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CONTAINING THE

PRINCIPAL TRANSACTIONS

OF THE VARIOUS

INSTITUTIONS FOR PROPAGATING THE GOSPEL:

WITH

THE PROCEEDINGS, AT LARGE,

OF THE

CHURCH MISSIONARY SOCIETY.

---

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

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LONDON:

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

PUBLISHED BY

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

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# Missionary Register.

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JANUARY, 1853.

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SURVEY

OF

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

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## INTRODUCTORY REMARKS.

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### REMARKS ON THE SIGNS OF THE TIMES.

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

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

Jan. 1853.

B

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

#### THE GOSPEL IN IRELAND.

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

#### PROSPECTS OF MISSIONS AMONG THE HEATHEN.

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

#### WHY IS THERE A DEFICIENCY IN FUNDS FOR MISSIONARY PURPOSES?

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

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

*State of the Funds.*

| Receipts.                                                                             |             |       |    |     |   |   |   |   |          |    |     |
|---------------------------------------------------------------------------------------|-------------|-------|----|-----|---|---|---|---|----------|----|-----|
|                                                                                       |             | £     | s. | d.  |   |   |   |   | £        | s. | d.  |
| France,                                                                               | { Lyons,    | 42339 | 16 | 1   | { | - | - | - | 77477    | 19 | 6   |
|                                                                                       | { Paris,    | 35138 | 3  | 5   | { | - | - | - |          |    |     |
| Germany                                                                               | -           | -     | -  | -   | - | - | - | - | 634      | 7  | 3   |
| North America                                                                         | -           | -     | -  | -   | - | - | - | - | 3051     | 17 | 0½  |
| South America                                                                         | -           | -     | -  | -   | - | - | - | - | 1142     | 8  | 11½ |
| Belgium                                                                               | -           | -     | -  | -   | - | - | - | - | 8012     | 14 | 4½  |
| British Isles,                                                                        | { England   | 1294  | 7  | 0¼  | { | - | - | - | 5437     | 7  | 7½  |
|                                                                                       | { Scotland, | 134   | 11 | 11  |   |   |   |   |          |    |     |
|                                                                                       | { Ireland,  | 3159  | 13 | 8½  |   |   |   |   |          |    |     |
|                                                                                       | { Colonies, | 848   | 14 | 10¼ |   |   |   |   |          |    |     |
| Roman States                                                                          | -           | -     | -  | -   | - | - | - | - | 2885     | 10 | 3½  |
| Spain                                                                                 | -           | -     | -  | -   | - | - | - | - | 352      | 8  | 4½  |
| Greece                                                                                | -           | -     | -  | -   | - | - | - | - | 77       | 7  | 9½  |
| Ionian Islands                                                                        | -           | -     | -  | -   | - | - | - | - | 44       | 18 | 10  |
| Levant                                                                                | -           | -     | -  | -   | - | - | - | - | 280      | 15 | 9   |
| Lombardo-Venetian kingdom                                                             | -           | -     | -  | -   | - | - | - | - | 2204     | 0  | 4½  |
| Island of Malta                                                                       | -           | -     | -  | -   | - | - | - | - | 561      | 3  | 6½  |
| Modena (Duchy of)                                                                     | -           | -     | -  | -   | - | - | - | - | 715      | 3  | 7½  |
| Parma (Duchy of)                                                                      | -           | -     | -  | -   | - | - | - | - | 229      | 19 | 3½  |
| Holland                                                                               | -           | -     | -  | -   | - | - | - | - | 3291     | 1  | 7½  |
| Portugal                                                                              | -           | -     | -  | -   | - | - | - | - | 1163     | 13 | 5½  |
| Prussia                                                                               | -           | -     | -  | -   | - | - | - | - | 7007     | 5  | 10  |
| Sardinian States,                                                                     | { Genoa,    | 1512  | 16 | 8½  | { | - | - | - | 8880     | 2  | 7   |
|                                                                                       | { Piedmont, | 5864  | 12 | 8½  |   |   |   |   |          |    |     |
|                                                                                       | { Sardinia, | 19    | 0  | 8½  |   |   |   |   |          |    |     |
|                                                                                       | { Savoy,    | 1483  | 12 | 6   |   |   |   |   |          |    |     |
| Sicilies (the two)                                                                    | { Naples,   | 2143  | 4  | 8½  | { | - | - | - | 2687     | 3  | 5   |
|                                                                                       | { Sicily,   | 543   | 18 | 8½  |   |   |   |   |          |    |     |
| Switzerland                                                                           | -           | -     | -  | -   | - | - | - | - | 1666     | 4  | 2½  |
| Tuscany                                                                               | -           | -     | -  | -   | - | - | - | - | 1735     | 11 | 1½  |
| From divers countries of the North of Europe                                          | -           | -     | -  | -   | - | - | - | - | 47       | 5  | 0½  |
| Total Receipts for the year 1851                                                      |             |       |    |     |   |   |   |   | 129586   | 9  | 11½ |
| Balance from excess of Receipts over Disbursements } in the account for the year 1850 |             |       |    |     |   |   |   |   | 3465     | 15 | 10½ |
| Total                                                                                 |             |       |    |     |   |   |   |   | £133,052 | 5  | 9½  |

## Payments.

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

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

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

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

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

#### EXPLANATION OF THE FOLLOWING SURVEY.

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

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

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

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

## Western Africa.

### BISHOPRIC FOR THE WESTERN COAST OF AFRICA.

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

### BIBLE, TRACT, AND EDUCATION SOCIETIES.

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

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

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

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

A grant of 150 Bibles and Tes-

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

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

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

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

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

## CHURCH MISSIONARY SOCIETY.

*Labourers.*

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

*Stations.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*Church Missionary Society—*

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

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

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

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

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

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

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

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

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

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

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

#### *Summary,*

(As given in the Fifty-second Report.)

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

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

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

Jan. 1853.

C

*Church Missionary Society—*

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

## WESLEYAN MISSIONARY SOCIETY.

## GAMBIA.

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

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

[Rev. H. Badger.

## SIERRA LEONE.

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

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

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

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

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

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

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

#### GOLD COAST, AND KINGDOM OF ASHANTEE.

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

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

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

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

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

#### BAPTIST MISSIONARY SOCIETY.

##### FERNANDO PO.

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

of his health—Pp. 13—16.

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

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

*Baptist Missionary Society—*

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

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

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

[*Rev. John A. Wheeler.*]

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

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

[*Report.*]

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

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

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

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

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

[*Mr. Saker.*]

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

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

[*Committee.*]

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

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

[*Mr. Saker: June 28.*]

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

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

#### GERMAN MISSIONARY SOCIETIES.

##### *Bâle Missionary Society.*

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

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

[*Report.*]

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

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

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

[*Report.*]

##### *North-German Missionary Society in Hamburg.*

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

*German Missionary Societies—*

died of the African fever—P. 16.

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

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

[*Report.*

#### JAMAICA PRESBYTERIAN MISSION.

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

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

Mr. Waddell is still labouring here with his companions, but no particulars of his proceedings of a recent date have reached us—P. 16.

#### AMERICAN MISSIONARY SOCIETIES.

##### *Baptist.*

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

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

##### *Board of Missions.*

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

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

[*Board.*

##### *Episcopal*

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

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

##### *Methodist Episcopal.*

**Robertsville** and **Heddington** : James Byrd.

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

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

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

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

##### *Presbyterian.*

**Liberia—Settra Kroo** : 1841 :

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

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

*Southern Baptist Convention.*

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

AMERICAN COLONIZATION SOCIETIES.

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

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

## South Africa.

### BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

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

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

CHRISTIAN-KNOWLEDGE SOCIETY.

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

*Christian-Knowledge Society—*

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

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

*RELIGIOUS-TRACT SOCIETY.*

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

*EASTERN-FEMALE EDUCATION SOCIETY.*

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

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

*UNITED BROTHEREN.*

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

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

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

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

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

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

[Br. C. R. Köbbing, April 1852.]

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

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

[June 24, 1852.]

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

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

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

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

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

[Missionaries—June 13, 1852.]

#### TAMBOOKIES AND HOTTENTOTS.

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

D

*United Brethren—*

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

[*Br. A. Bonatz—Feb. 1852.*

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

[*Br. S. Gyeon—Mar. 30, 1852.*

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

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

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

[*Br. C. F. Küster—Mar. 2, 1852.*

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

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

[*Br. D. W. Suhl.*

#### LONDON MISSIONARY SOCIETY.

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

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

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

[*Report.*

## HOTTENTOTS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[*Missionaries.*]

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

[*Report.*]

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

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

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

[*Report.*]

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

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

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

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

[*Report.*]

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

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

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

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

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

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

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

[Report.

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

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

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

[Mr. Smidt: June 25, 1852.

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

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

[Report.

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

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

[Report.

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

Though this Station has been mercifully

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[*Report.*]

#### CAFFRES.

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

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

[*Report.*]

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

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

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

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

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

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

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

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

#### GRIQUAS, CORANNAS, BECHUANAS.

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

*Lehatlong*: on the Hart River,

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

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

[*Report.*

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

**BOESJESMANS.**

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

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

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

**BECHUANAS.**

*Lattakoo*: 630 miles N E of Cape Town—1817—Robert Moffat, Wm. Ashton. Mr. Hamilton has died since our last Survey—Pp. 33, 34, 377.

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

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

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

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

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

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

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

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

*Kolobeng*—David Livingston, D.D.—34.

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

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

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

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

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

#### WESLEYAN MISSIONARY SOCIETY.

##### CAPE TOWN AND NAMAQUAS.

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

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

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

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

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

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

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

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

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

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

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

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

## ALBANY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## BRITISH CAFFRARIA.

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

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

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

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

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

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

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

## CAFFRARIA PROPER.

ΑΜΑΚΟΣΕ: *Butterworth*; *Beecham Wood*—ΑΜΑΤΕΜΒΥ: *Clarkebury*; *Morley*—ΑΜΑΜΠΟΝΔΟ: *Buntingville, Shawbury*—Pp. 38, 39.

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

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

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

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

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

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

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

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

#### PORT NATAL AND AMAZULU.

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

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

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

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

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

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

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

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

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

[Report.

A desolating war has been raging on

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

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

## BECHUANAS AND OTHERS.

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

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

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

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

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

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

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

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

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

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

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

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

## Biography.

### OBITUARY NOTICE OF A BRAHMIN,

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

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

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

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

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

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

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

## Proceedings and Intelligence.

### Western Africa.

#### CHURCH MISSIONARY SOCIETY.

##### TORUBA.

##### General View.

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

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

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

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

#### BADAGRY.

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

#### *Conflicts between Akitoye, and Possu and Kosoko.*

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

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

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

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

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

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

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

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

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

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

*Missionary operations during the above period.*

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

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

That our work has been greatly inter-

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

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

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

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

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

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

#### ABBEOKUTA.

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

#### *The Dahomian attack and defeat.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*Visit to one of the wounded in the battle.*

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

*Charlotte Kosoluke.*

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

## Inland Seas.

CHURCH MISSIONARY SOCIETY.

EASTERN AFRICA.

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

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

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

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

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

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

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

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

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

*Perilous Journey of Dr Krapf to Ukambani.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## China.

CHURCH MISSIONARY SOCIETY.

NINGPO.

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

### *General View.*

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

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

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

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

### *Steadiness of the Converts.*

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

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

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

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

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

*Candidates for Baptism.*

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

*Visitation of the Cholera.*

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

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

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

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

The third case I referred to has been

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

Subsequently he writes, Nov. 4—

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

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

#### *The Phonetic system.*

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

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

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

*Aspect of Romanism at Chusan.*

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

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

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

*Prospects of Missionary work at this Station.*

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

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

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

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

## SHANGHAE.

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

*Adult Baptisms—Death of one of the converts.*

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

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

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

I am thankful to be able to announce to you that two more of my candidates from the blind class have been baptized. T'çu Koh-l'ang and Mo Kyung-yoong have been for a long time under instruction, the former for more than two years. He is upward of sixty years of age, and besought me to baptize him, lest he should die without having fulfilled the command of Jesus in this respect. He has since, I understand, been endeavouring to induce an aged friend of his to come to me for instruction, and to fly to Jesus to save his soul before his eyes are closed in death. I have much reason to thank God for the spirit displayed by the three who have now been baptized. I pray God to keep their feet in the paths of peace. Every member of the class can now repeat the Creed, Lord's Prayer, and Ten Commandments perfectly, or nearly so. Besides this, they have a good general knowledge of the life of our Saviour, the history of the fall, &c. Whenever I meet the class, I call upon each individual to repeat the

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

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

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

*Conversation with an aged man.*

We conclude with an extract from Mr. M<sup>c</sup>Clatchie's journal—

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

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

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

## Ceylon.

CHURCH MISSIONARY SOCIETY.

NELLORE.

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

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

*Services—Communicants—Baptisms.*

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

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

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

*Preaching to the heathen*

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

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

*Schools.*

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

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

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

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

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

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

*Native-Christian Contributions.*

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

*CHRONICALLY.*

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

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

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

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

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

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

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

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

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

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

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

— — —  
COPAY.

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

*Opening of the New Church—Missionary Meeting.*

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

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

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

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

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

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

**North-West America.**

CHURCH MISSIONARY SOCIETY.

FAIRFORD, MANITOBA.

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

*Improved aspect of the Work.*

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

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

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

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

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

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

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

Jan. 1853.

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

*Difficulties as to provisions.*

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

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

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

MOOSE LAKE.

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

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

*Visit of the Rev. Henry Budd.*

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

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

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

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

The Indians at Moose Lake have

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

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

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

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

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

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

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

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

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

#### *Excursion to Shoal River.*

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

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

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

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

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

June 1: *Lord's Day*—We assembled

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

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

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

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

#### *Return to Moose Lake.*

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

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

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

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

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

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

#### *The Missionary Force.*

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

Kirkby, who reached Moose Factory in August last.

*General View—Fearful Inundation.*

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

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

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

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

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

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

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

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

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

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

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

### WESTERN AFRICA.

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

### INDIA WITHIN THE GANGES.

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

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

### WEST INDIES.

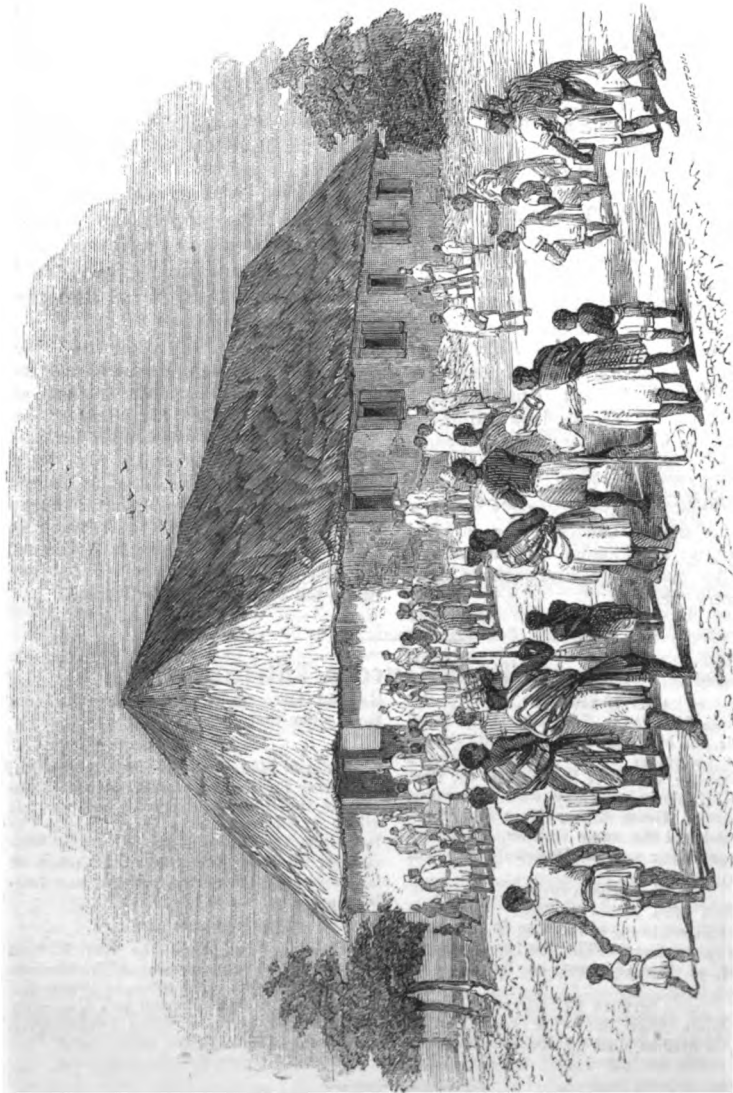
*Wesleyan Miss. Soc.*—On September 10th, at Green-Turtle Cay, Abaco, Bahamas, the wife of the Rev. Alexander J. Thompson fell asleep in Christ, after a long illness—The Rev. John Chatterton, a devoted young Missionary, died on the 29th of October, at Barbadoes, of yellow fever, a disease now fearfully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

### BRITISH-NORTH AMERICA.

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

## Miscellanies.

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



**AKE CHURCH, ABBEOKUTA.**

# Missionary Register.

FEBRUARY, 1853.

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

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

### South Africa.

(Continued.)

#### FREE CHURCH OF SCOTLAND.

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

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

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

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

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

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

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

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

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*Free Church of Scotland—*

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

[*Mr. Bryce Ross—Feb. 20.*

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

[*Mr. Laing.*

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

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

[*Report.*

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

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

You are aware that this is the fifth

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

[*Mr. J. Ross—April 18.*

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

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

[*Report.*

## UNITED SCOTCH PRESBYTERIAN CHURCH.

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

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

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

## FRENCH PROTESTANT MISSIONS.

## HOTTENTOTS.

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

## BASSOUTA-BECHUANA.

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

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

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

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

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

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

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

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

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

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

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

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

*Berea*—1843—F. *Maitin*—P. 67.

*French Protestant Missions—*

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

*Hebron—Cochet.*

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

## LIGHOYAS.

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

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

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

## BECHUANAS.

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

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

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

## AMERICAN BOARD OF MISSIONS.

*Umlazi*, 22 miles S W of Port Natal and 5 miles from the sea, with Out-Stations: David Rood: 3 *Nat. As.*—*Ifumi*, 34 miles S W of Port Natal and 7 from the sea: Wm. Ireland—*Umvoti*, 48 miles N E of Port Natal and 6 from the sea: Aldin Grout—*Umsunduzi*, 30 miles N E of Port Natal and 25 from the sea: Lewis Grout—*Inanda*, 22 miles N E of Port Natal and 15 from the sea: Daniel Lindley—*Umtwaleni*, 90 miles from Port Natal: Hyman A. Wilder—*Itafamasi*: Samuel D. Marsh—*Maphumulo*: Andrew Abraham—*Esi-dumbini*: Josiah Tyler—*Amahlongwa*: Silas M'Kinney—*Ifufa*: Seth B. Stone—*Table Mountain*: Jacob Ludwig Döhne. The Stations of Wm. Mellen, *Missionary*, and John A. Butler, *Printer*, were not known to us at the time of our going to press. Mr. Bryant died on the 23d of December 1850. The Rev. Wm. Mellen and his wife landed at the Cape in August. The Rev. Jacob L. Döhne was formerly in connection with the Berlin

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

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

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

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

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

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

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

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

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

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

#### Summary.

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

#### GOSPEL-PROPAGATION SOCIETY.

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

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

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

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

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

#### RHENISH MISSIONARY SOCIETY.

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

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

*Rhenish Missionary Society—*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## BERLIN MISSIONARY SOCIETY.

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

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

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

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

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

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

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

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

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

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

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

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

#### NORWEGIAN MISSIONARY SOCIETY AT STAVANGER.

*Uithomst*—Larsen, Udland.

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

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

#### CAFFRE WAR.

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

## African Islands.

#### MADAGASCAR

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

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

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

*London Missionary Society—*

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

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

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

#### MAURITIUS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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## Inland Seas.

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Red—Mediterranean—Black—Caspian—Persian Gulf.

### BIBLE, TRACT, AND EDUCATION SOCIETIES.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

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

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

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

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

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

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

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

#### RELIGIOUS-TRACT SOCIETY.

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

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

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

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

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

#### AMERICAN BOARD OF MISSIONS.

##### CONSTANTINOPLE.

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

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

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

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

## ASIA MINOR.

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

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

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

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

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

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

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

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

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

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

## SYRIA AND PALESTINE.

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

*American Board of Missions—*

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

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

[Board.]

## GREECE.

*Athens*—1831—Jonas King—Pp. 77, 78.

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

[Board.]

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

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

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

[Board.]

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

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

[Mr. Marsh.]

## PERSIA.

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

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

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

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

AMERICAN EPISCOPAL BOARD OF MISSIONS.

CONSTANTINOPLE.

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

AMERICAN BAPTIST MISSIONARY SOCIETY.

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

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

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

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

GREECE.

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

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

ATHENS: 1851—A. N. Arnold.

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

CHURCH MISSIONARY SOCIETY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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united in marriage to a lady engaged in female education in the Cairo Mission.

He has since returned, to join his companions at Rabbai Mpia.

[Committee.

#### JEW'S SOCIETY.

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

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

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

[Report.

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

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

[Report.

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

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

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

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

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

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

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

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

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

JASSY—A. I. Behrens—P. 84.

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

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

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

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

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

Feb. 1853.

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

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

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

[*A German Clergyman.*]

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

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

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*Jews' Society—*

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

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

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

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

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

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

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

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

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

JAFFA—A Scripture Reader—  
P. 87.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[Mr. Stern—Oct. 14.

## China, and India beyond the Ganges.

### BIBLE, TRACT, AND EDUCATION SOCIETIES.

#### *BRITISH AND FOREIGN BIBLE SOCIETY.*

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

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

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

Your Committee have still to deplore

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

[Report.

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

CHRISTIAN KNOWLEDGE SOCIETY.

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

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

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

RELIGIOUS-TRACT SOCIETY.

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

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

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

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

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

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

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

*Religious-Tract Society—*

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

[*Mr. Hudson, Jun.*

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

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

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

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

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

*EASTERN-FEMALE EDUCATION SOCIETY.*

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

Although some influential Chinese Gentlemen are exceedingly opposed to my residence here, and have actually cited my landlord before two Mandarins, hoping that the supposed offence of assisting me to enter the city would be punished; and although the most fearful reports are spread over the city of my murdering my inmates and every one within my reach, so as to intimidate these poor women from attending our instructions as they had been used to do, still we are not without encouragement in the serious and long-continued inquiries after truth of a respectable young man, the son of a Chinese Merchant. The tone of feeling in the members of my household is more favourable to religion than I have ever known it; and the pupil who has been longest with me stands proposed for baptism. Three of the native females residing in the house are hopefully converted to God, and are ever ready to assist in making known the truth to others. It has been from the lips of Miss L—[Miss Aldersey's friend and assistant], however, chiefly that vast numbers of women have heard the Gospel, in consequence of our remaining in the city.

[*Miss Aldersey—Ningpo.*

I often wish that I could do more when I see so much to be done, but my strength is already rather too much taxed, and I fear taxing it more, lest I unfit myself for present duties. I long to have meetings for women, but cannot do so without neglecting my School. We have been greatly privileged in having the natives willing to hear, and in being allowed to have native teachers to instruct us in the language, in having attained to the speaking of the language, to a certain extent, and in being spared to be useful in any way. Truly God has been good to us: may we make a right use of His goodness!

I have taken two babies, as desired by the ladies at Brussels: one is little Susan, whom I had about a year ago, and the

other the infant of one of our native converts. They had both been baptized: one is named Susan Maria Anthony, and the other Mary Gutzlaff. My little Chinese Girl, Emily, was baptized at the same time, and named Emily Gervis. A woman came to me last week with another baby, which I have also taken, although I have no provision for it. I have called it Lucy, and if any lady wishes to support a Chinese child, I shall be glad to consider it as hers. I do not like to send the children away, though I often have to do so, both for want of funds, and also of room and strength. The infants are being nursed by their mothers, to whom a small sum is paid till they are old enough to come into the School.

The death of our girls' native teacher gave us much grief: we have had him with us about eight years: he was a very old man, upward of sixty, and a very literary character. Mr. Young visited him during his illness. The old man was one who had a good deal of Scripture Knowledge, but we have no evidence of his having been a Christian. Another has been taken to fill his place who is about fifty: the Chinese pay great respect to age.

Yesterday we had the Lord's Supper, and a number of Chinese from both Congregations met together; some women, also, among the number. It is a pleasant sight at the collection to notice the members, each giving something, though ever so poor. [Mrs. W. Young—Amoy.

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

### LONDON MISSIONARY SOCIETY.

#### CHINA.

#### It is said in the Report—

Prolonged acquaintance and close observation on the part of our Missionaries with the character of the Chinese deepen their conviction that it cannot be more accurately described than in the affecting language of the Scriptures, as "earthly, sensual, and devilish." Notwithstanding a plausible exterior, and manners sometimes approaching refinement, the want of truth and honesty, and the prevalence of selfishness and lust, are all but universal.

A gross instance of the impositions they are ever ready, for the sake of gain, to practise upon foreigners, occurred in connection with an article represented as an extract from a work written by the Imperial Commissioner Ke-ying, and published by the American Missionaries at Ningpo as evincing the enlightened views of that distinguished statesman on the subject of Christianity. It was, however, subsequently discovered that the pages on which it appeared had been artfully forged and ingeniously inserted in the volume, for the purpose of obtaining a higher price from the Christian Purchaser.

*Canton* — 1848 — B. Hobson, M.D., *Med. Miss.*; 5 *Nat. As.* Attendance on the Sabbath throughout the year, 4345. Books distributed among the Congregation, 1635. Communicants, 11—P. 92.

Dr. Hobson has been enabled, with the help of the venerable Leang-a-fa and the other native agents, to carry on the work of the Mission, and not without some gracious tokens of the Divine Favour. No sensible impression, indeed, has been made upon the mass of heathenism, and two individuals only have during the year been added to the little company of native believers; but Divine Service has been regularly held every Sabbath Day, both at the Hospital and on the Mission Premises. By these means, and also by the circulation of Books and Tracts, the truth has been widely made known. On the Public Services, which are conducted alternately by Dr. Hobson and Leang-a-fa, there is an average attendance of between 70 and 80 persons, consisting for the most part of those who are seeking medical relief at the Hospital. One of the chief hindrances to the progress and extension of this Mission has hitherto arisen from the want of commodious premises: this obstacle is, however, about to be removed. The number of patients who applied to Dr. Hobson for medical relief during the year amounted to 20,366, among whom were distributed 20,537 Books. Dr. Hobson has recently published a carefully-prepared work on the Elements of Physiological Science and Anatomy, which is obtaining extensive circulation among the Chinese, and is read by them with much interest.

*Hong Kong*—James Legge, D.D., J. H. Hirschberg, *Med. Miss.*, John

*London Missionary Society—*

Chalmers. Mr. Hirschberg has been consulted by more than 10,000 patients—Pp. 92, 93.

In the various departments of Missionary Effort, the preaching of the Gospel to the Heathen, the Theological Seminary, the Schools, type-founding, and printing, have been prosecuted throughout the year with energy and effect.

On the night of the 28th of December a calamitous fire broke out in the town of Victoria, by which five or six hundred houses, together with the native Chapel and Hospital connected with the Society's Mission were destroyed. But through the prompt measures adopted on the emergency, the damage sustained is now in the course of reparation; and the Settlement is likely ere long to enjoy more than its former prosperity. The Missionaries also have undertaken the re-erection of the Chapel, which is intended to afford the requisite accommodation for a Hospital. *[Report.]*

As patients come from nearly half of the provinces of China, we may conceive of the importance of this Station. Such a retrospect animates us to greater exertions, stimulates us under discouragements, and strengthens our faith in the promises of the Lord. *[Mr. Hirschberg.]*

I informed you that I was expecting on the last Sabbath of the last month to baptize two Chinese. I did baptize them accordingly, in Union Chapel, in the presence of the usual congregation of our countrymen and about an equal number of their own. The parties were a man between forty and fifty, and a lad of nineteen, one of my scholars in the Preparatory School. The former is at present employed as a writer at a good salary in one of the Government offices in this place. For some years he was employed as a teacher by Dr. Hobson, and had applied to the Church in Canton for baptism nearly three years ago. He first came to Hong Kong last year as a teacher in Bishop Smith's School, and shortly after his arrival wrote to me, requesting that he might be baptized; but I was not satisfied that he was receiving the truths concerning the person and work of Christ as a little child.

In the end of last year he went back to Canton, having given much satisfaction to Bishop Smith as a teacher. Four months ago he returned here and obtained his

present employment, shortly after which he renewed his application for baptism. His views, which were previously defective, had become enlarged. He professed his entire dependence on the atoning death of Christ, avowed that Christ was the Son of God, and God over all, without whom there was no salvation, even for Confucius and the other sages of China. Who could forbid water that he should not be baptized? I baptized him, therefore, as I have told you.

As to the case of the other party, my pupil, Chü A-luk, I never administered baptism to any one with more satisfaction and confidence than to A-luk. He is a son of the Colporteur of the same name, and has been in the School for about six years. His piety appears to be based on a deep conviction of his sinfulness and weakness. A-luk makes the tenth of our scholars who have been received into the Church of Christ within the last five years. We do not plume ourselves on success, but we ought to be grateful for it. I do not know if there are many Boarding Schools, even in England, which could shew an equally gratifying result.

*[Dr. Legge—July.]*

*Shanghai* — W. H. Medhurst, D.D., W. C. Milne, Wm. Muirhead, J. Edkins: Wm. Lockhart, *Med. Miss.*; A. Wylie, *Superint. of the Press*. Printing, 45,500 copies—P. 93.

Though the peculiar character of the people of this city and the surrounding districts seems to require much preparatory effort, in order to awaken them to the serious consideration of eternal things, it is gratifying to hear that a vast amount of religious knowledge is being diffused. Hundreds and thousands have heard the glad tidings; and it is now widely known that teachers from the West are proclaiming the doctrine of Jesus, and exhorting all "to turn from dumb idols to serve the living God."

The attendance at the Hospital under the charge of Dr. Lockhart is as large as formerly, and affords an excellent opportunity for imparting to numbers a knowledge of Divine Things. During the year a Dispensary has been opened in the Old Chapel, whither many resort for medical relief who would not go to the Hospital. On these occasions, also, religious services are previously held, which, in con-

nection with the highly-appreciated medical assistance rendered them, will, it is hoped, be found savingly beneficial to many.

In the course of the year Messrs. Muirhead and Wylie undertook a journey to Chapêr, a large and populous city, distant about eighty miles from Shanghai. The place had been the scene of a severe battle during the Chinese War, the remembrance of which, it was supposed, might have engendered a hostile feeling toward foreigners among the inhabitants. On the contrary, however, the travellers experienced no difficulty, and were at liberty to go about and distribute books without impediment. In the city of Chapêr there is a military fort, containing, as they were given to understand, a considerable Manchow Garrison. To this fort they obtained admission, and walked through it in the most open manner. About the middle of a large congregation of Manchows assembled, and, as they knew Mandarin, they were addressed in that dialect. The appearance of the men, and particularly of the youth, was very pleasing. Their cast of countenance was altogether different from the Chinese, and much more noble and intelligent. It has since been ascertained, that, in various parts of the country that could be reached, Manchow, and even Mongolian Books could be circulated with advantage.

To the Jewish Settlement at K'haefung-foo, in the course of last year, a second visit was paid, and two of their number were induced to return with the messengers to Shanghai, where they were placed under religious instruction. Far from shewing any prejudice against Christianity, they were quite willing to accept it, as having some similarity to their own system. One of them had been well educated in the Chinese manner, and could read fluently the Christian Books in that language. Under the instructions of Mr. Edkins, he wrote out literal translations of the early chapters of Genesis and Exodus, with the Hebrew interlined, and, at the time he left, could go over the first chapter of Genesis in that language without much assistance. His acquirement of so much of his original tongue will, it is hoped, prove an inducement to some of his countrymen to send their children to Shanghai for religious instruction. He left in October, full of this idea, resolving to return with a few boys in about four months. Both of them took  
*Feb. 1853.*

away a supply of various books for distribution among their Jewish Friends.

In February of last year Messrs. Medhurst, Stronach, and Milne undertook the revision of the Old-Testament Scriptures, and they have already been enabled to complete the Pentateuch and the whole of the historical books. [Report

*Amoy*—John Stronach, Alex. Stronach, Wm. Young. In the Boys' School, 10 Boarders; in the Girls', 15 Boarders, 5 Day Scholars—Pp. 93, 94.

The two small buildings appropriated for the purposes of Divine Worship have been considerably improved, and rendered more attractive and commodious; but the Missionaries represent the importance of their being provided with a Chapel of a character and dimensions better adapted to the growing claims of the Mission than the present means of accommodation will afford. From the increased attention and serious deportment evinced by the Native Congregations, a good hope is entertained that the leaven of the Gospel is beginning to influence the hearts of many of the listeners. That it has in some instances been attended with gracious results is pleasingly evinced by the fact, that on the first Sabbath of the present year two additional Chinese Converts were received into the Church at this Station by baptism. Pep'iau and Ch'ia-ho-sey, the individuals referred to, had both been regular attendants for several months on the Means of Grace, and the proofs they afforded of exercising a lively faith in the Saviour were highly satisfactory.

The members of the Native Church continue steadfast in their profession. Two of them are engaged as Colporteurs, and, in the prosecution of their useful labours, they are diffusing a large amount of Scriptural Truth among their benighted countrymen. In addition to the Bible Classes held for the especial benefit of the Church-members, at which others also attend, one evening in the week is set apart for prayer and catechetical exercises.

The religious service held for the especial benefit of the Chinese Females has of late been well attended; and though no cases of actual conversion have yet to be reported, the brethren are encouraged to persevere in this interesting department of effort.

The Boys' School, under the superin-  
N

*London Missionary Society—*

tendence of Mr. and Mrs. A. Stronach, are carefully instructed in all Christian Truth. They are taught to read the English as well as their own Chinese Classics, and also to write in both languages.

The Girls' School is under the charge of Mr. and Mrs. Young. The progress

which the girls have made in their studies has been very gratifying, and much more decided than in former years. Beside studying the Chinese Characters, they are taught to read their spoken language by means of the Roman letter. In needlework, also, their improvement has been considerable.

[*Report.*]

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

## BioGRAPHY.

### OBITUARY NOTICE OF NATIVE CONVERTS,

MR. BUDD, of Cumberland Station, North-West America, has given in his Journal the following particulars of two Native Converts.

After the Evening Service was over, I went to see George Lathlin, who, I was told, was very sick. He is a young man, formerly brought up in the Mission School, where he was taught to read, &c. When a boy, he was quiet—never had much to say. Upon the whole, he was a very good boy when at School with me. As he grew up to manhood, he still maintained his quiet disposition, and always passed for a quiet and well-disposed young man. Before his sickness I never observed that any very serious impression was working in his mind; but as I entered their house he immediately stretched out his hand to me, and said, "I am always very glad to see any of the Christian Indians who come in to see me; but I am more glad that you are come, and I hope that you will tell me something which will be for my benefit. I have been trying to think about God, about heaven, and about my sins. Since I have been afflicted with this sickness I have thought more of these things than I ever did before, when I was well." Poor man, he was nearly exhausted with only saying this. I told him that I was very happy to find him in this state of mind, and did all in my power to encourage him to go on and meditate on the goodness of God in thus afflicting him for his good: should His afflicting hand be the means of bringing him to a serious regard for the welfare of his soul, he may have to bless God for it. I prayed with him before I left him.

Jan. 23—I went over to see George Lathlin, and found him a little better than he was when I saw him last. He was able to converse more freely, and told me how God was working in his heart,

and how foolish he must have been to have lived as he has done, without thinking of God or his own soul. Since he has been on his bed he has been made to see his error, and to think more about eternity. When I was going away he said to me, "Are you going home?" When I told him I was, he thanked me for coming to see him, and begged me to visit him soon again.

