be unable to gain admittance into the House of God.

Jan. 29, 30, 1846—Examining all the items of the new Church account. I was happy to find our affairs in as prosperous a state as I could expect. The greater part of the subscribers are a-head of their promises.

April 12—I read prayers and preached at the Rapids, and administered the Sacrament to upward of 150 persons. The Church was crowded, and many were unable to gain admittance. One poor woman sat outside during the Service, and, the ground being wet, her limbs became so paralyzed that she was unable to move away until her husband fetched a sledge to take her home.

April 19—The Church was again crowded. I felt astonished and encouraged that so many had come through mire and water, some from the distance of five miles, to worship God in His House.

June 10—Superintending the persons engaged in erecting the scaffolding. The walls of our new Church are now ten feet six inches above the ground.

Visits to the Sick and Dying.

Sept. 22—I visited a family severely

afflicted. Four of the elder children were suffering from fever; and one, the eldest, sinking so rapidly that I had no hopes of her recovery. I endeavoured to comfort them, so far as their youthful minds were capable of receiving the Truth, and prayed with them and their parents. All are *born unto trouble*. A month ago the eldest daughter, a girl of great promise, and the stay of her mother, was, after a few days' illness, cut off by fever. Her sister, the next in age, caught the disease on the day of the funeral, has been confined to bed ever since, and to-day is on the verge of the grave. I could only pray that God, who tempers the strength of His people to their day, would support the parents under this heavy stroke.

Sept. 23, 1845—I was sent for to visit the above family, and found the young woman in the hand of death. I prayed with her: she was quite sensible, and knew me. Her anxious mother asked me if I thought there were any hope of her recovery. I replied that her symptoms were much the same as her sister's before her death; and that I would therefore advise her to pray to God for strength to submit to the Divine will, and to enable her to say, with Job, *the Lord gave, and the Lord hath taken away; blessed be the name of the Lord*. The mother went out to let her tears fall in secret, and left me by the bed-side of her departing child. I moistened her parched tongue with a little tea which stood by her bed on the table. She looked me in the face, and whispered, "I am dying." I felt her pulse: it throbbed, it stood, again it throbbed, and she was no more. The mother wept, and so did the sick boys: they felt that death was near. I spoke to them, and told them that God was good, and that afflictions and death were blessings in disguise. I reminded them of David, who "wept and prayed while his child was suffering; but when he died, he arose, washed himself, and went into the House of God. We enjoy privileges," I remarked, "which David never enjoyed." He knew God as the God of Abraham, Isaac, and Jacob, and the Deliverer of the Israelites from Egyptian bondage; but we know Him as a God of love, who has so loved us as to give His only Son to die for our sins, that the sting of death might be taken away, and the gates of heaven be opened to all who repent, believe, and obey. Therefore, in death we are taught to ask, *Where is thy*

sting? and shortly we shall have a victory over the grave; for we may say, with Job, *I know that my Redeemer liveth . . . and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and . . . not another."*

Nov 26—I visited a young man dangerously ill of fever. I read a passage of Scripture, and encouraged him to trust in the Lord Jesus Christ, and then prayed with the family. These poor and pious people have suffered a great deal of affliction from the loss of their children. This, the sixth and last stay of the father, now lies on the bed of death. "It is the will of God," said the father, "and I willingly submit; though I feel that I shall not long survive. My strength is gone, and I know that my son is only going a little while before me."

Dec. 19—I called upon the man whom I visited on the 26th ult., and found it was likely to turn out as he then anticipated. Soon after his son's death he was confined to bed with the fever, and now he seems to be on the verge of the grave. I spoke of his recovery, and said that He who had sustained him under all the previous strokes by which he had been smitten was still the same, and could bring him through this affliction also. He said, "The Lord has been with me in *six troubles*, and I know He will be with me in this my last. I have not the least hope of recovery, nor have I any wish. *I would not live always*. I believe I shall shortly be with Him who has loved me, and died for me. I believe all that has happened to me has been for my good." I read several encouraging promises to him, prayed with him, and requested him to lean on the Saviour while the waves of trouble were breaking over him.

Dec. 29—I rode up the Settlement, and administered the Sacrament to six invalids; but the person for whose sake principally I made the journey had left this world of sin and suffering about four o'clock in the morning. His son was buried on the 2d inst. A widow and four children remain to lament the loss, and so do we. To him we could point, as one who served God, and provided *things honest in the sight of all men*. God only can heal the wound which His hand has made, and supply the want of the widow and fatherless: by fervent prayer, offered up through the merits of the Saviour, we besought Him so to do.

March 5, 1846—I rode as far as the Upper Fort, and visited several sick persons on my way. I called upon the only medical man of the place, who was also dangerously ill: he had been in a state of delirium for the last twenty-four hours. The Settlement would sustain a very heavy loss should any thing happen to the Doctor. He has long diligently exerted his abilities in alleviating human misery among those who are too poor to make him any compensation. I have known him, for years together, to visit families who never paid him a fraction. May the Lord remember him in mercy, while confined to a bed of affliction!

March 26—I visited a sick person in the last stage of consumption. I told her my fears. She replied, "I am aware of it. I have often been sick before; but the hope of life never left me, and I thought of returning to my domestic duties. Now, however, the concerns of my family, and all things earthly, have left me; and I lie here thinking of my friends who have gone before me, and the Lord Jesus Christ who died for my sins, and who is now in heaven; and I pray to my Saviour to prepare me also for heaven. When I was well, I often went wrong; but my conscience would not give me rest till I confessed my sins to my Heavenly Father, and sought forgiveness through the blood of His Son, and promised, through His assistance, to live better. Then I would seem to go on for a time under the *light of God's countenance*, till something would turn up to make me forget. Again would shame and sorrow fill my heart, until I found pardon by looking to Jesus my Saviour. When I look back, I find my life has been a life of repentance; but I believe that God, for Christ's sake, has forgiven me all. I have now a calm, quiet mind, and I wait in the hope of soon being where no sin, suffering, nor death, shall enter."

Baptism of two Adults—Various Particulars respecting one of them, an Indian.