Feb. 8: *Lord's Day*—After the usual Services I went over to see George, who, I was told, was rather worse again. I entered into conversation with him at once. I said, "Do you think it long since you were first laid on this bed of sickness?" He said, "No, I don't find the time very long since I became sick, but I find it a long time not to be able to go to Church. I could take myself to the Church, but I am afraid that I could scarcely sit up until the end of the Service." I said again, "God has given you much time to think and prepare for the next world. Do you often think and consider the love of God in Christ, who has loved us so much as to give up His only Son to die for us?" He said, "If it were not that I often think and meditate on the love of God to give His Son, and to save man through Him, I should think it very hard to lie on this bed so long; but when I meditate on these things it gives me courage. I don't find my sickness very hard; but it is a great trial to me to be cut off from the house of prayer." I said, "I am very happy to find that you long to join in the Service of God's House; but you must not, upon any account, force yourself to go to the Church in this weak state, while the weather keeps so cold. The Christian Indians can come occasionally and tell you

what they hear in Church; and I can come over to you occasionally also, and speak with you on those things which 'make for your peace.'"—He said, "That is what I want: when any body comes in I am very glad; I feel as if I were not very sick then." In this manner I conversed with him for an hour, which he seemed very glad of; and having prayed with him, I went home.

*March 5, 1852*—I went to see George, and found him quite calm and composed. I have had many a good conversation with him since he has been ill, and he has always given good reason to hope that all is right with his soul. I asked him, "On whom do you trust, and build all your hopes for eternity?" He said, "None but Christ! none but Christ!" I gave him all the encouragement that I could to look to Christ alone, and build all his hopes for eternity only on His merits.

*March 7: Lord's Day*—When the morning Service was over, an old woman came and informed us that George was just dying. I went to see him immediately. I found many there. They were singing when I went in, and one of them offered up a very touching and fervent prayer for him. But poor George was very low indeed—much weaker than he was when I last saw him. He held out his hand to me at once, and asked how I did, saying, "I expect this will nearly be the last time now." I was much alarmed myself about him: he looked so bad, that I was afraid he was really dying. He asked me to pray with him directly after I was seated. He seemed to like nothing else but praying and singing. I stayed with him till it was time for the Evening Service, and promised to come to him again. Knowing that he would not last out many days, I resolved to see him at least once a day, and endeavour to help him on Zionward. He knew from this day that he was dying. When the Evening Service was over I went to see him again, and found him a little easier. I asked him, "Have you any fear of death?" "No," he said; "not while I trust in my Saviour." I used every effort to continue encouraging him to look up to the Saviour, and never trust in any thing short of Him. He asked me to pray with him again. The house was quite full of people; so we knelt down at his side, and prayed with him.

*March 8*—I went over to see George this morning: he was much in the same

way, but could take his breath better than he could yesterday. I went over all the village, to see all those who were sick. Some of them are in a very weak state. Though poor in body, and full of wants, I trust that they are "rich in faith, and heirs of the kingdom of heaven."

*March 9*—I found George Lathlin a little at rest this morning. He looks much better to-day than he did yesterday and the day before. I took the liberty of speaking to him about death, as he is able to bear it. He seemed to be quite sensible of his approaching end, and quite calm and resigned to the will and pleasure of God. "I think it is evident you are dying, George: have you any fear? Are you sorry to part with the world?" "No," he said, "I am not afraid to die, and I have no tie to this world but my child. He is the only object in this world that I am sorry to part with." I told him to prepare himself for death, "for in such an hour as we think not the Son of Man cometh." As for his little child, he should leave off caring for him, and commit him to God, who has promised to be a Father to the fatherless, a husband to the widow, and the orphan's stay. In accordance with his wish, I prayed with him before I left.

*March 10*—I went over with some medicine for George, and found him quite still: his breath is very short. He is evidently much weaker than he was yesterday, and he is aware of it too. I saw he was so weak that I could only pray with him and for him.

*March 11*—George is dying fast: he is still weaker than he was yesterday. He was glad to see me come in. Many of his friends were with him. They were enjoying singing and praying. George had called his friends together, and when I came in he was still exhorting them to follow the Lord closely. I was no sooner seated than he said, "Now, my teacher, I want you to pray for me—to pray earnestly for me." I said, "I do pray for you always, George; not only when you hear me, but in secret as well. But you must pray for yourself also, and not trust to my poor prayers for you." He said, "Yes." The people who sat up with him told me that they had been singing and praying with him for the most part of the night. He asked them by turns to pray for him. "I like to hear singing and praying," he said: "I seem to want nothing else. I enjoy it

very much." I told him it was a good sign that he loved to hear the praises of God; that I hoped he would have plenty of it in heaven. We prayed, and sang several hymns with him; and, when I was going away, he said to me, "Are you going home now?" I said "Yes." Then he said, "Good bye, good bye, my teacher." And he told the people not to leave him, and thanked them for being with him, and praying for him.

*March 12, 1852*—Early in the morning George's mother-in-law came to our house, and said that George was wanting me; that he was scarcely breathing, and that they were expecting every hour would be his last. When I reached the house he was quite restless—struggling occasionally for breath. He asked me to pray with him again; and after prayer was over, I asked him if there was any thing we could do for him. He only shook his head. He seemed to want nothing but to hear praying and singing. I went home for a little time. I had not, however, been long in the house, when one of the Indians came and said that George was dying. I went over immediately. On my entering, I heard him say, "Ah! my teacher, it is over now: now pray for me! pray fervently for me!" I did not think his time to be so near, but he seemed to be aware of it. He exhorted his friends, and all that were in the house, to continue serving the Lord with all their heart. He said to his wife, who was sitting at his side, "Poor Jeanie, strive, strive." After which he gave his hand to each of the people, and bade them farewell. Then, turning to me, he said, "Now pray for me—pray fervently for me." We sang a hymn, which he seemed to enjoy still; after which we knelt down to prayer. At the end of the Lord's Prayer I heard him distinctly adding his "Amen." We had scarcely finished prayer when he told them to raise him up. After a short struggle for breath, his immortal spirit took its flight to the God who made and had redeemed him. Blessed be God! his friends and widowed mother mourn not for him as those without hope. One of his brothers-in-law said to the poor widow, "If we had no hope, then we might mourn and weep for him; but, thanks be to God! we hope that he is happy now with God, and at rest. Having the blessed hope of the Gospel, it can support us in this our affliction."

*March 13*—This day we paid our last

duty to the mortal remains of George Lathlin. The day was unusually cold, and snow drifting thick. The men could hardly stand the cold and wind to dig the grave. Late in the evening we committed his body to the ground—"earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ." The impression, I venture to say, will go far to remind us of our own mortality. It has, I trust, done my own soul good. Often have I been led to exclaim, "Let me die the death of the righteous, and let my last end be like his!"

*March 22*—Being informed that one of the women of the Christian Indians was much worse, evidently dying, I went over to see her. I endeavoured to say a few words to her; but finding her incapable to bear much, I would not weary her. "You have been a long time sick now: God is giving you time and space to repent. Do you think often of what shall become of you hereafter? Do you try to reconcile your mind for death and the grave, should it please God to take you away?" I asked her. She said, "I am trying to do so: I am endeavouring to turn my thoughts to death and the other world as much as I am able." I encouraged her to persevere, and look to the Saviour alone for help and acceptance with God. This poor woman came to my house with her husband, and said that they both wished to be admitted to the Lord's Table, should they live to see it administered once more.

*March 23*—I went to see the sick woman alluded to yesterday. She is very low, and sinking fast. She expected that her end was not far distant. She was not void of hope in the mercy of God through Christ, and that hope was the means of sustaining her in her affliction. Being anxious to know whether her hope was fixed on Christ the Rock, I asked her a few questions, and from her answers gathered that she trusted in nothing short of the merits of Christ. I prayed with her before I left.

*March 24*—One of the Indians came to my house, and said that the sick woman wanted something to eat. We were in hopes that she was perhaps getting better now; but, alas! her wanting to eat was only a forerunner of death. She could not taste any thing that was sent her. In the afternoon we saw there was no time

to lose: the king of terrors had settled on her face—her mind was wandering. I told her, "It is evident you are dying: are you conscious of it? Do you think yourself that you are dying? or do you expect that you will get better, and yet live?" She answered, "I shall live in my soul."—"True," I told her, "if you believe in the Saviour, 'though you were dead yet shall you live.'" She said, "Yes."—I asked her again, "Whom do you trust in? who do you think can help you now in this state?" "The Saviour only," she said: "the Saviour, the Saviour." Then she offered up a prayer, saying, "Great God, have mercy on me, have mercy on me! take me to the good place, and do not send me to the bad place." She was told that we were going on our knees to pray for her. She said "Yes;" and then shut her eyes to join us. Before we had quite finished prayer she made a sign to one of them to raise her up. When she had been raised up she kept her eyes fixed upward, apparently praying. We discovered at once that she was dying in reality. We immediately went on our knees again, and besought the Lord to hear and answer her prayer, and, for the sake of His beloved Son, to receive her departing spirit into the mansions of bliss, and take her to Him-

self. We scarcely had finished prayer, and added our "Amen," when the spirit fled. The people told me that she was conscious of her approaching end. All the morning she spoke to them to that effect. She was praying for the most part of the morning. Her friends heard her saying, "Oh, good Saviour! Thou art merciful: if I have not been sincere before in asking Thee for the forgiveness of my sins, do Thou now be pleased to send Thy Holy Spirit to cleanse and renew my heart, and pardon all my sins." Thus died this poor woman, praying to her last breath, after a long and lingering illness. I could not but bless God for what I had seen and heard. It is scarcely two weeks since I had the privilege of witnessing the hopeful death of George Lathlin. May I be allowed the comfort and privilege of seeing many more of my poor countrymen dying in the Lord; and may God give me grace to live the life of the righteous, and then my last end shall be like his!

*March 25, 1852*—We this afternoon buried the remains of the woman who died yesterday. The Indian Service is what we make use of, and they take part in it very interestingly. This is eight burials we have had since the latter end of October. May God prepare us for whatsoever He has prepared for us!

## Proceedings and Intelligence.

### Western Africa.

#### CHURCH MISSIONARY SOCIETY.

##### ABBEOKUTA.

##### *Visit to Osielle.*

*Dec. 16*—I visited Osielle, and obtained possession of a piece of ground to build a house on. In the Chief's house, close to where the Chief was sitting when I called on him, I saw a man chained who had been very recently kidnapped—a Jebu man. Feeling for his situation, I spoke a few words of comfort to him, and offered him two hundred cowries as a present. After a time, I observed him to sigh deeply, and to be in great distress, which I learnt to have been occasioned by my giving him the cowries: he supposed it to be but a prelude to his being offered up as a sacrifice. Afterward, seeing me go out with the Chief, his fears were greatly increased, and no one could

persuade him to think but that I had gone with the Chief to arrange for his destruction. Sometimes he would exclaim, "It is enough: let them kill me!" at other intervals, he would beg every one that came near to intercede for him; but no one could succeed in assuring him that his fears were unfounded. On my return with the Chief he watched my every motion. I never saw a person so afraid. I doubt not he had seen, and probably been concerned in, many cases of human sacrifice, to which the Jebus are addicted; and he therefore naturally feared that what he had seen done to slaves in his own country would also be done to himself; but why he should think that white people were concerned in such barbarities is difficult to account for.

#### *Summary for the Quarter ending March 25, 1852.*

I am thankful, in bringing my journal

to a close, to be able to state that I have received thirty-four persons as Candidates during the past quarter: four names I have taken from the list for non-attendance, and one from removal to Badagry. I have also received twenty Candidates for the Lord's Supper to a participation in that holy rite. The number on my Communicant List is one hundred and one, having lost one during the quarter by death.

We have been engaged in enlarging our Church, the members of my Congregation doing the work, and finding grass to thatch it with. I have endeavoured to teach them that it is their duty to provide a suitable place, according to their means, for the worship of God. Our buildings are very poor and unpretending; but, to our comfort, we are confident of this, that God will be present with the humble worshipper who worships "in spirit and in truth."

We now refer to Mr. Smith's journals.

*Favourable disposition of an Oboni Chief, and subsequent conversation with him.*

April 9, 1851—I was glad to feel able to go again to my preaching-place in Ilugun this morning. The Chapel was completely smashed by a tornado a short time since, and the Mahomedans and others did not fail to sneer, and tell the people, "The house is fallen, and is not likely to rise again, and so the white man will leave you." I was informed of this by the three principal men in Ilugun, who also begged me to re-build it, to take away the reproach now cast upon them. They begged, also, to be allowed to assist me in any way I would name; but I deemed it best to keep independent, and hence required only their promise to preserve it, and induce their people to attend there when erected. One of them, however, an oboni chief, bountifully supplied my church people with food and country beer while re-building it. Now this man I did not know previously, nor did he know me. He seems to have been completely won in our favour by the result of the late war. This man, and also the apina (oboni judge) in Ilugun, are both open and friendly. May our gracious God speedily bring them to the knowledge of Himself!

May 28—I went for the usual Service at Ilugun. The above-named oboni chief was present: so, after I had spoken,

I accompanied him to his house, where I had a long talk with him. He admitted the truth of what I had been preaching, and added, "There is now no difficulty, as there once was. You white men can do as you please. We know you now, but the difficulty is on our part. We cannot give up and follow your [Christian] fashion yet: that word you preach all about is too dark and deep for us to comprehend. God can make all come right by-and-bye. It is clear God has people in Egba, which He knew when war desolated their towns and villages; and therefore He put the English on the sea to catch the slave-ships, and put the ~~slaves~~ in one place, that they might return home again. And this was not all: He sent His messengers to look after and teach them here."

*Street Preaching.*

July 23—I had but few hearers at the Chapel this morning, and those impatient and noisy. Much excitement prevailed in that quarter the whole morning, in consequence of a man having shot a woman last night, and gone out to meet a certain party in the road for the same purpose. I did not like to be thus baulked; so, after a little talk in the Chapel, I went to one of the market-sheds, where I soon got a group of attentive hearers, to the great annoyance and discomfiture of Obbatalla's worshippers sitting under the same shed. I then went a distance further, to a blacksmith's shop, and entered into conversation with the master, when a number of people came around to hear what was going on, and I again preached the Gospel to all present, who were very attentive. As I was retracing my steps homeward, three men accosted me in the small market near the apina's gate, and here I got another opportunity to speak to the people who came around.

*Visit to Osielle.*

Aug. 1—I left home at seven o'clock A.M. to visit Osielle, at Mr. Townsend's request, he having other matters to attend to just now. We got letters from Mr. Hinderer yesterday, and a present of kolas for the Chief at Osielle, which I conveyed to him this morning, and with which he was highly pleased. He gave me, as usual, a very friendly reception. I was glad to find that the School had increased in numbers, and advanced in knowledge, since I saw it in May: then it numbered 15, now, 23, and six of

them able to read the Epistle to the Romans in Yoruba pretty correctly. I was glad to find, also, that the class of Candidates numbers 13. I visited several persons in their houses with Mr. Moore, to induce them to send their children to School, and come themselves to hear God's Word. I was rather surprised to find the sister of Mr. Hinderer's chief friend at Ibadan, with her daughter, at Osielle; they have come hither since Mr. Hinderer's visit to their town, and I have no doubt will ascertain all they can respecting him, and then return to Ibadan.

*Preaching to the Ibadan Caravan.*

Aug. 6, 1851—I felt some hesitation in going to my preaching-place on the Ibadan Road this morning, as I had been detained at home by Ogubonna and others much longer than I wished; but on being told that the caravan had come in from Ibadan I went thither. They had converted my place into a market-house. I first saluted them, and requested silence, telling them I had come to declare God's truth, and deliver His message of peace and love to them. Many gave heed to the things which they heard, and many went out to attend their merchandise. On leaving the Chapel, I went among the multitude for about two hours on both sides, and gave a brief address to large groups in six different places. They were vending a variety of articles, such as a kind of lead ore, calabashes, some finely carved, cloths of various descriptions, lubi (potash), kola-nuts, dried pepper, &c.

*Baptisms.*

Sept. 14: *Lord's Day*—Mrs. Smith was too ill to leave her bed all day. I attended the Morning School, and kept both Services as usual. During the Morning Service I baptized 10 adults—8 males and 2 females—and 1 girl, all natives. I read the Service in Yoruba, which was attentively listened to by the Congregation; and the responses were distinctly given by the Candidates and sponsors. I have not seen so many at School and Service before: my Church was well filled. The above were Candidates prior to my coming to this Station. Their conduct has since been, on the whole, uniform and satisfactory; and, as far as I can judge, they are sincere in their profession of Christianity.

March 14, 1852: *Lord's Day*—I attended the Morning School, and performed the Morning Service: the Church was crowded. I also received into the Church by bap-

tism 14 Candidates—8 males and 6 females—and also 5 children, making in all 19.

*Return of Prisoners from Dahomey.*

Oct. 11, 1851—One of the men of this town, who was carried captive by the Dahomians in March last, returned home a few days since. I saw him this morning, and questioned him respecting his captivity; but he did little more than confirm previous reports, except that Gezo had six of his Ibaloguns put to death as soon as they reached the capital, because they failed to come forward to the fight. He said, also, that Gezo was shot through the arm at Isagga by a musket-ball. He says that his family purchased him about two weeks since from Domingo at Ajase for one slave and two bags—20 dollars—of cowries. He seems quite confident that Gezo is determined to renew his attack on Abbeokuta in the coming dry season.

*Sidfastness under Persecution.*

Nov. 2: *Lord's Day*—A noisy and obstinate person, of considerable stature, got into the School, and would not leave unless his nephew, one of my Candidates, and then in the School, were delivered up to him. On inquiry I found that he had come with the mother of the young man, both quite enraged; and the uncle determined to give him a severe flogging for having come to my class last evening, and to School to-day, as usual, contrary to their commands. I insisted on his leaving the Church, and also the premises; but he did not till I had brought the object of his pursuit into my yard, where I screened him for the day. A sad preparation this for the Service. I of course got fever after the Morning Service; but it having left me, I kept the Afternoon Service also. On further inquiry into the cause of all this, the young man said, that some little time since he had taken his Ifa from the house, and cast it into the river: being convinced of its nothingness, and ashamed of its being there, he was determined to make an end of it. The mother states, that by so doing he had thrown away all the cowries, &c., the Ifa had cost her. Had he given it up into their hands the matter would not have been so bad, as others could have worshipped it. But the Candidate assured me that they were enraged, not so much on account of his having destroyed it, as at his positive refusal to allow them to make him another, and place it in the house

for him. He added, "Had I yielded to this, you would not have seen and heard such a disturbance to-day." Last Monday, he states, the same man, at his mother's request, endeavoured to intimidate him by severe threats, and then took him to his house, declaring he would punish him for his obstinacy; but allowed him to return, supposing he would obey his injunctions not to attend here again; but finding he returned from his daily avocations in the farm, as usual, to keep holy the Sabbath, he came again, and finding he had gone to School, &c., as usual, at once pursued him, determined to be avenged this very day. The above Candidate is an intimate acquaintance of one of those I lately baptized, and I trust is under the power and influence of the truth.

Nov. 9, 1851: *Lord's Day*—The Candidate mentioned above appeared at School and Service to-day, as usual. After leaving my house on Monday, he received very cruel treatment at the hands of his uncle; and to-day only he is able to walk out, having still more than thirty wounds about his back and shoulders, inflicted by a stick. I am thankful to behold his constancy. He told me to-day that they would now cease to trouble him; but if not, after suffering thus much he was resolved never to return to idolatry.

*Prayer the refuge of the threatened Yorubas.*

At the beginning of the present year special Services were held in all the Chapels, and prayer offered up, with reference to the threatened renewal of the Dahomian Invasion. Mr. Townsend's account of this interesting period has been already printed. We now insert Mr. Smith's notice of it, reminding our Readers that this act of special intercession has not been in vain, and that Abbeokuta has not been a second time molested. We are permitted to see in this the true strength of a country under similar circumstances.

Jan. 1, 1852—According to previous notice, I held two Services in my Church to-day. Ogubonna and Atambala, with some of their men, came to the Morning Service. I was pleased to observe that all, as of one mind, appeared anxious to unite in prayer and supplication to Almighty God, that He would defend and deliver this place and

country from the grasp of the expected enemy. My Church was crowded to excess in the morning, and I had my usual Sunday Congregation in the afternoon. I used the three prayers prepared for the occasion, and preached from Isaiah xxxvii. 14.

*Alarms of War*

Feb. 17—About nine o'clock this evening the war-cry was raised, and the Dahomians were said to be approaching by the Abaka Road: hence there was great excitement and much noise all night, and all turned out armed to meet them.

Feb. 20—The war-cry was again raised last night, and an immense number of armed men came, with their leaders, and slept by the gate close to our premises. It was a novel sight to see them march home this morning, headed by the respective leaders of each township. I have not before seen so much military order among the natives: each headman and his party formed a detachment, moving five or six abreast, carrying their muskets on the shoulder; and one township displayed a large company of bowmen. No Dahomians after all.

*Departure of Mr. Smith, and concluding observations.*

March 23—We left our Mission Premises at Ikija yesterday, about two o'clock P.M., glad to move off, as so many of our dear people came hanging, as it were, upon us, and expressing their sorrow at our leaving them. This morning, about seven o'clock A.M., we left our old and dear friends, Mr. and Mrs. Townsend, at Aké, and commenced our journey to the coast. It was very touching to me to see so many of our people awaiting our arrival at the water-side, to cross the Ogun with us, and to get a last look, all wishing us God's blessing and a speedy return.

March 25—Through God's gracious goodness, we safely arrived at Lagos about noon to-day, via Otta. I stopped to see and speak with the chief at Otta respecting their application for a Missionary. Both chief and people appeared very anxious that we should occupy Otta, and hence have twice applied to us in Abbeokuta. Though not of its former extent and population, it is nevertheless a very considerable town. Several hundreds of people gathered around us in a very short space while halting there, and the town appears to me to be situated in a very fruitful and healthy locality. The journey by land to or from Abbeokuta can

be made in less time by this route than by that from Badagry, and the road is altogether better. Captain Forbes, being sick, made shorter stages, and was a little more than three days getting from Aké to Lagos. We crossed from the main land to Lagos by canoe, and were most kindly received by Akitoye, who led us into the apartments so lately occupied by Kosoko, as our temporary abode. I believe Akitoye feels very grateful for all that has been done for him.

In closing my brief journal, I must say that I much regret leaving Abbeokuta. My temporary Church at Ikija is now crowded at every Morning Service with attentive hearers, inquirers after truth continue to join our Candidates' Class, and the Sabbath and Day Schools have considerably increased also; whilst the heads of the nation are placing their sons and their daughters under our care for instruction. Hence every thing seems full of promise. I hoped to see my new Church complete before leaving, but am obliged to leave it unfinished, partly from want of materials. It will be a substantial building, sixty feet by thirty: the walls are of mud, fifteen inches thick, with a door, and fourteen windows, and a substantial roof covered with grass. Thus all the shell is complete, with the door and the greater part of the windows fixed. May God, of His mercy, continue to prosper the work of our hands, and to Him shall be all the praise and glory!

We add some extracts from the journal of Mr. T. King, the Native Catechist.

*John Baptist Dasalu.*

May 23, 1851—One of our members, John Dasalu by name, was missed at the time of the recent war with the Dahomians. After much search was made for him, it was reported, but without certainty, that he was slain with the others, whose heads were all cut off by the barbarous invaders. Now about six days ago it was noised abroad, that some of those captives, taken by the Dahomians the last time, were brought back to Badagry to be redeemed by their relatives, who affirmed that John Dasalu was not killed, but carried away together with them; but as we did not receive the news from a credible person, we were more reserved in embracing it too eagerly, lest it should afterward prove to be false. But by the return of those who accompanied Mr. Crowther to Ba-

Feb. 1853.

dagry to-day our hopes were more brightened. They affirmed that the report did certainly come from those who were captured by the Dahomians, seven of whom are now sent here, with some one with them, from Dahomey Country, to receive, as it was said, the price of their redemption. The news cheered many hearts in the town, especially all the converts. All prayed that the report might be true. His wife was almost mad with joy. Poor thing! she was just about being expelled by her husband's elder brother, and others in the family. It was about two weeks ago when she was told to go out of the house. As the only person who followed book matters was no more, they said they could not brook her going on with the same in their family. As her own relatives displayed greater dislike, for embracing Christianity with her husband, we were just considering how to arrange about her when this news came. All were overjoyed, except the brother, who asserted to have discerned his body among the mutilated corpses in the field. He could not, of course, feel so glad, as he had made away with all Dasalu's property. Doubtless, we shall find many willingly subscribe toward his redemption as soon as that shall become practicable.

In Mr. Gollmer's journal we find the following reference to this Christian Native—

Nov. 13—I went to visit Tinubu, Akitoye's sister, a great woman in this town: requested her, if possible, to help me to get John Baptist Dasalu, one of the Abbeokuta Converts, whom Dahomey carried away in the late war, and whom Mr. Crowther and Mr. Townsend requested me to redeem; and she promised that her young men, who are ready to go to Whydah, should bring him. I have written twice to Mr. Fraser, the Vice-Consul; and though I told him the house and people where he lives, he could not find him out. I also wrote to Mr. Hutton, requesting him to redeem him for me; but as yet I have not received a reply.

He still remains in captivity.

*Christ preferred to Idols.*

July 14—Among many who lately joined the class of Candidates, I think I may mention the case of one woman. As I was taking the Teachers in lesson this morning, I was told that a woman wished to say something to me. She was accompanied by one of our Communicants, whom

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she particularly requested to bring her to me. Having called them aside, I inquired what it was that she had to tell me. Without making any reply, she at once took out of her bosom about eight or ten clubs, all daubed over with the blood of animals immolated to them, and said, "Here, take them; I do not want them any more. I wish to give myself to Jesus, that I may find salvation to my soul." These clubs are Sango's weapons, with which he is supposed to execute vengeance. Beside these, one or two smooth flat stones, of oblong shape, called the thunder axe, two pieces of iron, about four or five inches long, partly curved at the head, and a long-necked small calabash, into which some small seeds, or beads, or gravel, are thrown and corked up, complete the materials that are placed in a large calabash, which the people adore, and call Sango, the god of thunder. Yesterday was the second Sunday she first stepped into the Church. I rejoiced with trembling at the thought of being the means of bringing one soul to God. To His name be all the praise!

*Confession by a heathen Chief as to the Progress of the Gospel.*

July 24, 1851—Considering the repeated losses which are occasioned by fire, in addition to other matters which often proved the means of persecution, some of our members manifested a desire to remove from those thickly-inhabited parts of the town, where the fire has proved so often detrimental. On this account, two of our converts engaged to buy a house from one of their friends and companions, whose brother's funeral occasioned the last persecution. There was, however, some stir about it. After they had made a fair arrangement with him, the headman of the square, being a babbalawo, was greatly troubled at the thought of living with three or four book-people in the same yard, fearing his craft by that means would be in great danger. From the time he saw them coming there he displayed great anxiety of mind; neither could he go out nor come in at the proper gate, but, as it were, by stealth, for fear of them. At last he thought nothing would avail but that he should lodge the complaint with the elder chief of Igbore. This was after the converts tried their uttermost endeavour to convince them that they would live peaceably among them. One of the converts was consequently

called to answer the complaint by the elder chief, who, after having heard the defendant's statements, said, "Your matter is quite good in itself, I must acknowledge; but in nowhere can you get right from us, since you are book-people, by forsaking us and all the customs of our forefathers. By you all our things are set at nought. Had it been only you, who are avowedly called book-people, it would have been better; but how many hundreds now there are, who, though they have not openly joined you, yet are so in their hearts, by refraining to make any sacrifices whatever this time. Shall the book-people then have right in any matter among us in all these? By no means." Hear the confession made by an elder chief, to the fact how the Gospel leaven is working among the people, though imperceptibly. He affirms that all their multiplied superstitions are about being tumbled down by the preaching of the Gospel. How are we encouraged herein to sow the seed in faith and hope!

*Awful Death of a Persecutor.*

Sept. 2.—An emigrant of Itoku died to-day. It was by his instigation, it is affirmed, that the persecution of the converts in that town was attended with such violence. He, having plunged himself into polygamy and idolatry, did not shrink to advocate with boldness in their favour, by charging the converts as being too rigorous for casting away their Ifas, and forsaking or giving up their wives. About nine months ago he first took sick, and was better a little after a while; at which time he added another to his former five wives, instead of repenting of his sins. About four months back his complaint made a fearful relapse. During this period he shared much of the Rev. H. Townsend's and my visits, together with others, persuading him to break up his sins by repentance, but to no purpose. We are very sorry to state, and have reason to believe, that he died in his sins. How awful is the state of an apostate, as stated by St. Paul in Heb. vi.! The following are his last words, related by his wife, who is one of our Communicants—"I am lost! I am for ever lost! Oh! put me out a little, in order to have some dew fallen on me. Oh! I perish for ever!" beside many other shocking expressions, unfit to be committed to writing. How wretched is the condition of a backslider, and a warning for us to be steadfast in our Christian calling!

*Encouraging Words from a Bystander.*

Oct. 25, 1851—As I was informed about three days ago of the sudden death of one of my relatives at Emere, I went up after breakfast, accompanied by Mr. Barber, both to comfort the bereaved, and to enforce on the minds of those who attended the occasion the intended lesson in that visitation, and the necessity of preparing for that solemn change. Arriving at Emere Market, we met both Messrs. Hinderer and Bowen purchasing some curiosities, as the former was about sailing for Europe in a few days. As we were saluting each other, some persons stood around us, to whom a woman said, "Will those white men divine for us?" To this I replied, by saying that they left homes, friends, and other endearing connections, for no other purpose but to tell and divine for them, not deceit and falsehood, as their babbalawas, but the unmixed word of truth from God. After speaking to them about half an hour, we left. Coming to the funeral place, we found the streets and yards crowded with Sango or thunder worshippers, who were just about performing their perambulating dances. We spoke to them for the space of two full hours. Some listened with much attention, but our words appeared to many but foolishness: they opposed us greatly. Arriving under a tree on our return, between Ijemo and Iporo, on a public road that leads to Sodeke and Kobiti Markets, we spoke to a good number of people. Many who came forward in defence of their idols were, one after another, confounded. Others gave earnest heed to the things spoken; one of whom made a reply as follows—"You, being our children, whom we trust will not deceive us, cannot tell us but what is true. It is a matter to which we all shall turn our attention at last. Go on to speak: those who do not believe now, will hereafter, by continually speaking, be persuaded to believe."

We conclude our review of this Mission by remarking, that Ibadan is only one of many and populous towns in the Yoruba Country which, at this moment, invite our occupation, and render it a subject of unfeigned thankfulness to Almighty God, that we are enabled to send out so strong a reinforcement of Missionaries as that which received, on the 1st of November,

the farewell Instructions of the Committee.

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### Inland Seas.

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CHURCH MISSIONARY SOCIETY.

EASTERN AFRICA.

*Visit to Usambara.*

SINCE the information given in our last Number, pp. 39—47, Dr. Krapf has visited Usambara. He left Rabbai Mpia in February, 1852, and proceeded to Pangani Town, whence he despatched two messengers to the King. About thirty miles from the coast they met with a general of the King's, who was advancing toward the coast with some troops, by whom our Missionary was conducted to Fuga in twelve days. The result of this visit is detailed in the following extract from a Letter of Dr. Krapf's, dated April 22, 1852—

King Kmeri received me exceedingly well, and he desires that our Mission be established either on Mount Tongue, or Mringa, or Pambire, all which mounts are about thirty or forty miles distant from the estuary of the river Pangani. The King is willing to order a considerable number of the Washensi—his subjects on the coast—to build houses on mount Tongue, and cultivate the fertile region around, beside to be ready for our protection, and to present to us an opportunity of carrying on among them our Missionary Labour. Kmeri intends to appoint one of his numerous children to be Governor of Tongue, as I positively refused to interfere with the civil government of the place. The Governor will receive special orders to protect and aid us in every matter.

His sable majesty—before whom all his subjects are counted as slaves who lie at the feet of their master—sent his first general, who commands the King's body-guard of 400 musketeers at the capital, Fuga, to order the Washensi to commence operations immediately, in case I should like it. But having arrived on the Pangani, where there is the easiest entrance into Kmeri's dominions, I declared unto the general that I could not act without the presence of my fellow-labourer, Mr. Erhardt, who had been ordered by my superiors to open the Usambara Mission,

but that I would return to Rabbai and fetch him. We would return to Usambara after the rain, five months hence.

A wide door for usefulness here presents itself. But we believe that Dr. Krapf, not having secured Mr. Erhardt's co-operation, is detained on the coast, waiting for reinforcements from Europe. When shall his and our expectations on this subject be fulfilled?

#### MEDITERRANEAN.

##### *General View.*

In this important field our Missionary Operations are still in an infantile state, although many years have elapsed since their commencement. At our different Stations it is still but a glimmering of light; and yet there are indications which assure us that the day will yet dawn. Meanwhile we must be as "they that watch for the morning."

Compared with other of our Mission Fields which were contemporaneously commenced with it, the development of the Mediterranean Mission has been slow; but the soil to be cultivated is more difficult, and the hindrances to the unembarrassed preaching of the Gospel greater than elsewhere. Both in Greece and the Turkish Dominions there are governmental restrictions; and although the Protestant Missionary has now free access to the Christian Subjects of the Porte, yet direct efforts for the conversion of Mahomedans are at present impracticable. Corrupt Christianity is the most difficult material on which a process of evangelization can be brought to bear; and yet, until a reformation movement be accomplished, which shall vindicate Christianity from the misrepresentation to which it has been subjected, Turkish prejudices cannot be expected to give way.

##### SYRA.

*Report for the Year 1851.*

We have not yet received the

report of the Rev. F. A. Hildner for the year 1852. From that of the previous year we introduce some very brief extracts—

The representatives of the general and local government have continued to be favourable to our operations, and especially to the Schools. In reference to the latter, they have anew unequivocally expressed their satisfaction at the two public examinations. The Bishop and his Clergy, on the other hand, have apparently, and perhaps intentionally, taken little notice of our work. They have neither particularly countenanced it, nor has any thing of an inimical nature transpired which could be attributed to their influence. The little intercourse I have had with them has been of a friendly nature.

##### *Schools.*

The educational department of the Mission is at present confined to three Schools for girls, the Infant School only containing about twenty little boys. The branches taught in these three Schools continue to be much the same as noticed in former reports, only the English has received more attention, which Miss Hildner teaches in two classes. It is pleasing to observe that the girls take particular pleasure in learning this language, and also to see the English Testaments in their hands, from which, in the last examinations, the first class translated a whole chapter into Greek. The Scripture Lessons in the higher classes, especially on Sundays, when a few adults always attend, has assumed more the character of regular exposition, followed by a short and direct address to the children.

|                     | On the List. | Aver. Art. |
|---------------------|--------------|------------|
| High School .....   | 40           | 35         |
| Middle School ..... | 135          | 98         |
| Infant School ..... | 116          | 91         |
|                     | <u>291</u>   | <u>227</u> |

##### *Ministerial Duties.*

With but little interruption, I have regularly continued on the Lord's-Day Morning a Service in English, and in the afternoon one in German. To the small number of the Protestant Residents here an increased number of travellers and sailors have been added, so that our little Chapel has been several times quite full. A small number of Greeks have also attended, on account of whom I have, as last year, now and then preached in Greek instead of English, when all present could understand it.

*Distribution of Books.*

According to my time and strength I have availed myself of the increased opportunities for distributing and selling the Holy Scriptures and other Christian Books, mostly to the children in our Schools, but also to other Schools and persons.

Three hundred and twelve copies of the Scriptures, in whole or part, and 1128 Christian Volumes of various kinds, exclusive of Tracts, had been put into circulation throughout the year.

Of general education in Syra, beside that afforded by the Society, Mr. Hildner states—

It has been acknowledged that the Society's Schools in Syra have been signally influential in raising the standard of education in Syra and elsewhere in Greece, and have occasioned or facilitated the establishment of many other Schools. Of such, a goodly number is now in operation here; so that Syra holds, if not the first, yet unquestionably the second place in Greece respecting Schools. Travellers have been heard to say that Syra has nothing but Schools. In some, the Scriptures are read and taught. I have lately provided two private Schools with New Testaments, which are specially used on Sundays. It is interesting to see the boys of these Schools going to School on the Lord's-day Morning, and returning home, with the Testaments under their arms.

*Visit from the Rev. J. T. Wolters.*

Syra was visited by the Rev. J. T. Wolters, of Smyrna, in May 1851. We introduce his notices of Missionary Work at Syra—

May 2, 1851—With Mr. Hildner I paid a short visit to the School, and saw the Chapel, which had been completed and consecrated since my last visit here in 1846. Both School and Chapel are witnesses to "the truth as it is in Jesus," in the midst of a large community of the orthodox Church—falsely so called, full as it is of error and superstition. In the School the blessed Gospel is proclaimed to a number of children, who otherwise would not hear its "joyful sound." In the Chapel a pure and scriptural mode of worship, a "reasonable service," is presented every Lord's Day, and frequently witnessed by individuals of the Greek Church. All this is cheering; and we may hope that, under

the blessing of God, it will, sooner or later, lead to blessed results.

May 3—We accompanied Mr. Hildner to the School, to celebrate the twenty-first anniversary of the establishment. The girls of the three departments—the Infant, Middle, and High Schools—with their Teachers, assembled in the large Middle-Schoolroom. Professor Phardoulis, the eldest of the Hellenic Masters, addressed a few words to the children, reminding them of the good providence of God, which had watched over the establishment so many years, admonishing them to thank God for the opportunities given them for their instruction, and to profit by these opportunities as they ought. Then a psalm was read, followed by a suitable prayer and the singing of some verses of a hymn, concluding with "The grace of our Lord Jesus Christ," &c.

In the evening we visited the Greek Lyceum of Mr. Evangelides. Every Saturday Evening the pupils have declamatory exercises; the younger ones repeating easy pieces in prose or verse, or reading short letters of their own composition; and the more advanced delivering short orations, either original or transcribed. I could hardly trust my ears when one of the elder pupils began to repeat, with much emphasis, a part of one of my Greek Sermons—on Matt. xvi. 26. These Saturday-Evening Exercises are public, and attended by Greeks of both sexes.

May 4: *Lord's Day*—I was happy to take Mr. Hildner's place in the performance of Divine Service, both in English and German, in his neat little Chapel.

May 11: *Lord's Day*—In the evening Mr. Evangelides called at Mr. Hildner's. I spoke with him about his School, the Lyceum. He did not hesitate to say that the Word of God is its only support; and that without it the School would not prosper. To hear this from the mouth of a Greek is indeed cheering; and I am happy to say that the Word of God is really taught in his School, and that he endeavours to instil its principles into the hearts of his pupils. Mr. Evangelides received his education in America.

May 13—I visited the School with Mr. Hildner, who had a Bible Class with the elder girls. The Word of God is read and taught in our School richly. Oh, may it not return unto the Lord void, but accomplish that which He pleaseth, and prosper in the thing whereto He sent it!

## SMYRNA.

The Rev. J. T. Wolters and Mr. A. J. Dalessio pursue their Missionary Work at this Station. Mr. C. Sandreczki, having been appointed to Jerusalem, left for his new sphere in the beginning of April 1851.

We present such points of interest as occur in the journals of the Missionaries, referring, in the first instance, to that of Mr. Wolters.

*Funeral of the Greek Bishop.*

Jan. 9, 1851—To-day the funeral of the Greek Bishop of Smyrna took place with great pomp. All the ceremonies of the Greek Church are more calculated to make a show, than to produce any serious religious impression. I witnessed the funeral. All the Greek Priests of Smyrna, and a great number of people, attended. Small wax candles were distributed among the crowds; and the eagerness to get one of them was so great, that it caused the greatest confusion in the narrow street in which our Missionary House is situated, and through which the funeral procession was to pass. From our windows we could witness the theatrical exhibition of the whole. The corpse, dressed in the gaudy robes of the episcopal office, was seated in a great arm-chair, resembling a throne, and carried by a number of men. A copy of the Gospel—splendidly bound, and ornamented with gold and precious stones—was suspended by, I think, a golden chain on the breast of the deceased, supported by one of his hands. This circumstance made the most painful impression on my mind. "Alas!" I thought, "the words of that blessed book, which is now suspended on thy lifeless, silent heart, thou didst not teach nor preach in thy lifetime; and what will it profit thee now?" It was to this Bishop that, not two years ago, I sent a copy of my Greek Sermons, which he refused to accept, returning them with the remark, "We have the Old and New Testament." Yes, the Greek Church possesses the Holy Scriptures, but they are a sealed book to her. Their saving doctrines are never taught nor proclaimed in her Churches. Preaching is a rare occurrence in the Greek Church; and the very best of her preachers are not sound in the faith. How can they be, and at the same time be silent, not bearing wit-

ness against her soul-destroying errors? May the Lord raise up men in this fallen Church, who shall "cry aloud, spare not, lift up their voice like a trumpet, and shew the people their transgression, and . . . their sins!"

*Priest E.*

Jan. 20—Priest E. continues to bear testimony to the truth wherever he finds an opportunity. "Repentance toward God, and faith toward our Lord Jesus Christ," are the chief subjects of his conversational preaching. He does not spare his clerical brethren, nor even the Bishops. Having reproved the Priests of Boujah on account of their sinful conduct—they were playing cards just before one of them was to receive and administer the Communion—one of them said; "If what you say is the truth, then I am unworthy to receive the Holy Communion." He actually abstained from it. The people in general hold our friend in great veneration, and some say he is a saint. It is cheering to add that he is very low in his own eyes. Humility is a grace by which he adorns the doctrine of God our Saviour.

Feb. 4—I gave some books to Priest E., who is endeavouring to circulate them among the people.

Feb. 14—Priest E. asked again for some books—two copies of Scott's Commentary on the first three Gospels, and two of my Greek Sermons—for distribution. He at the same time continues to speak the word with meekness and boldness. To-day he entered into conversation with a Greek Grocer and his wife, who were sitting outside the door in the sun. The woman was so much pleased with what he said, that she invited him to dine with them. During dinner he continued his religious conversation. There was also another Greek present. They listened attentively to all the Priest had to say, and the women of the house said, "Come again whenever you have time, and speak to us about these things."

Priest E. told me, that when he was a boy he had such a veneration for the priesthood, that he thought by kissing a priest's hand his sins would, as it were, at once fall off from him. Such is the superstitious veneration the people have for their Priests. I am happy to say that they love and esteem our dear brother on account of his Christian Conversation and conduct. The difference be-

tween him and other Priests is so striking, that it makes a deep impression.

*Feb. 17, 1851*—Priest E. told me this afternoon, that, before a grocer's shop, he found an opportunity of declaring the truth of the Gospel to several individuals. Gradually some more assembled around him, and listened with the greatest attention, consenting to all he said. "Do you hear?" said one to another. "Do you hear?"

*March 19*—Priest E. returns to his native village, nine hours distant, near Ephesus. Several places have been offered him, but, were he to accept of any, he must conform to every thing objectionable in his Church, and thus, as he says, be a hypocrite. He is ready rather to suffer poverty than to do this. To-day he left Boujah with his family. I dismissed him with the 121st Psalm, and the Collect, "Prevent us, O Lord, in all our doings," &c.

#### *Movement amongst the Armenians.*

*May 30*—There is a stir among the Armenians here, and the few among them who have embraced the Protestant Faith are exposed to the hatred and persecution of their enemies, in spite of the firmán of the Sultan. Much depends on the local authorities, and especially on the Governor, in carrying out the Sultan's commands. However, the good cause will finally triumph. "The Word of the Lord shall have free course, and be glorified" in this land.

The following extracts are from Mr. Dalessio's journals.

#### *Hopeful Indications—Convert from Romanism.*

*Sept. 3*—We are not left without witness that the Lord is working among us, and that there are some who love the Saviour, and have begun to commit their souls to Him.

To-day I received a Letter from one who has been to me regularly, for about two years, to read the Scriptures. Being ill, he begged me to go and visit him. He said he was not afraid if he should die, but he was sorrowful because he had not partaken of the Lord's Supper. From both his Letter and his conduct, beside his regularly coming to me to read the Scriptures, I trust he is sincere in his profession, and really looks to Christ as his only hope of salvation. He is a Ro-

man Catholic; and when he began to come to me for the purpose of reading the Word of God, and his father knew it, he not only ill-treated him, but sent him away from his house, saying that he would know nothing more about him, even if he should be reduced to the greatest misery. His mother, however, was then, and still is, in favour of her son, and has behaved with much kindness toward him. Two months had not elapsed, when the father sent word to the son that he should return home, and he would treat him as a good father. From that time he has done so, though he knows that his son continues coming to me; and he tells his family that this son is better than all his other children.

*Sept. 9*—To-day I visited the young man mentioned above, when he, his mother, and one of his sisters, expressed their gladness at my coming. When I was speaking to the young man, comforting him from the Holy Scriptures, all paid great attention. Though I spoke as if in a Protestant house or family, yet I met with no contradiction from them, but all inclined to my words. The young man opened his heart, even before his mother, saying, "I am very ill, and near death, but one thing is needful for me—to partake of the Lord's Supper. Though I am an unworthy sinner, yet I trust in the blood of Jesus our Lord, which was shed for me." I continued the conversation on this subject for a little time, and he seemed to be much comforted.

Though the Church of Rome, as well as the Greek Church, here exert their baneful influence to hinder those who desire to be taught the Word of God; and though great superstition has enslaved the minds of the people of Smyrna; yet there are a few who seem to be in earnest with regard to learning the truth. It is indeed cheering to perceive the good seed, sown by the hand of the Missionary, after having long been, as it were, mouldering in the earth, at last springing up here and there, and bringing forth fruit unto everlasting life. "Cast thy bread upon the waters: for thou shalt find it after many days." However little we may be able to do, yet we ought to believe that Christ will bless our work.

*Sept. 28: Lord's Day*—Many times I have mentioned a Roman-Catholic Youth who desires to become a member of our Church. This young man has been reading and examining with me the Holy

Scriptures more than two years. Many times he has expressed a desire to partake of the Lord's Supper, but I have advised him to wait a little longer, in order to be better prepared. At last, Mr. Wolters, after having examined him, gladly admitted him to the Holy Communion to-day. Nothing can afford greater joy to a man who knows the preciousness of the Saviour, and His love to poor perishing sinners, than to see persons seeking sincerely the salvation of their souls. I believe that this young man is a true Christian.

#### *Greek Bible Class.*

Oct. 8, 1851—My Greek Bible Class consists of six or seven persons, sometimes more. They come regularly every Monday and Wednesday Evening and Sunday Morning. On Sunday Morning I read part of the Morning Service, and make some remarks upon the Epistle of the day. Several persons come to me saying that they wish to read the Word of God, but most of them come with the hope of obtaining pecuniary help. After they hear that we do not pay those who come to hear the Word of God they do not appear any more.

#### *Conversation with an Armenian.*

Oct. 14—To-day I went to the Turkish Bazaar, and sat down in an Armenian Shop. The man is one of my acquaintance. In the course of our conversation, I asked, "Why does the Armenian Patriarch, together with the Clergy, stand against those who wish to learn the Scriptures? Does he not know, that whosoever is an enemy of those holy books is fighting against God?" "The Patriarch," he said, "and all the Clergy, desire to have the people in their power, and to manage them according to their will; but I see that there is a great stir among the Armenians and Greeks; and I believe that one day there will be a general movement, wishing to know the truth." He continued, "There are many who wish to read the Scriptures, but they are afraid, because, if they should be known to the Priests as doing this, they undoubtedly would be persecuted by both Clergy and people, and then how shall they be able to gain their subsistence?" "They," I replied, "have no reason for thinking thus. They must know that Jesus said, 'Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you.' But they are people of little faith." We could not con-

tinue to speak, for some persons came to buy.

#### *Inquiry at Thyatira.*

Nov. 5—A Greek from Thyatira (Akhissar) called on me. He said that at Thyatira there were four Greeks who read the Gospel without being afraid of their Priests. They also declare boldly to many people that the Greek Church is not the orthodox Church. "There are some people," he said, "who read the Gospel, but because they do not understand as yet the meaning of what they read they are afraid of manifesting themselves to the people as reading the Gospel." He told me, also, that the Bishop of Magnesia went to visit Thyatira, and somebody told the Bishop that he—the Greek—read Protestant Books. The Bishop called him, and asked him whether he indeed read such books, or not. He replied, that he had read the Word of God. The Bishop asked for the book, and he gave it to him. Then the Bishop said, "I know these books are full of errors, and deceive the people." He begged the Bishop to read it, and where he should meet any error to mark it. The Bishop kept the book, promising that he would examine it. The second day the Bishop went away. The man went for his book, and a Priest told him that the Bishop had taken it with him. After a week the man sent a Letter to the Bishop, requesting, that, if he had examined the book, it might be sent back to him; with the errors marked. But for a long time there came neither answer nor book from the Bishop. The man became sorrowful, and after some time wrote again, saying, "Your reverence, instead of exhorting us to read the Word of God, and to live according to its precepts, has taken it from us, and even threatens us, that we should not read it. But I wish that you should not delay to send me my book." After a few days he received it. He told me, also, that at Thyatira there are some who wish very much to hear an English Missionary. Mr. Wolters, hearing this, intends to visit Thyatira. I heard, moreover, from the same man, that in different parts of Asia Minor there is some movement among the people, who seem to have a desire to know "the Holy Scriptures, which are able to make them wise unto salvation through faith which is in Christ Jesus." He pointed out to me Matth. ix. 36, saying, "We are like those mentioned in the Gospel—'scattered abroad, as sheep having no shepherd.'"

I replied, "We have a very consolatory word in Luke xii. 32, expressed by the same Saviour, 'Fear not, little flock.' When you were in your Church you had indeed reason to be afraid, because then you were without the true Shepherd; but knowing that then you 'were as sheep going astray,' and that now you are returning unto the true 'Shepherd and Bishop of your souls,' it may be said to you, Fear not. Believe in Jesus Christ with all your heart, and He is able to feed you spiritually." I spoke still more to him from the Word of God, according to his circumstances.

*Another Convert from Romanism.*

Dec. 25, 1851: *Christmas Day*—To-day a Roman Catholic from Italy partook of the Holy Communion, having been taught by me for more than three months, and having been examined by the Rev. W. B. Lewis, the British Chaplain, who had sent him to me for instruction.

## New Zealand.

### CHURCH MISSIONARY SOCIETY.

#### EASTERN DISTRICT.

##### WAIROA.

#### *Temporal and spiritual aspect of this District.*

FROM the Rev. James Hamlin, the resident Missionary at this Station, we have received a very full report—in a Letter dated July 30, 1851—of the state of the people under his care, both temporally and spiritually. In both, much has been done, but much also remains to be accomplished. In matters connected with temporal improvement the former is very apparent. Beside what is needed for their own consumption, they grow a great supply of Indian Corn and potatoes for sale. They grow, also, a considerable quantity of wheat, all of which, to the amount of 1500 bushels, is sold out of the district. A few of the Natives receive nearly 100*l.* a year, in good seasons, as rentals from the Whites, for whaling stations; yet, beside the whaling, no handicraft trade of any kind is being learnt by the Natives. It is to be

Feb. 1853.

regretted that the whalers and traders in general exercise a very injurious influence.

In the habitations of the Natives no improvement has as yet taken place. They are the same low, smoky, and promiscuously-crowded houses, in which cleanliness and order are impracticable. In the practical details of Christian Life, in unlearning wasteful and improvident habits, much remains to be done amongst them; but the remembrance of the past may well encourage us for the future. We now introduce that portion of Mr. Hamlin's report, dated August 1851, which refers to the spiritual condition of the Natives.

The whole of the Natives may now be said to have joined either the Protestants or Papists. A few individuals only remain as Heathen, and even these are regular in the observance of the Lord's Day; and such things as are regularly practised by many professors of the Gospel in England—such as opening their shops, &c., on Sunday Mornings—are never even heard of among these.

When Popery was first introduced into the district I began to fear for the consequences; but now that it has tried its uttermost, perhaps there was never so little of Popery in the Wairoa since its introduction as at present. At Nukutaurua, a few years ago, there was a considerable party of Papists; but now there is not a single individual left to profess these tenets. The whole have joined us, excepting two who have gone elsewhere. At the Wakaki there were from forty to fifty: at present I do not think they count ten. At the heads of the Wairoa, where they established themselves, several of our baptized Natives went over to them, and some others, nearly all of whom have returned, and several of their baptized Natives have come over to us: two or three are now in the class of Candidates for Baptism, for they need instruction on the very first principles of Christianity. Those at Turiroa have dwindled down to a few individuals. Let us, then, thank God, and take courage.

Taking a view of the whole district, I think it may be said that it is, on the whole, in an encouraging state. At our last baptism at the Station many were rejected: out

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of sixty Candidates, only nineteen were admitted to that ordinance. Many of those rejected had been negligent in the discharge of those duties which are required of them, and some, though young, could not read. Seeing so many refused, I fully expected that others would pause before they offered themselves as Candidates for the present year; but to my surprise nearly forty new ones came and offered themselves the next day. Many of these are persons who had long stood out against the Gospel, and some time ago were hesitating whether they should join us or the Papists. These are nearly the last in this neighbourhood, and it is a great comfort to us to know that there is mercy for every repenting, returning sinner, even at the eleventh hour.

The assembling of the Natives, to meet either myself or the Native Teacher for religious conversation, has been kept up with more or less regularity at all the outposts. These seasons have proved a blessing to many, a time of refreshing from the presence of the Lord; and we may hope that the Word spoken at these and at other times will not return unto Him void; but will accomplish that which He pleaseth, and prosper in the thing whereunto He did send it.

The tribe, however, living close under my own eye, who have had the benefit of a more regular instruction than others, manifest much greater lukewarmness and indifference to religion than any other party with which I am acquainted. The whalers have always had a much greater intercourse with these than with any other tribes. This was not singular in our Lord's time, who upbraided those cities wherein most of His mighty works were done; nor is it singular in this land, though it is discouraging. The fever with which they have lately been visited has been more severe amongst these than amongst other tribes. Unsanctified affliction, however, only hardens the heart, and makes it more callous than before. Whilst this has been the case with some of them, though no affliction for the time seems to be joyous, but grievous, let us hope that many may be able to say, "It was good for me that I have been afflicted: before I was afflicted I went astray; but now have I kept Thy Word."

We have now lived full six years and a half at the Wairoa, and I must say that no part of the island has had fewer interruptions of peace, of which the Natives are fully sensible. They have lived in

peace amongst themselves and with the Government. Whenever any petty quarrel has occurred, either among themselves, or between them and the Whites, both parties have called me in as their arbitrator, and things have again resumed their usual course.

We add a few extracts from Mr. Hamlin's journals.

#### *Bible Classes.*

*May 2, 1850*—I started on a journey round the north-west division of my district, and reached the Tringataha this evening. Upward of 150 Natives had assembled at this place, and were waiting my arrival. Having addressed them at their Evening Prayers, the whole were arranged for reading by the light of two or three fires. There were seventy readers, and as many more listeners. It is truly gratifying to witness the progress they have made in the knowledge of the Scriptures. The last are certainly first.

*May 6*—I went on to Whataroa. On arriving there I held a short Service in the evening, a good Congregation being present. The Service being concluded, I had a reading class: a considerable number were present. The good resulting from these reading classes is very apparent. The sacred text being thus continually brought before them, and a short explanation given of it, they are enabled to hear with profit the discourses delivered to them from time to time, and consequently are better able to see the propriety and agreement of the passages of Scripture quoted to support the doctrine contained in the text from which they are addressed.

#### WAITANGI.

This is a large district, of a rugged character, with a scattered population, rendering necessary on the part of the Missionary many and fatiguing journeys. Thus we find our Missionary, the Rev. W. Colenso, leaving the central Station on a general visit to the villages throughout the district on the 21st of March 1851, and returning not sooner than the 28th of May. He has been 131 days of the year absent from home on Missionary Tours, beside occasional visits to Natives within one day's journey.

*Report for the Year ending Dec. 1851.*

Mr. Colenso is left in charge of this extensive district, under the disadvantage of being only in Deacons' Orders—a source of much quietude and trial to himself, and of hindrance to the work which he desires to see prosper. This will be apparent from the first paragraph of his report, which we sub-join.

Although 45 persons of both sexes have been received as Communicants during the year—which, with 706, as per last year's return, makes a total of 751—only 297 have actually partaken of the Lord's Supper. Of the remainder, 46 have been suspended for misconduct—36 at Wairarapa, and 12 at the Station; while the majority have not had the opportunity afforded them of partaking. There has also been an increase of Communicants at Manawatu during the year—as, by arrangement made between Archdeacon Hadfield and myself, the converts there do now, after four years' waiting for an opportunity, partake with his flock at Moutoa, near the mouth of that river—but I do not know the number of those who have recently been, for the first time, admitted, perhaps twenty additional.

The number of Candidates for Baptism is still on the increase, a few more of the Heathen having come over during the year. Of late, however, there has been no meeting of the Candidates living in the neighbourhood of the Station and Ahuriri harbour, owing to their very unsettled state and excessive worldliness.

The Mission-Station Congregation and Schools at this time last year, and in the beginning of this year, averaged 160: now they are considerably under half that number; and such is also, I regret to say, the case generally in the native villages.

Three Chapels have been erected during the year, namely, at Mataikona, Wai-pupu, and Turanganui. At these two last-mentioned villages there had not hitherto been any place set apart for Divine Worship. The new one at Mataikona is the second which the Natives of that place have erected; the former one—built in 1843—having fallen. The Chapel at Turanganui—Wairarapa—is wholly of timber, and erected by European Workmen at the native expense; toward which upward of 100*l.* in cash has been already paid. Both the patience and

faith of the subscribers have been sorely tried during the erection of this building, it having been blown down twice, each time when nearly finished—a circumstance in great measure owing to the carelessness of the builders.

Mrs. Colenso has attended, as hitherto, to the daily Female and Infant School; but the general attendance, both in this and in the Adult Male School, save on Sundays and Mondays, is very irregular. Several have, notwithstanding, learned to read, write, and cypher in the more simple rules, during the year.

My annual Teachers' School commenced on the 1st of September, and continued daily until the 13th, inclusive, of that month. Sixteen Teachers and Monitors were present, from all parts of this district; of whom seven were from Wairarapa and Manawatu. This year we were engaged upon St. Paul's Epistle to the Hebrews, devoting, also, an hour and a-half of every afternoon to figures.

During the year, several of the first-class Teachers have been actively employed in visiting the more distant villages.

Several Natives, of both sexes and of all ages, have died during the year, particularly in the Wairarapa Valley. A few of them have, I firmly trust, departed in the faith; leaving behind them a testimony to the power of the truth which will not easily be forgotten.

The Popish Priest, who last year came to reside in the neighbourhood of the Mission Station, has lately been joined by another. Hitherto, however, they have not only not succeeded in making proselytes, but have lost some of the few who did belong to them, who have voluntarily come over to the truth.

It appears that the Natives in the neighbourhood of Waitangi received, in October 1851, 2800*l.* for land which they had sold. Mr. Colenso ascribes to this influx of wealth the decrease in the Congregations and Schools, and the general unsettled state of the Natives with reference to spiritual things. He adds—

I ought not, perhaps, wholly to omit mentioning, that—in consequence of a sermon which I preached here, on 1 Tim. v. 8, a short time before the payment of the first instalment—a few days ago I received

a sovereign each from five individuals, Communicants, toward a fund for purchasing some simple stores for the sick. The conduct of one of these persons, the Native Teacher of the Station, Noah Huke, deserves to be more particularly remembered; as, from his not being immediately concerned in the sale of those lands lately transferred to the Government, he had only received that one sovereign, which he so willingly gave for such a good purpose. And I have good reason to know that he had not received any other money for the year—save a pound which I paid him in May last for repairing the verandah of our house—and that he is also now almost in want of food himself, as well as of several household articles.

We also introduce some extracts from Mr. Colenso's journals, illustrative of the nature of the work in which he is engaged.

*Amelia.*

March 28, 1850—After breakfast I visited two sick women; the one, Mary Eha, a Communicant, very near death, whom I could just get to hear what I said, she being speechless, or nearly so; the other, that fine young woman, Amelia Raumatomato, whose marriage with the heathen brother of Ngatuere I had been mainly instrumental in hindering. I had not even heard of her being ill; and I was now very much surprised in seeing her in the last stage of a consumption—so wasted, so altered, so very different from what she was when I last saw her! By her side was her well-worn Testament. Sitting down, I conversed with her, and found she had very properly given up all hopes of recovery, and was preparing for death. She said she believed in Christ; and though she knew she was a sinner she was not afraid to die, for Christ her Lord had died for her. She was, however, far too weak to talk much—she said, to speak a sentence in a low tone was more than she had strength to do—which, joined to the natural backwardness of a sick New Zealander to speak, kept her from saying much. I read a few passages of Scripture to her, and prayed for her, her parents, both baptized, sitting by. They wept, and well they might, and I wept with them. The last time I was here their little son died, and their only other child, a girl—save their eldest, a young man, far off in slavery at Waikato—already very weak, seemed as if she would soon follow her dying sister. The resident

Native Teacher here, Campbell Hawea told me that Amelia was particularly punctual in attending both Divine Service and School as long as she was able to walk; that even after she had got so weak as not to be able to do any thing whatever, she still managed to crawl to Divine Service, and to sit in the reading class at School.

Aug. 31—I received an affecting note from Te Kaikokirikiri, from Joseph Te Pu, informing me of the death of not only his eldest daughter, Amelia, whom I had left dying, but also of his youngest daughter, Ellen, which finishes his family, at least those who dwelt with him.

We introduce Mr. Colenso's translation of the native letter.

*From Te Kaikokirikiri,*

June 24, 1850.

Go thou, my love, to my pastor, to Colenso, residing at Te Awapuni. O Sir! greeting to thee: my love toward thee, the father of myself and my children, is very great. O Sir! possibly I may be the only survivor by the time you may arrive here, because thine and my daughter Amelia is gone, and here is Ellen just gone. This is the fourth of my children who have died. Notwithstanding, Job must be my pattern; even Job, who said, "The Lord gave, and the Lord hath taken to Himself:" even so, the name of the Lord shall be always praised by me, for ever and ever, even till I also die, that I may, if possible, go and live together with my children. That is all I have to say to thee on this subject.

From JOSEPH TE PU.

*Assembling of Teachers for Instruction.*

Among the Teachers was Richard Taki, the principal Native Teacher residing in Palliser Bay, who happened to be at Wellington—whither he had gone, a distance of 100 miles, for the fifth time within a few months, upon matters connected with the wooden Chapel now building at his village—when the news of my being about to hold a Teachers' School this year reached Palliser Bay. Upon his return to his home and family, he, being greatly desirous of seeing me—which pleasure we had not on my last journey thither—immediately left them again to attend the School—although, from the distance and short notice, I had not written to any Teacher residing beyond Castle Point to do so—and arrived here this day, but with sadly swelled and painful feet.

*Sept. 17, 1850*—Closely engaged with the Teachers from sunrise to three P. M., when they all left. May the Lord be with them! Two Teachers from every locality were with me every evening till eight. Work done in the Teachers' School—the following chapters of the New Testament expounded, in a half lecture half Bible-class manner, viz. Romans iii., iv., xiv.; Hebrews xii.; 1 Cor. i., ii., iii.; John i.; Matt. vii.; beside instruction in arithmetic. I found that the most stupid among them got on wonderfully when in class. Poor Richard Taki had to endure the pain of his feet during nearly the whole of his stay, but which never kept him from hobbling to daily Morning and Evening Prayer in the Chapel, as well as to School. After the fortnight's School, he would have travelled nearly 500 miles in seven weeks, over such a country as this district, entirely for the purposes of the Mission.

*Paerikiriki and Lydia.*

*Nov. 5*—This evening Mrs. Colenso related a conversation which she had had this morning with Paerikiriki, one of Tareha's wives, who has long been ailing, and who is a Candidate for Baptism.\* This conversation I now extract from Mrs. Colenso's notes—"Nov. 5—After School this morning, a baptized Native, named Lydia, asked me to go and see Paerikiriki, her husband's sister, who, she said, was very unwell. I accordingly went with her. As we neared the village, we met her coming from the well with a small calabash of water in her hand, and looking exceedingly pale and ill. She sat down on the grass behind a breakwind fence, and we also sat down. After asking her a few questions concerning her illness, which I fear is consumption, I asked her what her thoughts were now that she was ill. She said she thought on God, and that she sometimes prayed, but not much. After several other questions, I asked her whether our good works would gain us acceptance with God. She said, 'Yes.' I said, 'Do you recollect this passage—"Not of works, lest any man should boast"?' which we have frequently had in the reading class, of which she is one. She said, Yes; she recollected it, and that Christ's death was the only satisfaction. I said much to her, fearing she might not have long to live, upon the uncertainty of life, and the necessity of preparing for eternity; that her two little

infants were gone before to the bosom of Christ, who loves little children; and how sad it would be for the parents to go to one place and the children to another. I cautioned her against trusting to her good works, such as attending Divine Services, Schools, &c., and not falling into open sin; which last if they avoid, and perform the first, the New Zealanders are too prone to think is quite enough to gain them acceptance with God. I told her the law of God required perfect obedience, extending to every thought of the heart; that we were unable to yield this obedience; and that if we only looked into God's Word, to see what He requires, and then prayerfully watch our own hearts for even one hour, we should see our vileness, and utter inability to do any good thing; that the best Christians felt this burden in themselves, which makes them cleave to Christ, and makes Him so precious to them; and that Satan is ever on the alert to instil into our minds evil thoughts, adapting himself wonderfully to the occasion.

The whole time I was speaking Lydia paid the most fixed attention, and assented continually in a very earnest manner, especially when I spoke of the temptations to evil thoughts and angry tempers when we are crossed in any thing. On my return she accompanied me to the canoe, to get some medicine for her sister-in-law, and told me that she, too, had been very unwell, while at Te Awatoto Village, with pain in her back and side; and that her husband was angry with her, and said she was pretending to be ill, so as not to work. This grieved her much, she said, and she could not help crying whenever she thought of it, and that she felt tempted with many evil thoughts; and that when she heard her minister's sermon—from Col. iii. 15—on Sunday Evening last, her heart assented to the truth of it. I told her that all who would be Christ's disciples must bear their cross, and that this was her cross, to bear with her husband's unkind and overbearing manner toward her; and that when she felt tempted, then was the time to pray, and that God would hear her, because He had promised to do so. This woman I have long had hopes of; and pray God, that if He has begun a good work in her, He will carry it on, and that she may become a crown of rejoicing to us in that day!

*Wakinga.*

*Dec. 21*—At Tangoio. Rutene, the

\* She was baptized three months later, as recorded in the next page.

Monitor, informed me that Te Korou, and his wife Wakinga, had cast off their papistry; and that his wife, who is very unwell, had been regularly visited by him—Rutene—who read to and prayed with her; and that she also prayed to Christ for herself, and wished much to see me. I felt cheered on hearing this, and sent her word that I would go myself to-morrow to see her, their house being about half-a-mile distant.

*Dec. 22, 1850: Lord's Day*—After School I went with Rutene to see Wakinga, the sick wife of Te Korou. Arriving at their hut, I found them both within it expecting me. Entering, we saluted each other, and, sitting down, I conversed with the sick woman for nearly an hour, the husband, who paid great attention, sometimes joining in the conversation. I plainly saw that the hour of her death was not far off, and told her so. I trust I dealt faithfully with both of them. I was gratified in finding that they had fully cast off their papistry, which I knew they had done before I entered the hut, or even spoke to them, from seeing a New Testament lying by the woman's side—a book which no New-Zealand Papist would be seen to touch; and my pleasure was increased on finding that they did not evince any dislike at my plain dealing, and also in observing the peculiarly eager manner of the poor woman, who, though in pain, would insist upon sitting up, devouring all I said. Her conversation was altogether of a pleasing character. She could not read, but she prayed often, and Rutene sometimes read to her. I read a suitable portion of Scripture, which I also briefly commented upon, and having prayed with her, I left.

#### *Baptisms at Waitangi.*

*Feb. 8, 1851*—I went to the Chapel to glaze some of the broken windows, &c., and was not a little pleased at the quantity of nice matting which the chiefs' wives had wrought for the floor, and which quite covered the whole area of the Chapel, 60 feet by 45. This I had, two months ago, asked them to do, but I scarcely hoped that they would weave so much or so finely. The Chapel, also, had been just finished repairing all round with bulrushes, &c., which will, *D. V.*, afford us good room and shelter for another wet winter. While I was engaged about the windows, Tareha, one of the four principal chiefs, and several other chiefs of second rank, came to lay down the matting with their own

hands. I held Evening Service, preaching from 2 Cor. iv. 5: congregation, 250.

*Feb. 9: Lord's Day*—This morning I held Divine Service, baptizing fifty-nine adults, and preaching from Rev. ii. 7. The Chapel was crammed to overflowing: congregation, 256 at close; among whom were, Te Hapuku, Puhara, and Hineipaketia—Puhara's wife—the principal person of the whole district, and several others, natives of rank, who are well-disposed, though still Heathen.

Among the persons baptized this day were, 1st, all the young chiefs of first rank of this neighbourhood, with the exception of Puhara's son, who has been baptized by the Popish Priest, and Tururu, whom I had rejected; 2dly, some of the wives of the elder first-rank chiefs, namely, of Tareha, of Te Moananui, and of Te Tawa; 3dly, the aged mothers of some of the principal chiefs; and, 4thly, the infants of others. Thirty-one were males; of whom seventeen could read, and nearly the whole of them could also write and do a little cyphering. The females were mostly aged persons: of this sex, however, six could read well. Nearly the whole of the readers had learned to read in our Schools. All of them had been Candidates for some considerable time, and were well acquainted with the prominent truths of the Christian Faith. In the hearts of some of them I would dare to hope the Holy Spirit has already commenced His gracious work, which He will complete and make perfect. The chief Tareha's last wife, Paerikiriki—a fine young woman, and the mother of Ani Kanara Te Tuhiio—who has long been ill, and who, though extremely weak, perseveringly came to our late instruction classes and to baptism, is, I believe, near the end of her mortal term, and is, I also trust, being prepared for a better world. Her aged mother was also baptized with her; as were also the aged widow and son of old Zachariah Pikitoetoe, the first adult baptized by me here at the Station. There were also, among the elder men, one who had murdered his brother, on purpose to get his wife, whom he then took, and fled with her to the interior to another tribe, to escape the revenge of his own; nor did he dare to return hither again until the Gospel had somewhat ameliorated their hearts. But, if I were to write down their deeds of blood of former days, I should have much to say of every one. Blessed be God, that iron age is past!

*Baptisms at Petani.*

March 8, 1851—During the greater part of the day I was engaged with those whom I had chosen, 46 in all—viz. 23 males and 23 females—of whom, however, only 12 were readers; the majority being grey-headed persons, and some very aged, of whom Te Tore and Kariwenua, the two ancient chiefs of the tribe, deserve particular mention. The latter, Kariwenua, a simple, quiet, venerable man, was attended by his son, grand-daughter, and great-grand-daughter, together with his daughters-in-law and grand-son-in-law. Among the aged females was one, Hineitanumia, who had lived at Paibia with Mr. Fairburn, and there nursed his daughter, now Mrs. Colenso, upward of twenty years ago. She had been enslaved and taken hence by the Ngapuhi tribes, in Hongi's bloody days; and had subsequently found her way back to her home and people upon the spreading of the Gospel. Poor old creature! she now chose, apparently with no small degree of feeling, the name of Mrs. Colenso's sister, Esther, whom she had nursed some years from her birth, as a baptismal name for herself. Nearly the whole of the Candidates had been several years on my books. Toward evening, and while engaged with my last class, Mr. M'Lean\* returned from Turanga. Having finished, I went out and saw him for a few minutes, when he came with me to see the Chapel, and the large numbers of good mats which the chiefs' wives had wove, and which their husbands were now busily laying down against to-morrow, and expressed his warm approval of what he saw. At sun-set I held Evening Service, preaching from Colossians iii. 9, 10; congregation, nearly 200.

March 9: *Lord's Day*—This morning I held Divine Service, baptizing 47 adults, and preaching from 1 Pet. i. 2. Congregation, upward of 300.

## WESTERN DISTRICT.

## OTAKI.

Archdeacon Hadfield and the Rev. S. Williams are the Missionaries in charge of this district. In 1839 Mr. Hadfield came to reside at Otaki, as the first Missionary to this part of the island. The Natives were then in a state of war: now

they are all professing Christians, and rapidly advancing in civilization.