Dec. 8, 1845—I baptized two adults who were ill. One, an Indian, had often applied for baptism before; but he was so addicted to intemperance, that I had declined admitting him into the Church till I should have some good evidence of his sincere repentance and reformation. It has pleased God, while his family, and also himself, have been suffering from fever, to bring him to a knowledge of his

past errors, and to show him that without repentance and faith in the Lord Jesus he must perish. Such a change has been thus produced in his whole temper and conduct as to give me a hope that he will, for the future, be a follower of Christ. He said, "You have often told me, Sir, that I should destroy both soul and body, and I have felt that it was true; but I liked my old way, and sometimes, when I thought I would turn from it, something would turn up and put the thought out of my mind. It would be as if some one whispered in my ear, 'Go on: you are always happy when you are drunk: you forget all your misery then.' Then, when an opportunity came, I tried it again. Thus you know I have gone on. Yes, I believe now, as you have often told me, that I was the greatest sinner on the point. I feel that if I had died when George died I should now have been in hell. You know, Sir, the night before he died you prayed with him; and after you had gone away, he talked to me like an old man. He said many things to me which I shall never forget. He told me of my bad life; and asked me how I should like to go where he was going. He told me to repent of my sins, and pray to God, through His Son, to have mercy upon me and pardon me. He then asked for a drink. I lifted him up: he drank, looked at me, and breathed his last. My conscience told me, 'Had you departed instead of George, you had gone to hell.' I could not go to the funeral, because I was seized the night after he died. Here I have lain ever since, and God has brought my sins to my remembrance. I am heartily sorry that I have been such a bad man. I pray that God may have mercy upon me. I have often heard you say that He pardons all those who sincerely repent and turn unto Him, and I believe that He will have mercy upon me." His wife said, "O Sir! it is pleasant to me to hear him pray: he prays in the night and morning, and often in the day; and he calls the children to him to say their prayers. I hope, I believe, he is becoming good."

After having fully explained to him his duty to God, to his wife and family, and to his neighbours, and pointed out to him that he must now act the part of a new man, though exposed to his old temptations, I baptized him, and prayed that he might lead the rest of his life agreeably to the promises which he this

day made. I shall not soon forget his thankfulness to Almighty God for the ordinance of Baptism. He said, "Now, since I have been thought worthy of being admitted into the Christian Church, I shall try, through the help of God, to walk worthy of my profession."

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

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

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

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

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

June 15—The calm of dawn was embraced for prayer, lest the confusion of affairs should unsettle the mind and indispose the heart to pray. Breakfast was not yet over when the canoe hove in sight, and presently afterward a rap at

the door announced its arrival. Mr. Cockran, inured to self-denial, immediately prepared himself and family for embarkation. It was too early for a great crowd to assemble; but a considerable number awaited his approach, and received his parting admonition and blessing. I saw him and his family into the canoe; but the parting farewell pierced my inmost soul. I looked till the mist and the distance hid my friends from view. Oh, blessed word of the living God, which assures the soul of a happy meeting where parting shall be known no more!

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

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

INDIAN SETTLEMENT.

*Report for the Year ending Aug. 1, 1846,
by the Rev. J. Smithurst.*

The Harvest—Success of the Indians in Hunting.

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

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

The Indians succeeded well in hunting last winter, and collected a large quantity of valuable furs. This enabled them to

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

It may be thought by some that hunting has a demoralizing effect upon the Indians. I by no means think so, if they are not supplied with rum to take out with them. I would much rather that they should be away hunting than employed among the European and Half-breed Settlers, where they would be exposed to the temptations of beer, rum, &c. The only disadvantage to them in hunting is their absence from the Means of Grace. For that, however, there is no remedy. In a country like this we must give way to circumstances. God can make up to His people what they lose in this respect. His presence is not confined to the Church, nor His spiritual blessings limited solely

to the ordinary mediums of communication. The fervent prayer offered up beneath the shelter of a few pine branches, in the solitude of the forest, will ascend as acceptably in the sight of God, as if it proceeded from the Church, if it be offered in humble faith, and complete dependence upon the merits of Christ.

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

Administration of the Sacraments.

During the past year there have been 27 Baptisms.

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

Schools.

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

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

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

A very material improvement has been

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

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

Death of a hopeful Indian Youth.

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

Sept. 26—I attended the funeral of poor Joseph Smith. There was something very painful in all the circumstances connected with it. He was the only son of his mother, and she a widow.

May the same gracious Saviour, who took pity upon a widow in similar circumstances, be the comfort and support of this poor woman!

Specimen of Mr. Smithurst's Duties.

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

Under this head we may place the following extract—

Jan. 25, 1846: *Lord's-day*—I left home at half-past five o'clock A.M., for the Upper Church, and changed horses at the Rapids. In the forenoon I preached at the Upper Church to a remarkably attentive congregation, and in the afternoon at the Middle Church. I reached the Indian Settlement at eight o'clock P.M., being very much fatigued with the day's duties, and my long ride of sixty miles.

Attention to the Means of Grace.

Dec. 25, 1845: *Christmas-day*—I preached, both morning and afternoon, in the Indian Church. In the morning the Church was very full, and I administered the Sacrament of the Lord's Supper to eighty-three persons: the Collection amounted to 11. 3s. It was a most solemn

season : the Lord was, I trust, with us. Many a tear did I see run down the cheek at the remembrance of a Saviour's dying love.

Dec. 26, 1845 : St. Stephen's-day—The Congregation at Church in the morning was nearly as large as yesterday. The Indians spend their holiday-time in attending Church. Though the Indians be not all we could expect, they certainly neither neglect nor undervalue the ordinances of God's House.

Death of a Pious Adult Indian.

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

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

My poor old Beadle at the Indian Church has this afternoon been removed from a world of sorrow and pain, to enter, I trust, upon that *rest* which remains for the *people of God*. Though we sorrow not even as others which have no hope for our departed brother, I cannot help feeling deeply grieved for the loss I have sustained in the old man's death. He has held his office from the opening of the Church, ten years ago, and always appeared to take pleasure in its duties. I believe he had the feeling so beautifully described by David in the 84th Psalm—*I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness.*

CUMBERLAND STATION.

Our readers are aware, from the information given in our Number

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

Report for the Year ending Aug. 1, 1846.

General View.

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

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

The parents also appear to value the benefits of education for their children. Our Day-school is steadily increasing both in numbers and attainments; yet it cannot be concealed that the present wandering state of the Indians interferes very materially with the arrangements of the School, and excites an unsettled spirit in the minds of the children. It is to these young people that I look for a more enlightened and less indolent generation than the present; for the old people are so attached to their present mode of life, that it has become to them a second nature. Such drawbacks as these are not to be wondered at among a race of people emerging from barbarism, and

whose knowledge of Divine things is so limited, that they are yet but *babes in Christ*. Our compassionate Redeemer will not despise *the day of small things*: a *bruised reed shall He not break, and the smoking flax shall He not quench*; but rather bind up and strengthen the one, and communicate the oil of grace to the other.

Public Worship.

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

Administration of the Sacraments.

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

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

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

Day and Sunday-schools.