*Native Institution.*

The last communication from Otaki, dated September 10, 1851, refers to the establishment of a Boarding School. A School has been in existence for the last three or four years, attended by about 100 children, with about ten boarders, and, by grants of money received from the colonial government, carried on without expense to the Society. Sir George Grey having at intervals visited the School, and observed that the children were regular in their attendance, proposed the establishment of a School on a more permanent basis. The Natives have given 200 acres of land, in which the industrial system may be gradually developed, and the school eventually become self-supporting. For the erection of a school-house, to be built of durable materials, 300*l.* has been granted by the Governor, beside an annual grant for three or four years, until the School shall become self-supporting. Mr. Hadfield says—

I have, perhaps, scarcely conveyed to you a correct impression of the interest with which the Natives of the place, and of the surrounding villages, regard the proposed School. The readiness with which they gave up the very best land they had, in the immediate vicinity of their own dwellings, and which they had at the time under cultivation, on which there were some beautiful crops, was a sufficient guarantee to us that they were in earnest in their co-operation, and that they felt that their children had already derived benefit from the School which has been in operation.

## WANGANUI.

*Missionary Travelling.*

Aug. 1.—On my way to Whareroa it rained heavily, and I found it extremely difficult riding down steep clay hills, and passing along over-grown paths, the trees compelling me to be continually on my guard lest they should strike me.

I found my Natives busily engaged in

\* The Government Agent.

enlarging their Church for the hui (gathering). After the Evening Service I held a Prayer-meeting of the Communicants. One prayed that his thoughts might always fall upon God, as the rain fell incessantly day and night.

*Aug. 2*—The Natives were busily engaged this morning in making a temporary Church with boards, which they have already had cut for their new Church. I told them it was like their place, which is called Whare-roa, or long house, as this is about sixty feet long. Natives from all parts kept arriving all day. In the afternoon I addressed the Communicants, and then administered medicine.

*Aug. 3: Lord's Day*—When we assembled in the Church, it was found to be incapable of containing more than half the Congregation. I therefore held Service in the open air, and afterward administered the sacrament to 180.

*Aug. 4*—I arose by candlelight, got my breakfast, and then had Service with the Natives. I trust I was enabled to speak a word in season, from the lesson of the day. I then left. It was still very rainy. I had several narrow escapes of being thrown in going to Waokena, once in crossing a river. The bank was steep on the opposite side; but fortunately there was a tuft of grass by the side, on which I dismounted; and, immediately afterward, the horse, in attempting to climb up the bank, fell head over heels into the river. In another place my horse was bogged; but I was enabled to get off and escape before he plunged in getting out. I could not help thinking, when I meditated on the many apparently hair-breadth escapes I have had, that it is only to be attributed to the Lord's fulfilling His Word, that they who bear His message of glad tidings to the Heathen shall be more especially under His care; and yet, what

poor unworthy beings are we: but the Lord magnifies Himself in us, that, our weakness being so apparent, the work may be manifestly His alone. We reached Manawapou by noon, and had some difficulty in ascending the slippery clay cliff in continued rain. We arrived at Patea at half-past two, where the old ferryman hastened to cross us over, and then, with some difficulty, we passed round the point below Rangiawia, the surf dashing furiously against the cliffs, amongst the fallen masses, through which we had to thread our way. We stayed the night at Wenuakura. I have had a very satisfactory and interesting conversation with the inhabitants. Speaking of the origin of evil, one old man, named Horopapera, said it originated with Satan, who fought with Jehovah, and was expelled from heaven, and cast down to hell. Then his wicked heart led him to inquire what revenge he could have for his expulsion. He then said, Eve shall be my payment, and her offspring also. Thus he tempted her, and she and her husband fell, and we also with them; and thus wars, murders, thefts, and hatred have arisen, and continued ever since. That Maru, their ancient god of war, was only another name for Satan, and he continually thirsted for blood; and so they sacrificed men, women, and children on his altar. But now the Word of God came to put an end to evil, and to reveal the true light. The poor old man was so animated, and so rapid in his utterance, that I could only gather a portion of what he said. Oftentimes I am led to doubt whether there is any of the true seed growing; but when these thoughts arise I generally have something to dispel my fears, and convince me that the Lord has a seed amongst the New Zealanders.

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### Recent Miscellaneous Intelligence.

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#### UNITED KINGDOM.

*London Miss. Soc.*—The Rev. William Hillyer embarked for Jamaica on the 17th of December—The Rev. M. A. Sheering embarked for Benares on the 20th of December.

*Wesleyan Miss. Soc.*—The Rev. Robert Young embarked for Sydney, and the Rev. Henry Andrews for St. Vincent's, on the 17th of November.

#### WESTERN AFRICA.

*Church Miss. Soc.*—The Rev. J. U. Graf and party (p. 63) safely arrived off Madeira on the 15th of December, after an uncommonly boisterous passage; and at Sierra Leone on the 27th of December.

#### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—The Rev. N. J. Moody safely arrived at Madras on the 30th of October.

# Missionary Register.

MARCH, 1853.

## SURVEY

OF

### THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD,

IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 90 of the Number for February.)

## China, and India beyond the Ganges.

(Continued.)

### AMERICAN BAPTIST MISSIONS.

#### CHINA.

*Hong Kong*—1842—with 4 Out-  
Stations: W. Dean, J. Johnson :  
4 *Nat. As.*; 3 *School Teachers*.  
Schools 4: Scholars, 60. Atten-  
dants at Public Worship at Hong  
Kong have sometimes been 100,  
including children — Communi-  
cants, 25—P. 113.

There has been preaching twice on the Sabbath, and daily Morning and Evening Service for catechetical and expository instruction. There has also been preaching on board trading-vessels. The Schools have made encouraging progress. Some of the boys have taken unusual interest in the Truth, and appear much impressed with its importance.

There have been printed 3000 copies of Genesis, with notes by Mr. Dean, and 55,000 pages of Tracts. St. Matthew's Gospel with notes has already gained a large circulation. The Acts is being prepared.

The number of readers in China is believed to be much over-rated: the number is comparatively small who can read sufficiently well to obtain by reading alone an intelligent view of Christianity. It is only by oral instruction that the great mass of the people can gain a knowledge of the Truth. All the Assistants preach. [*Report*

*Ningpo*: J. Goddard, D. J. Macgowan, M.D.: 2 *Nat. As.* Mr. and Mrs. E. C. Lord are in America. Communicants, 9; of whom 3 are Chinese. School, 1: Chil-

March 1853.

dren, 25. Printing, 23,700 copies; issued, 276,800 pages—P. 113.

A second Chapel has been rented, and the direct evangelical labours of the Mission are necessarily limited, in a great degree, to preaching in the Chapels, and conversations with the persons who come in, or remain after the Service for that purpose. The people, however, are not easily taught the decorum of public worship. The Native Assistants are a great help, as their countrymen extend to them a degree of confidence which they deny to foreigners; but they need frequent suggestions, cautions, and encouragements.

Dr. Macgowan has kept his dispensary open, and has administered daily to the rich. A degree of opposition, not merely to foreigners, but to the Christian Religion, shews that the people are beginning to feel in some measure the stress of its assault on idolatry. [*Board*.

#### SIAM.

*Bankoh*: about 25 miles up the River Meinam: inhabitants, 500,000: the principal city of Siam, a country said to contain 3,000,000 inhabitants—1833—2 Out-Stations. *Siamese Department*: S. J. Smith: S. S. Jones, H. H. Morse, *Fem. Teachers*—*Chinese Department*, W. Ashmore: 5 *Nat. As.* Mr. and Mrs. Chandler are in America. Communicants, 34—Scholars, 48—P. 113.

The printing department, in common

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*American Baptist Missions—*

with nearly all the material resources of the Mission, was destroyed by fire, and left the Mission Families nearly destitute, and their auxiliary means of usefulness cut off. Not long after this, the death of the old king, and the accession of a sovereign more enlightened and liberal in his policy, promised a more tolerant administration, favourable to Missionary Work. Their anticipations have thus far been fulfilled, and European and American Civilization is highly respected at Court. A decree has been passed for the toleration of religious worship.

While the Mission was taking courage from this state of things, Dr. Jones, the founder and chief human stay of the Mission, was removed by death after a few days' illness, and twenty years of Missionary Service.

The loss by fire has been partially repaired. The usual Sunday and Week-day Services were resumed as soon as a temporary building could be prepared. The attendance is chiefly confined to the pupils and persons in the employ of the Mission.<sup>1</sup>

The Chinese Department has mainly depended on Native Assistants, Mr. and Mrs. Ashmore not having as yet acquired the language. The whole stock of books having been destroyed by the fire, oral teaching has been the only means of instruction.

One of the ladies of the Mission attends daily at the palace to instruct the ladies of the Court in the English Language, in the hope of finding opportunity of conveying spiritual instruction. [Report.

## BURMAH.

*Maulmein*, in the British Territory, eastward of Rangoon: the city is an oblong, several miles in extent, and has a population of 30,000 or 40,000 inhabitants: 6 Out-Stations: Maulmein is the principal Station of the Mission—1827.—In the *Burman Department*, J. Wade, T. Simons, E. A. Stevens: T. S. Ranney: 7 *Nat. As.* —*Amherst*: 2 *Nat. As.* Miss H. Howard and J. M. Haswell, and Mrs. E. C. Judson, are in America; the Rev. L. Stilson has probably by this time reached Burmah from the United States. Mrs.

Stilson died on the 14th of August. Communicants, 130 at Maulmein and 30 at Amherst. Schools, 8: Pupils, 373; of whom 38 are boarders. Printing, 1,103,900 pages; from the beginning, 98,004,537—Pp. 112, 114.

There has been preaching every Sabbath in the Burmese and English Chapels, and in various parts of the city. Six Stations are also occupied for daily preaching by the Native Assistants. Amherst is visited three or four times in the year by Mr. Stevens.

Owing to various unknown influences, and the unsettled relations of the Burmese Church for a series of years, its condition was found, at the opening of the year, to demand careful investigation, and a more rigorous enforcing of Church Discipline. There is a large Sabbath School, and two Bible Classes are conducted by Mr. Stevens and Mrs. Wade. The Roman Catholics are gaining strength at Amherst, and have recently bought an eligible site to enlarge their operations. With respect to the heathen population within the district of the Maulmein Mission the encouragements for preaching are greater now than a few years since. The power of the priests and of religious customs over the people has been greatly weakened. Opportunities continue abundant to sound forth the Gospel both in town and country. The Assistants report 20,000 as the number of persons addressed, and 500 inquirers.

The Native Assistants have been appointed by the whole body on careful examination, the examination being often repeated. Those at Maulmein are also under the constant supervision of the Pastor of the Burmese Church. None are denominated Assistants who are not employed either in the preaching or translating departments. [Board.

*Maulmein—Karen Department* —13 Out-Stations: J. H. Vinton, N. Harris, W. Moore: Miss M. Vinton; 3 *Nat. Preachers*; 15 *Nat. As.*—*Rangoon*: the chief sea-port: 670 miles SE of Calcutta: inhab. 40,000—1813—renewed 1830: 1 *Nat. Preacher*; 15 *Nat. As.* Schools, 4: Pupils, 220. Miss Wright has been compelled by ill health to leave the

Mission. Baptized persons, 1729—P. 114.

The want of adequate supervision has reduced the Churches to a low state. Some of them have been scattered by cholera; others are at discord among themselves. To the general declension there are, however, happy exceptions. In 10 Churches there have been 55 baptisms in the year. The total number of Churches on both sides of the river is 76. To the 46 Churches on the western side of the river there are 46 preachers. *[Report.]*

*Tavoy: Karen Department:* with 17 Out-Stations: in British Burmah, SW of Maulmein, and open to the sea: inhab. 9000: it has 1000 Pagodas, and 200 Monasteries for Buddhist Priests—1828—F. Mason, C. Bennett, E. B. Cross, B. C. Thomas: 2 *Burmese As.*; about 10 *Karen As.*—*Mergui:* D. L. Brayton, J. Benjamin: 8 *Karen As.* Baptized during the year, 24. Printing, 2,468,400 pages. Issues, 2,317,786—P. 115.

The Sabbath Schools generally are large and interesting. Many Day Schools are well sustained. It is a most encouraging feature here, as in other sections of the Missionary Field, that temperance, virtue, and industry have their reward. One of the Missionaries says there is a "marked distinction between Christian and Heathen Neighbourhoods in the almost swarms of young children growing up in the society of the Churches." The Churches are also giving attention, though less promptly, to the improvements in their outward condition, rebuilding their houses, and gathering around their Places of Worship. *[Report.]*

Our Native Assistants are improving, becoming almost, if not quite, equal to a foreign Missionary; and under judicious direction, unless untoward circumstances prevent, will soon be more valuable. We are now seeing the effects of the Theological School. *[Missionaries.]*

#### ARRACAN.

*Ramree:* Burmese Department: in Arracan, a district containing 300,000 inhab.: 1 *Nat. As.*—*Akyab:* with an Out-Station: L. Ingalls, C. C. Moore, H. E. Knapp:

3 *Nat. As.*—*Kyouk Phyo:* 1 *Nat. As.* Mr. Campbell died on the 22d of February. Communicants, 50—Scholars, 20—Pp. 112, 115.

Mr. Knapp takes charge of the Keme Department. Thousands have heard the Word of Life, and some have become so far enlightened as to despise and oppose idolatry. Preaching has been maintained at Ramree by Native Assistants, and to some extent on Cheduba Island. *[Report.]*

With no special encouragement to labour but God's promise to bless His preached Word, we have nothing special to discourage. The field is large, and full of thorns, briars, and underwood; but the jungle is not impervious, and the soil that has been broken is found susceptible of culture. *[Missionaries.]*

The Church has been much reduced at Akyab and afflicted by dissension, but wears a more favourable aspect. Three are now asking for baptism. *[Mr. Ingalls.]*

A new discouragement has arisen in the diversity of dialects, dividing the Keme People into two nearly equal classes, and leaving only 2000 or 3000 speaking the dialect which Mr. Knapp has been desirous to learn. *[Report.]*

*Sandoway:* E. L. Abbott, J. S. Beecher, H. L. Van Meter: 2 *Burmese As.* There are 44 Out-Stations and 49 *Nat. As.*: of these, 8 are in Arracan, and the other in Burmah Proper; 6 of the Assistants are ordained preachers. Communicants 5000. Number of Scholars not reported—Pp. 115, 116.

The Mission earnestly solicits pecuniary aid in establishing common Schools. The efforts made to induce Karens to support Schools of their own for the two or three years past have failed to secure adequate results. The cause of this, whether the poverty or oppressive taxation of the Burmese Rulers, or want of proper appreciation of the value of learning, the Mission has not satisfactorily ascertained. The existing School at Sandoway is designed for the education of Teachers.

The Assistants are disposed as a body to maintain a high standard of moral purity. *[Report.]*

#### ASSAM.

*Sibsagore:* on the right bank of

*American Baptist Missions—*

the Dilcho, opposite Rangpur, and about 10 miles from Bramapootra. —1841—N. Brown, S. M. Whiting; O. T. Cutter, *Printer*; 2 *Nat. As.* —*Nowgong*: M. Bronson, J. J. Stoddard—*Gowahati*: A. H. Danforth, W. Ward: 3 *Nat. As.* Schools, 5: Pupils, 117; of whom 14 have been baptized. In 6 years 74,300 copies of books of Scripture Tracts have been printed, containing 4,954,850 pages. Total from the beginning, 8,375,725—P. 113.

The aspect of the Mission on every side is cheering, and the only abatement to the satisfaction with which it is regarded is the inability of the Committee to occupy at present the additional Stations recommended by the Missionaries, so as to prove a continuous line of Posts along the Brahmaputra.

The chief object of interest at Nowgong has been the Orphan Institution,

which has engrossed most of the time, both of the Missionaries and Assistants. More recently it has been placed in the exclusive charge of Mr. and Mrs. Stoddard; Mr. Dauble being transferred, at his own request, to the work of preaching. In the Institution there are 50 boys and 15 girls. Late intelligence gives a cheering account of its religious state. [*Report.*]

The Saviour seems to be carrying forward a good work in the hearts of the Communicants. Several, we hope, have found peace in believing. [*Mr. Bronson.*]

The studies of the Institution are conducted in Assamese, Bengalee, and English. Although it is located at Nowgong, the Institution is regarded with a common interest by the whole Mission, and is under its joint supervision. Mr. Danforth spent four months in travelling, when he distributed 4238 Tracts and Portions of Scriptures. Many were distributed in the Government Schools, and received with eagerness. None were known to be destroyed anywhere. [*Report.*]

#### AMERICAN BOARD OF MISSIONS.

##### CHINA.

*Canton* — 1842 — Elijah C. Bridgman, Dyer Ball, M. D.: Samuel W. Bonney; Wells Williams, *Printer*: 2 *Nat. As.* Scholars: Male, 16; Female, 20—P. 116.

The Mission has suffered a severe loss in the death of Mr. J. G. Bridgman. Mr. E. C. Bridgman still continues to reside at Shanghai as one of the Committee for the new translation of the Scriptures.

The amount of preaching has increased during the year; and so has the encouragement which our brethren have found in it. Mr. Bonney has but few hearers at Whampoa; but he is more successful in the adjacent villages.

The Press has sent forth a large amount of valuable reading, as in former years. None but Chinese Workmen are now employed; and the experiment has thus far succeeded well. They attend a religious service every Sabbath. [*Board.*]

*Amoy*—Elihu Doty, John Van Nest Talmage: 1 *Nat. As.* Communicants, 12—Pp. 116, 117.

Mr. Talmage has opened a Place of Worship, in connection with his house, which is well filled. There is now regular preaching at two different localities; and the number of hearers at both is from

150 to 200. The Native Assistants are found very useful in preaching. The department of the new converts is a source of much pleasure to our Missionary Brethren. There are others who may be regarded as inquirers, and some of them are very promising. [*Board.*]

The Lord has opened to us a wide and effectual door, as we trust. We are permitted to preach the Gospel without hindrance, as often, and to as great an extent, as our physical strength and knowledge of the language will permit. One at least, who has been a regular attendant for some time on the preaching of the Gospel has been awakened by the death of a Chinese Convert to reflect on the uncertainty of life, and the importance of a speedy confession of Christ before men. Some of the Church Members might well be held up as patterns of Christian Activity and zeal. [*Mr. Talmage.*]

*Foo Chow*: the capital of the Foo Kien Province — contains 600,000 inhabitants, and is 30 miles from the mouth of the river Min—Slipper Johnson, Lynam B. Peet, Seneca Cummings, Caleb C. Baldwin, Justus Doolittle. Mr. Richards died on his voyage to America. Schools, 4: Scholars, 87, of whom 8 are girls. The health of

Mr. Johnson and Mr. Baldwin has been impaired—P. 117.

The Mission has made some change in the distribution of its forces, it being the wish of the brethren to come in contact with the Chinese Mind at a number of

different points. It is supposed that they have four places for preaching. The labours of the Missionaries in the education of the young are more satisfactory than hitherto. [Board.

## AMERICAN PRESBYTERIAN BOARD.

## CHINA.

*Canton*—Inhab. 700,000. Macao was occupied as the Mission Station in 1842, but the Missionaries removed to Canton in 1847—Andrew P. Happer, M.D., John B. French. Scholars in the Boarding School, 24; in the Day School, 56—P. 117.

*Ningpo*—1844—inhab. 300,000: D. B. M'Cartee, M.D., Richard Q.

## AMERICAN EPISCOPAL MISSIONARY SOCIETY.

*China*—1836, renewed 1845: *Shanghai*: Wm. Jones Boone, D.D., Missionary Bishop: E. W. Syle: Miss Jones, Miss Morse, *Teachers*—P. 118.

*Sept. 7*—This was a day of much rejoicing and thanksgiving to God with us. A Christian Native was set apart to the office of Deacon by Bishop Boone. This young man, Cha-e by name, has lived a godly and consistent life for some years past. I was present at his examination for Deacons' Orders, and was much gratified in hearing his answers to the questions propounded to him. His views of Christian Truth are very clear and sound, and he passed a highly creditable examination. The ordination took place at Morning Service in the Bishop's Church in the city. A very large Congregation assembled on the occasion, to whom, being

Way, Augustus W. Loomis, M. Simpson Culbertson, John W. Quarterman, Henry V. Rankin, Moses S. Coulter, Samuel N. D. Martin, W. A. P. Martin: *Min-Geen, Nat. As. Communicants*, 19—*Scholars: Boarders*, 36 Boys, 27 Girls; *Day Scholars*, 63 Boys—Pp. 117, 118.

*Shanghai*—Joseph K. Wright, and 2 other Missionaries—P. 118.

kindly invited by the Bishop, I delivered a sermon on 1 Tim. iii. 8, 9. The Congregation was remarkably quiet and attentive, notwithstanding the large number present, and seemed much interested in the solemn ceremony. In the afternoon Cha-e preached his first Sermon; and his excellent discourse will, I am sure, be long remembered by those who heard it. It was refreshing to hear a Chinese Clergyman, in the midst of a Chinese Congregation, praying for our "Emperor and Magistrates;" that God would behold them with His favour, replenish them with the grace of His Holy Spirit, and, leading them to renounce idolatry and every evil way, bring them into the way of peace. With much thankfulness to God we heard such declarations as, "The gods whom we worship are no gods. Jehovah alone is God, and beside Him there is no other." [Mr. M'Cartee.

## AMERICAN METHODIST MISSIONS.

## CHINA.

*Foo Chow*: R. S. Maclay, M. C. White, J. W. Wiley, M.D., J. Colder. The Rev. J. D. Collins, the Superintendent of the Mis-

sion, died recently in America. The labours of these Missionaries are stated to be attended with a fair amount of encouragement—P. 118.

## BAPTIST MISSIONARY SOCIETY.

*Chittagong*: 343 miles E of Serampore, and 8 from the sea: inhab. 12,000: many populous villages immediately adjacent—1812—J. Johannes. There are 7 Out-Station; 5 *Nat. Preachers*. Communicants, 59; Scholars, 32.—Pp. 118, 119.

At seven Sub-Stations the Gospel is regularly preached, and three Candidates are seeking admission to the Church. There have been distributed 900 copies of portions of Scripture and 800 Tracts.

A remarkable awakening has taken place in the district of Comilla, or Tipperah. Some Hindoos of that district, who heard the Gospel and obtained Tracts

*Baptist Missionary Society—*

some years ago, either at Chittagong or at Sitakund, a place where there is a hot well, and consequently a sanctuary and an annual mela, received such deep impressions, that in the course of the last rainy season they sent a deputation to Mr. Johannes, avowing their readiness to profess the Gospel, and soliciting further instruction in the principles of Christianity. So bold a step at once provoked persecution, in consequence of which the great majority of them drew back, but a remnant had the courage to abide by their determination; and of these thirteen have since been baptized, and have manifested a pleasing degree of steadfastness, notwithstanding the very trying persecution to which they have been, and still are, exposed. It is a very encouraging fact that this awakening can be traced mainly to the impression produced by a Tract called "The True Refuge," and composed by the late Mr. W. H. Pearce—a Tract which has often been highly honoured in a similar manner, and by which that follower of Christ, "being dead, yet speaketh." One of the inquirers, who had borrowed it from a neighbour, was so struck with its contents, that he delayed returning it until he had copied it out from beginning to end. It is a Tract of about forty pages. The manuscript copy was then lent out by its owner, as well as the printed copy by the man who originally got it. Owing to the persecution now raging it is doubtful whether the poor people can keep a footing in their native locality. If they can, it will be well; for the fury of persecution generally evaporates after the first year or two, and if it abate there is every prospect of more inquirers coming forward who now hold back through fear.

[Report.]

#### CHURCH MISSIONARY SOCIETY.

##### CHINA.

*Shanghai* — 1845 — Thomas M'Catchie. Baptized during the year, 3—Pp. 119, 120, 154, 155.

The Committee have not been able as yet to supply this Station with a second Missionary. As the Rev. T. M'Catchie's time is much occupied with translational works, the general Missionary Duties cannot be fully sustained.

[Report.]

Sept. 28—To-day, with thankfulness to God, I admitted my first convert, one of my blind class, to baptism. Sung has been under instruction for nearly two

You will be pleased to hear that at Chandgaw we entertain hopes of a few who desire to unite with us in Church-fellowship. These idolaters have seen their errors, and are under instruction. The Gospel is making progress in this part.

[Mr. Johannes, Dec. 15th, 1851.]

At Comilla the people afford us great encouragement. Eighteen souls have already been putting on the Lord Jesus Christ, and we have a few hopeful inquirers. I think, in a few years, when the Gospel is more extensively preached in this district, a very large Church may be formed. If a brother were sent here, and Schools established, much beneficial result is likely to follow.

We have also some who attend and encourage us at Chittagong, and of whom we entertain hopes. My old teacher, who has been with us for ten or twelve years, a high-caste Brahmin and a most intelligent man, after rejecting the Gospel for so many years, has this year professed his regard to the religion of Jesus, and I have every reason to believe he will answer my best expectations, and be a warm adherent of the Lord Jesus Christ. His wife and children will, I fear, leave him. He is a middle-aged man, and loves his wife and children dearly. How he may stand this trial I cannot say. He is a well-known character here.

[The Same, June 26th.]

*Hong Kong*—No mention is made of the labours of the Native Preacher, toward whose maintenance 25*l.* has been annually contributed by a congregation in Lambeth—P. 119.

years. He has a very good knowledge of divine truth. I requested the newly-appointed Deacon, and also Bishop Boone's Catechist, to examine him with reference to the solemn ordinance of which he desired to be partaker, and they expressed themselves satisfied as to his fitness to be received into the Church of Christ. I therefore baptized him to-day at the Afternoon Service. A large Congregation was present, and Chae preached a sermon, explaining the nature of the sacrament just administered. I have three other Candidates at present, who have been a long time under instruction, but

I am not quite satisfied yet as to their state of mind.

*Nov. 6*—Two more Candidates from the blind class have been baptized, who have been a long time under instruction. One, above sixty years of age, besought the Missionary to baptize him, lest he should die without having fulfilled the command of Jesus in this respect. He has since, I understand, been endeavouring to induce an aged friend of his to come to the Missionary for instruction, and to fly to Jesus to save his soul before his eyes are closed in death. I have much reason to thank God for the spirit displayed by the three who have now been baptized. Every member of the class can now repeat the Creed, Lord's Prayer, and the Ten Commandments, perfectly, or nearly so. Beside this, they have a good general knowledge of the life of our Saviour, the history of the fall, &c. [Mr. McClatchie.]

When it is remembered that upward of ten years elapsed in New Zealand before a single convert cheered the hearts of Missionaries, and that Shanghai, the oldest Station on the Chinese Coast, has not been occupied eight years, and Ningpo not five years—while during this period the Chinese Language, one of the most difficult of the many which are spoken in our world, has been so far overcome as to afford the Missionaries access to the understanding of the people—the Committee cannot but feel that in the prospects of Missionary Work in China there is much to encourage them. [Committee.]

*Ningpo*—1848—40,000 inhab.: Wm. Armstrong Russell, Fred. Foster Gough, Robert David Jackson. Mr. Cobbold has come on a visit to England. Baptized during the year, 3. Schools, 2: Scholars, 35—Pp. 120, 121, 152—154.

The Missionaries use two little Chapels in different parts of the town. The prejudices of the people against the Missionaries are fast dying away; and it is now no unusual thing to hear some of the women say, "Before, if we saw you at a distance, we would run away and hide ourselves: now we are not afraid to come and talk with you."

Leo sin-hang, the Teacher of one of our Schools, on the night of the 8th instant was taken ill. Next morning he sent for me. I found the poor man in the greatest mental and bodily suffering. He felt

that his end was approaching, and seemed to manifest deeper repentance and self-condemnation than I have before witnessed. Assured of his extensive acquaintance with Scripture, and of his knowledge of all essential truths, and seeing him manifesting such deep penitence, I endeavoured to administer to him the comfort his case seemed to call for and warrant. But it seemed as though he would not be comforted. His spasmodic pains coming on with great violence, his attention soon became diverted from the concerns of his soul, and apparently centred solely on his poor wasting body. I remained with him the greater part of the day. About eight P.M. his son, who had been sent for, arrived, and induced his father to allow himself to be carried to his home, where the poor man died an hour or two after his arrival. Since the commencement of our first School, about two years and a half ago, he has been its Teacher, performing its duties with, I believe, much faithfulness and ability. His very accurate and extensive knowledge of Scripture, and his persuasion, I believe, of its being the book of God, rendered him an important and valuable assistant in our little School, such as, I fear, cannot easily be replaced. His prejudices against foreign medical aid continued to the last very strong: he refused to be attended by any but the native physicians. His grandson, a nice boy about fourteen, who has been in the School with him for more than a year, he recommended to my care, and seemed, as though with authority, to place him under my charge.

*Nov. 4*—The grandson of the School Teacher above referred to was brought back to me to-day by his uncle, who told me that his parents, who are in good circumstances, at the request of their father before his death consented to his being placed as before in our School, and under my direction. He also stated that the old man, on reaching home, expressed a desire that his grandson should enter our religion, and be educated according to it.

[Mr. Russell.]

The island of Chusan was taken possession of by the British in October 1841, and remained for four years under British Rule. But no Protestant Missionary has been stationed in it, and the Romanists, taking advantage of the close similarity which exists between their system and that of Buddhism, are endeavouring to transfer the natives from one form of ido-

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latry to another. Being within twenty-four hours of Ningpo, Chusan is occasionally visited by our Missionaries from that city.

[*Report.*]

I had a long conversation with two of the Candidates for Baptism on various points connected with Romanism, which one of them had seen something of. He commenced by saying that our doctrine was about the same; but afterward told us some things which had struck him as false. One of them was the following. Some foreign candles, properly blessed, came down from Shanghai. These wonderful candles had the effect, if lit in time of illness, of healing the sick person; in time of fire, of preventing the flames spreading to your property; in time of a storm at sea, of preserving your vessel from damage; and all this for the small sum of a hundred cash, or threepence-halfpenny of our money. It was given out that only a certain class of persons might buy them; but this class proving smaller than they expected, or the stock of candles larger, it was found that there was no other way of disposing of these but by enlarging the number of purchasers,

so it was given out that an inferior class might purchase them also. He mentioned that the priests of Buddha often would retaliate on Romanism, and say, You abuse our idols as very senseless. Why, then, do you worship idols? Give us one of yours, and let us knock him to pieces, and see if there is any spirit in them.

[*Mr. Cobbold.*]

*Hong Kong—1850—*No Mission of the Society is now at this Station, as it has become the Cathedral City—Pp. 121, 150, 519.

*Foo-Chow—1849—*Wm. Welton—Pp. 121, 122, 150, 520.

Our peaceful objects and pursuits are being appreciated; and, as the Vice-Consul's Teacher told me a few days ago, the people begin to know and appreciate our benevolent objects. May they seek to us for the bread of life! We distribute a good number of books among the Chinese, especially the Scriptures; and copies of the Scriptures are often inquired after by intelligent literary men. A few days ago a Schoolmaster came to me for a copy, so that I hope, even now, our labours are not in vain.

[*Mr. Welton.*]

#### JEW'S SOCIETY.

*Kae-fung-foo.* Respecting the Society's proceedings in regard to the Jews in China the Report says—

The investigations set on foot by your Committee respecting the remnant of Abraham's seed in the Chinese Empire have been followed up by a second visit to Kae-fung-foo of the two Natives employed on the first occasion. They purchased from the Jewish Community in that place six of the twelve rolls of the law belonging to their synagogue, and obtained beside about forty smaller books, which may possibly contain some records of their early history and migration to China. Two of the rolls have been already sent to this country.

The Bishop of Victoria wrote, August 22—

The last important circumstance is the arrival of two native Jews, who are now diligently studying Hebrew under Dr.

Medhurst's roof. They seem alive to the humiliation of having lost Hebrew from among them. They also profess their willingness hereafter to send their children to Shanghai; and if we could have a couple of Jewish Students in our now nearly-completed Missionary College of St. Paul's, at Hong Kong, of which I am *ex-officio* resident warden, something on a larger scale might some day be attempted for these scattered sheep of Israel.

In a subsequent Letter, dated Hong Kong, February 27, the Bishop says that the two young Chinese Jews above referred to had returned to Kae-fung-foo, and that it was expected that other Jewish Youths would be induced by them to come to Shanghai, and thence to Hong Kong for instruction.

#### MEDICAL MISSIONARY SOCIETY.

CHINA.

*Hong Kong—*Several of the Missionary Societies have Missionaries well versed in medical

science, who are the means of great usefulness to the Chinese, and to some extent supersede the necessity for the labours of this

1853.] CHINA, AND INDIA BEYOND THE GANGES. 121  
 Society. Indeed, little of late is much being done by other Societies known by us of its proceedings, so in this line—P. 122.

GENERAL BAPTIST MISSIONARY SOCIETY.

CHINA.

*Ningpo*—T. H. Hudson: 1 *Nat. As.* Mr. Joseph Hudson has terminated his connection with the Society—P. 123.

The only reasons assigned by Mr. Joseph Hudson for this unexpected retirement from office were connected with the depressed state of the Society's Funds, which prevented such further aid being afforded as was deemed desirable by the sending out of other Missionaries; and which led him to suppose that there would be no prospect of visiting England for improvement, as he desired to do.

Mr. Hudson has continued at his post, but his lonely situation, and want of helpers, would almost unavoidably depress and discourage him. In addition to this, at times his health has not been good, but still his heart glows with holy desire for the diffusion of the Gospel amid the perishing millions of godless or heathen China. [Report.

In the city, large and populous, we

have had a Day School for boys since May 1846; and on these premises we opened one for boys early in 1850. In the early part of the year they average from 25 to 30, and in the latter part from 15 to 20 scholars. The Assistant, a worthy member with us, teaches in the city, preaches on the Lord's Day, and goes at times in the city to give books. His son, about 21, an active, well-disposed youth, teaches the School here; and Yuen-ping, about 19, is yet with us. He was in the School, and I now aid him out of my own resources to assist in the School and give away books. The Schools are frequently addressed, and we have the places opened regularly for Chinese Services. I often meet these young men and read with them the Word of God, and have Chinese Prayers in my family twice a-day. The Chinese Congregations vary much, from few to many, according to times and seasons. It is the same at other places. The Chinese are an irreligious and godless people, though they have lords and gods many. [Mr. Hudson.

GERMAN MISSIONARY SOCIETIES.

CHINA.

*Büde Missionary Society.*

*Hong Kong*: Theod. Hamberg, Rud. Lechler, Philip Winnes: 5 *Nat. Cat.*; 1 Teacher of the Language—P. 123.

Mr. Philip Winnes reached Hong Kong on the 15th May 1852, and joined the Mission there. Mr. Lechler was expelled from Yam-tao by the Mandarins, and has returned to Hong Kong. This was the fifth time he was obliged to leave his Station. Mr. Hamberg hired a house in Pukak, in the interior, with the purpose to settle there, because, in visiting that part of the country several times, he found much encouragement there and in the neighbouring places, Fungfo and Lilong. In July 1852 there were Church Members belonging to the Mission—At Hong Kong, 37; at Pukak, 3; at Lilong, 21; at Kakha, 4; at Thamshui, 2; at Konlanhi, 1; at Lantan, 2; Total, 90.

*Rhenish Missionary Society.*

*Saiheong* — 1848 — Genähr, Krone. The little Church here num- March 1853.

bered, in August 1851, 13 Members, one a female, all of whom were Communicants. In the Catechist Seminary are 13 youths, four of whom were baptized. In *Namtow*, a fortified town, three miles from Saiheong, three have been baptized, all Communicants—P. 123.

*Ooshikngam* — Out-Station — 1849: about 8 miles N of Saiheong—300 inhab. Ooshikngam is the name of a valley about 4 miles long, inhabited by about 30,000 souls, in 7 small hamlets.

Through the preaching of the Catechist Wong-long two teachers here were brought to the knowledge of the Truth. They were afterward further instructed at Saiheong, and baptized, after which they returned home. They, with the Catechist, are now the beginning of a Church there. [Report.

*Fookwing* — Out-Station — 1849: on the coast about 8 miles from Saiheong.—Wong-yun, Catechist.

Last year 18 persons, viz. 9 men, 6 women, and 3 children, of this place R.