In the Day-school, of which Mr. Henry Budd is the Native Schoolmaster, there are 34 boys and 31 girls; making a total of 65. The number last reported was 47; but 27 have since been admitted, and 9 have left. Fourteen read in the Old Testament, write, and work sums in Arithmetic, and one is learning the English Grammar. They are also able to say the Church Catechism, the same broken into short questions, the Collects, portions of the Gospels, some of the Thirty-nine Articles, Hymns, &c. In RECORD, Dec. 1846.]

the New-Testament Class there are 17 who write, and can say the Church Catechism, portions of Scripture, Hymns, and Addition and Subtraction Tables; and some of them work sums in Addition. The remaining 34 read in books below the Testament: some of them can repeat the Church Catechism, Hymns, and the Addition Table.

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

Secular Labours.

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

In the spring we enclosed about three acres of new ground, and sowed seven bushels of wheat, seven bushels of barley, and thirty bushels of potatoes, beside garden-seeds. We have now on the Mission-

farm cattle, horses, pigs, and sheep; from which I hope to be able to supply the infant Settlement from time to time.

Advancement in Civilization.

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

Missionary Journeys.

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

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

Appreciation of the Means of Grace.

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

Oct. 16—Charles Thomas, one of my Indians, came to take leave, as he is about to go to his winter hunting-grounds. He requested that he and his family might be especially remembered in our prayers, and promised to pray for us and the prosperity of the Mission.

Dec. 25: *Christmas-day*—About three-fourths of the baptized Indians have arrived from their hunting-grounds to attend the Services of to-day. Some of them

have travelled from 100 to 200 miles in order to be present. I was engaged all the morning in instructing several Candidates desirous of attending the Lord's Table, and then held Divine Service in Indian, preaching from Isaiah ix. 6, 7. About 200 persons were present, our little School-room being literally crowded. After the Sermon, I administered the Lord's Supper to 35 Communicants. I trust it was a spiritual feast to all, and that the tears and loud sobs of many present were only indications of a subdued and contrite heart for sin.

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

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

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

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

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

In the evening I was greatly delighted to hear the Indians, in their tents, singing the praises of redeeming love at the commencement of their Family Worship. This is their invariable practice, both morning and evening, whether present or absent from the Mission Station.

Baptism of six Adults, and nine Children.

June 4—Poonaman, a Candidate for Baptism, and his family, arrived to-day. This man, when Budd first came here, was a great scoffer of sacred things, and was very troublesome to the Indians at

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

prayer-time; but he is now a perfectly changed character, *clothed and in his right mind*. His conversion appears to be genuine: although the Heathen Indians have left no efforts untried to draw him back from Christianity, he remains firm and constant. I gave his wife and children, who are suffering from inflammation of the eyes, some medicine and a lotion. A great many of the Indians are suffering from the same complaint.

June 6, 1846—Examining and instructing the Candidates for Baptism—six adults and nine children. They all appear to be acquainted, in some degree, with the nature and solemnity of the rite, and to be convinced of their own inability to perform the solemn vows they are about to take upon them unless God be their helper.

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

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

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

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

July 2—I visited Andrew Lathlin, an Indian, who has long been suffering from phthisis, and found him in the last stage of the disease; but still in the enjoyment of peace, from a well-grounded hope, as I trust, in the merits of the Saviour. I engaged with him in prayer, in which he fervently united.

July 6—I administered the Lord's Supper to Andrew Lathlin. I fear, from

his altered and emaciated appearance, that he will not live many days.

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

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

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

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

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

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

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

Jan. 15—I went to Rocky Lake with an ox, two horses, four dogs, and four flat sledges, for white fish. The distance from the Pas is about thirty miles, and, in consequence of there being but little snow, the track across the lakes was very difficult for the horses. We arrived at the fishery in the evening. I assembled the Indians and people engaged at the fishery, and held Evening Prayers with them. We loaded our sledges by moon-

light with 700 white fish, and started about four o'clock, A.M. The night was very clear; but so cold that I had much difficulty in preventing my face from being frost-bitten.

Jan. 16, 1846—I arrived at the Pas about three o'clock, P.M., much fatigued with the journey, having walked about thirty miles.

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

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

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

May 29—In the afternoon I took my boy John, and a canoe, and went to see Charles Cook, who is engaged, with several Indians, in shutting up the White-

fish River. The river is about five miles from the Pas, and, when the water in the Saskatchewan River is low, supplies fish for a great many families. We found the Indians all busy in driving large stakes across the river to form the barrier, which they had nearly completed: four tents of Christian Indians were pitched; but when the white fish are numerous, there are as many as 12 or 14 tents.

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

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

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

Goose-dance of the Heathen Indians.

Oct. 4, 1845—To-day, Mistahpoo, or Big Buck,* held his annual Goose-dance, to ensure a good supply of wild-fowl. A large tent was erected for the dancers, who were dressed in their best attire, with red cloth, feathers, and their faces painted with vermilion. Their only music was the monotonous sound of the drum, which they ever and anon accompanied with hideous yells and ludicrous grimaces. A large supply of geese had been stored up for the occasion, as offer-

* Vide the "Church Missionary Record" for December last, p. 293.

ings to the Deity and a feast for the dancers.

Visit to Cumberland House.

The following passages refer to the visit mentioned in Mr. Hunter's Report—

Feb. 26, 1846—I left home in a flat sledge for Cumberland House, having two Indians, with another horse and sledge, in company. My object in visiting the House is partly to see the people and Indians, and also to procure some supplies. We called at Saskatum Island on our way, and in the evening encamped in the woods, on the edge of the Saskatchewan River, about half-way to Cumberland House. After supper and Evening Prayers I laid down, wrapped in buffalo robes, to sleep: during the night the robes became covered with snow.

Feb. 27—After breakfast and prayers, by the light of the wood fire, we resumed our seats on the sledges about day-break; and, after a pleasant day's ride, reached the House, which is situated on the edge of a large lake, in the evening.

Feb. 28—I visited the houses of the work-people at the Fort, giving them instruction and advice, and also heard the women and children read in the New Testament: some of the children repeated a spelling-lesson. The Clerk who has charge of this post informed me that he had this winter, for a short time every day, given instruction, in reading and spelling, to the children residing at the Fort.

March 1: Lord's-day—I held Divine Service in the morning and evening, and after the Second Lesson in the Evening Service baptized two infants. There was a good attendance at these Services, and the people were attentive and desirous of instruction. I heard the women and children read in the New Testament.

March 2—We left Cumberland House early this morning, and encamped in the woods in the evening. Very thick snow fell during the day.

March 3—We started in our sledges at day-break, called at Rocky Lake on our way, and arrived at the Pas in the evening.

Continued Encouragements from the Rapid-River Indians—Baptisms—Departure of James Settee for Lac la Rouge.