*German Missionary Societies—*

were baptized by the Missionaries. The number of Communicants was 18. [*Report.*

*Sankin*—1849: a district in which 12 villages are crowded together.—*Tai, Catechist.*

Through the instrumentality of the Catechist a Church has been collected here, consisting of 20 persons—8 men, 9 women, and 3 boys. Communicants, 17. [*Report.*

Mr. Bonney, a Missionary of the American Board, having visited this Mission, says—

The Mission Premises are in a very healthy locality, facing the sea, and have rooms for preaching, lectures, and a Boys' Boarding School. Three of the elder boys are very good players on the violin. All the household sing Chinese Hymns to German Music, while one of the brethren accompanies them on a seraphine. Both the Missionaries prescribe for the rich, and dress in the Chinese Costume, and wear long Chinese Queues.

One old lady, aged 64, who has been baptized 18 months, particularly awakened

my interest. She can read and write Chinese well. From 8 to 9 in the morning she hears the recitation of the boys in dogmatic theology, consisting of Scripture Proofs. This old lady acts the part of a deaconess for the other Chinese Females.

My visit has convinced me that it is possible to open Stations in the country. Our German Brethren seem to be much blessed in their labours.

*Swedish Missionary Society in Lund.*

CHINA—*Hong Kong*: A. Elquist—No intelligence has reached us, since the melancholy death of Frost by pirates at Foo Chow, of the proceedings of the Missionary at this Station—P. 123.

*Chinese Foundation at Cassel (Grand Duchy of Hessen.)*

*Hong Kong*—Neuman and his wife superintend the Chinese Union at Hong Kong, and are supported by an Association at Berlin—P. 124.

*ST PAUL'S COLLEGE, HONG KONG.*

From the Bishop of Victoria's Letter to the Archbishop of Canterbury, it appears that the new buildings at St. Paul's College, Hong Kong, have been completed, in which the Bishop now resides as Warden of the College, together with a full staff of Tutors and students.

This Institution had its origin in the Missionary Zeal of the late Chaplain of Hong Kong, the Rev. Vincent Stanton, who, in the year 1843, devised the scheme of an Anglo-Chinese School, and collected subscriptions for its erection amounting to about 3000*l.*, including a liberal donation of 1000*l.* from himself. By his exertions the present very eligible site was procured, and buildings erected sufficient for the accommodation of himself, an European Tutor, and 34 native pupils. This School was opened in the spring of 1849. But as soon as an Anglican See

was erected for China, Mr. Stanton proposed to the Trustees the transfer of the whole property to the Bishop for the time being. The Bishop of Victoria accepted the transfer, paying off a debt of 643*l.* which remained against the Institution. The Bishop has been enabled, by a munificent donation from a brother and sister, aided by a grant of 2000*l.* from the Society for Promoting Christian Knowledge, to complete all the requisite buildings of a collegiate establishment. The Rev. E. T. R. Moncrieff, a Missionary of the Church Missionary Society, is the Senior Tutor of the College.

The chief subject which has occupied the time and attention of the pupils has been, and I trust always will be, the great truths of our holy religion. As to merely theoretical knowledge, they are certainly fully equal to almost any youths of the same ages at home, and superior to a very great majority. The greater part of the Gospels they have read many times,

and have also been carefully questioned as to the meaning of the text, and with a very considerable portion of the Old-Testament History the elder boys especially are well acquainted, not so much from a perusal of the books themselves, as from abridgments of the history they contain, prepared by some of our brethren in the

field. A very full Catechism, founded upon the Church Catechism, and drawn up by Bishop Boone of Shanghai, is familiar to all the boys; and those of the first class have also learned, and apparently understand, a little Catechism on the "Evidences," prepared a few months since by myself. [Rev. E. T. E. Moncrieff.

## PRESBYTERIAN MISSIONS.

*Amoy*—The Rev. William Burns has arrived at Amoy, but no parti-

culars of his proceedings have as yet been forwarded to us.

## UNITED BRETHREN.

The United Brethren are preparing to realize their intention of sending labourers to the Mongols inhabiting the northern part of the

Chinese Empire. They have proposed to send forth Brother Augustus William Heide, of Herrnhut, to this arduous work—P. 124.

There have been 47 Englishmen, 88 Americans, and 15 persons from the continent of Europe, who have gone to China as Protestant Missionaries since the year 1807. Of those now in China, including 5 who are temporarily absent, 23 are Englishmen, 44 are Americans, and 5 are from the Continent. A recent number of a Periodical specially relating to China gives the following summary—

The Mission at Canton is the one which has been longest established, the Rev. Dr. Morrison having occupied it alone from 1808 until February 1830, with the exception of about a year, when Rev. Dr. Milne was with him. The total number of Missionaries who have been stationed at this city is 15, of whom 9 still reside here.

The Mission at Hong Kong has been established since the cession of the island in 1844. Rev. I. J. Roberts settled there in 1840, and at no time since has the Station been vacant. There are now 10 Missionaries residing at Hong Kong.

The Mission at Amoy was commenced in 1841, and since that time the Station has been constantly occupied: 16 Missionaries in all, connected with 5 Societies, have resided there, of whom 8 are now residing at the Station.

The Mission at Foo-chow was permanently commenced in January 1847 by Rev. S. Johnson, of the American Board of Missions, though Rev. George Smith (now Bishop of Victoria) had made an exploring visit to the city in December 1845. There have been 16 Missionaries labouring at this place, eleven of whom are now resident at the Station, and 1 is absent for the restoration of health.

The Mission at Ningpo was permanently commenced in 1844, by D. J. Macgowan, M.D., of the American Baptist Missionary Union, though Rev. W. Milne had resided there seven months during the two previous years. There are now 14 Missionaries stationed at the city, and one lady, Miss Aldersey, engaged in female education.

The Mission at Shanghai is the largest at any of the five ports, there being now 21 Missionaries, with their wives and four Female Assistants, residing at this place.

## India within the Ganges.

### BIBLE, TRACT, AND EDUCATION SOCIETIES.

## BRITISH AND FOREIGN BIBLE SOCIETY.

*Calcutta*—The Auxiliary has been furnished with supplies amounting in value to more than 1800*l.*, including 2000 reams of paper and 2390 Bibles and Testa-

ments. The issues have been 42,496 copies of portions of Scripture and 67,000 have been ordered to press. The issues from the commencement amount to 674,654 copies.

*British and Foreign Bible Society—*

*Agra*—About 12,674 copies or portions of Scripture have been sent from the Dépôt. The total receipts of the year amount to 1982*l*.

*Bombay*—There have been 2203 copies of the Scriptures sold, and 1341 copies distributed.

*Madras*—There have been 44,400 copies of larger or smaller portions of the Scriptures printed, of which 20,587 were forwarded to Colporteurs. The issues have been 60,155, and the income 2797*l*. There have been granted to this Auxiliary 1000 reams of paper, 600*l*. toward the Tamul Bible, and 1000 Bibles and Testaments.

The Auxiliary Committee gladly acceded to an application made in August last from the Military Board, for Tamul Bibles for all Native Christians attached to the army. Fifty Tamul Bibles were immediately supplied at reduced prices. This is a new feature in the operations of the Auxiliary, and your Committee trust it may enlarge, until it shall eventually exceed the numbers similarly distributed among the Prussian Troops.

The Coolie Emigration to the Mauritius still continues. During the year, 14 vessels were despatched with 3604 Emigrants. These, through the instrumentality of a Sub-Committee, were supplied with 532 Scripture Portions in Tamul, Teloogoo, and Hindoostanee.

In the work of translation and revision but little progress has been made, either in the Hindoostanee or Malayalim.

In the Teloogoo some advance has been made, but delay has been caused in consequence of proposed variations from the English in the Gospel of St. Luke not being approved of by the Madras Committee.

In the Tamul the Committee of Revision have limited their labours during the year to printing and sending out 300 copies of the Epistle to the Philippians.

[*Report.*

*CHRISTIAN-KNOWLEDGE SOCIETY.*

*Calcutta*—Gratuitous grants of Books and Tracts for use and distribution have been made by the Board in connection with this diocese; to the Rev. W. T. Humphrey, Moulmein, Burmah, a grant of Bi-

bles, Prayer Books, and other books for Hospitals and Schools, and for distribution at Moulmein, partly from the fund of "Clericus." Also books for the performance of Divine Service in a new Church at Gwalior, and books for the use of the Cathedral Mission at Calcutta.

*Madras*—Books have been granted at the request of Archdeacon Shortland, and for the use of a Native-Female School in Madras—Pp. 126, 127.

*RELIGIOUS-TRACT SOCIETY.*

*CALCUTTA.*

From the Society's Report we gather particulars of the proceedings of the following Societies, and the assistance which has been granted them—Pp. 127—129.

*Calcutta Christian-Tract and Book Society.*

The Books and Tracts received into the Dépôt have amounted to 169,034, in various languages. The issues have been 137,360; making the Society's total circulation since 1823 to be nearly four millions of copies of its publications. To promote the issue of books in the vernacular languages they have been sold at the cheap rate of a hundred pages for one anna. The sales of English Books at the Depository have increased, about 5861 having been purchased: vernacular works have also been much in demand. In Bengalee 3452 books have left the Dépôt, being about double the sales of the preceding year. A grant of 500 reams of paper has been sent to the Society, and the sum of 90*l*. devoted to the translations, which have been printed under the editorial care of the Rev. Mr. Paterson. The English Works for sale have been 131*l*. 17*s*. 6*d*.; grants, also, of 58,862 Tracts and Periodicals have been voted to the Society—P. 127.

*Mirzapore.*

On Mr. Mather's application, 15*l*.

in casts of cuts have been voted to him for illustrating juvenile works; also, a grant of 50 reams of paper and 6450 Tracts. The Books sent for sale have been in value 40*l*.

*Agra Christian-Tract and Book Society.*

Many new publications have been carried through the press; and 13,544 copies of vernacular Books and Tracts, in five different languages, have issued from the Society's Depository. By 3 Colporteurs 612 copies of Books and Tracts were sold. In the year, 1750 Books and 61,949 pages of Tracts, and from the year 1849, the commencement of the Dépôt, 4440 Books and 101,001 pages of Tracts have been issued in the English Language. There have been 17 Dak Bungalow Libraries distributed, and one placed at Cawnpore for European Soldiers. The Committee of the Parent Society have voted 50 reams of paper and 16,850 Tracts and Periodicals. A 5*l*. School Library has been voted to E. G. Fraser, Esq., at half-price.

*Orissa Religious-Tract Society.*

The Missionaries have printed about 64,000 copies of the Acts of the Apostles and Tracts during the year. The Committee of the Parent Society has sent to Cuttack 150 reams of paper and 3000 English Tracts—P. 127.

*Tirhoot.*

The German Missionaries at this Station have printed 31,520 copies of 6 new Tracts, and have been supplied with 48 reams of paper.

**BOMBAY.**

*Bombay Tract and Book Society.*

The Books and Tracts printed in several languages amount to 99,500, being at least fourfold the quantity ordinarily printed three or four years ago. The Issues have been 73,769, without including English Publications. The Bombay Committee continue with much

success the plan of selling at a low price, in preference to the gratuitous issue of their publications. The grants to the Society have been 250 reams of paper, 15,028 English Tracts, and 100*l*. out of the proceeds of the sales of English Books in aid of printing native works. The Books for sale have amounted in value to 446*l*. 18*s*. 9*d*. In addition to the supplies which have been reported, casts of cuts to the amount of 34*l*., at half-price, have been granted to the American Mission at Bombay—P. 128.

*Mangalore.*

A grant of 150 reams of paper and 3200 Tracts has been made to the Missionaries of the German Evangelical Mission—P. 128.

*Surat.*

A grant of 32 reams of paper and 10*l*. in casts of cuts has been made to the Irish Presbyterian Mission at Surat.

*Mahi Kantha.*

A grant of 24 reams of paper, 6700 English Tracts, and 8*l*. in Books at half-price for sale by Colporteurs, has been made to the Rev. William Clarkson.

**MADRAS.**

*Madras Tract and Book Society.*

The works received into the Dépôt in various languages amount to 67,662. The Issues for the year have been 198,097. These works have been voted to friends residing in many important Stations. The total Issues in various languages have been 3,446,404 Publications. The Committee have granted 250 reams of paper, and 32,082 English Tracts. They have likewise sent a supply of Books for sale, amounting in value to 120*l*. 12*s*. 6*d*.—P. 128.

*Vizagapatam Religious-Tract Society.*

The number of Telooogo Tracts issued from the press amount to 33,000. The demands from the

*Religious-Tract Society—*

Mission Stations in the Teloo goo Country continue to increase, and it is often found very difficult to meet them. A grant of 72 reams of paper and 2456 English Tracts has been sent to Vizagapatam. The Society's Books continue to have a good sale—P. 128.

*Cuddapah.*

During the year between 6000 and 7000 Teloo goo, Tamul, and Hindoostanee Tracts were distributed.

*Bellary Religious-Tract Society.*

To this Society 24 reams of paper and 6250 Tracts have been granted—P. 128.

*Bangalore Tract and Book Society.*

A grant of 48 reams of paper has been made to the Bangalore Society—P. 129.

*Nagercoil Native Religious-Tract Society.*

The number of Publications printed in the year is 130,000. A grant of 100 reams of paper has been sent to this Society—P. 129.

*Travancore.*

For a Library under the care of the Rev. Joseph Peet a set of the Monthly Volumes at half price and 1650 Tracts for distribution have been granted.

*Neyoor Native Religious-Tract Society.*

This Society has printed 34,000 Books and Tracts in the year, which have been very widely distributed. A grant of 32 reams of paper and a copy of the Society's Commentary at half price have been voted—P. 129.

*EASTERN-FEMALE EDUCATION SOCIETY.*

At pp. 503, 504 of our last Volume we gave an account of the general operations of the Society in this part of the world. We now lay before our Readers a few extracts from the Letters of the Teachers—Pp. 129, 130.

Our Boarding School is going on most hopefully, and lately we have had two

baptisms in it, and a third girl will receive the same solemn rite as soon as we return to Bombay. One of the girls lately received into the Christian Church is Saiboo, the daughter of one of the Day-School Teachers. She and her father were both brought to the knowledge of the Truth under the teaching of one of our Native Missionaries; and, as converted by the instrumentality of a Native Convert, are peculiarly interesting to us. Their relatives were greatly infuriated by their "apostasy:" in great numbers they surrounded the house, used the father with great violence, and forcibly carried off the child, with the intention of conveying her from the place. The father, however, made known the matter, the authorities were appealed to, and the child recovered and placed in the Boarding School. But the enraged relatives applied to the Supreme Court for a writ of Habeas Corpus, alleging that she was detained by the Missionaries against her will. She was brought up to Court, but the matter was soon ended. The father claimed her: she said she wished to go with him, and, of course, she was given up to him. Since then she has been with us, and has been getting on with her studies, and, what is better, is walking consistently and steadily in the Christian Course. You ask if the prejudice against the education of females is as strong in the minds of the higher Natives as it used to be. The prejudice against education is certainly rapidly giving way, that is, in the minds of the many educated young men, the class known as "Young Bombay;" but the prejudice against Christian Education is as strong, or stronger, than ever. These young men are now, in many places, founding Schools, and they are becoming very ambitious that their wives, mothers, and daughters should be raised from their social degradation, and fitted to be their companions, instead of, as hitherto, their slaves. In Bombay and Poonah there are large and flourishing Schools for Native Females, supported and taught, in great measure, by the Natives themselves; and in other places where no Schools exist they are taking the initiative, and supplying the means of elementary education, of course only in the vernacular. At no time, perhaps, was hostility to Christianity more determined and bitter than at present. Infidelity has spread alarmingly, both in Bombay and Poonah, chiefly among the young men educated in Government

Colleges, whence all religious teaching is excluded, and these young men come forth to speak and write many bitter things against the Missionaries, and to attack them and their faith, primed often with the objections and arguments of Paine and his school. The hatred to Christianity is indeed violent; but if they did not see our faith making way, and Hindooism shaking, they would not be so active in their opposition. [*Mrs. Murray Mitchell—Poonah.*]

The women listen with great seriousness, and not without emotion, to the news of salvation. I would mention in particular one of the forsaken Brahmin Widows, of whom there are so many in India, who, if they have no son to take them in, are thrust out of their former possessions by their late husband's relatives. I asked one of these unfortunate creatures, with whom I often conversed on religious subjects, what hope she had in or after her death? She let her "praying thread" fall, and said, with tears starting from her eyes, "None, ah, none!" I explained to her the hope of the Christian, and she said, "What a glorious word is this!" In the evening before we left Ghawah she stole in the twilight to our little dwelling, and we had a serious conversation. May the Lord grant that in her dying hour she may cling to the Redeemer, of whom she only first heard in her old age!

[*Mrs. Fuchs—Benares.*]

You will be pleased to learn that our

Normal School, which was opened on the 23d of February, is flourishing under the able superintendence of the Misses S—, and that among the eighteen pupils now under instruction there are several who, we trust, have a deep desire to serve the Lord, and to prove useful to their less-favoured fellow-creatures, and a blessing to the degraded and oppressed females of this country. [*Mrs. Mackenzie—Calcutta.*]

Many appreciate the great advantages which they enjoy in being trained up for usefulness here and for glory hereafter; and they are frequently reminded of the wretched state in which they might still have been had not God put it into the hearts of Christian Friends to help them. Only the other day a lady sent a poor girl about eight or nine years of age, whose parents had died. The person with whom she was left had treated her most cruelly: her face was so bruised and swollen that she could scarcely speak, and her clothes, such as she had, were most filthy. She now looks a different creature, and is very happy, and grateful for the comforts and benefits she is now privileged to enjoy. [*Mrs. Sandys—Calcutta.*]

It is stated in the "Calcutta Review," that while 99,855 boys are being educated, in 1546 Schools, by Protestant Missionary Societies, only 13,995 girls, in 445 Schools, are under instruction.

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

### GOSPEL-PROPAGATION SOCIETY.

#### CALCUTTA.

**BISHOP'S COLLEGE**—1820—Wm. Kay, *Principal*: S. Slater, K. M. Banerjee, *Professors*. Professor Weidemann died on the 3d of April—Pp. 130, 131.

**Calcutta**: G. C. Mitter—*Howrah*: W. O. B. Smith. Communicants, 25: Baptized, 65. Hindoostanee Mission: Communicants, 41; Baptized, 105—*Tallygunge*: Daniel Jones, T. Babomau. Chapels, 9: Communicants, 507: Baptized, 968. Schools, 2: Catechumens, 626—*Barripore*: 16 miles N of Calcutta: inhab. 6000: C. E. Driberg: 1 *Cat.* Chapels, 4: Communicants, 281: Baptized,

506. School, 1: Catechumens, 168—*Mogra Hât*: J. G. Driberg—*Cawnpore*: in the District, 500,000: R. T. Blake, J. T. Schleicher. Communicants, 16: Baptized, 38: Schools, 3—*Balee*: Juddonath Ghose—*Dhangatta*: H. T. Harrison—*Debrooghur*: in Siam: E. Higgs—*Meerpur*: Communicants, 50: Baptized, 140. The Station of the Rev. H. Sells is not yet known. The Rev. W. H. Perkins is on furlough—Pp. 130, 131.

On Saturday, April 3, Professor Weidemann went up in the College Dingy to Calcutta and Howrah; to the latter place to make some inquiries about the

*Gospel-Propagation Society—*

Mission Affairs, of which I shall probably have to write to you by-and-by. He left Howrah about six o'clock: in about ten minutes after he had got into the middle of the river, a very sudden and violent gale—the most violent, I think, that I have known—came across the river, and, it would seem from the account of the boatmen, capsized the dingy at once.

[*Mr. Principal Roy.*]

Mr. Weidemann, then a fellow of St. Catherine's Hall, Cambridge, was appointed to the Junior Professorship at Bishop's College in Nov. 1843. At the decease of Professor Street, in 1851, he became Senior Professor; and two Junior Professors, the Rev. S. Slater, in July 1851, and the Rev. Krishna Mohun Banerjea shortly after, were added to the College Staff. The loss of a fellow-labourer so diligent, so experienced, and so universally beloved, is deeply felt. The Society, as a special mark of esteem for his services, has granted a pension to his widow.

At the beginning of the present year there were 25 students in residence at the College. Mr. Henry Sells was admitted on Epiphany Day to Deacons' Orders, and placed by the Bishop in temporary charge of St. Paul's School, Calcutta, until the arrival of the Rector, then on his way from England.

The zeal with which Professor Banerjea entered on his office demands the warm sympathy of the Society. On taking his seat at the council-board he devoted a liberal sum to the Missionary Cause as a thank-offering.

The Society is urgently pressed to extend its operations to Delhi; and large sums to aid this object are being raised by the residents.

[*Report.*]

In a Letter, dated Feb. 4, 1852, the late Professor Weidemann writes—

The Bishop has been pleased to empower me to make inquiries from time to time about the work done by the Missionaries, Catechists, Readers, and Schoolmasters, as also to examine the state of the Missions generally, and to report upon the same to his Lordship when expedient. I expressed my desire to the Bishop that the Principal should be invested with this responsible office rather than myself, but the Principal declined it. It is something like that of Visiting Missionary, formerly appointed in one or

more of the American Dioceses, and is one very much required here. But what we really want is a Missionary Bishop as I have long seen; and you will, I hope, endeavour to obtain us such an ecclesiastic. If not, at least a Missionary Archdeacon. It would be really a greater boon for India than a new Bishop at Agra.

BOMBAY.

*Bombay:* The Rev. G. W. Pieritz has returned to England, and the Society's operations at Ahmedabad are consequently suspended. No plan of future operations has been agreed on which would receive the unanimous concurrence of the Society's supporters at Bombay, and at the same time come within the necessary limits of the expenditure from England in this Diocese.

MADRAS.

*Madras, or Vepery District, with St. Thomé: and Out-Stations—1727—A. R. Symonds, Principal of Vepery Institution, Thomas Brotherton, J. Guest:* 1 *Country-born Cat.*; 3 *Nat. Cat.*; 5 *School Teachers*. Baptized: Men, 195; Women, 312; Children, 357—Schools, 5; Boys, 97; Girls, 115 — *Chindadripettah:* 2 *Nat. Cat.*; 2 *School Teachers*. Baptized: Men, 33; Women, 64; Children, 53—Schools, 2: Boys, 89—*Poonamallee, Tripasore, and Vullaveram:* W. Howell, J. A. Regel: 1 *Country-born Cat.*; 3 *Nat. Cat.*. Baptized: Men, 70; Women, 158; Children, 140—Schools, 3: Boys, 53; Girls, 13 — *TANJORE:* 1766: D. Savaramottoo, G. U. Pope: 5 *Nat. Cat.*; 14 *School Teachers*. Baptized: Men, 251; Women, 355; Children, 479—Schools, 8: Boys, 195; Girls, 81: *Canangoody:* C. Hubbard: 8 *Nat. Cat.*; 9 *School Teachers*. Baptized: Men, 123; Women, 134; Children, 228—Schools, 11: Boys, 164; Girls, 29 — *Vediarpooram:* H. Bower, A. R. C. Nailer: 2

*Country-born Cat.*; 8 *Nat. Cat.*; 9 *School Teachers*. Baptized: Men, 222; Women, 231; Children, 321—Schools, 3: Boys, 203; Girls, 6: *Boodaloor*: C. Franklin. 1 *Country-born Cat.*; 7 *Nat. Cat.*; 6 *School Teachers*. Baptized: Men, 142; Women, 152; Children, 227—Schools, 8: Boys, 132; Girls, 5—*Aneycadool*: W. L. Coombs: 3 *Nat. Cat.*; 3 *School Teachers*. Baptized: Men, 55; Women, 73; Children, 152—Schools, 3: Boys, 67; Girls, 20—*Combaconum*, and *Negapatam*: S. A. Godfrey, A. Johnson: 1 *Country-born Cat.*; 19 *Nat. Cat.*; 13 *School Teachers*. Baptized: Men, 377; Women, 470; Children, 810—Schools, 17: Boys, 188; Girls, 42—*TINNEVELLY*: *Nazareth*: A. F. Cæmmerer: 21 *Nat. Cat.*; 5 *School Teachers*. Baptized: Men, 641; Women, 687; Children, 964—Schools, 11: Boys, 380; Girls, 269—*Moodaloor*: C. E. Kennett: 7 *Nat. Cat.*; 9 *School Teachers*. Baptized: Men, 326; Women, 366; Children, 645—Schools, 10: Boys, 219; Girls, 179—*Sawyerpooram*: H. C. Huxtable: 2 *Country-born Cat.*; 3 *Nat. Cat.*; 2 *School Teachers*. Baptized: Men, 64; Women, 62; Children, 148—Schools, 5: Boys, 173; Girls, 38—*Edeiyenhoody*: R. Caldwell: 1 *Country-born Cat.*; 22 *Nat. Cat.*; 16 *School Teachers*. Baptized: Men, 306; Women, 276; Children, 451—Schools, 24: Boys, 292; Girls, 195—*Christianagarum*: 11 *Nat. Cat.*; 6 *School Teachers*. Baptized: Men, 223; Women, 233; Children, 417—Schools, 7: Boys, 200; Girls, 76—*Puthookotei* and *Ramnad*: T. P. Adolphus: 2 *Country-born Cat.*; 9 *Nat. Cat.*; 6 *School Teachers*. Baptized: Men, 73; Women, 51; Children, 119—Schools, 9: Boys, 101; Girls, 20—*Erungalore*: C. S. Kohlhoff: 9 *Nat. Cat.*; 20 *School Teachers*. Baptized: Men, 266; Women, 271; Children, 490—Schools, 18: Boys, 293; Girls, 56—*Trichinopoly*: G. Y. Heyne: 3 *Nat. Cat.*; 7 *School Teachers*. Baptized: Men, 144; Women, 208; Children, 244—Schools, 6: Boys, 231; Girls, 67—*Madura* and *Dindigul*: W. Hickey: 1 *Country-born Cat.*; 9 *Nat. Cat.*; 5 *School Teachers*. Baptized: Men, 230; Women, 204; Children, 394—Schools, 4: Boys, 88; Girls, 27—*Cuddalore*: 1 *Country-born Cat.*; 1 *Nat. Cat.*; 2 *School Teachers*. Baptized: Men, 61; Women, 119; Children, 110—Schools, 3: Boys, 97; Girls, 10—*Secunderabad*: N. Parenjody: 1 *Nat. Cat.*; 5 *School Teachers*. Baptized: Men, 58; Women, 67; Children, 67—Schools, 7: Boys, 221; Girls, 12—*Vellore* and *Chittoor*: 2 *Nat. Cat.*; 2 *School Teachers*. Baptized: Men, 52; Women, 87; Children, 91—Schools, 2: Boys, 57; Girls, 8—*Bangalore*: D. Savarimootoo: 1 *Country-born Cat.*; 3 *School Teachers*. Baptized: Men, 52; Women, 103; Children, 88—Schools, 3: Boys, 82; Girls, 22. The Rev. J. K. Best and the Rev. P. Percival are for a time absent from the Mission—Pp. 131, 132.

In the Diocese of Madras, 23 Missionaries, 150 Catechists, and 135 Schoolmasters are employed by this Society—three Seminaries and one Grammar School are supported by it for the training of Missionaries and the diffusion of sound knowledge—the Congregations connected with it consist of more than 19,000 souls, and above 5000 children are receiving instruction in its Schools. Within the last six years sixty-five Churches and Chapels have been built, beside Schoolrooms, Mission-houses, &c. In the same period 3258 persons, adults and children, have received Christian Baptism; and in those six years only nearly one million of rupees have been expended in the Missions. It is cause for devout gratitude, and should stir up our hearts on this occasion, when calling to mind what great things God has done for us.

March 1853.

*Gospel-Propagation Society—*

I would also bear testimony to the truly evangelical and high character of the Missionaries of this Society. In my late visitation, my heart rejoiced to witness in Tinnevely and Tanjore the fields white unto harvest occupied by these holy and devoted men, and to see the blessed fruits of their self denying labours. In connection with this Society alone I confirmed 1835 persons in the above districts.

[*Bishop of Madras*

The baptism of Streenavasa, a Brahmin of high caste, which took place at Madras April 13, 1851, led to some important consequences. His wife and property were seized by his father-in-law, on the pretence that Streenavasa was legally dead in consequence of becoming a Christian, and that his wife, Lutelmce Unmall, was entitled to his property. The judge in the Supreme Court, Sir W. Burton, decided, on June 7th, that she should be restored to her husband's custody, grounding his decision on the *Lex Loci Act*.

On February the 19th, 1852, the first stone of a new Mission Church at Secunderabad was laid by the Bishop, with a

BAPTIST MISSIONARY SOCIETY.

*Calcutta*—1801—James Thomas, John Wenger, Andrew Leslie: C. C. Aratoon; Shujaat Ali, and 3 other *Nat. Preachers*. Communicants; European, 198, Native, 90—Schools, 2: Scholars, 200. *Entally*—1838—George Pearce: Ram Krishna Kabiraj; 4 *Nat. As.* Communicants, 40—Schools, 3: Scholars, 126. *Howrah* and *Salkiya*—1818—Thomas Morgan: 1 *Nat. As.* Communicants, 23—Schools: Day, 2; Scholars, 80; Sunday, 1; Scholars, 40. *Narsingdarchoke*—1824—with 4 Out-Stations: C. B. Lewis, W. Thomas: 5 *Nat. Preachers*. Communicants, 50—School, 1: Scholars, 20: *Luckyantipore*—1833—George Pearce, F. De Monte; 3 *Nat. Preach.* Communicants, 63—School, 1: Scholar, 40. *Kharree*—1831—G. Pearce, Jacob Mandal: 1 *Nat. As.* Communicants, 45—Schools, 2: Scholars, 46. *Malayapore*, 20 miles south of Calcutta—1845—G. Pearce: 1 *Nat. As.* Communicants, 5—

very interesting solemnity, in the presence of a very large concourse of people of every rank and colour. The munificent gift of the late Major Hall led to the commencement of this Church. The entire cost of the Church is estimated at 8000 rupees, toward which the Madras Committee had 2500 in hand at the end of last year. The Rev. N. Parenjody presented to the Bishop 66 Candidates for confirmation from the Mission.

The Vepery Grammar School has been restored to immediate connection with the Diocesan Committee, instead of being, as formerly, placed under a special Council. The School now contains 141 pupils, of whom 130 pay for their education according to a graduated scale. The Society has at length agreed to sanction an elaborate body of rules for the admission and classification of Lay Teachers. [*Report.*

Four young men have been sent out into the Missions from the Seminary under my care; three as Assistant Catechists, and one as a Schoolmaster: John Clay to VEDIARPOORAM, T. Scott to EDEYENGOODY, G. Hobday to ANEYCADOO, and H. Howell to BANGALORE. [*Mrs. Symonds.*

School, 1: Scholars, 40. *Dum Dum*—1845—C. B. Lewis: 1 *Nat. As.* Communicants, 20. *Bishtapore*, 16 miles from Calcutta—1850—F. Supper: 2 *Nat. Preachers*—Pp. 132, 133.

*Calcutta*—Things in the Mission go on steadily, but it must be owned very slowly, at least conversions are not numerous, and every thing short of that is of little importance. There can be no question but that Hindooism is breaking up. The celebrated festival of the Doorga Poojah this year was comparatively little attended to, to the loudly-expressed lamentations of the old and orthodox Hindoos. Caste is giving way, and all things betoken that the days of the Shasters are numbered. But still this is not conversion; and without conversion souls will not be saved, nor the Saviour glorified, and without conversions we must not be content. [*Rev. A. Leslie.*

The Benevolent Institution, which is not directly connected with the Mission, has been attended throughout the year by about 240 children, of whom about 75 are girls.

The Christian Institution at Intally, under the superintendence of Mr. Pearce, is attended by about 80 boys, the great

majority of whom are Hindoos. The Ladies' Auxiliary Society has continued to collect the funds necessary for the current expenditure. Mrs. Pearce's Day School for Native-Christian Girls has been kept up throughout the year, and numbers about 12 scholars.

The Native-Christian Boarding School for boys, under Mr. Pearce's superintendence, has been revived, and numbers about 12 Boys.

Of the boys trained in these latter Institutions many have become members of the Christian Church; two are assistant pastors over Native Churches; five are employed as preachers of the Gospel; several are devoted to School Teaching; a considerable number also are engaged in mercantile and government offices. Many a young woman is now sustaining the relations of wife and mother, under the influence of the instruction therein imparted, and not a few are members of a Christian Church.

*Translations*—The operations in translating, printing, and distributing the Scriptures have been perseveringly continued. As no portions of Scripture smaller than the entire New Testament were printed during the year, the number of volumes which have left the press does not exceed 10,000; but the number issued from the Depository for distribution has been 32,371. [Report.

Preaching to the native population has been carried on perseveringly, mainly by Mr. De Monte and some native brethren. In this department material aid has been rendered by the Native-Auxiliary Missionary Society, which has now two places—Chapels we call them—for preaching, one in Sealdah or Boitakhanah, the other near the Baliyakhah, a canal by which nearly all boats from the eastward, and during nine months of the year also nearly all from the north, approach Calcutta. The row of boats in it, moored side by side almost as closely as they can be packed, is nearly three miles in length, beside those that are continually moving backward and forward. But the preaching labours are also carried on in the open streets.

[Rev. J. Wenger.

*Howrah and Salkiya*—The Congregation has, on the whole, presented an encouraging aspect. The harmony of the Church has not been disturbed, and its internal condition is better than I have seen it. The members of the Native Church attend School on the Sabbath

Morning, are instructed in the afternoon, and have a sermon. On Thursday Mornings there is a Prayer Meeting; and on Friday Evenings a Service in Bengalee and Hindoostanee. In the hot and rainy season I preach continually about Howrah: in the cold weather I extend the circle to distant villages, going out before daylight; and it was exposure to the thick fogs and the heavy dew that brought on my cough at first, and which could not be quieted till I went to sea. [Mr. Morgan.

*Kharge*—A severe storm threw the Chapel down. [Report.

*Dum Dum*—Our Congregations are very small, but I believe the Word preached is blessed, and I rejoice to preach it as often as I go to the place. Amid much discouragement, I believe God has blessed us. I am happy to say, that, when preaching in the streets, the Gospel is well received. I have often felt much encouraged by the strict attention I have received when making known the salvation of Jesus Christ to a group of Natives.

[Mr. C. B. Lewis.

*Serampore* — 1799 — recently added to the British Dominions—W. H. Denham, J. Robinson: 4 *Nat. Preachers*. Mr. Fink has removed to Calcutta. Communicants, 122—Schools: Day, 2; Scholars, 725: In the Female Orphan School, 30 Scholars—Pp. 133, 134.

The duties which have fallen to Brother Robinson and myself for a long time past are very various and very urgent. We do not know how, nor do we know where, we can safely abridge them. Were they shared by two European Brethren beside ourselves we should all find abundant employ to tax our thoughts and energies, our faith and our exertions. [Mr. Denham.

*Serampore College*—It is but a few months since the Committee associated the Missionary Branch of the College Studies with their own labours, so that there is little to report. [Report.

*Jessore*: 65 miles N E of Serampore: 1800—with 8 Out-Stations—J. Parry: 9 *Nat. Preachers*. Communicants, 217—Schools, 5: Scholars, 200—P. 134.

Twenty-one men and women, young and old, have been baptized in four of our Stations. Several of them were previously poor, blind, and perishing idolaters, and are now rejoicing in their only

*Baptist Missionary Society—*

Saviour and God, and endeavouring to glorify Him, by walking in conformity to His will in all things. These Converts have been estranged from their fathers and mothers, brothers and sisters, and friends, by becoming the followers of the Lord Jesus Christ.

Within the year I and my fellow-labourers undertook nine journeys in preaching the Gospel to the Heathen and visiting the several Churches under my care. We travelled about one thousand miles by water and land. We have preached daily the Gospel in Kusha and the surrounding markets, villages, and jails: similarly the two Native Preachers at Satherya have daily laboured, and those at Khaleepoor and Kudumdi have been sowing the good seed. We put into circulation about 10,000 Bengalee and Hindoostanee Tracts and Portions of Scripture.

[*Mr. Parry.*]

*Burishol*: 140 miles E of Serampore—1828—10 Out-Stations, and 19 Sub-Stations: J. C. Page, J. Sale: 10 *Nat. Preachers*. Communicants, 181—Schools, Day, 7: Scholars, 229: Sunday Scholars, 38—Pp. 134, 135.

All the Out-Stations lie low on the north and north-west of Burishol, and can scarcely ever be got at but by water. In May and in June, the beginning of the rainy season, the strong tides soon convert the whole district into one sheet of mud; then the water increases, and boats can move about; then it subsides, and we have mud again.

A Native Teacher is located in each of the Stations, and there is something in the shape of a Chapel in all but one. Every day in the week Worship is conducted in all the ten Stations by the Native Preacher, or, in his absence, by one of the brethren. Perhaps the average number of adults meeting together every Sabbath is 650.

Our 19 Out-Stations contain from two to nine or ten families each. They are visited by the Teachers twice a month, while on the Sabbath all who can come from them meet with their brethren in the Station Chapel. 18 persons have been excluded from the Church, 9 suspended, and 7 have withdrawn. We have been deeply pained thereat. Of the Members generally we would state, though diffidently, that they have improved in knowledge and character. A goodly number

can and do read the Bible, and understand many facts and doctrines, to which, not long ago, they were perfect strangers. We begin to hear them converse on religious subjects, and a few take a warm interest in the preaching of the Gospel among the Heathen. We have 25 Candidates for Baptism.

The Girls' Boarding School at Burishol is in a healthy state. There are now 22 girls in it: 16 of these can read the Sacred Scriptures. The Boys' Schools in the villages are still continued. There are in them about 119 children; but, though a good proportion can read and write, we are not satisfied with their progress. The interruptions in sowing time and harvest are a great drawback to good instruction. Our adult scholars have greatly increased. The number of women learning to read and reading is 150, and of the men little short of 100.

Our Native Preachers attend all the markets in their neighbourhood, and generally have quiet and attentive, though small, Congregations. Tracts and Sacred Scriptures are distributed. [*Missionaries.*]

*Cuttwa*: 75 miles N N W of Calcutta—W. Carey: 3 *Nat. Preachers*. Communicants, 24—Scholars, 10—Scriptures distributed, 978: Tracts, 1805—Pp. 135, 136.

You will be sorry to see that we have been decreasing rather than increasing. The blessing of God seems to be withheld from us, and this has been a source of sorrow to me for a long time.

The Word of Life is constantly dispensed, and thousands hear the Word with great attention; but, alas! I see no fruit. Many read the Word, and make many inquiries; but none come forward—none publicly renounce their evil ways [*Mr. Carey.*]

*Soory*: about 130 miles N N W of Calcutta—1818—and *Birbhoom*: J. Williamson: 4 *Nat. Preachers*. Communicants, 37—Schools: Day 2, Scholars 72; Sabbath 3, Scholars 45—Scriptures distributed, 646; Tracts, 2350—P. 136.

Mr. Williamson and his native fellow-labourers devote a large portion of every cold season to itinerating labours, and their experience, which perfectly agrees with that of all other preachers, is expressed in the following very cautious language—"Convictions of the vanity and

sin of idolatry in particular, and of the falsehood of the Hindoo Religion in general, are evidently becoming deeper, together with a growing conviction of the truth and excellency of the Christian System." [Report.

**Dacca**: 190 miles N E of Serampore—inhab. 300,000—1816—W. Robinson, R. Bion: 4 *Nat. Preachers*. Communicants, 34—Scholars, 6. More than 6000 Portions of Scripture and about 2500 Tracts have been distributed—P. 136.

The seed has been widely sown in all the adjacent districts, as Dacca itself, Tipperah, Silhet, Mymensing, Pubna, and Furreedpore, and it cannot but germinate in the hearts of these multitudes. Everywhere Supper and myself have been received in a most encouraging manner in our journeys in the preceding years. The attendance at the English Services is gradually increasing; two small native congregations collected, and other things call on us to go on and not to abandon the field. There is a Romish Bishop with some priests and nuns here, who exercise not an unimportant influence upon several Europeans. I have the boys for an hour daily to teach them singing, that our worship in Bengalee and English may be benefited, which is most desirable, and, I think, necessary. [Mr. Bion.

**Dinagepore**: inhab. 20,000: about 260 miles N of Calcutta—1805—H. Smylie: 1 *Nat. Preacher*. Communicants, 18—Schools, 2: Scholars, 150; Sunday Scholars, 8—Scriptures and Tracts distributed, 1541—P. 136.

Few beside those who have laboured among the Heathen can form an idea of the great difficulty they have in comprehending our Tracts and Gospels. The subjects treated are so different to all they have heard from their birth, that their minds cannot lay hold of it. Satan is evidently mustering all his forces: at no time has there been so strict a watch kept by the new Mussulmans to find out those who read the Word of God, or are favourably inclined to it. We had two young men from Darwanee here the day before yesterday, who had been threatened with a beating if they did not desist from reading the Word of Life.

During the past few months we have had several calls from the Natives to go to

their villages and preach to them: one of these calls came from some new Mussulmans who reside at Jar-barry. Another came from Puchaghur. The want of a Native Ministry is felt by all: even the Natives who are not Christians speak of it. The Native Missionary here is a zealous man, and was formerly the head master in the first School. He is at times rather too warm with the Brahmins, but he does not lose temper. He was a Brahmin himself, and therefore knows how to deal with them: he is still young, and may be met with every day in the bazaar and other places about the city.

[Mr. Smylie.

**Monghyr**: 250 miles N W of Calcutta—1816—J. Lawrence, J. Parsons: 4 *Nat. Preachers*. Communicants, 67—Schools: Day, 3, Scholars, 75; Sabbath, 2—P. 136.

Our venerable native brother, Nainsukh, begins to feel the infirmities of age, but he is still as earnest and affectionate as ever in preaching the Gospel to his countrymen. Our aged Brother, Hari-das, is now past all efficient labour: I believe he is the oldest Native Christian we have. During the past year our stated Services, both for Europeans and Natives, have been maintained without any interruption. Preaching in the bazaars, villages, and melas, the distribution of books, and the Bazaar Schools, have been attended to as in former years. We have been privileged to remain in love and peace. But we have been called to mourn the loss of two of our oldest members by death. One of them departed under a cloud, though not without hope of his final safety. The end of the other dear brother was peace. He was a good man, and he died as he had lived, resting only on the Lord Jesus Christ for acceptance with God. He had been a consistent member of the Church, and had led the singing in our Public Services for about nineteen years. Our people have shewn nearly as much liberality this year as they did last year, so that we have been enabled to carry out all that we desired regarding the Mission-house and the Alma-houses for the poor Native Christians and widows.

Our English Congregation is not quite so good as it was at this time last year, in consequence of deaths and removals from the Station. Our Schools are much in the same state as last year. I am sorry we have not enough Christian Teachers to

*Baptist Missionary Society—*

look after the Schools: we are therefore compelled to employ Heathen Teachers to collect the children, and to teach them writing and shop accounts. Without some assistance of this kind we should be obliged to give up at least two of our Schools; but as it is, all the boys who remain long enough in the Schools are taught to read the Gospels, and to commit to memory a Catechism on the principal doctrines of Christianity. To this no objection is made either by children or parents.

[*Mr. J. Lawrence.*]

*Benares—1817—and Chunar : W. Smith, G. Small, H. Heinig : 4 Nat. Preachers, and 7 other Nat. As. Communicants, 20—Schools, 2: Scholars, 205—P. 137.*

The work of evangelization has been carried on during the past year by Messrs. Heinig and Smith, and three Native Preachers, with unabated zeal and punctuality, both in this large city and the neighbouring villages. We are happy to be able to state, not only that the people, as in former years, listened with great attention, but that there is an increasing readiness to attend to the Word. At the commencement of the past year Mr. Heinig was solicited by the professing Christians of two regiments to conduct religious worship among them two evenings in the week. After obtaining the consent of their commanding officers, he entered on his delightful work.

As an evidence that the Word of God is not preached in vain, but that many souls secretly worship and trust for salvation in the Saviour, an instance has lately come under our notice. An aged man, a shopkeeper, residing near Mr. Smith, had been for many years his attentive hearer. When he felt that the time of his departure drew near, he requested two men to lead him to Mr. Smith, as he was unable to walk. To him he expressed his full assurance of faith in Christ, and told him that he had long believed in and felt the saving truths of the Gospel, and that he had come to assure him of this before his death. He mentioned that his relatives had often derided him and called him a Christian, but that he always had answered them that they did not understand what it was to be a Christian. He bade Mr. Smith farewell, and in two days after died. We trust he entered the abodes of bliss.

Mr. Smith and Henry visited the Dadri Mela at the annual season. We had no funds in hand to meet the necessary expenses: Mr. Smith therefore defrayed them himself.

The Schools have been visited by the Missionaries regularly twice a week, and we are happy to say that the scholars have made considerable progress.

[*Missionaries.*]

*Agra—1811, renewed 1834—J. Makepeace, J. Jackson : 1 Nat. Preacher. Communicants, 119—Scholars in the Benevolent Institution, 50—P. 137.*

Mr. Jackson takes charge of the English Church, and Mr. Makepeace is devoted to the Heathen. During the year the Services have been regularly conducted, and the attendance been from 20 to 30 people.

[*Report.*]

*Saugor — 1848 — The district contains 30,000 square miles and 2,000,000 inhabitants, and the city 700,000. No report is made of this Station—P. 137.*

*Chitoura — 1848 — and Nistar-pur : J. Smith : 3 Nat. Preachers, and 2 other Nat. As. Communicants, 43—Schools: Day 5, Scholars 140; Sabbath Scholars 32—Pp. 137, 138.*

The past year has been one of quiet peaceful labour, when compared with the storms of persecution we experienced in 1850. The Lord has been pleased also to give us some prosperity, not, however, without a mixture of disappointment. Some of our brethren have advanced in piety, and honoured the Saviour by their consistency; and I doubt not that, notwithstanding some individual exceptions of a painful nature, the Church has become more mature, and many of its members have grown in grace and in the knowledge of divine things.

The Schools at first got on well: nearly 100 scholars were soon in attendance; but the Pundits, finding their craft in danger, raised a severe opposition, and for a time emptied some of them. They are, however, again looking up.

The Christian Village remains, as to numbers, much the same as last year. Two families from the Heathen have joined, and two have removed to the Agra Mission Premises. The whole of

the inhabitants have attended Divine Worship regularly on Lord's Days, and frequently during the week. The children, boys and girls, have attended both Day and Sabbath Schools. The Scotch and Manchester hand-loom has been successfully introduced. Ten of our people are now working in a temporary building, and a workshop is now in course of erection capable of containing forty looms, with the necessary warping, mill, and filling-wheels. I expect great results from this experiment. Present number of inhabitants, 103.

Preaching to the Heathen has been carried on as usual. Four markets have been visited weekly; beside which 100 villages per month have been preached in on an average, and all the Melas in the districts attended to. Nor have these labours been without encouragement: two families have joined the Christian Village.

[J. Smith.

**Muttra:** 30 miles NE by N from Agra: inhab. 50,000—1842—T. Phillips: 1 *Nat. Preacher*. Communicants, 7—Scholars, 50—Scriptures distributed, 850; Tracts, 150—P. 138.

The Lord's work has gone on all the year with little interruption, as you may see from Bernard's report. I now in-

tend, with help from above, to give my whole soul to the work of preaching and teaching.

[Mr. Phillips.

**Delhi—1818—**This Station has not been occupied since the death of Mr. Thompson.

A wide and open field is here set before us: much preparatory work has been done. It will be sad if after so many years of ploughing and sowing we should not be privileged to gather in the harvest. Unless, however, we are prepared to strengthen the Mission, and carry it on with vigour, better far to relinquish it into other hands.

[Mr. Leechman.

**Madras—1847—**J. C. Page: 2 *Nat. As.* Communicants, 57—P. 138.

From the residence of so many of the Members of the Madras Church being at Trichinopoly, the former Church has been divided into two during the year, our brother also dividing his labours between them. Additions by baptism have been made to both Churches, and the labours of Zechariah and Mr. Mills have, as in former years, been devoted to the evangelization of the native population in Madras and at Arnee. The English Church has, on the whole, been favoured with many tokens of the divine blessing.

[Report.

(The Survey will be continued at p. 161 of our Number for April.)

## Biography.

### NOTICE OF NATIVE CONVERTS

IN CONNECTION WITH THE BAPTIST MISSIONARY SOCIETY'S STATION AT JESSORE.

THE Rev. J. Parry gives the following account of a widow of a Native Preacher.

Machooli had embraced Christianity upward of thirty years ago, and had been a member of the Jessore Church for about twenty-six years. She always appeared to be a steady believer, and very regular in her attendance at the House of God, and lived in peace and love with all the members. She and the dear brother already alluded to both died in the faith and hope of the Gospel. I and my flock in this place have also had to mourn for another very dear aged disciple, named Ramhuri, who was called into his rest some months ago, when he was near seventy years old. Soon after he believed

in the Lord Jesus Christ he strove hard to learn to read, and his efforts were crowned with success within a short period: he took great delight in reading the Scriptures, in singing Hymns, and in the performance of secret prayers. He always went about among the brethren to teach them the true way of salvation. About a year before his death he became very infirm, but he used the little strength he possessed in walking to the Kusa Bazaar to preach the Gospel. He used to call on me frequently to obtain Tracts for distribution, which I always gave him; owing to weakness he used to fall down in the

road sometimes when walking to the bazaar: consequently I would endeavour to dissuade him from going about, but without effect. He visited the bazaar to preach only a few days before his death, when we little supposed his time of departure for a better world was so near. He was a simple and happy believer. I remember a Christian Brother once having

asked him how old he was. He facetiously replied, "I am about eight or nine years old." "How can it be so?" "Why," replied dear Ramhuri, "I reckon my age from the time when I was regenerated and believed in the Lord Jesus Christ, which took place, by the grace of God, about eight or nine years ago."

## Proceedings and Intelligence.

### Western Africa.

#### CHURCH MISSIONARY SOCIETY.

##### SIERRA LEONE.

#### *Arrival and return home of Missionaries.*

THE Rev. C. T. Frey and Mrs. Frey left Sierra Leone, on a visit to England, in February 1852; the Rev. J. U. Graf and Mrs. Graf in the following April; and Mr. W. Young in the month of June.

The Rev. E. Dicker and Mrs. Dicker joined the Mission from England in January 1852.

The Rev. J. U. Graf, accompanied by Mr. Allan, industrial agent to the Mission, together with Mrs. Allan, sailed for Sierra Leone on the 5th of December last.

The arrival at Freetown of the above Missionaries, with their brethren intended for the Yoruba Mission, in company with the Bishop of Sierra Leone, has just been reported. They arrived safely on the 27th of December.

#### *Educational Institutions.*

The importance of the various Educational Institutions in this colony cannot be overrated, when we remember the opening prospects of Africa, and the relation which Sierra Leone bears to the various countries in which, in connection with the return home of Liberated Africans, a process of evangelization may commence. In Sierra Leone are concentrated fragments of various tribes, numbering above

one hundred different languages or dialects. From each of these detached portions a movement may commence toward the parent source from whence it came. How important that in each of these the Gospel may have a place, so that, should they return homeward, the Gospel may be transferred with them! How important the working of effective scriptural Schools, in the different parishes and districts of the colony! How important the operation of a superior Educational Establishment like the Grammar School, into which the more promising youths from different parts of the colony may be introduced, and where there may be not only intellectual training but spiritual instruction! and then, as spiritual materials present themselves, the collecting of these into the Fourah-Bay Institution, where they may be moulded and fitted to serve as Catechists among their countrymen, from among whom, as they "purchase to themselves a good degree," our newly-arrived Bishop may find able and devoted men on whom he may lay hands and send them forth, some as pastors to the native flocks, and others as assistants to the European Missionaries. We now direct attention to these Institutions, commencing with

#### THE FOURAH-BAY INSTITUTION.

The Rev. E. Jones, the Principal of this Institution, has been as-

sisted, throughout the year ending September 1852, by the Rev. G. Nicol, the Rev. S. W. Koelle's labours in the Institution having been suspended, from ill health, since the preceding January.

*Report of the Principal for the year ending Sept. 1852.*

The report of the principal, which we now introduce, presents an interesting view of the advancing character of the studies which are prosecuted by the students, and the increasing importance of the Institution. In reading this document, it will be remembered that it is the report of an Educational Institution for negro youths, whose Christian Character and suitableness in other respects afford the promise of their becoming suitable Teachers amongst their countrymen.

At the end of April we were all comfortably settled in the new building at Fourah Bay, and from that time to the present things have gone on in their regular course.

During the year two students have been sent to the Abbeokuta Mission, and three appointed to labour within the colony. One has been dismissed, one fully received, and four are now on probation. The present number is seventeen.

The first class contains four. Their studies have embraced the following subjects—In Greek, from 1 Timothy to the Revelation, thus completing the entire New Testament. In Burnet on the Articles, the first 28 Articles. Through the fifth century in Spanheim's Ecclesiastical Annals, and from Isaiah xxv. to L. in Hebrew. They left off the study of Hebrew in January last, since which time Mr. Koelle's connection with the Institution has virtually ceased.

Having read, during their residence in the Institution, the whole of Genesis, thirty-four Psalms, and fifty chapters in Isaiah, they are well prepared hereafter to pursue the study themselves. Attention has been paid to the writing of sermons, and a weekly Service has been held every Thursday Evening, when one of this class reads the Church Prayers, and then a discourse written by himself—previously submitted to my perusal—in the presence of all the students and domestics. I consider this practice an excellent

*March 1853.*

preparation for their future usefulness, and have been greatly encouraged to persevere in it.

The second class contains three students. Two of them, young men of high promise, have read with the first class in Greek from Timothy to the Revelation, while the third student is just commencing the New Testament. In Hebrew they have read with me since May Genesis ii. to ix., and in Gesenius' Grammar from p. 64 to p. 175. Keightley's Outlines of General History has been studied to p. 63, Horne's Introduction to p. 79, and Nicholls' Help to p. 38.

The third class contains ten students, three of whom have just been appointed respectively to Kisse, Freetown, and Aberdeen. The pupils in this class have been under the more special instruction of Mr. Nicol in all their studies, except Composition and English Grammar, in which the elder of them have formed a class under myself. Only two of them give reason to think that it would be expedient to commence the study of Greek with them, which I trust to be permitted to do at the commencement of our next term. Mr. Nicol's report will shew his opinion of the classes he has had under his charge.

As this is the fourth year since the opening of the Institution, it may be well to notice the amount of work which the first class have been enabled to accomplish. Commencing with the elements of Greek and Hebrew, they have read, as has been shewn, the whole of the New Testament, with Arnold's two works on Greek Prose Composition, studied chiefly with a view to the easy acquisition of a knowledge of the grammatical difficulties. Their mathematical acquirements are five books of Euclid, and a knowledge of quadratic equations in algebra. Keightley's History of the Reformation, Horne's Introduction, Nicholls' Bible Help, the first twenty-eight articles in Burnet, English Grammar, Geography, and Composition, Barth's Church History, and Spanheim's Ecclesiastical Annals, to the end of the fifth century. Their Hebrew attainments have been already mentioned. I regret that I have not been able to accomplish more, yet feel great thankfulness that we have been permitted to go over so much ground. In judging of results, we must look to the state of things four years ago, and the quantum of information possessed by the students. The want of ha-

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bits of reflection and discipline; the inability to repeat to-morrow the lesson that has been got up to-day; the little knowledge of English Words; these, and various others—their name is legion—are some of our difficulties, known and felt on the spot, but scarcely to be appreciated elsewhere. For instance, in reading Burnet, my first aim is to get them to understand the meaning of the author—that is, the mere construction and signification of the words and sentences; then the ideas or statements made by him as to the different points of doctrine; of, all which I can feelingly say, *Hic labor, hoc opus est*. Well may we, then, thank God and take courage; and earnestly should our prayers be offered, that the rich blessing of our covenant God might cause this “day of small things” not to be despised; that the grain of mustard-seed may grow into a tree, whose branches shall hang down with fruit, and afford shelter to the birds of the air.

To this we add the

*Report of the Rev. G. Nicol for the same period.*

In Euclid two pupils, who are now reading with the first class, have, in the earlier part of the term, read nearly the whole of the sixth book, and advanced to Hind's Simultaneous Equations, page 223, with Ratios and Proportions in Bridge's. These two pupils are the first who have ever gone so far in Euclid's Elements and in algebra; and that, too, in a manner most satisfactory. Their knowledge of mathematics, as far as they have gone, has exceeded that of any student with whom I have hitherto been acquainted. There is now no Euclid Class among the junior students, as they are not sufficiently advanced in English to take up abstract studies. I have, however, commenced algebra with a few of those who have gone over vulgar and decimal fractions. They are working Hind's greatest common measure.

In Scripture History, this class—comprising six juniors and four probationers—have read through the New-Testament history in Watts, together with the prophecies relating to Jesus Christ: and in the Bible, from Judges to the end of the first book of Samuel. They have read, also, in Chambers' Geography, in connexion with the globes, from page 1 to 46. This lesson has often been accompanied with some popular description of the manners, customs, religious creed, and natural productions of the countries.

In grammar they have gone through

Allen's Grammar for Beginners, and can parse with more freedom. In Arithmetic, four are working Walkinghame's Miscellaneous Questions, and the rest are making some progress in Crossley's Arithmetic. Mental exercises have been attended to. The great difficulty with the junior pupils is their limited knowledge of English, although they can read and write a fair hand. Hence their progress has not been sensibly great; for they have not merely to get up their lesson, but also to study the meaning of words and their disposition in a sentence. They need, also, constant repetition.

During the term, weekly lectures on pneumatics and on heat—its causes and effects—have been regularly delivered to the whole body of students, in which they appear to take a lively interest. Our text-books are Joyce and Dr. Brewer's Guide to Science.

The conduct of the students in and out of class has been orderly and respectful. The expected arrival of the Bishop among us fills our hearts with joy and gratitude. May his life be right precious in the sight of the Lord, so that he may be spared to be a blessing to the Church in Africa!

#### THE GRAMMAR-SCHOOL.

From the Report of the Rev. T. Peyton we ascertain that the Grammar School, at the close of September 1852, contained 73 pupils, and that their general conduct and diligence had afforded him much satisfaction. Missionary Meetings have been regularly kept up, and have been well attended by boarders and daily pupils. Mr. J. Quaker, who assists Mr. Peyton in the School, has commenced a meeting with the pupils, for the purpose of affording instruction on subjects connected with the evangelization and civilization of Africa. The senior pupils put down their thoughts in writing. Lectures on natural philosophy have also formed a part of the school routine. Sound scriptural instruction—calculated, by the blessing of God, not only to inform the understanding, but to affect the heart—constitutes the substratum on which rests the entire system of discipline and study.

The results of the last examination are thus briefly stated by the Rev. E. Jones, in a Letter dated Nov. 17, 1852—

The examinations of the Fourah-Bay Institution and the Grammar School have both taken place. Of the former, I can only say it was quite satisfactory to my own feelings; but of the latter, which was largely attended by the parents and friends of the pupils and the Society—among whom were the Governor, the Chief Justice, the Colonial Secretary, and others—I have heard, from all quarters, exceedingly gratifying accounts.

#### FEMALE INSTITUTION, FREETOWN.

Miss Sass, although suffering much from illness, continues to carry on the labours connected with this important department, in which provision is made for the training and development of the African female mind under Christian Influence and instruction. We can conceive few things more materially detrimental, than that the masculine intellect should be improved, while that of the female remains stunted and in ignorance. The following is the report of Miss Sass for the half-year ending Sept. 30, 1852—

I must especially speak of the steady, upright, persevering conduct of my boarders; the general improvement of all the pupils; and the peace and quietness which have prevailed, almost without intermission, since January last. The behaviour of the elder girls has been very satisfactory: they have, I really believe, done their best, both in teaching and watching over the younger ones, as well as in improving themselves: and the truthfulness, manifested by most of them, forms a striking contrast to what was my painful experience in former years. They are still far from what we could wish, and require continually a watchful eye. The oldest and most steady amongst them is but, as yet, a frail and erring child; but as the Lord has blessed our endeavours, we must praise Him, and pray that His grace may now prevent and follow them.

There are twenty-six pupils at present in the Institution, fifteen of whom reside in the house.

Within the last six months I have been permitted to form a Scripture Class

twice a week, expressly for the elder girls, of whom I have selected seven, varying in age from fourteen to seventeen years. This it has long been my desire to accomplish, feeling how much they needed extra instruction; but other duties and anxieties have always prevented. These classes, together with our little Prayer-meeting, seem to exercise a beneficial effect upon their conduct and tempers; and will, I trust, prove a blessing to all.

### Inland Seas.

#### CHURCH MISSIONARY SOCIETY.

FROM Mr. Dalessio's Journal we gather an account of a

#### Missionary Tour.

In May last Messrs. Wolters and Dalessio proceeded on a Missionary Tour in the interior, visiting Thyatira, Philadelphia, &c. The following extracts present the leading features of interest.

#### Departure from Smyrna, and arrival at Hajiler.

May 7, 1852—After having united with my family in prayer for the divine blessing on our journey, and commending ourselves to the care and protection of Almighty God, I left Smyrna in the afternoon, accompanied by Mr. and Mrs. Dalessio and their children, who wished to go with us as far as Hajiler, a village two hours from Smyrna, where we intended to pass the night, in order to be on our way early the next morning. We proceeded through the beautiful plain of Bournabat, and reached Hajiler early, before sunset. A relative of Mrs. Dalessio, a Greek Lady, with her daughter, received us very hospitably in her country-house. In the evening, all, the Greek Servants included, assembled for reading the Word of God and Family Prayer. I made some practical remarks on the Gospel of last Sunday. The Greek Landlady is a well-disposed person. Her long and intimate intercourse with Mr. and Mrs. Dalessio—she lived till lately in Smyrna—I trust has done her good. Beside this, she has had, and still has, many troubles, which I hope have not been altogether without effect in bringing her nearer to God. Though married, she lives, as it were, the life of a widow, her husband having left

her many years ago, and now living in Russia. He has not quite forgotten her, as he sends her money from time to time, but this is all. May it please our heavenly Father to reveal Christ to her soul, that she may become "a member of Christ, the child of God, and an inheritor of the kingdom of heaven." She sincerely loves Mr. and Mrs. Dalesio, whose pupil she once was in the Missionary Schools of the Rev. J. Brewer, as also in that of the Church Missionary Society directed by the Rev. J. A. Jetter. It is cheering to reap, even now, here and there a fruit of those Schools; and if it does not appear in conversion, yet we may hope that souls have been benefited.

*Journey to Cassaba—Christian Intercourse.*

May 8, 1852—We arose very early, and were again joined by the Greek Lady and her daughter in our Morning Prayer. Soon after, we mounted our horses and proceeded on our way. The coolness of the morning was keenly felt whilst ascending the hill for a little distance. In looking behind us we enjoyed a beautiful view over the plain and gulf of Smyrna.

We reached Cassaba early in the afternoon. A dear Christian Brother and his wife received us with their usual sincere and warm hospitality. What a pleasure is it to find, in a country like this, a house where the Lord is known, loved, and feared! Since I have known our dear friend I have observed in him a "growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ," manifesting itself in greater seriousness and spirituality of mind, and an ardent zeal to communicate the knowledge he has received to others. Some of his most bitter enemies have become, at least outwardly, his friends. He has much intercourse with the people, and his influence is considerable. A Girls' School has been lately established at Cassaba, and our friend has been requested by the Schoolmistress, who is herself young and inexperienced, to write every week some practical remarks on the Gospel of the day, which remarks she makes use of in explaining the Gospel every Sunday to the children. The trustees (ἐφοροι) of the School are aware that our friend assists the Teacher in this respect, and are pleased with it.

May 9: *Lord's Day*—I read the Morning Service with Mr. Dalesio, and our friend and his family. There was also another Greek who attended, and afterwards expressed himself much pleased

with what he had heard. I addressed the small congregation from the Gospel of the day.

May 10—We had some interesting talk with an old Turkish Effendi, a learned man, who loves, as he says, the Protestants, because they follow the Gospel. This old Turk reads the Scriptures, and our other books, with much attention. Our friend often has very interesting conversations with him. May the Holy Spirit enlighten him to know and believe "the truth as it is in Jesus."

*Proceedings at Thyatira.*

May 12—We arrived at Thyatira at noon. There are a few individuals here who read the Scriptures, and have even taken the decided step of declaring themselves Protestants. One of them, whose acquaintance I had previously made at Smyrna, on hearing of our arrival in the khân, came immediately to see us. This man seems to be really in earnest about the Truth, and I trust the Lord has begun a good work in him. What we seek and pray for is, conversion of the heart, manifesting itself in a new life to the glory of God. Of what avail is it to have the number of our nominal Protestant Christians increased? One truly converted eastern Christian outweighs many nominal ones, because he is a light and a salt in the darkness and corruption by which he is surrounded; while many nominal Christians, through their inconsistencies, may do much harm to the good cause.

Our Greek Protestant friend told us of the little awakening at this place, and how much they had to suffer for the name of Christ. "Even now," he said, "the two gates of the khân, in which you are, are watched by the Greeks, to see who goes out and in." Had it not been for the firmân, given by the Sultan to his Protestant Subjects, a severe persecution would probably have been the consequence of this awakening. But now the Greeks cannot take up open arms against the Protestants without transgressing the law of the Sultan. All they can do now is to annoy them secretly. To do this they find of course many occasions.

The heat of the day being over, our friend took us out on a walk to a garden, where we found another Protestant Greek. He is a gardener, and a poor man, who, from the beginning of his awakening, has remained faithful and consistent in his conduct. This man made a good impression on me. The meek, hum-

ble, and cheerful expression of his countenance seemed to bespeak the influence of the Gospel on his heart. From his garden we took a walk to a hill, from which we enjoyed a fine view of the town and the plain. On our return we met a great many Turks and Greeks, men, women, and children, who were going out with fire-arms, rockets, and other instruments, for the purpose of frightening the birds from the corn-fields.

In the evening, Joannes, a Protestant Armenian, visited us. He has been in Georgia (Tiflis) and Persia (Tebria), where he paid a visit to one of our German Missionary Brethren, the Rev. C. F. Haas. It was at that time that his attention was first directed to the Gospel. But a deeper impression he received not long since. He, too, seems to be in earnest. There being no other Protestant Armenians here with whom he can associate, he has joined the few Protestant Greeks, and meets with them for the purpose of reading the Word of God.

I have already referred to the annoyances to which these Protestant Brethren—I think there are four or five—have been exposed, on account of their having embraced Protestantism. For a long time nobody would salute them in the streets. Lately, the Sultan's Firmán was read at the konak (the Governor's Office), and since that time they have been a little more at ease. Some even begin to salute them again. I trust a light has been kindled here, which shall shine forth in the spiritual darkness of this place. May the Lord open the hearts of many to attend to the things concerning their everlasting salvation, as he once opened the heart of "Lydia, a seller of purple, of the city of Thyatira." Acts xvi. 14.

May 13, 1852—Two of our Protestant friends, Georgios the Greek, and Joannes the Armenian, called on us early this morning, and united with us in prayer.

In walking through the bazaar, accompanied by Georgios, we attracted the attention especially of the Greeks, and some boys said, "These are Protestants." Our friend then took us to his house. He was married last winter to a young Greek female of Magnesia, who, after having known and believed the Truth, took the decided step of declaring herself a Protestant. Of course, her relatives and friends, and especially her mother, rose up against her, and did every thing possible to persuade her to remain in the

Greek Church. But she had made up her mind rather to bear the reproach of Christ than to remain longer in an idolatrous Church. She went to Thyatira, and was married to Georgios by the Rev. T. P. Johnston, of the American Board. She seems to be an intelligent and humble-minded person. May she ever "adorn the doctrine of God her Saviour in all things!" The mother of Georgios seemed, in the beginning, to incline to the views of her son, and to lend a willing ear to the truth of the Gospel; but soon she changed, and is now bitterly opposed to her son and daughter-in-law; so much so, that they have been obliged to separate. They are living in the same house, but in different apartments.

We not only provided the few Protestants here with Books and Tracts, but left with Georgios a small supply for sale and distribution.

Joannes and Georgios united again with us in prayer this evening.

May 14 — We arose at four o'clock this morning, and our friends were there already to take leave. We united once more in prayer, commending the brethren "to God, and to the word of His grace, which is able to build them up, and to give them an inheritance among all them which are sanctified."

#### PALESTINE.

The Rev. A. Klein is stationed at Nazareth, and Mr. C. Sandreczki at Jerusalem.

The circumstances of this Mission are so peculiar, that we can only give a very brief notice of it. There is a very general movement in the minds of men, but of a mixed character, and arising from a variety of motives. Amongst other elements, there exists, no doubt, that specific one which the Missionary has to do with—a consciousness of spiritual need, and a desire for instruction; and to cherish this as opportunity presents itself, and to be instrumental in increasing it, is the prayer and aim of our Missionaries. It is not, however, easy to discriminate it from other motives and feelings; and where it is genuine, it exists in great feeble-

ness, and is much hindered in its manifestation by difficulties and hindrances of various kinds. The position of our Missionaries, therefore, is one of much difficulty, requiring, on their part, the wisdom of the serpent combined with the harmlessness of the dove.

At both Nazareth and Jerusalem little groups of people—some of them professed Protestants, others inquirers—meet regularly for Bible instruction. At Nazareth there is a School for boys, under the superintendence of Mr. Klein, and a School for girls has been recently commenced.

We are not prepared at present to extract otherwise than very briefly from the journals of the Missionaries, and shall confine ourselves to two journeys of Mr. Sandreczki, one to the convent of Mar Saba, and the other to Nazareth, and round by Jaffa to Jerusalem. The latter contains information as to what is going forward at Nazareth.

*Visit to the Convent of Mar Saba.*

May 13, 1852—At two o'clock P.M. I set out, with the Rev. Mr. Valentin, on a trip to the renowned convent of Mar Saba. We were provided with a Letter of introduction from the Greek Convent, or Patriarch here, as "Prussian Travellers;" and with a few Greek Books, including Jowett's "Christian Visitor," Mr. Wolters' Sermons, and chap. i. of Venn's "Whole Duty of Man." Our way strictly followed the windings of the narrow and steep valley of the Kidron, south-east towards the Dead Sea. The bed of the Kidron was as dry as our path; but the valley itself, nearly as far as Mar Saba, is not destitute of cultivation; and the Bedouins, who grow their barley there, were just cropping it, before it should be sowed by the heat of this calcareous valley. A little beyond Shiloah (S.) were fig-trees, pomegranates, and olive-trees. Kitchen gardens give the valley an appearance of comparative luxuriance; otherwise it is not adorned by even a single tree or shrub, and the nearer we approached Mar Saba the more did it assume

the character of a wilderness. A short distance before you reach the convent the path lies in a deep ravine, immured between high, abrupt rocks, perforated by many caverns, the cells of the anchorites of old, with whom this ravine swarmed, from Mar Saba down to the Dead Sea. It was about six o'clock when the prospect of the convent suddenly burst upon us. Its strongly-walled buildings cover a semi-circular recess of the ravine, from the overhanging ledges of the upper cliffs half-way down to the bottom, or the stony bed of the Kidron.

As soon as we arrived, the watchman of one of the towers let down a basket, into which we put our Letter of introduction. A few minutes afterwards the small iron gate was opened by one of the lay brethren, who bade us welcome. Our horses, too, were admitted. We were both struck with surprise at the sight of the vast interior, with its terraces and maze of buildings, walls and flights of stairs. The most prominent edifice was the Church, nearly in the centre, with high and massy counter-forts of a much later date. In the overhanging rocks of the southern side, upon the uppermost edge of which towers the outer wall, were excavated comfortable-looking, cottage-like cells. A sweet calmness spread its soothing wings over the whole, and the evening cast it in shade. We could well imagine that a temporary retreat here, for the sake of meditation, might exercise, not only a particular charm, but produce also a kind of spiritual elevation; yet all charm vanished away from my eyes, when I recalled to mind the dreadful aberrations from truth and unfeigned faith created by the pride and ostentation of self-righteousness; "which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh." Coloss. ii. 23.

We were shewn into a nice and clean room, with plenty of furniture—a table, chairs, and divans spread with fine carpets. A small parterre, with one or two young trees and pot-herbs, adorned the terrace just beneath our apartment. We had scarcely entered it when coffee, liquor, water, and currants, were served in token of welcome.