Sept. 13, 1845—It will be remembered

that I mentioned, in my last Journal,* that I had prevailed on one of my best-instructed Indians to visit the Rapid-River Indians, and to spend a few months there during the summer, in order to supply, in some measure, their increasing spiritual necessities. To-day I received from him the following Letter—

Lac la Rouge, Sept. 2, 1845.

DEAR SIR—I beg to trouble you with a few lines, to assure you of my sincere respect and esteem. I have nothing of importance to communicate, only that I am in the enjoyment of good health, thank God Almighty! and trust you have been in possession of the same blessing since I had the pleasure of seeing you last.

I feel a pleasure in endeavouring to follow your instructions who sent me into this neighbourhood. The Indians here are so desirous of instruction in the Christian Religion that they will not allow me to go back: therefore I have determined to pass the winter among them. They told me that it was the first time they had heard the good words of salvation.

My dear Friend, I beg, as a particular favour, that you will be pleased to take good care of my poor dear children, and show them the way of salvation for their eternal happiness in the world to come.

Be so good as to write me a few lines by the first opportunity, and tell me the way I must go on with the Natives; and I shall always try my best to perform your orders. That the Almighty may preserve you and yours many years, in the enjoyment of health and comfort, will ever be the fervent prayer of

Your most devoted humble servant,

JAMES BEARDY.

May 21, 1846—Mistinisquao, a Rapid-River Indian, and his family, arrived to-day for the purpose of being further instructed, and also to obtain baptism. He gives a most encouraging account of the Indians in that neighbourhood—their readiness to embrace the Christian Religion, and their desire for a Teacher to be sent among them.

May 24—After the Second Lesson, in the Evening Service, I baptized the above Indian and his wife by the names of Abraham and Sarah; retaining their Indian name, Mistinisquao, for a surname.

May 27—Heche Hookemow, or the Great Chief, a Rapid-River Indian, arrived here to-day with his family. Four years ago, he renounced his heathenish

* Vide the "Church Missionary Record" for December 1845, p. 295.

practices and embraced Christianity. Since that period he has occasionally paid visits to this Station, and, after remaining a short time, has gone back to his friends for the purpose of communicating the information he has received. After his return they have scarcely allowed him to sleep, being so anxious to know the little he was able to impart of the *glad tidings* of salvation.* At Rapid River, he informs me, there are twenty heads of families who have embraced the Gospel, and are anxious that a Teacher should be sent among them. This is the fourth family that has visited me this spring from that quarter. They manifest great joy when informed that a Teacher is here waiting to go among them, so soon as he shall receive his supplies from Red River.

Heche Hookemow, with his wife and four children, have come down principally for baptism; but he intends remaining here for some time, in order to be further instructed before receiving that holy ordinance.

June 3, 1846—Heche Hookemow confirms the report that the Indians kept him up for nights, after his return from the Station, talking about the Christian Religion. He gives a very satisfactory account of the Indians, and the great desire which they evince for a Christian Teacher to be sent among them.

On the 7th the Chief and his family were received into the visible Church by baptism.

June 16—James Beardy arrived from Rapid River to-day, bringing with him a family of Indians, consisting of nine persons, for instruction and baptism.

June 17—Conversing with Beardy and the Rapid-River Indians who arrived yesterday. The account which Beardy gives is most encouraging. There are twenty families waiting the arrival of a Christian Teacher. He has continued among them during the whole of the winter, and they expressed regret at his leaving them. He has engaged in prayer with them daily, and on Lord's-days they have assembled at the Fort, a large room, which they completely filled, being assigned to them. Here they have engaged in praise and prayer; and as much of the Christian Religion as Beardy could, from time to time, call to remembrance, he has made known to them. "The chief sub-

stance of my teaching was," he told me, "to show them that they were all sinners; that they had broken God's holy laws; and thus stood in need of the salvation which God had provided through the blood and righteousness of Christ." I have therefore great confidence in sending James Settee among them, which I intend doing immediately on the arrival of his supplies from Red River.

July 6—I have been preparing supplies of books, blankets, striped cotton, axes, &c., for James Settee, who will, D.V., leave the Pas on Wednesday next for Lac la Rouge. I have had built, on purpose for him and his family, a large birch canoe, in which I hope they will go up their long and tedious journey—for they have twenty-two rapids and *portages* before them—in safety. Lac la Rouge, or Rapid River, is only half way between the Pas and Île à la Crosse; and Fort Chippewyan is as far again, from Île à la Crosse, as Île à la Crosse is from the Pas. The journey from hence to Rapid River will occupy from a fortnight to three weeks: the Company's boats take about two months to go from hence to Fort Chippewyan, which cannot be far short of 1000 miles distant, with strong currents, rapids, *portages*, and lakes intervening.

July 8—We commended James Settee and his family to the protection and blessing of Almighty God, on the occasion of his departure for Lac la Rouge Station.

Movements of the Papacy—Encouraging Openings at Île à la Crosse and Fort Chippewyan—Appeal for more Labourers.

June 16—To-day the Saskatchewan Brigade arrived, and the gentleman in charge informed me that the Priest who visited the Île à la Crosse last year, and baptized the Chippewyans, had gone there again this summer, and that two Priests were expected to join him from Red River. Île à la Crosse is the principal Fort, to which Rapid River, or Lac la Rouge, is an out-post. A great number of Indians in this direction appear to be willing to receive any religious teacher who may visit them, not being aware of any difference between the Roman-Catholic Church and the Church of England, or, as they call it, the French and English Religion. The Rapid-River Indians who visited the Pas this spring informed me, that, had a Roman-Catholic Priest visited their neighbourhood, they would gladly

* Vide the "Church Missionary Record" for December 1845, p. 295.

have received instruction from him, and been baptized, not being aware of any difference between the Church of Rome and the Church of England.

On Mr. Hunter's visit to the Grand Rapids, as mentioned in his Report, he received additional testimony to this fact in an interview, on the 30th of June, with the gentleman who has charge of Fort Chippewyan. This gentleman informed him that a Priest had visited his neighbourhood in the spring, and baptized a great number of Indians, who were waiting, as just reported of the Indians in the neighbourhood of Île à la Crosse, to receive any religious teacher who might visit them. Mr. Hunter then writes, in his Journal—

It is in this direction—the north—that there appear to be great openings for Missionary exertions. We may instance the Rapid-River Indians as an example of the spirit of inquiry and desire for instruction which prevail. It is painful in the extreme to be informed that the poor Indians are embracing—through ignorance, and ensnared, as it were, by the exhibition of pictures, crosses, and other vanities—a corrupt faith, while the Priests of the Church of Rome are reaping a golden harvest. I cannot but admire the zeal of the Church of Rome, who have already sent two Priests into this neighbourhood, two more being now on their way to join them, while I am labouring here alone, at a distance of 500 miles from my Missionary brethren, without being cheered or stimulated by the countenance of a Christian brother. The duties incident to the formation of a new Station, among a people just emerging from barbarism, and at such a distance from any Missionary brother, altogether preclude the possibility of my undertaking a journey of about 1000 miles to the northward, which would occupy several months, in order to visit these Indians.

I trust the friends of the Society will, by liberal subscriptions, enable the Committee immediately to commence two new Stations—one at the Île à la Crosse Fort, and another at Fort Chippewyan—by appointing a devoted Catechist to each of these places, and, if possible, a Missionary to the district. I am certain, from the reports which have reached me, both from

the gentlemen in charge of these districts and from the Indians, that either Minister or Catechists would here meet with encouragement and success.

The following passage confirms the preceding—

July 26, 1846: Lord's-day—It is reported that the Chippewyans, baptized by a Roman-Catholic Priest at the Île à la Crosse, have thrown away the crosses which the Priests give every baptized Indian to wear suspended round his neck, and have renounced the religion. The gentleman, already mentioned, who has charge of the Chippewyan Fort and District, informed me that the Indians, both in the neighbourhood of the Île à la Crosse and Fort Chippewyan, are willing and desirous to receive instruction in Christianity, and that they often ask him to tell them something respecting the Great Spirit; that this spirit of inquiry, and a desire for instruction, are the reasons why they are so eagerly embracing, through ignorance, Popery; and that, if a Protestant Minister or Catechist were to visit the neighbourhood, he would be certain to meet with encouragement and success.

July 27—Early this morning I sent for James Beardy, the Indian whom I sent to Rapid River last year, and engaged him to proceed immediately to the Île à la Crosse, there to spend the ensuing winter among the Chippewyans.

James Settee has by this time, I hope, reached Lac la Rouge, and James Beardy will be at the Île à la Crosse, the actual destination of the Priests, where they intend to winter, some time before their arrival. Settee will also, *d. v.*, visit the Île à la Crosse during the winter, and aid and assist Beardy in his proceedings.

It will thus be seen that Fort Chippewyan is at present without any Protestant Teacher.

MANITOBA STATION.

The peculiar indifference to Christianity, and pertinacious adherence to their own superstitions, manifested by the Saulteaux Indians, have often been noticed in our account of this Mission. Notwithstanding these discouragements, however, the Rev. A. Cowley carries on his labours diligently and indefatigably, prayerfully waiting for the time when it shall

please God to bless his efforts, and to open the hearts of his people.

While grieved at the hardness of heart manifested by the Indians in his own neighbourhood, he has been cheered by visits from several parties of hunters from the Red River, who, when in the neighbourhood, visit the Station in order to enjoy the Means of Grace, and to be refreshed by religious ordinances.

The following particulars are given in a Letter from Mr. Cowley to the Secretaries, dated Partridge Crop, July 22, 1846—

Services, &c., for the benefit of the Indians.

My labours during the past year have been somewhat the same as heretofore. I have made three short tours among the Indians—one through the Manitoba Lake, returning thence by the Dog Lake and other inland lakes; another into the woods; and the third to Beren's River. I have also visited the Indians tenting near us. I should have gone among the Indians more, but that, owing to the rise in the price of furs, they have been exceedingly scattered through the winter hunting. I have consequently been enabled, however, to devote more time to ministerial duties at home. The Lord's-day has been regularly observed. In the morning, since our scholars have increased, we have held School first, and then the Service of the day; in the afternoon, School again; and in the evening, a second Service. On week-days I hold family prayers, in the morning at my own house, and in the evening at the School-room. The attendance on these several opportunities of instruction has been very varied. The Lord's-day Morning Service has been always the best attended, our School-room having often been full of people.

I have still to report the non-conversion of any one from among the Indians. They hear, but seem to hear in vain. Sometimes my hope is raised by an inquiry, a confession, or an admission, from the lips of an Indian; but perhaps the very next time I converse with the individual his steady adherence to his superstitions destroys my fondest hope. Thus from day to day my faith is tried, and my soul pained, and I have to fall back upon the promises, and commit the case to God.

Schools.

Our School has numbered, during the winter, 20 regular scholars, 15 of whom have been given up entirely to the School. There has also been, beside these, an ever-varying number from the woods, as their parents have happened to be near or otherwise. Of the 15 boarders, one has left with the view of being married, and another, I am sorry to say, has lately been stolen by her grandfather in the absence of her father. I have introduced the carding and spinning of wool into the School, to assist in clothing the children, and to teach them habits of industry and economy. In this, as well as in their reading and writing, they are making, I think, very satisfactory progress. Some have also commenced Arithmetic.

You can scarcely conceive the pleasure which I enjoy in seeing these boys and girls, once more than half-naked and half-starved, now sitting around me, all clean, well fed, and tidily dressed; sometimes reading, either the Word of the living God, or such other books as they are able; at other times, standing by my side, singing with sweet voices the praises of their Maker; or falling down on their knees, with me, to pray to God our Saviour. I am sure you would be delighted to join us for an hour, and, though this be denied, that you will not forget to pray for us in this department of our labour.

Progress in Civilization.

Although in spiritual things we are dull and uninteresting, yet in temporal things the Indians are progressing toward a state of civilization. I do not know, among all the families living about us, one single Indian who has not a small piece of land planted with potatoes. One has also wheat, and many of them maize, in addition to potatoes, growing beautifully upon their land. We number seven houses upon the banks of the river; and the framework of another is erected, and logs cut ready for a ninth. The Indians are also anxious to obtain cattle.

We now extract a few passages from Mr. Cowley's Journal.

Melancholy Death of a Hopeful Youth.

Aug. 17, 1845—An old Indian brought intelligence of a very disastrous accident which had befallen Hector, the most hopeful youth in the vicinity of our Mission Establishment. The young man is one

of two orphans, who, with their mother, placed themselves under our care nearly three years ago. Since that time he has been hearing, and learning to read, the Word of God, and I think that nothing but *the fear of man* operated against his public avowal of Christianity. He had made some progress in reading, and his attendance upon the Means of Grace was more regular than almost any other Indian's, while his deportment and attention during Divine Service were highly creditable, if not devotional. His attention to his aged, infirm, and widowed mother was uniformly remarkable. I have seen him watch beside her, attend upon her, and administer to her necessities in the hour of affliction, and have witnessed his solicitude to supply her with the common necessities of life. In the spring he planted potatoes, and during last winter cut wood for the erection, this summer, of a house wherein they might live more comfortably. But how short-sighted are we! While congratulating the widow on the prospect of brighter days, and anticipating the civilization—and, God being merciful, the Christianization—of the family, the mysterious Providence of God permits a dreadful accident to blight all our fondest hopes. During a voyage from hence to the Manitoba Post, it appears that the youth relieved a sick man from his place at the oar. On the 10th instant, the Lord's-day, while the party laid by on account of a head-wind, a bear came that way, and the crews, being composed chiefly of Papists and Indians, who nearly alike disregard the Word and commands of God, unhappily gave chase to the animal. In their hurry to kill it, one man, running with his gun cocked, accidentally discharged it in the direction of Hector, who, it appears, was looking on, and who immediately fell. Upon examination, he was found to have received a part of the charge in his head. He was conveyed to the Manitoba Post, where our informant left him still alive.