I was soon engaged in conversation with the lay brother, who had brought the refreshment, and an elderly monk. The former was a native of Hydra; the latter,

who had previously been in one of the convents of Mount Athos, and afterward in that of St. Catherine on Mount Sinai, was a Wallachian. They were much pleased with my being able to converse in Greek. The history of the convent was our first topic. It was founded by St. Saba in the fourth century, and Johannes Damascenus, Euthymius, and Cyrillus, had lived within these rocks and walls. Fourteen thousand anchorites, the tenants of the caverns, were, I would say, the liegemen of the convent; and this host, these legions of ascetics, are said to have been slaughtered to the last, in the time when Chosroes conquered Palestine, A.D. 614, assisted by an army of infuriated Jews. The rule of the convent is that of St. Basil. They never taste meat, and are subjected to many other rigours with regard to their food. Frequent vigils reduce their night's rest to an uneasy slumber of about three hours. However, they may take long naps in the day-time. There are about thirty-five monks and lay brethren here at present.

I told them I had brought with me several good books, and shewed them those above mentioned. They examined them, not without some marks of suspicion, even after I had pointed out to them the contents of each chapter. The Wallachian, however, betrayed some eagerness to read them. They afterward began, of their own accord, to speak of Protestantism, &c. The whole conversation kept aloof from animosity, and it was late before we separated.

May 14, 1852.—After breakfast the Hydriot lay brother, with whom I had one more discussion of a controversial nature, conducted us about to all the places of note within the convent. The Church is one of the finest I have ever seen in Greece or Turkey. The paintings of saints were innumerable; some of them—*al fresco*—very old and uncouth; a few of modern date, presents from Russia, well done. Those of the principal saints or patrons, to whom separate Chapels are dedicated beside, were invariably kissed by our guide. What they call the primitive Church is a large artificial cavern. In one of the Chapels, or in a large recess of one of them, we saw the skulls of the 14,000 monks, or anchorites, who had been killed by the cruel invaders. Our guide, of course, made no doubt of the number or identity of these skulls. We saw, also, the Hegumenos of the convent,

an old man, but could not speak with him, as he had some business with other people. Another old monk, a Russian, who was delighted when he heard we were Prussians, as he had been a soldier in the war against Napoleon, invited us to his cell in the above-mentioned rocks, and shewed us an adjoining cavern, where Mar Saba himself had lived, in company with a lion. At their first meeting, the lion prepared to devour the saint, but was soon obliged to do homage, and, on his being ordered to quit the den, gave the saint to understand, somehow or other, that he wished to become his fellow-lodger. The saint was good enough to acquiesce in the petition, and thus they lived and boarded together, in undisturbed amity, for about ten years. All the pictures which represent Mar Saba and his miraculous deeds contain this exploit too. The tomb of the saint is in a very conspicuous place, and a Chapel is erected over it.

A party of travellers had arrived yesterday, late in the evening, from the Dead Sea. We left the convent with this party, in order to return to Jerusalem along with them, by way of the Frank Mountain.

After a wearisome ride over the tops of barren hills and through lonely dales, cultivated here and there by Bedouins, who were just harvesting their barley, we arrived about noon at the foot of the Frank Mountain, a truncated cone, of striking, almost volcanic, appearance, although there are not the least traces of a volcanic nature to be met with, either upon or round about it. The sides are steep: the top resembles the crater of a volcano, probably because the walls and towers of the Herodium—which, as is now generally believed, was built by Herod the Great on this remarkably distinguished hill—when falling to ruins, formed a hollow with pretty high borders. The ruins are so completely ruins, that it is difficult to single out more than the traces of the buildings designated by some antiquarians. But I am almost sure that this ring-like heap of stones and rubbish is hollow in some parts, and that careful excavations would not prove resultless. How utterly failed the tyrant, even in his hope of a mausolean immortality in the land of his bloody-sceptred greatness! The Arab knows nothing of a Herodes and his castle, or mausoleum. The Bedouins call the hill Djebel Firdus; a strange denomination

—Firdus=paradise! The town Arabs call it Djebel Fransawi, and I have heard some one say that Napoleon had been there. Another opinion is, that the Franks, after the loss of Jerusalem, held out still on this hill forty years more. Others call it Bethulia. According to Pococke, it is the Beth-hacerem of Jeremiah vi. 1: *vide* Nehemiah iii. 14. Beth Ha Karem=domus vineæ, *sc.* oliveti; and indeed the hill would well suit vine-dressing. The prospect from the top is extensive.

We were soon surrounded by some eight Bedouins, who had come from their neighbouring camps, some on foot and some on horseback, and all armed. As we had no escort, their design was to extort from us a bakhshish. But we were better armed, and determined to give no bakhshish to these idlers. Thus, when we left the hill, after a light repast, we kept closely together, the arms in readiness. The bakhshish was demanded, and refused. They followed us for a few minutes, and then dispersed. The sight of rifle-barrels in sufficient number inspires these way-layers with profound respect. A German Traveller, whom, a few weeks ago, they had met here alone, on foot and unarmed, was obliged to ransom himself by all the money he carried with him, and several other things they took a liking to; but then one of them accompanied him, as a safeguard, as far as there was danger of hitting upon other friends of his. About four o'clock P.M. we reached Jerusalem.

#### *Visit to Nazareth, &c.*

June 14, 1852—About noon I left Jerusalem, with my son Max, my interpreter, and a servant, in order to go to Nazareth. As Countess S., her son, and Baron M., had fixed upon the same day for their departure, we formed one party. About four o'clock we reached Bireh—perhaps Michmash, 1 Sam. xiii. 16—and pitched our tents near a fountain. The inhabitants are nearly all Mahomedans. One of our Jerusalem Protestants, a shoemaker, who, a few days ago, had come here on account of his trade, soon heard of my arrival, and came with his son to see me. He told me that there were but four Greek Families here, and that temporarily only, for their trades' sake. We went with him to see the ruins of a very large khân, which reminded me of the ruins of similar buildings in Asia Minor, with which it appeared to be co-

eval; and the ruins of a Christian Church, which is said to have been built by the empress Helena on the spot from whence the Virgin Mary returned to Jerusalem, when she discovered that her Son Jesus "was not among their kinsfolk and acquaintance." Afterward, I had reading and prayer with my people and this Protestant, and another of our Protestants of Jerusalem, who joined us on his way to Nablous. We had also an exercise of devotion at the Countess's dining tent.

June 15—We left about six A.M. The country is fertile, and partly well cultivated. Some of the valleys we came through were picturesque. By way of Ayn el Haramiyeh and Ayn Lubben, and, further on, a ruined khân, we reached about noon the southern extremity of the large and rich valley, to the west of which extend the ranges of Ebal and Gerizim. We stopped there for a couple of hours during the heat of mid-day, in the shade of olive-trees. At the entrance of the valley, between Gerizim and Ebal, we passed by Jacob's well and Joseph's tomb, and soon afterward arrived at Nablous—Shechem, Sychem, Sychar, Flavia (from Vespasian), and Neapolis. The Arabs call the Ebal, Djebel el Shemaly—i.e. the Northern Mountain—and the Gerizim, Djebel el Tor, a name given to several other mountains of renown, such as Mount Sinai, Mount of Olives, the Masius of Mesopotamia. We pitched our tents near a small brook, among olive-trees, surrounded by beautiful gardens. A party of American Travellers, five ladies and two gentlemen, pitched theirs close by, so that we formed a camp of ten tents and some thirty horses and mules. Our friends, Messrs. Audeh Azam and Tanous, and the Teacher, Yakoob Musa, and others, came as soon as they had heard of our arrival.

June 16—About 8 A.M. I went to see the Bishop's School. I found about twenty children there, in two classes: among the boys of the lower class there were two or three girls. I examined the more advanced in reading, and put questions as to what they had read from the Gospel, and exhorted them to become true followers of Christ. There were also five or six Samaritan Boys, who come to learn to read Arabic; and Amran, the chief-priest of the Samaritans, to whom I had brought a Letter, arrived whilst I was examining the children.

## China.

CHURCH MISSIONARY SOCIETY.

FOO CHOW.

THE Rev. W. Welton's Journal contains some particulars, which we lay before our Readers, of

*Efforts for improving the temporal and spiritual condition of the Chinese.*

Jan. 9, 1852—I visited some villages at Nantae, near the river, in company with Mr. Johnson, who preached to the people, but was violently beset by them to obtain Tracts. I administered medicine to about twenty patients. In passing my garden gate I observed a basket, and, on examining it, found a full-grown male child, quite dead. I sent for the constable of the district, and bade him bury it, giving him some cash to do so.

Jan. 10—I went for a long walk with Mr. Johnson, out of the west gate, returning home by the north gate. I administered medicine to about twenty-five patients. We met one of the magistrates, who politely sent one of his servants to offer us an escort, fearing lest the people should molest us. This offer we politely declined. We found the people very friendly, and kindly disposed toward us, and gave away Tracts.

Jan. 11—I accompanied Mr. Sinclair, the interpreter, on a long walk out of the north gate of the city, returning through the east gate. We passed through several villages where it seems probable foreigners had not been before. The people were curious, but not unfriendly. We visited the several bathing establishments. The thermometer was down to 40° Fahr.

Jan. 12—A group of respectable females visited me to-day for medicine. The feeling of dislike and strangeness is gradually wearing off. The females are very modest, generally of the lower class, robust, and neatly clad. Females do a great part of the portage, daily carrying the manure out of the city. It is cautiously collected, and deposited in tanks for use on the fields.

Mr. Jackson being about to proceed to Hong Kong, and the Rev. C. C. Baldwin also leaving, has given the impression to the Chinese that foreigners are gradually leaving. A mandarin servant inquired of the American Missionaries whether Mr. Jackson would return.

Jan. 15—I attended to-day at Mr. Johnson's Chapel, and prescribed for  
March 1853.

about fifteen patients who happened to come and hear Mr. Johnson preach. I was requested to visit an elderly man at his house—an opium smoker for eighteen years. I found him lying on a small bundle of straw, very sick, and almost in a dying state. The poor wife, a most decent person, supported herself and husband by making small baskets: she had not twenty cash to pay a person to come for medicine.

This man died about four days after—one of a great number of such instances of wretchedness, the effect of this pernicious and poisonous drug.

Jan. 16—Mr. Johnson came up to my residence, and accompanied me into the Tartar Quarter of the city. I took some medicine and a good supply of Mantchou New Testaments, which were well received by the Tartars. We were permitted—I believe invited—to enter a temple, where I quietly administered medicine to a considerable number of sick persons. At first the Tartars declined to accept the copies of the New Testament, through fear; for a law exists in China against any book being printed here in the Tartar Language without permission of the government. Our visit excited a great sensation, and we were followed by a large crowd, all most anxious latterly to get a copy of the Scriptures, and we were repeatedly invited into houses. The females were very prominent before the doors, most of them short in stature and full in person. Their cheeks were, for the most part, covered with a white cosmetic. The Tartars are proverbial for their high, noble, and polite bearing, accosting us in a manly, generous way, and offering their hands. The male Tartars are known from Chinese by the peculiar make of their shoes, they being embroidered differently from the Chinese. The Emperor, being a Tartar, regards the Tartars as his own children, and secures their loyalty and goodwill by making a present of clothing at their birth and marriage. It is clear that the Emperor's throne is greatly secured to him by the Tartars. There are about 20,000 here, living in a separate quarter east of the city. There are also 5000 Tartar Troops in garrison here, commanded by one of their best generals, and who, in the absence of the Viceroy and Lieutenant-Governor, takes the government of the provinces. The greatest unanimity seems to subsist between the Tartars and Chi-

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nese. They seem to retain their clan-ship, like the Chinese. Among the Chinese the members of a family occupy one establishment, in the centre of which is the public room, around it are the smaller apartments for the married members, and in a recess at the upper part of the public room are the ancestral tablets, which are worshipped annually, and where is commonly some favourite idol. The god of wealth is often worshipped. Curiosity and politeness are great traits in the Chinese character. The freedom and friendliness manifested, together with the literary and reading disposition of this people, are promising features, favourable to the progress of Christianity among them.

*Feb. 10, 1852*—In consequence of the long and continued drought—nearly six months—the authorities and people are becoming alarmed. The Viceroy and chief Mandarins went to the large Buddhist Monastery, Kosan, on the bank of the river, to bring down the image of the goddess of mercy—Kwang-Ing—a deity greatly worshipped by the Chinese. This idol is worshipped by them in the city in calamitous times.

*April 17*—I visited to-day a village of about 500 persons, about two miles outside the city, in company with Mr. Sinclair. It is the place where lepers are obliged to live. I learned that the Chinese Government supply these persons with a small sum of money weekly. They are permitted to visit the city, though not to reside in it. Several come to my residence for medicine. On the whole, I was struck with the humanity of the Chinese Government.

To these we add some few extracts from Mr. Jackson's journals.

#### *The Examination Hall.*

*Aug. 15, 1851*—In the city, distributing Tracts, I went, accompanied by my Teacher, to view the examination hall, which is now being made ready for the triennial examination for the keu jin degree. It appeared to me very much like a large cattle-market, having a broad walk through the centre. At right angles to this walk, on each side, are a number of long alleys, each containing about forty-five cells, something in appearance like a soldier's sentry-box, only not so comfortable. Where the door ought to be is about six feet and a-half high, about four

feet across, and four feet deep. At convenient elevations from the ground rests are made in the sides of the cell to allow of a few planks for a seat, and a few more a little higher up for a table. Here the candidate for honour is confined for four or five days, without a possibility of stretching himself out for sleep, except on the ground outside. In various places are rooms for the Viceroy, imperial examiners, officers, &c. One room had a mournful interest attached to it, as the room where those students who die during the examination are placed until the examination is completed. Seven or eight students generally die at each examination.

#### *Tract Distribution.*

*Aug. 23*—In the evening I spoke with five or six old men respecting Jesus, the Saviour of men. They listened attentively, and accepted with thanks the books I gave them.

I went with the Rev. J. Doolittle into the south street, and whilst there went into a shop, which was speedily filled with persons anxious to see the foreigners. I gave the shopkeeper a Tract, which a literary man begged leave to look at, and, leaning over the counter, began to read I begged his acceptance of a copy. A banker who lived near came to the door to look at us, and he also obtained a copy, with which he went to his counter, and began to read. The crowds that followed us wherever we went, without meeting any repulse from those whose premises they entered, naturally reminded us of the crowds which were accustomed to flock whither they knew Christ was staying. Can we think the Tracts distributed, and the words spoken, the seed sown "beside all waters," is in vain?

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### **North-West America.**

CHURCH MISSIONARY SOCIETY.

GRAND-RAPIDS DISTRICT.

*Labours of the Rev. J. Hunter.*

ON September the 3d, 1851, Mr. Hunter left his Station at Cumberland for the Red River. He was accompanied by Mrs. Hunter and family, as it had been arranged that he should continue at the Red River during the winter. The Cumberland Station was left in charge of the Rev. H. Budd. He

again reached Cumberland in safety on June 26, 1852. The portion of his journal to which we are about to refer is that which lies between these two dates, and contains information respecting his voyage, and ministerial labours at the Red River until the period of his return.

We shall preface our extracts, from Mr. Hunter's journal by the following paragraph from his report for the year ending Aug. 2, 1852—

For eight months during the past year I had the charge of Mr. James's district at the Rapids, and am able to report very favourably of the state of things there. Mr. James is deservedly beloved and esteemed by his people, and his arduous labours have been greatly blessed among them. I am sure they will hail his return with feelings of sincere joy and thankfulness. The congregation at the Rapids is considerably the largest in the settlement, and the Services are well attended. I often felt the responsibility of ministering to so large a body of people; but I can truly say that I enjoyed the Services there, especially the Afternoon Services, which I conducted in Cree, for the benefit of those who have only an imperfect acquaintance with the English Language. I was delighted to see some of the poor heathen Indians walking into Church in the afternoon, to hear, in a language they could understand, of the Saviour's love in dying for their sins. The Lord's Day is carefully observed by the people, and the number of Communicants is very large, which manifests a healthy state of feeling throughout the community, and says much for the arduous and persevering labours of Mr. Cockran and Mr. James. They, with much labour and toil, planted, and I was privileged for a few months to follow up their labours; but God only can give the increase. May He "establish, strengthen, settle" them "in every good word and work," and grant unto them an abundant outpouring of His Holy Spirit! Whether we regard the congregation, the Schools, or the district generally, one feels that Mr. James has a very important and arduous sphere of labour around him, which should lead us to pray that he may be strengthened and assisted to discharge its duties. On the 6th of June last

I took an affectionate farewell of the people; and I am sure myself and my Indians will have an interest in their prayers at the throne of grace, and that we shall often remember to supplicate mutual blessings for each other.

We now proceed to Mr. Hunter's journal.

*Voyage to Red River.*

Sept. 5, 1851—I left home with the Mission boat and fourteen men for Norway House, to meet the Red-River boats returning from York Factory, and to proceed with them to the Red-River. We encamped in the evening near Cedar Lake.

Sept. 6—We started at an early hour, sailed to a point in Cedar Lake, where we put on shore for breakfast and prayers, and then sailed across. The waves were high, and some of our crew sick. We ran down the Grand Rapids in safety, where our Indians shot a black bear, the flesh of which is esteemed by them a great delicacy. We encamped near the Lake Winnipeg.

*Arrival at Norway House.*

Sept. 7—After breakfast and prayers, the wind being fair, we sailed on the lake, and in the evening put on shore near Macintosh Island for supper and Evening Prayers. The wind still continuing fair, we embarked again, and made a straight course for the Mossy Point. The waves in the lake being very high, some of our people were sick. We sailed all night, and rounded the Mossy Point about two o'clock A.M. We put on shore at Old Norway-House Fort for a short time, and started again for the Company's Establishment, which we reached about ten o'clock A.M. We have come down in three days, which is considered a very quick passage, but the winds had been very favourable. We were kindly received by Mr. Barnston, the gentleman in charge.

Here I received Letters and papers from England, just arrived from York Factory, and brought by the ship. With how much pleasure we receive these Letters from absent friends, after so many months of silence, and comparative ignorance of what is transpiring in the civilized world!

Sept. 14: *Lord's Day*—I performed Divine Service in the morning at the Fort, and preached from John iii. 14, 15. Mr. and Mrs. Barnston and family, and

also the servants of the establishment, were present.

*The Wesleyan Station at Rossville.*

In the afternoon I went down to the Wesleyan Chapel at Rossville; and as Mr. Mason was absent, on a visit to the Indians at Oxford House, I read the Evening Service in his Chapel, and preached to a very good congregation of Indians in Cree. They sang very nicely, and appeared deeply interested in the Service. I trust many among them are earnestly seeking the salvation of their souls. After the second lesson, I baptized an infant, Joseph Pahpisk, the Service being also performed in Cree. I felt much comfort and pleasure in the Services of to-day, and hope that my fellow-worshippers were refreshed and strengthened in those things which make for their everlasting peace.

Sept. 15, 1851.—To-day I was requested to come down again to Rossville, to perform the Burial Service over a poor woman who died yesterday in the village. I went down in the afternoon, and buried Maria Nakowahw, reading the Service in Cree. A great number of Indian Women were present at the funeral. The poor woman's husband is absent, having gone down to York Factory in the boats: he left her in health when he went from home.

*Happy Results attendant on the Gift of a Bible.*

Sept. 18.—Two or three years ago I gave a French Bible to Duchamp, a Company's servant in the Isle-à-la-Crosse District; and, from studying and reading it, the poor man has been led to renounce Popery, and to become a zealous Protestant. He now earnestly endeavours to persuade his Roman-Catholic Friends to forsake the errors of the Church of Rome, as he has discovered that they are nowhere warranted by the Word of God, and that absolution by a priest is altogether vanity, since God alone can pardon the sins of those who truly repent and believe in His dear Son. Encouraged by this circumstance, I have sent some French Testaments into the Isle-à-la-Crosse and Athabasca Districts; and I am also requested to furnish them with our Prayer Book in French. The pure Word of God will prove the best antidote for all the errors and idolatry of the Church of Rome. May God bless and honour His own Word, and make it effectual to the salvation of souls!

*Arrival of the Rev. C. Hillyer on his way from Europe.*

Sept. 21: *Lord's Day*—This morning I read prayers at the Company's Establishment, and Mr. Mason preached from Matt. xxiv. 44. In the afternoon I went down to Rossville with him, and met Mr. Hillyer, who had just called at his home in passing. I was very happy to welcome a fellow-labourer among us. He accompanied us to the Indian Church, and I read prayers and preached to the Indians present in Cree. The Church was quite full, and the congregation appeared deeply interested in the Service.

*Departure from Norway House.*

Sept. 23.—We left Norway House about 3 o'clock P.M. to continue our journey to Red River. We encamped in Play Green Lake. I held Evening Prayers with the crews in my tent in Cree. Nearly all the men in the three boats attended. Some of them are from the Indian Settlement, some from the Rapids' District, others from Mr. Cowley's; and we have also a few Roman Catholics and Saulteaux Indians. As they all understand Cree, we may hope they will be benefited by our Evening Prayers during our journey across the Lake Winnipeg.

*A Lord's Day on Lake Winnipeg.*

Sept. 28: *Lord's Day*—We left Leaf River by dawn, with a fair wind, sailed by Mossy Point, across the Sandy Bar, to an island off Berens' River, where we went on shore for breakfast, and held Morning Prayers in Cree, about 25 Indians being present. We left one of Mr. Cowley's Indians here, the road to Fairford branching off from this point. We embarked again, and made for the Pigeon Point, sailed by Flour Point, Rabbit Point, and the Dog's Head, where we saw Mr. Ross's return boat from Red River lying by with a head wind. Here both sides of the lake are seen, the north side being granite rocks, the south limestone. We put on shore for supper and prayers in a small harbour nearly opposite the Bull's-Head Point. Our encampment to-night had a very beautiful and picturesque appearance—nine boats in all, and about 70 men. We sung a hymn and held prayers in Cree among this motley group of Protestants, Roman Catholics, and heathen Indians. We embarked again about eight o'clock P.M., and sailed all night.

*Arrival at the mouth of the Red-River, and at the Indian Settlement.*

Sept. 29.—We entered the mouth

of the Red River about an hour after sunset, and felt very thankful that we had crossed the lake in safety. After supper and prayers we embarked again, and the boats made up the river all night.

Sept. 30, 1851—We called at an Indian Encampment near the old Saulteaux School, where I went on shore. We passed Mrs. Mills and Mr. Hillyer in their encampment, and arrived at the Indian Settlement about dawn. Here Mrs. Hunter and myself called on the chief Pigwys and his wife Victoria, and found them very ill with influenza. We took breakfast with Mr. and Mrs. Cockran, who gave us a hearty welcome into the Settlement. Shortly after, Mr. Hillyer arrived, and joined us at breakfast. After Family Prayers with Mr. Cockran, we continued our journey up the Red River, and arrived at the Lower Fort, where I found a Letter from the Bishop, requesting me to take charge of the Rapids' Church during my stay in the Settlement, and providing that Mr. Hillyer should assist me with the duties.

Shortly after our arrival, the Bishop came down, and remained the night at the Lower Fort with Governor Colville, who was very kind to us on our arrival.

#### *First Sunday at the Rapids' Church.*

Oct. 5: *Lord's Day*—I performed Divine Service, and preached from John iii. 16. In the afternoon I read prayers and preached in Cree, as the majority of the congregation understand that language, while more than half understand English very imperfectly, and very many not at all. I enjoyed to-day's Services, and felt much pleasure and earnestness when dwelling upon the love of God in the gift of His dear Son.

#### *Sacramental Sunday.*

Oct. 12: *Lord's Day*—To-day Mr. Hillyer was to have assisted me; but he was afraid of the road being too bad to allow him to come down. The Governor walked up from the Lower Fort, and was present at the Morning Service, together with the Fort servants. I preached from the words, "Do this in remembrance of me," and afterward administered the Lord's Supper to 135 communicants. After the Lord's Supper I baptized an infant, and then had only a few minutes to prepare for the Evening Service. I read prayer again in Cree, and preached a Cree Sermon. Philip Kennedy was present, and also his crew

of Indians from Islington. The congregation was very good, and deeply attentive during the Service. I hope these Cree Services will be blessed to many who understand very little or nothing of the English Language.

#### *Interview with Indians from Islington.*

Oct. 14—I called on Philip Kennedy to see the Indians from the White Dog portage. He called them together, and I spoke a few words to them on the importance of religion, the value of the soul, and the only means of obtaining salvation. I shewed them that religion was profitable both for the present and the future life, and that there were only two places after death, whither the righteous and the wicked will be respectively consigned—the one to everlasting happiness, the other to everlasting misery. I also twice read to them Watts's Catechism in Cree, which I find very useful when speaking to Indians. The Chief paid great attention to what I said and read, and I hope he will carry back the impression with him to his people. "I heard you preach on Sunday in Cree," he said, "and I understood your discourse." My text was, "No man can serve two masters," &c.

Philip Kennedy said the prayers were well translated, meaning the Evening Service; and he wished very much that he had the little Catechism of Watts, which I had just read in Cree, similarly translated into the Saulteaux language. I desired the Chief to do all he could to promote the interests of the Mission, and to restrain his people as much as possible; and said that I hoped the blessing of God would rest upon their efforts to improve their temporal and spiritual condition. I invited the Chief and Mr. Kennedy to walk over to my house, and shewed them the little model of my Church at Cumberland, with which the Chief was surprised. I also played them "God save the Queen," and a few hymn tunes, on the accordion, and gave the Chief some lucifer matches, shewing him at the same time how to use them. "I must take care of my fires," he said, and wrapped them up very carefully, evidently delighted with the treasure. Mrs. Hunter had some conversation with him in Cree, and we gave him a present. He then wished us farewell, and appeared pleased with the little attentions we had paid him. I hope he is sincere. From the little I saw of him, the impression was favourable. I thought him

an intelligent and well-disposed man. May the Lord abundantly bless this fresh effort to promote the Redeemer's kingdom among the aborigines of this country!

*Ministerial and Pastoral Labours.*

Oct. 22, 1851—I walked up as far as Park's Creek, and called on several sick in my way. I gave them medicine, and prayed with them, using the Service for the Visitation of the Sick, in Cree. I saw Mr. Budd's mother, who was delighted to see me, and get information about her son. Before we parted I had prayers with her in Cree. I visited the School at Park's Creek, kept by John Garrioch, where 40 children are educated at the Society's expense. I heard the Bible Class read, and asked them some general questions, which they answered very well.

Oct. 23—I walked down toward the Stone Fort, calling at the houses in my way. The people appeared very thankful for my visit, and to many I was able to speak "a word in season." One woman, especially, thanked me for reading to her Watts's Catechism in Cree, and praying with her in that language. She said, "This is the first time that I have properly understood about religion." I called at Mr. Stevens's School, and also at one near the Lower Fort, kept by James Forbister at the Society's expense. There were not many children present at these two Schools, the prevailing epidemic having confined them to their houses, but the attendance was improving.

Oct. 26 : *Lord's Day*—I performed full Services, both morning and evening. The congregations on both occasions were very large : indeed, here we have the largest congregation in the Settlement. After my afternoon sermon in Cree, in which I dwelt upon the sufferings of the Saviour in working out man's redemption, &c., a poor Indian came to me as I was leaving the Church, and said in Cree, "I thank you very much for what you portioned out to us this afternoon." I asked, "Did you understand me?" "I understood you properly," was the reply; and the poor man left me, apparently overcome by his feelings.

Oct. 27—I visited a poor sick girl, and also a child, who, I fear, is dying. I spoke a few words to the parents—exhorting them to be resigned to the Divine Will, remembering that our lives are in the hands of God, that our children are His gift, and

that we must be prepared to part with them whenever He, in His providence, sees fit to take them to Himself—and read and prayed with them. I also called at a house in my way home, where they requested me to read and pray with them in Cree. "I thank you very much, for I enjoy the prayers in Cree, because I properly understand them," was the address to me in parting. During my absence the Bishop had called, on his way to the Indian Settlement.

Dec. 7 : *Lord's Day*—I preached in the morning, from Gal. vi. 14, 15, to a very large congregation—indeed, the Church was quite full, although it was a cold day—and they appeared deeply interested during the Service. I felt much comfort and freedom during my sermon, and hope I was enabled to preach boldly for Christ.

In the afternoon I preached in Cree, from John v. 40, to a good congregation. The people are evidently interested in my Cree Service. Cree is, if I may so say, the domestic language of this parish, being spoken by the mothers to their children in the family. I feel truly thankful to be able to preach to them in that language.

*Ordination of Mr. Hillyer.*

Dec. 21 : *Lord's Day*—This was Sacrament-day, and also the day appointed for Mr. Hillyer's taking Priests' Orders. The Bishop, Mr. Cockran, Mr. Chapman, and Mr. Hillyer, were present. Divine Service commenced about 11 o'clock. I read prayers, and the Bishop preached from 2 Timothy iv. 1, 2. After the Ordination, the Lord's Supper was administered to 230 Communicants. It was a very interesting Service, and I pray that Mr. Hillyer may be a faithful ambassador of the Lord Jesus Christ, and may be greatly honoured and blessed in his work—a work requiring all the energy, talent, and discretion of the most zealous and gifted; but, above all, a simple and prayerful dependence upon the promised aid of the Holy Spirit, whose divine agency alone can render the labours of the minister efficacious to the conversion and salvation of souls.

*The Christmas Season.*

Dec. 25—I held full Morning Service in the Church, and preached, from Luke ii. 10, to a very good congregation. I trust the word spoken in feebleness was not in vain, though I did not feel so much liberty and comfort in preaching as usual.

Dec. 28 : *Lord's Day*—I held Divine

Service both morning and evening. I preached, from Rev. iii. 20, to a full congregation, and felt much pleasure and comfort in the work. Many of my hearers appeared deeply affected with the subject. I made some allusions to its being the last Sabbath in the year. We had full Service in Cree in the afternoon.

#### *End of the Year.*

Another year is about to close. Goodness and mercy have followed me every day of it. How many privileges have I enjoyed during its months, weeks, and days; and yet how little I have improved them! Great privileges bring with them great responsibilities. How much need have I to seek afresh that precious blood which cleanseth from all sin! May my life, if spared, be more unreservedly consecrated to the service of my Lord and Master; and may He condescend to use me as an instrument for the promotion of His kingdom and glory! Amen.

#### *Visits to the Sick.*

Jan. 7, 1852—I went down to the lower end of the district, below the Stone Fort, to visit some sick people. One poor woman was confined to her bed, very dangerously ill. I read and expounded a few verses, and then prayed with her, from which she appeared to derive comfort. As she is a Communicant, I administered to her the Lord's Supper,

I also called on her father, Dennett, an old man, very much crippled, and confined to the house. He was very desirous to receive the Lord's Supper, and I had promised to administer it to him during the winter. Old George Spence and his wife, and another daughter of Dennett's, with whom he is living, and who is also suffering from sickness, joined us in commemorating the dying love of the Saviour. I hope we all realized the Saviour's presence, and that our souls were strengthened and refreshed.

Jan. 19—I went down to visit the district below the Lower Fort. I read and prayed with Dennett, and also called on his daughter. I found them both in a very happy state of mind, and trust they are simply relying upon the Saviour and His meritorious redemption as their only hope of salvation.

#### *Contributions to the Missionary Stations from the Presbyterian Community.*

Feb. 21—I met a deputation from the Presbyterian community of Red River,

who have given about 26 cwt. of flour to my Mission, and 12 cwt. to Mr. Cowley's, making in all 38 cwt. This evinces a good feeling, and a desire to assist us in our work.

#### *Missionary Sermons and Meeting.*

Feb. 22: *Lord's Day*—I preached a sermon this morning in aid of the funds of the Church Missionary Society, from Matt. x. 8. The Service was well attended, and the collection amounted to 2l. 15s. 1½d., exclusive of wheat and flour given to the Cumberland, Lac-la-Ronge, and White-Dog Stations. Similar sermons were preached, and collections made, in all the Churches to-day.

March 4—I attended a Missionary Meeting at the Upper Church, Major Caldwell in the chair. The attendance was very good. The Meeting was opened with singing, prayer, and reading a portion of Scripture. Major Caldwell then addressed the Meeting, and called upon Mr. Cockran, myself, Mr. Black, Mr. Taylor, and the Bishop, in succession, to do the same. The whole was closed with singing and prayer. It was a very nice Meeting, and the people appeared to be interested in it. No collection was made.

#### *The Easter Season.*

April 11: *Easter Sunday*—The Service this morning lasted for four hours; and, as I had no assistance, I felt very much tired at its conclusion. I preached from Luke xxiv. 34. The number of Communicants was 175. I experienced much pleasure and enjoyment in this Service. In the afternoon I read prayers and preached again, in Cree, to a very good congregation.

#### *The Inundation.*

April 21—I went to the Lower Fort on business—the road like a lake nearly the whole way, in consequence of the melting of the snow.

April 24—The ice started to-day, and we had the pleasure of seeing open water again.

May 4—The water in the river has been rising all the week from eight to ten inches in the twenty-four hours.

May 9: *Lord's Day*—I preached in the morning from Exodus xv. 11, and applied the subject to the calamity with which the Settlement is threatened, but which I trust a merciful Providence will avert. At present many are driven from their houses by the water, and it is still rising very rapidly.

*May 12, 1852*—I went up to visit the Bishop in a canoe with two men. All the upper part of the Settlement is under water; and many houses, barns, stables, rafts of wood, &c., have been carried away by the flood. There was about a foot of water in the Bishop's house when I arrived. I slept the night at the Bishop's, who, with Miss Anderson, is still living up stairs in the house.

*May 13*—I went to the Upper Fort early in the morning. All the country around is under water, and great damage has been done to the houses and fences on all sides. I returned home in the evening in a boat, with Major Caldwell's lady and family.

*May 14*—I went up with a boat from the Rapids to the Bishop's residence, to bring down some of his property to this place, in case the buildings should be carried away. I returned in the afternoon with a boat-load, and saw it put away in a place of security.

*May 16: Lord's Day*—I preached to a crowded congregation from Job ii. 10; and in the afternoon held Divine Service and preached in Cree.

*May 17*—The water is still rising, and wood of all descriptions is constantly drifting down the river. I went up again with a boat to the Bishop's, to see if I could render any assistance in bringing down his property to this neighbourhood. I returned again in the evening.

The Rapids part of the Settlement is still spared, although the water is approaching us from behind.

*May 20*—The water is nearly stationary, and I therefore hope it is about to turn. Very many are earnestly praying for it. Whilst our friends at home are enjoying the May Meetings, we are pressed down with sorrow and suffering around us. A great number of persons have lost their little all, and will return from their places of refuge, and not find one stick upon another of their buildings and fences remaining. May God mercifully provide for their wants during the ensuing winter! for then the effects of the present calamity will be most sorely felt. There is no way of getting provisions imported into the Settlement to meet the wants of the population. We are in the midst of a vast wilderness, and cut off from getting resources in time to aid us. But our hope and trust is, that the Lord will provide both for the wants of the Settlement, and also for our

distant Missions, which depend upon it for flour, &c. God is constantly exercising our faith and patience in this country. We have many difficulties to contend with, and at the best our labours are carried on in the midst of many trials and discouragements. We therefore need the sympathy and prayers of our Christian Friends at home; that our hands may be strengthened, and our hearts encouraged and warmed in the great enterprise in which we are engaged. From home we look for encouragement and sympathy. We feel assured our friends will not forget us, but will often remember us in their prayers, and liberally aid us to clothe and feed the old and destitute, the widow and the orphan, who gather around our Mission as an asylum where they hope for assistance when in need.

*May 21*—A beautiful day, and the water, I hope, falling in the river. We have been packing and making preparations for leaving for Cumberland. I feel quite anxious to return to my Station, and am glad that the season of open water will now allow me to do so.

*May 22*—The water began to fall in the river a few inches. May it continue to do so!

*May 23: Lord's Day*—The Church this morning was quite crowded. In the afternoon I preached as usual in Cree.

The Bishop and Miss Anderson came down to-day. It is arranged that the Bishop shall take up his residence at the Rapids after we leave, until his houses are repaired and put in order from the effects of the flood.

*May 27*—I rode and paddled out to the Stony Mountain to see the people who have taken refuge from the flood. I visited two other camps, where I met the Bishop, and returned with him for the night to Mr. Taylor's new residence. Here I met Mr. Cowley for the first time since I came to the country, and we spent a pleasant evening together.