The poor youth survived the accident nearly a fortnight; but remained speechless until his death.

Erection and Opening of the New School-house.

In our Number for July we mentioned that a new School-room had been opened; but our readers will, RECORD, Dec. 1846.]

nevertheless, be glad to read the following particulars—

Nov. 8, 1845—In a secular point of view we seem to be almost as busy as ever: one thing is scarcely accomplished ere another forces itself upon us. We have just so far finished our new School-room as to admit of our occupying it to-morrow; but our fall-fishing, as it is called, now gives us no leisure. As my spiritual labours are necessarily limited, there being but few Indians here now, I take the daily charge of the School.

Nov. 9: *Lord's-day*—I held our Morning and Afternoon School and Services in the new School-room for the first time to-day. Indians being here on a visit from the Upper River, our Services were very well attended. O that the approbation of our Service, which they this day expressed, flowed from renewed hearts! but I fear their hearty "Amen" was only the expression of momentary excitement. Could I but see the conversion of ONE soul resulting from my labour how should I rejoice!

Testimony to the Christianity of the Red-River Indians.

Dec. 27—During the past fortnight two Muscaigo Indians, from the Indian Settlement at Red River, have been here. They have come several days' journey from their hunting-grounds to this place for the purpose of joining us to-morrow in celebrating the Lord's Supper. During their stay they have diligently attended our Week-day evening Services, as well as those of the Lord's-day. They must, I think, have put our Indians to the blush by their daily conversation, singing, and prayers. They also regularly engage in private devotion after their return from the public Service. As they are both Members of Mr. Smithurst's Church, no responsibility rests with me in their being admitted to the Sacrament of the Lord's Supper: I have, however, diligently examined them in the great fundamental truths of our holy Religion, and am glad to believe them both to be worthy partakers of that holy Table. I have also tried to assist them in their preparation for the solemn occasion, and pray that both they and we may receive the blessing which we seek.

Jan. 24, 1846—The two Christian Indians from Red River left us this week, having waited in vain for the return of

their partners from Red River. Their conduct, during their whole stay, has been most exemplary. How cheering has it been to witness their daily devo-

tions, both morning and evening! how encouraging and delightful to observe their peaceful life! What a contrast does it afford to that of my people!

HOME PROCEEDINGS.

Delivery of Instructions to a Missionary.
On the 1st instant the Instructions of the Committee were delivered, by the Honorary Clerical Secretary, to Mr. Alexander Acheson and Mrs. Acheson, on occasion of their departure to the Calcutta and North-India Mission.

The Instructions having been acknowledged by Mr. Acheson, he and Mrs. Acheson were commended in prayer to the favour and protection of Almighty God by the Rev. T. Sale.

Departure of a Missionary.

On the 5th instant Mr. and Mrs. Acheson sailed from Southampton, on board the "Haddington," for Calcutta.

PROCEEDINGS OF ASSOCIATIONS.

Buckinghamshire.

Emberton, Sept. 22: M., Rev. E. D. Wickham, Chn.	3	2	3
Stoney Stratford, Nov. 29: M., Rev. W. H. Bond, Chn.	2	15	0
Ditto, Nov. 29: S.:			
Rev. J. T. Johnston	8	7	0
Rev. W. H. Bond	3	3	0
Woolverton Station, Nov. 22: S. (2), Rev. G. Weight	3	5	10
Ditto, Nov. 25: M., Rev. G. Weight, Chn.			10 1

Cheshire.

Chester, Nov. 22: S.:			
St. John's, Rev. J. B. Owen	10	17	0
St. Bride's, Rev. J. T. Johnston	11	17	0
Ditto (26th), Rev. F. Close	22	6	2
St. Mary's, Rev. I. Temple	4	9	0
Trinity Church, Rev. J. T. Johnston	8	2	2
Little St. John's, Rev. I. Temple	7	0	0
St. Paul's, Rev. J. B. Owen	11	5	4
Ditto, Nov. 23: Jus. M., Rev. Chancellor Raikes, Chn.	4	1	6
Ditto, Nov. 24: M.:			
Marquess of Cholmondeley, Chn.	17	10	0
Lord Bishop of Chester, Chn.	13	10	0
Malpas, Nov. 23: M., Rev. C. A. Thurlow, Chn.	7	0	8
Marple, Nov. 15: S., Rev. J. Johnson	6	8	0

Derbyshire.

Bentley, Dec. 13: S., Rev. J. Johnson	1	10	0
Kniveton, Dec. 14: S., Rev. J. Johnson	2	0	0
Thorpe, Dec. 13: S., Rev. J. Johnson	5	4	10

Durham.

Merrington, Nov. 22: S., Rev. W. Beckett	3	13	7
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Hampshire.

Cove, Nov. 29: S., St. John's, Rev. W. Bray	5	1	1
Farnborough, Dec. 6: S., Rev. J. Lawrell	2	12	10

Kent.

Canterbury, Oct. 23: M., J. P. Plumtre, Esq., M.P., Chn.	6	6	7
Chilham, July 11: M., J. B. Wildman, Esq., Chn.	8	9	4
Dover, Oct. 20: M., J. P. Plumtre, Esq., M.P., Chn.	12	16	5
Christ Church, Hougham-in-Dover, Oct. 18: S., Rev. J. E. Bates	25	0	6
Margate, Oct. 22: M., F. W. Cobb, Esq., Chn.	6	0	0
Ramsgate, Oct. 21: M., Sir B.W. Bridges, Bart., Chn.	11	17	5
Sandgate, Oct. 18: S., Rev. T. Bartlett	20	8	1
Ditto, Oct. 19: M., Rev. B. G. Greene, Chn.	6	2	11

Lincolnshire.

Old Bolingbroke, Nov. 3: S., Rev. J. Johnson	1	0	0
Lincoln, Nov. 5: M. (Fourah Bay), Rev. T. A. Scott, Chn.	4	6	0

Middlesex.

St. Dunstan's-in-the-West, Nov. 29: S., Rev. E. Auriol and Rev. J. H. Bernan	12	4	8
St. Stephen's, Coleman Street, Nov. 29: S., Rev. C. F. Childe and Rev. B. Davies	22	14	0
St. Matthew's, Bethnal Green, Dec. 14: M., R. Hanbury, Esq., Chn.	4	15	6

Northamptonshire.

Furthoe, Nov. 29: S., Rev. J. A. J. Roberts	5	2	
Grafton Begis, Nov. 27: M., Rev. B. J. Sams, Chn.	4	3	10
Potters Pury, Nov. 29: S.:			
Rev. T. C. B. Stretch	6	15	10
Rev. J. T. Johnston	4	16	8
Ditto, Nov. 30: M., Rev. T. C. B. Stretch, Chn.	3	0	7
Roade, Dec. 2: M., Rev. E. Deane, Chn. (Formation of Association)	3	15	4
Stoke Bruerne, Dec. 1: M., Rev. P. H. Lee, Chn.	3	9	1
Watford, Nov. 20: M., Rev. H. W. Cottle, Chn.			no Coll.

Northumberland.

Dinnington, Nov. 22: S., Rev. J. Warburton	8	0	
Goaforth, Nov. 29: S., Rev. J. Warburton	3	3	3
Kenton, Nov. 29: S., Rev. J. Warburton			11 3
Ponteland, Nov. 22: S., Rev. J. Warburton	3	13	4

Nottinghamshire.

Cotgrave, Nov. 29: S.: Rev. J. Johnson	5	13	6
Ditto, Dec. 1: M., Archd. Browne, Chn.	1	16	0
Ison Green, Nov. 29: S., Rev. J. Johnson	2	3	8
Ruddington, Nov. 29: S., Rev. J. Johnson	6	3	5
Ditto, Nov. 30: M., Rev. H. Bell, Chn.	2	18	11

Errata—In our last Number, for Glimthorpe read Gunthorpe; and for 10s. collected at Kirklington, read 10s.

<i>Staffordshire.</i>	
Betley, Dec. 6: S., Rev. J. Johnson	7 12 5
Keele, Dec. 6: S., Rev. J. Johnson	no Coll.
<i>Surrey.</i>	
Ham, Nov. 29: S.:	
Rev. J. Hough	8 16 3
Rev. H. Worsley, LL.D.	1 19 0
St. Saviour's, Southwark, Dec. 13: S.:	
Rev. J. T. Johnston	7 6 0
Rev. W. Curling	10 10 4
Ditto, Dec. 14: M., Rev. W. Curling, Chn.	1 18 2
<i>Sussex.</i>	
Brighton, Nov. 15: S.:	
St. George's Chapel, Rev. R. S. Smith and Rev. T. M. Foskett	57 17 0
All Souls' Church, Rev. T. Bartlett and Rev. R. S. Smith	9 10 0
St. Mary's Chapel, Rev. Prof. Scholefield and Rev. H. V. Elliott	126 1 0
St. James's Chapel, Rev. C. D. Maitland and Rev. T. Bartlett	50 0 0
St. John's Church, Rev. S. R. Drummond	not known
Chapel Royal, Rev. T. Trocke and Rev. Prof. Scholefield	31 19 2
Trinity Chapel, Rev. C. E. Kennaway, (2)	47 13 10
St. Margaret's Chapel, Rev. F. Reade and Rev. Prof. Scholefield	64 12 6
Christ Church, Rev. J. Vaughan (2) and Rev. H. Hall	61 2 10
St. Andrew's Chapel, Rev. O. Marden	19 3 2
Ditto, Nov. 17: M. (2), Earl of Chichester, Chn.	65 5 6
Hallsbam, Nov. 12: M., the Rector, Chn.	7 12 6
Henfield, Nov. 13: M., Rev. C. Dunlop, Chn.	7 2 7
Northiam, Nov. 19: M., the Rector, Chn.	15 3 0
Stanmer, Nov. 16: M., Earl of Chichester, Chn.	no Coll.
<i>Worcestershire.</i>	
Droitwich, Nov. 22: S., Rev. J. Johnson:	
St. Peter's	2 12 11
St. Andrew's	4 4 9
Ditto, Nov. 23: M., Rev. F. J. B. Hooper, Chn.	3 8 0
Tenbury, Nov. 22: S., Rev. G. Pinhorn	3 2 0
Ditto, Nov. 24: M., Rev. H. MacLaughlin, Chn.	2 0 0

<i>Yorkshire.</i>	
Badsworth, Dec. 8: M., the Rector, Chn. not known	
Barwick in Elmet, Nov. 29: S., Rev. R. Collins	4 1 3
Ditto, Nov. 30: M., Rev. W. H. Bathurst, Chn.	12 8
Beverley, Nov. 15: S. (2) St. John's, Rev. G. Hodgson	19 10 0
Bugthorpe, Dec. 6: S., Rev. T. Richardson	1 0 0
Bishop Burton, Nov. 15: S., Rev. W. Procter and Rev. A. T. Carr	4 0 0
Cherry Burton, Nov. 29: S., Rev. R. Whythead	3 6 0
Copmanthorpe, Nov. 29: S., Rev. G. Hodgson	2 9 6
Cottingham, Sept. 27: S., Rev. C. Overton	10 5 1
Danby, Nov. 29: S., Rev. J. Ibbetson, not known	
Dring Houses, Dec. 13: S., Rev. G. Hodgson	2 10 2
Egton, Sept. 13: S., Rev. J. Davidson	19 2
Everingham, Nov. 29: S., Rev. T. H. Terry	10 9
Ferriby, Nov. 29: S., Rev. G. M. Carriek	9 3 8
Ferrybridge, Dec. 6: S., Rev. B. Charlesworth	3 0 4
Monk Fryston, Dec. 6: S., Rev. B. Charlesworth	6 6 10
Gate Helmsley, Oct. 15: S., Rev. R. Whythead	1 13 9
Goatland, Sept. 13: S., Rev. H. J. Graham	12 4
Leathley, Nov. 22: S., Rev. J. Hart	2 2 0
Newland, Oct. 4: S., Rev. C. Overton	3 15 6
South Pickhill, Nov. 15: S., Rev. W. Twigg	14 5 3
Pontefract, Dec. 6: S., St. Giles's, Rev. B. Charlesworth	17 5 0
Seaton Ross, Aug. 2: M., Address, Rev. T. H. Terry	9 2
Ditto, Nov. 22: S., Rev. T. H. Terry	1 0 6
Skelton, Dec. 6: S., Rev. R. Whythead	5 0 8
Sowerby, Nov. 22: S., Rev. R. E. Brooke	13 7 0
Sutton, Nov. 15: S., Rev. J. Scott	4 0 0
Full Sutton, Nov. 22: S., Rev. R. Whythead	16 6
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Welburn, Nov. 29: S., Rev. J. C. Raw	15 6
Whitkirk, Nov. 29: S., Rev. R. Collins	3 11 5
Yarm, Dec. 6: S. (2), Rev. J. Mitton	2 11 7
York, Nov. 29: S., St. Cuthbert's, Rev. C. Rose	10 3 6

RECENT INTELLIGENCE.

Madras and South-India Mission—The Rev. H. W. Fox, in a Letter dated "Oriental," Nov. 11, 1846, informs us that they were about a day's voyage from

Alexandria; and that he had been preserved in health and safety so far on his way to Madras.

Contribution List,

From November 16th to December 15th, 1846.

City-of-London Auxiliary	100 0 0	Bethnal Green: St. John's	23 12 2
Farringdon Without:		St. Jude's	3 18 9
St. Dunstan's-in-the-West	21 0 0	St. Matthias's	2 6 8
ASSOCIATIONS IN AND NEAR LONDON.		Carlisle Episcopal Chapel, Kennington Lane	10 0 0
Bayswater Chapel	11 13 6	Chelsea: Park Chapel	50 0 0

Peckham and East Dulwich	3	3	6
St. George's, Bloomsbury	213	9	1
ASSOCIATIONS OUT OF LONDON.			
Berkshire: Newbury: Hungerford	6	2	8
Cheshire:			
City & County of Chester, 186	10	5	
Weverham	15	10	6
East Cheshire: Marple.....	6	2	10
Pott Shrigley	47	3	6
	255	7	3
Cornwall: Tucking Mill	13	14	6
Dorsetshire:			
Sherborne and North Dorset:			
Gillingham	9	4	1
Charmouth and Lyme Regis:			
Marshwood	5	6	0
	14	10	1
Durham: Durham	25	0	0
South Shields.....	40	0	0
	65	0	0
Gloucestershire: Beachley ...	13	0	4
Fairford and Vicinity....	16	7	8
North-East Forest of Dean, 8	16	3	
	38	4	3
Hampshire: Amport and Appleshaw:			
Appleshaw	9	8	6
Kent: Woolwich Ladies.....	52	16	7
Lancashire:			
Manchester and East Lancashire:			
Haslingden.....	3	13	2
Rawtenstall	28	1	0
	31	14	2
Leicestershire: Melton Mowbray.....	32	2	11
Lincolnshire:			
Barton-upon-Humber, including South			
Ferryby St. 3s. 8d.....	10	18	8
Isle of Mann	140	0	0
Middlesex: Uxbridge	100	0	0
Northamptonshire:			
Blatherwycke	10	3	3
Stoke Bruerne	23	15	3
	33	18	6
Nottinghamshire: Nottingham.....	94	3	5
Oxfordshire: Henley-on-Thames	43	18	10
Somersetshire: South Brent....	10	0	0
Nailsea.....	7	1	10
	17	1	10
Staffordshire:			
Burton-on-Trent	5	16	6
Newhall	2	7	6
	8	4	0
Suffolk: West Suffolk: Lavenham	7	16	0
Surrey:			
Holland Chapel and North			
Brixton	1	1	0
Farnham	50	0	0
Kingston and Vicinity:			
Ham.....	10	15	3
Thames Ditton.....	63	12	1
	125	8	4
Sussex: Hallsham	9	14	6
Hastings and Oare:			
Dallington	4	19	10
	14	14	4
Westmoreland: Kendal	50	0	0
Yorkshire: Doncaster.....	100	0	0
Goole and Vicinity.....	13	12	2

Hampshwaite.....	11	10	9
York.....	200	0	0
	325	2	11

Cardiganshire: Aberystwith.....	33	12	1
Carnarvonshire: Carnarvon.....	50	0	0
Denbighshire and Flintshire.....	37	13	11
Glamorganshire: Swansea	58	5	11

COLLECTIONS.

Hope, Rear-Admiral, C.B., M. Box....	43	0	0
Morris, Capt. H. G., R.N., Charmouth..	8	7	0
Townsend, Mrs., Norwood.....	10	6	
Vachell, Mrs., by Rev. G. H. Vachell...	10	6	
Jackson, Captain Phillip, Penzance, for			
Himalaya Mission.....	8	10	0

BENEFACTIONS.

Anonymous, by Rev. W. Dawson.....	5	0	0
Buxton, Dowager Lady, for Abbeckouta			
Mission.....	20	0	0
Cuninghame, W. Esq., Lainshaw.....	10	0	0
E. Y.	5	0	0
Guy, Mr. D., Foston, Lincolnshire.....	20	0	0
Hart, G. B. Esq., Kennington.....	100	0	0
Phillips, W. W. Esq. Jun., Pontypool ..	5	0	0
Simpson, the late S. Esq., by his Exors.,			
Rev. J. Miles, and R. Miles, Esq.	200	0	0

FOREIGN.

West Indies: St. Vincent's:			
Charlotte Parish.....	18	15	0

CHINA FUND.

S.....	100	0	0
Wardell, Miss, Chester	10	0	0

LEGACIES.

Campbell, Rev. H., late of Cowley, Mid-			
dlesex: Exors., T. Dagnall and R.			
Bamford, Esqs., and Mr. C. Webster			
(one-seventh of his residuary personal			
property)	1669	17	10
Forsyth, Miss C., late of Liverpool:			
Exors., T. Forsyth and A. Smith, Jun.			
Esqs. (200 <i>l.</i> —32 <i>l.</i> 3 <i>s.</i> insufficiency of as-			
<i>sets and duty, and +8<i>l.</i> 7<i>s.</i> 10<i>d.</i> interest)*</i>	176	4	10
Foster, H. Esq., late of Fallingroyd, near			
Halifax: Exors., J. Foster and W.			
Foster, Esqs. (<i>duty free</i>).....	200	0	0
Hodsoll, Miss S., late of Bexley, Kent:			
Acting Exor., J. Bunce, Esq., (20 <i>l.</i>			
<i>less duty)</i>	18	0	0
Hooper, Miss W., late of Hereford:			
Exor., W. W. Trumper, Esq. (<i>residue</i>			
<i>of pure personality, less duty</i>)†	6	1	4

* Vide "Church Missionary Record" for Feb. 1842, p. 52; Oct. 1842, p. 248; Nov. 1843, p. 272; Oct. 1844, p. 236; and Sept. 1845, p. 216.

† Vide "Church Missionary Record" for August last, p. 192.

The Committee also thankfully acknowledge the receipt of a Box of Ladies' Work, &c., value 12*l.*, contributed by Mrs. Roxby and a few other Ladies, on behalf of the St. Olave Jewry Association; and a paper parcel of Children's Clothing, by the Rev. T. W. Meller, Woodbridge.

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