#### *Departure from Red River.*

*June 10*—We left the Lower Fort about nine o'clock A.M., with the Long Portage boats, five in number. We called at Mr. Cockran's, and took an affectionate farewell of him and his family.

#### THE INDIAN SETTLEMENT.

We have received from the Rev. W. Cockran, in a Letter dated July 26, 1852, a full report of the state

of the Indian Settlement, and the mingled encouragements and difficulties of the work in which he is engaged. His statements, endorsed as they are by the experience of twenty-seven years, during which, by a gradual process, a change of a very wonderful character has been effected, are very valuable.

*The necessity for a new Church.*

The population of the Indian Village has been gradually increasing from year to year, till it has at last outgrown the accommodation which our present Church affords to the regular attendants on Public Worship. Eighty-seven families are now in communion with this Church, and have assumed the character of permanent settlers. The Communicants number 126—the most that have communicated at one time, 109. The number of children on the books of the Day School is 80. I have often counted 70 present in the winter months.

It is therefore obvious that much more church room is necessary than could be anticipated fifteen years ago, when the present Church was built. It was then adapted to the wants of the times, and was built of wood. A building of this kind is scarcely tenable at the end of twenty years, unless it undergoes a thorough repair about the fourteenth or fifteenth year of its existence, at a cost of nearly half its original value. This plan answers in private houses, where the number of occupants remains the same; but it is not applicable to Churches, which are made for the accommodation of the population of a certain district of country—which, if well managed, continues to increase till all the arable land is occupied. If this be the proper test, the population here has not yet reached its maximum, for there is yet much valuable land unoccupied on the Indian Reserve.

It was thought advisable, by all concerned, that the best way to remedy the evil was to call a Public Meeting, and propose to build a new Church of stone and lime, that might last a few generations, and be sufficiently large to accommodate all the worshippers of the true God in this district. Accordingly, two protracted Meetings were held, the business being fully discussed, and all the obstacles fairly weighed. The males of the congregation attended. The occurrences of both

March 1853.

Meetings are too numerous and various to be recorded.

It was unanimously agreed, however, that God is the fountain of all good. He "gives us rain . . . and fruitful seasons, filling our hearts with food and gladness." He is love, and hath given His Son to die for us. He hath prepared for us "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for us." His Son has gone and taken possession. He intercedes for us. "We have redemption through His blood," and the promise of eternal life, through faith in His Name. "In Him we live, and move, and have our being." Our continuance on earth, our success in our callings, our health of body, our peace of mind, our hopes of eternal life beyond the grave, all, all, are dependent on His pleasure.

Such important considerations influenced our minds to engage in the good work. All who had a prospect of being able to assist came cheerfully forward to promise boards, labour, and cash; yea, even beyond their ability. The subscriptions are to be paid, by three instalments, within four years. The subscription list is forwarded with this letter. I hope that our beloved Committee and Christian Friends in England, when they witness our readiness to help ourselves, will come cheerfully forward, and aid us in this desirable undertaking. If they were acquainted with the natural difficulties and discouragements which we have to surmount before we can accomplish it, not one genuine Christian, who has an opportunity and ability to contribute, would be found wanting. The whole expense will exceed 800*l.*: the subscription list already shews above 350*l.* promised, but 450*l.* is still wanting.

*Location of three new families.*

An effort has been made to locate three erratic families during the past year—to put them into a house, and provide them with a little property. To shew that this method of proceeding is in accordance with public opinion, and judged necessary to enable a wild man to begin life, I enclose the three subscription lists which I sent round for the purpose of obtaining assistance. The number of signatures which each list contains proves that many judge it necessary and reasonable to assist a barbarous man to change his life. Two of the lists went the round of the Indian Settlement only, and yet we obtained

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sufficient support to make the destitute families feel that we were companions with them in tribulation, and felt an interest in the laudable effort which they were about to make, to ameliorate, their own condition, and that of their families.

*New Station at Broken-Head River.*

During the past year an attempt has been made to form a new Station at Broken-Head River, about twenty-five miles distant from this Station. The Indians there are all Saulteaux. One of them is a Christian by profession: he was baptized by Mr. Smithurst. I remember that Mr. Smithurst made a long journey to baptize him. The Indian was sick at the time, and expected to die; and, contrary to the wishes of his father and relatives, he was resolved to embrace Christianity, and train up his family in the Christian Religion. This man remembers with gratitude the kindness of Mr. Smithurst, and the good advice which he gave him.

He has made several efforts to settle, and lead a Christian Life, but has always failed through mismanagement. After my arrival at the Indian Settlement in July 1851, he and his father called upon us. His father, a very old man, was anxious to have his sons civilized, but determined, as far as his influence and example went, to keep them fast bound in the chains of heathenism. He would be thankful to have his grandchildren taught to cultivate the ground and rear cattle, but he did not wish to say prayers. On the 15th of July I visited the old man at his tent: he had two large bags full of medicinal roots, and felt he had pretty good hold of life as long as these two bags stood between him and death. After a good deal of deliberation, he consented that, after a time, I should have some of the young children to train up according to our system.

This old man died in the last week of September, cut off by influenza, leaving his authority to his eldest son, a man of the same principles with himself. However, I prepared a little house, and opened a School, and had eight, and sometimes twelve, pupils through the winter. The School continues in operation, and the children are taught to read and say prayers, and are left very much under our influence.

In the winter we collected timber; and last month we built a nice Schoolroom,

about thirty feet by twenty. I could not but remark, when we were engaged at work, that this new embryo of a settlement had commenced under more favourable auspices than the Indian Village twenty years ago; inasmuch as all the men engaged in building had been trained in the former, and there learned the use of the axe, saw, and plane.

Six Indian Families propose to build houses, and to learn to cultivate the soil. I am now assisting them with oxen to haul their wood, and men to put up the frames of their houses. These Indians have no relatives or connexions in Red River: therefore, whatever assistance is obtained will have to be through the gratuitous help which may be sent from home.

*Sunday and Day Schools.*

Our Sunday and Day School is as regularly attended as the circumstances of the people will admit. The parents have all to follow some occupation for their daily support, and in the pursuit of their different callings the bigger boys and girls are often required to assist them. This is an incumbent duty, and as much a part of the education of a certain class as the branches taught in School; but this way of occupying the mind disqualifies it for close study, and prevents a child making that improvement in certain branches, which it would under more auspicious circumstances.

Weighing every thing in an impartial balance, we have no cause to complain of the progress of the children. Their opportunities and circumstances are such as to lead us to expect little. In old civilized countries, the department of all grades of society, from the queen upon the throne to the beggar, are teaching the school-boy to think and act, and so prepare him for the duties of life; and as a child soon learns that "knowledge is power," he sets his heart to acquire it. This soon develops his talents, and, in one branch or another, he distinguishes himself. Here, the frame of society is differently constituted: neither poets, nor philosophers, nor statesmen, are in request; and therefore our Schools produce none but hardy men, who can wage war with the bush, pull an oar, stand erect under a piece,\* and run a quick

\* A local term for the packages containing the merchandise, &c., of the country.

pace with 200lb. weight between their shoulders. These are the champions of the day, the men in request, and our Schools produce them. At the book, the slate, or the pen, our boys are heavy and listless; but if an oar or a paddle require a man, or a bushel of grain, or any other weight, need to be removed from one place to another, all is life. The little fellows get the weight poised between their shoulders, exclaim "Hurrah, boys!" and run off as fast as their little feet can carry them. Conscious that man has been made for the purpose of glorifying God, we teach them to read the Scriptures, and prove from them that all men are sinners—Heathen and Christians, old and young, rich and poor, children and parents—and, as such, are exposed to the wrath of God: but even in this state we are not left without hope, for God has provided for us a Saviour, who is "able to save unto the uttermost" all those who repent of their sins and believe in Him; and so great is the mercy of God, that He offers salvation to us all, freely and fully, "without money, and without price." We press upon them daily to speak truth, to love truth; for the God whom we serve is the God of truth, and hates falsehood, and if we are false and deceitful He will never love us.

We may not see much fruit from our teaching at present. Good takes a slender root, and grows slowly in the sterile soil of the natural heart, but it will not be lost: it is of God; and when He begins a good work He is able to finish it.

#### *Congregation.*

Public Worship on Sunday is well attended; and the congregation is orderly and devout. Many of them, we hope, are spiritual worshippers, and come to pay, with a sincere heart, the tribute of praise and prayer which is due to God for all His mercies. They are, no doubt, ripening for eternity; for when affliction overtakes them, or when death enters their family circles, we witness resignation of the most perfect kind: they patiently yield themselves to the will of God, to suffer affliction, or to meet death, as it seemeth best to Him. "Man that is born of a woman is of few days, and full of trouble;" and "we must through much tribulation enter into the kingdom of God." It is pleasing to see them so well prepared to meet the worst part of the human lot, and to pass quietly through it to a better country and happier state of existence.

On sacramental occasions their devout deportment is highly commendable: many of them approach the mercy-seat with an eye rolling in tears, and a broken and contrite heart, which God will not despise.

Our week-day lecture is but thinly attended. The men are all following their various avocations, so that our audience consists of old men, women, and children.

The baptisms during the past year have been 35, the marriages 11, and deaths 15. The Indians, though they are more sickly than either the Europeans or half-breeds, and have a more precarious hold of life than either, have been tolerably healthy for twelve months. To God be all the praise! He has been the guardian of our lives by night and by day, and has driven sickness and death far from us.

#### *Erection of a new Mill.*

Another grist mill has been built in the Indian Village during the past year. This may be said to be entirely Indian Property. The Bishop contributed handsomely toward it; but the Indians have co-operated honourably to bring the work to a favourable issue. It does a great deal of good. We now get a regular supply of flour; and the two mills give a certain portion of employment to needy individuals, and sell flour to others who have any thing to represent it. This gives an additional spur to industry, and will no doubt induce the Indians to enlarge their farms, and look more to the soil for the supply of their wants.

#### *Conclusion.*

We have another year's mercies and blessings to record to the praise and glory of Almighty God. The upper part of the Settlement has been severely chastened by a desolating flood, which has carried away fences, many houses, and much valuable property. God has mercifully preserved us from it. He said to the rising flood, "Hither shalt thou go, but no further." By the merciful interposition of our heavenly Father, we were favoured with spring and seedtime in their proper season; and now our fields wave with corn, and are growing white for the harvest. What shall we render unto the Lord for all His benefits? He tempers our day to our strength.

Our beloved Bishop left on the morning of the 28th of June for Moose Factory, a long and somewhat perilous voyage, but it is for the extension of the knowledge

of God and the good of man. We therefore expect the Lord to be with him, to make the rough ways smooth, the crooked things straight, and the difficult things easy. He hopes, through the blessing of God, to return in the first week of October. We pray daily that the Lord may be his guide and protector in his going out and coming in.

#### CUMBERLAND STATION.

*Report, by the Rev. J. Hunter, to Aug. 2, 1852.*

During the absence of the Rev. J. Hunter at the Red-River Settlement, from Sept. 1851 to June 1852, this Station was under the charge of the Rev. Henry Budd. The report which we now introduce describes the condition in which Mr. Hunter found the Missionary Work on his return. It is in every respect encouraging and satisfactory.

#### *Returns to Cumberland Station.*

We arrived here from Red River about the end of June, and received a hearty welcome both from Mr. Budd and my people. I found every thing going on as usual, and that Mr. Budd had conducted the business of the Station very efficiently during my absence. There had been much sickness and death among the poor people: many of them had exchanged a world of sorrow and pain for one of joy and endless happiness. Mr. Budd's visits to their sick and dying beds are very interesting, and manifest where true comfort can alone be found under such circumstances. Divine truths taught in School were also brought to light in the hour of sickness, shewing the importance of attending to the rising generation. It was a painful and trying season, but it has been evidently blessed to the survivors, and perceptible progress has been made in divine things. But God has in mercy removed the afflictive dispensation, and health is again restored.

\* The Indians have considerably enlarged their farms, several new houses have been erected, and an Indian Village is springing up rapidly around us. Every thing has the appearance of activity and progress, and one feels that the work is consolidating, and assuming a permanent and stable form.

#### *Sacraments.*

The number of baptisms during the past year has been in all 44—4 adults and 40 children; making the total number of baptized on the register 579.

The Lord's Supper has been administered only twice, in consequence of my absence at Red River: the number that attended on each occasion was 51 and 65 respectively. The number of Communicants on the books is 34 men and 35 women: total, 69.

#### *The Schools.*

Peter Erasmus is the Schoolmaster, and the children are making very satisfactory progress: he maintains very good order in the School, and, as we have now a nice large Schoolroom, I hope this branch of our operations will be carried on more efficiently than ever. The number of children on the register is 92; viz. 38 boys and 54 girls. The number in the Bible Class is 19—6 boys and 13 girls. They learn reading, writing, grammar, arithmetic, &c. In the Testament Class there are 3 boys and 8 girls, and the remainder are below the Testament Class. The Day and Sunday Schools are, on the whole, well attended, and the parents are anxious that their children should be instructed.

#### *Buildings.*

The buildings of this Station, I am thankful to add, are now completed, and the carpenter has left for Red River. We have now a good and substantial Church, Schoolroom, and Mission House; also a store, and every other building necessary for carrying on the work of the Station efficiently. These buildings have cost us years of toil and labour, and it is with feelings of gratitude that we announce their completion. It is only those who are aware of the immense amount of labour and anxiety involved in getting such buildings erected in this country who can appreciate the effort; and especially since the greater part of the work has been done by the Indians around us, some of whom we have converted into sawyers, squarers, lime-burners, plasterers, shingle-makers, carpenters, &c.

#### *Translations.*

This year I am sending home a fair copy of the Gospel of St. Matthew in Cree, to be printed. Copies of the Prayer Book, Acts of the Apostles, &c., will also be sent in due course for the same purpose.

\* Mr. Budd is only in Deacons' Orders.

*Extension of Labour.*

In about a week or ten days Mr. Budd leaves here, with a boat and supplies, to commence a new Station at the Nepowewin, on the banks of the Saskatchewan, and about eight or ten days' journey up the river from hence. I sent him to visit the Indians there last year; and from the favourable report which he brought back, the Corresponding Committee at Red River urged me to commence the Station this summer. It is a very important locality, bordering upon the Plains, and there is an abundance of fine land for agricultural purposes: the buffalo, also, are in the neighbourhood, and the Indians numerous. Should the Indians be well disposed, we may hope, in a few years, under the efficient superintendence of Mr. Budd, to see a flourishing Mission established there, from whence the blessed tidings of salvation will be carried among the Plain Indians. Mr. Budd is well qualified for the post; and all that human effort can accomplish will be done to render this fresh endeavour to "branch out" successful. May it be owned and blessed by the great Head of the Church, and the gracious influences of the Holy Spirit vouchsafed, to remove the prejudices and soften the hearts of the Indians, both there and throughout the country!

*Appeal for Clothing.*

I hope our Christian Friends at home will remember us in their prayers, and strengthen our hands by daily supplication for us at the throne of grace. Our people are very poor, and suffer much from the extreme cold of winter. I should therefore be very thankful to any who would send us articles of warm clothing, print, handkerchiefs, flannel, &c., to assist us in clothing the destitute around. They naturally expect some help from the Missionary in this way, especially the aged, the widow, and the children of our Schools. I take this opportunity, also, of thanking our Christian Friends who have hitherto aided us in this way.

Fifteen Indians died at the Pas during Mr. Hunter's absence, beside others who died near the Company's Establishment at Cumberland House. Mr. Budd's journals, to which we now refer, supply full particulars respecting many of them, who left behind them their dying testimony to the

power and preciousness of the gospel.

*Lord's-Day Services.*

*Aug. 31, 1851: Lord's Day*—The Sunday School is well attended this morning: the youths who have quitted the Day School still continue to attend the Sunday School, and the Indians themselves keep much more about the Mission now than ever I have seen them do. Both the Morning and Evening Services are well attended. Brother Hunter preached in the morning a very affecting sermon, intending to be off to Red River in the course of the week, while I read prayers. I also assisted in the administration of the sacrament of the body and blood of our blessed Lord. In the evening I preached, while Mr. Hunter read the prayers.

*Sept. 7: Lord's Day*—The Sunday School continues to be full, as also the attendance at Church. Having read the prayers in the morning, I preached to a full congregation from Rev. iii. 20. At Evening Prayers, after the second lesson, I baptized three infants belonging to the Christian Indians. The Service being in their own tongue, they take a lively part in it.

*Anxiety of the Indians to attend the Means of Grace.*

*Oct. 19: Lord's Day*—A very cold morning: it has been snowing in the course of last night. Notwithstanding the cold, I saw the Indians coming across the river in their small bark canoes to attend the Morning Prayers. The list of attendance in the Sunday school is rather less this morning than usual. The river is bad to cross: the ice driving, makes it dangerous for the children to come over.

*Oct. 20*—Still very cold and wet; and though the river is in a very bad state to cross, yet the Indians venture, and even risk their lives to come over and be present at Evening Prayers. May God in mercy be pleased to qualify and fit me more for the work whereunto He has, I trust, called me, that I may "preach the word . . . in season and out of season" to these people, who are, I believe, "hungering and thirsting after righteousness." They need to be fed daily with the manna of God's Word, in order to their growth in the divine life; for, poor people, they cannot read for themselves.

*Opening of the new Schoolroom.*

*Dec. 9*—We had the new School-house finished and completed—a beautiful and

handsome School. In the evening we opened it for the first time. Nearly all the people about the Station came over at the sound of the bell, to be present. I addressed them from the words of Jacob—Gen. xxviii. 16, "Surely the Lord is in this place." We were all delighted: the Indians looked so cheerful as they came in at the door, and so pleased to have such a house and Place of Worship.

*Dec. 10, 1851*—We assembled the children in the new school. After giving them a talk on the duty of children in school, and on the propriety of behaving themselves in such a fine school, and praying for the divine blessing on it, we commenced putting the classes in order; setting the boys on one side and the girls on the other. With what delight might one teach in such a school!

*Retrospect of the first year of ministerial labour.*

*Dec. 22*—This day twelvemonth I was ordained, and set apart for the work of the Lord. It brings fresh to my mind all the solemnities of my ordination, the vows, and the responsibility thereof. A twelvemonth's stewardship, which I must one day give an account of!

*Sunday School and Congregation.*

*Jan. 11, 1852: Lord's Day*—I went over to the School, and found a great many children had assembled. They are getting on, and are improving. If they knew the English Language, and understood it perfectly, I have no doubt they would get on much better. They have not only to learn to read and spell, &c., but having to do so in a foreign tongue makes the difficulty so much the greater. Most of them, however, do understand English, those of them who have been the longest at School; but the younger ones, lately come to the School, can scarcely understand what is said to them in English.

*Jan. 18: Lord's Day*—We had, as usual, a full School this morning; and both the Morning and Evening Services were full. In the afternoon I baptized a little infant belonging to John Turner, a settler. There is a striking difference with regard to the attention and the interest taken by the Indians in the Baptismal Service, since it was translated into their own language. The Service being all performed in this language, except in the case of Europeans, the Indians all take a very lively interest in it.

*Continued Sickness.*

*March 29*—I went over all the village this day, and found not less than six persons sick. One woman, named Emma, seems to be not far from her end. She has been the most of the winter sick, and is evidently getting weaker every day. I had gone to see Emma several times before, and had learnt from her conversation that her hope centred in Jesus. I asked her particularly, this time, if she saw herself as a sinner—for now it is no time to dissemble—and her need of Christ as a Saviour. She said, "These are the great subjects of my thoughts. I have very little hope of my recovering, and therefore I endeavour to keep my mind fixed on Christ, and on the great subject of death."

*April 1*—I went over to Emma again: she does not seem to get better, rather weaker every day. She is, however, I trust, aware of her approaching dissolution, and says that the remainder of her little strength is employed in thinking of her sins and of the Saviour.

Emma died on the 8th, and was buried next day.

*Good Friday and Easter Services.*

*April 9: Good-Friday*—The river is in a very dangerous state to cross: scarcely any of the children living on the other side of the river could come. The old people managed to come by means of their canoes.

*April 11: Easter Day*—We had a full congregation, notwithstanding the bad state of the river. The Indians who had been away from the place had all come in for Easter. I addressed them from the words of the angel to the two women who came first to the sepulchre, Matt. xxviii. 5, 6. We all felt much regret that we are not privileged with partaking of the memorials of our Lord's dying love. The Indians said afterward that they felt something wanting—something of the strengthening and refreshing show-ers of God's Holy Spirit, which the ordinances of God's House alone are peculiarly calculated to impart. After the Morning Service was over the Indians would not go home on account of the state of the river. They remained on this side until the Evening Service was over.

*Conversation with inquiring Indians—Baptism of a woman from the Nepowewin.*

*May 28*—I had at length an opportunity of speaking to a heathen Indian,

who came to my house, and said he wanted to speak to me. On inquiring what he wanted to say, I found, to my surprise, it was about religion. "I thought of religion," he said, "some time ago, but I always put it away. I have found, since, that the more I have tried to put it away the stronger hold it has had in my mind. Now I am in a strait. I do not know what to do. I would embrace Christianity at once if I knew that I should find my living by staying about the place, and going to Church every Sunday." He said again, "The last Sunday that I was a Church, at the sermon time, I felt something which made me tremble, and I could not keep my eyes dry. I did all I could to put it off, but I could not. I have had the same thing troubling me once or twice before." I gave him every encouragement in my power to set his mind on Christianity in good earnest, and not to be halting between two opinions, and then he may expect more peace in his mind. God's Spirit is no doubt striving with him; but he does not know how soon God may withdraw His Spirit from him, and leave him to his hardened state. He promised to attend to these things better. He has been living with the Christian Indians the whole of the spring, and always inquiring from them about religion, of which he already knew something.

*May 30, 1852: Lord's Day*—The Saulteaux Indian comes to Church regularly, and also to the Evening Prayers. I hope God may have purposes of love and mercy to his soul. I addressed the congregation from Prov. xxii. 6. "Train up a child in the way he should go: and when he is old, he will not depart from it"—a precept which they require to be reminded of continually. After the Morning Service was over, one of the Indians asked me to baptize a woman, with her four children. The woman had come down from the Nepowewin lately, and had been living with the Christian Indians for some time, and she wanted to be baptized. I told the Indian that I would defer their baptism to Sunday next, after I had an opportunity of speaking to the woman on the nature of baptism, &c.

*June 1*—The Saulteaux Indian came to me again, inquiring still about Christianity. He asked me to explain to him what our Saviour meant when He said, "I am the way, the truth, and the life: no man cometh to the Father but by me." After explaining the passage to him the

best way I could, he asked me to read several passages of Scripture to him, saying, "I am thinking about Christianity always, and I wish to know something about it. I am also thinking about baptism." Soon after, he went in with me to the Schoolroom for Evening Prayer. Since he has been here he has scarcely been absent from the Evening Prayers.

*June 2*—I saw the woman to-day who applied for baptism last Sunday. Asking her a few questions on baptism, I soon found that she knew more than I was aware. She has been living with some of our Christian Indians the whole of the winter, and had heard something about baptism. She said that she wished to be baptized, with her four children. I promised to baptize her and the children on the following Sunday Afternoon.

*June 5: Lord's Day*—The School this morning was quite full. The chief factor arrived in the morning, on his way to York Factory. The whole of his men, himself, and family, attended the Morning Service, and made the Church to look near full. In the Evening Service I baptized the woman from the Nepowewin, with her four children. May the Lord grant that these may be only the first-fruits of the Nepowewin Mission, and that many more from among them may come forward and confess openly that they will serve the Lord!

#### *Efforts of the Papacy.*

*July 17*—The Company's sloop arrived from Red River, having on board a Romish Bishop and two priests. The bishop and one priest are going to Isle-a-la-Crosse, and the other priest is going up the Saskatchewan. Would to God that our Church might be able to send out more Clergymen to the Heathen of that quarter, where the Indians are more disposed to have English Ministers among them than to be led into the Romish Errors!

We now refer to Mr. Hunter's journal.

#### *Return to Cumberland from Red River.*

*June 26*—We started from our encampment about three A.M. with a fair wind, and in about an hour landed at our door, truly thankful that God had brought us on our way in health and safety, and that Mrs. Hunter and the baby would now enjoy rest after the fatigues and dangers of the voyage. Mr. and Mrs.

Budd came over to see us, and all appeared happy to welcome us to our home again. We have had a very nice passage from Red River, and the crew was remarkably kind and attentive, so that in every respect we have much to be thankful for.

We were glad to find Mr. and Mrs. Hunt here, who have come down in their boat, on its way to Norway House for their supplies, so that we shall have the pleasure of their company for some time. Mr. Hunt is about to visit a lake near Carlton, where he hopes to find some Indians, assembled by an Indian from his Station who is gone there for that purpose.

I attended Evening Prayers in the new Schoolroom, and was delighted to meet my people again, and join with them in prayer and praise: many of them have been lately passing through a season of severe affliction and bereavement; so that, whilst I rejoiced to be with them once more, I felt sorry that I missed many faces which I shall never see again in the flesh.

*June 27: Lord's Day*—I attended the School, and saw a great improvement among the children. Mr. Budd read prayers at Morning Service, and I preached

in Cree. Mr. Budd preached in the afternoon. Mr. and Mrs. Hunt were present. The Services were very refreshing after our journey: they were well attended, and the Indians joined nicely in the singing and responses. God is blessing the work here, and it is manifest to all that our "work of faith and labour of love" at this place have not been "in vain in the Lord." May He increase it a hundred-fold for His own name's sake! Amen.

*June 28*—Mr. Hunt left here this morning in a birch-bark canoe, to visit the Fishing lake near Carlton: Mrs. Hunt and baby remain with us until his return.

I examined every thing about the Mission, and found that Mr. Budd had kept all in nice order—the work finished that I directed to be done on leaving; the accounts well kept; and all things going on in the usual routine. Mr. Budd deserves much credit for the way in which he has conducted the Station during my absence, both as regards spiritual and temporal matters; and, with his knowledge and experience, his services are invaluable in forming and carrying on a new Station. I have therefore great confidence in sending him to the Nepowewin, and hope that God will ultimately give us a flourishing Station there.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*London Miss. Soc.*—The Rev. James Scott embarked for Demerara on the 3d of January. Mrs. Alloway and three children, and Mrs. Hillyer, embarked for Jamaica on the 10th of January.

### SOUTH AFRICA.

*London Miss. Soc.*—A Letter dated September 20, 1852, informs us that Dr. Livingston's property has been entirely destroyed by a party of emigrant Boers: 600 Boers and 700 Natives were concerned in the outrage. The Boers have, in direct contravention of one of the provisions of the treaty, evinced a determination to throw every obstacle in the way of travellers proceeding to the Lake Nagami, in order that they may appropriate all the advantages of the discovery; and to this cause we may attribute that malignant feeling entertained against Dr. Livingston which has led to the destruction of his property.

### CHINA.

*London Miss. Soc.*—Mrs. Legge, the wife

of the Rev. Dr. Legge, died on the 17th of October.

### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—The Rev. Messrs. Blumhardt, Cobb, and Neele, with Mrs. Blumhardt and Mrs. Neele, arrived at Calcutta on the 18th of December.

### NEW ZEALAND.

*Church Miss. Soc.*—On Trinity Sunday last, at Auckland, the Rev. Messrs Davis and Chapman were admitted to Priests' Orders, and Mr. J. A. Wilson to Deacons' Orders, by the Bishop of New Zealand.

### WEST INDIES.

*Church Miss. Soc.*—The afflictive intelligence of the removal by death of the Rev. J. J. Lohrer has just reached us. Mr. Lohrer was at Demerara, on a visit relative to the affairs of the Mission, and, just as he had arranged for returning to his Station, was attacked by the yellow fever, which, after three days' illness, proved fatal. He died on the 11th of January.

# Missionary Register.

APRIL, 1853.

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

(Continued from p. 135 of the Number for March.)

### India within the Ganges.

(Continued.)

#### CHURCH MISSIONARY SOCIETY.

##### NORTH-INDIA MISSION.

THE Calcutta Corresponding Committee make some general remarks respecting the state of the Mission, which we lay before our Readers.

There are about 100 Schools of various sorts in connection with us in this Presidency, attended by above 6000 youths, 1250 of whom are Native-Christian Boys and Girls: and among the Schools are five, called, for distinction's sake, "Seminaries," in which, without much extra expenditure, Native Christians, both Adults and Youths, and some females, are being trained for future Teachers.

More than 6000 Native Christians, young and old, are the fruits still surviving of the labours of this Mission; beside many more who have died in the faith. About 1000 of the above number are admitted as Communicants, being approved of by their Missionary Pastors, after careful instruction and due probation.

The amount contributed and expended in the various local Missions throughout the Presidency, without passing through the hands of the Corresponding Committee, has been, as usual, much larger than the sum which that Committee collects in India, and, we believe, not less than 50,000 rupees, which is about its average of late. The whole amount contributed, more or less directly, to the Society in this part of India, may be rated at between 70,000 and 80,000 rupees.

Calcutta—1807, pecuniary aid rendered: 1816, Mission begun—April 1853.

George Goring Cuthbert, *Sec. of Corresponding Com.*; D. Phillips, *As. Sec.*—Timothy Sandys, James Long, Samuel Bost: 3 *Nat. Cat.*; 24 *Nat. As.*—*Agurparah*: Felix J. De Rozario; and 12 other *Country-born and Nat. As.*—*Thaherpooker*: 2 *Nat. Cat.*; 5 *Nat. As.* Mr. W. Wilkinson sailed for Calcutta on the 20th of December, and arrived there on the 1st of February. Mrs. Weitbrecht arrived at Calcutta on the 10th of December, and the Rev. R. Clark on the 4th of January. The Rev. S. Bost, the Rev. J. H. Mayer, and the Rev. E. C. Stuart, were admitted to Priests' Orders by the Bishop of Calcutta on the 21st of December. The Rev. Messrs. Blumhardt, Cobb, and Neele, with Mrs. Blumhardt and Mrs. Neele, left Portsmouth on the 1st of September, and reached Calcutta on the 18th of December. Communicants, 167—Baptized during the year: Adults, 32, Children, 59—Schools, 20: Boys, 1597; Girls, 76; Youths and Adults, 9—Pp. 63, 161, 162, 207, 248, 327, 488, and 160 of our present Volume; and see, at pp. 43—46, 384—387, General View of the Mission, Adult

*Church Missionary Society—*

## Baptisms, and Notices of Schools and Services.

Mr. Sandys notices that there are better prospects than formerly of a movement in the right direction among the Mahomedans of Calcutta. He has more frequent applications for the Holy Scriptures in the Hindoostanee and Persian Languages, and for the solution of difficulties and the removal of doubts. The baptism of six adults and four children was performed by immersion in the Thakerpooker Tank on Whitsunday, "not because immersion was considered of more importance, in itself, than affusion, but simply to shew that in the English Church baptism by immersion or affusion is equally valid. [Report.

*Burdwan*: 50 miles NNW of Calcutta: 1817—*Bancoorah*, westward of Burdwan: 1825—Bernard Geidt: 1 *Nat. Cat.*; 1 *Country-born*, 25 *Nat. As.* The Rev. J. J. Weitbrecht was removed from his labours on the 1st of March 1852. Communicants, 57—Baptisms during the year: Adults, 4; Children, 8—Schools, 10: Boys, 642; Girls, 34—Pp. 162, 248; and see, at pp. 47, 232, 388, Reports of the Mission, and Biographical Notice of Mr. Weitbrecht.

Extensive tours have been made during the last year by both the Missionaries of this Station. In the early part of the year Mr. Weitbrecht was accompanied in one of them by the well-known Missionary of the London Missionary Society, the Rev. A. F. Lacroix, of Calcutta. [Report.

With one or two exceptions we have experienced a great deal of kindness and goodwill toward us, and have much to be thankful for. And we have heard many a testimony expressed by Natives themselves, which go to prove that Hindooism is on its wane, and shaken in its foundation. A rich baboo of a large village paid me several visits. The last time, when he sat, surrounded by a large crowd, near my hut, he said openly, "I compare Hindooism to a tree whose leaves are falling off, whose branches are cut down, and whose roots seem to be rotten: and there can be no doubt the trunk must fall ere long, and Christianity will be put into its place." In another village, a baboo did

not rest until I went under his roof; and he shewed me every kindness and attention during the two days I was with him. He came often to see whether his men had prepared every thing properly, and would sit up with me till eleven o'clock at night, speaking on religion and the reformation of India. [Mr. Geidt.

*Krishnaghur*: eastward of Burdwan—Samuel Hasell, John J. Mayer: 1 *European Fem. Teacher*—*Chupra*: Henry Christian L. Krückeberg—*Bhollobpore*: John Gottlieb Lincké—*Solo*: Christian Bomwetsch, G. F. Herman An-sorgé—*Rottenpore*: Christian Wm. Lipp—*Joginda*: Paul An-sorgé—*Kabastanga*: Fred. Schurr: these Labourers are assisted by 3 *Nat. Cat.*, 92 *Nat. As.* Mrs. Hasell died on the 26th of July, after many weeks of severe suffering. Communicants, 480—Baptized during the year: Adults, 12; Children, 158—Schools, 41: Boys, 1806; Girls, 333; Youths and Adults, 8—Pp. 162, 483; and see, at pp. 49—52, 432—436 Notices, and Reports of the Stations.

Another thing, which is calculated to be very beneficial to our Christians, is a loan fund, the creation of which has sprung up from the meetings of the elders. Its object is, in the first place, to settle our School Boys and School Girls. For after having given them their schooling, as all Christian Children ought to have it, the question, "What is to become of the boys who have been schooled, and who"—though here we have not much difficulty in the matter—"will not go back to the plough?" is not yet solved, and something must be done, lest the teaching our boys unfit them for life. The fact is, that they must be settled in some way or other, otherwise they will be at the end vagabonds, and nothing else, though they have been at School for ever so long, and learned ever so well. If this fund prosper, we shall be able both to teach some boys trades, and also to set them up afterward. The fund is also intended to assist such of the Christians as are worthy of receiving assistance in their agricultural pursuits. Lastly, it is to enable us by degrees to build new villages. [Mr. Lapp.

The moral and religious attainments of

the Krishnagur Converts have been the subject of much criticism in periodical publications in India. In some quarters it has even been asserted that their profession of Christianity is little better than hypocrisy, and likely soon to come to an end. But there have been also found on the spot others, better able to speak of these things from personal knowledge and from extensive experience of the work of God, both at home and abroad; and they regard the Mission as affording much promise of Christian Fruitfulness. Out of the large numbers of inquirers who first came forward, a considerable proportion were actuated only by worldly desires and hopes. Such persons are gradually withdrawing altogether from the Christian Ranks; and the removal of their names causes an apparent diminution in the numbers. It has also never been concealed, that the mass of baptized converts were but babes in Christ, and that their intellectual faculties were, like most other agriculturists, of a low order. When the Missionaries undertook their spiritual oversight, they had the external machinery of a Mission—Teachers' houses, Churches, and Schools—to attend to, together with the care of large and scattered numbers of Catechumens. It is no wonder, therefore, that the progress has been very slow, and that, on a severe investigation, much will be discovered both erroneous and defective. Still, the Committee are persuaded that the work is of God, and that some spiritual progress, though slow and feeble, may be discerned by a spiritual eye.

[Committee.]

I have been enabled to fulfil a long-cherished wish of seeing the Missions at Krishnagur and Burdwan. I have been deeply interested in many things I have seen, and trust it has been profitable to my own soul, and that I may be instrumental in stirring up others to regard the work of Missions with increasing interest. I am confident that a good work is going on in the Mission Field, as much as in this city, or in the different parts of India. We are too apt to form our judgment of Native Christians on wrong grounds, by comparing them with European Christians, who have by birth and education been long habituated to walk according to the precepts of the Gospel; whereas the proper standard of comparison lies between them and their heathen countrymen, or between their own present and former state. I am convinced that the

more of the work of God there is in the heart, the more readiness there will be to acknowledge the reality of the work in the hearts of our Native Teachers.

[Rev. H. Thomas—Chaplain at Calcutta.]

*Bhagulpore* — 1850 — Ernest Droese: 5 *Nat. As.* Communicants, 18 — Baptized during the year, 26—Schools, 4: Boys, 182; Girls, 23—P. 163; and see, at pp. 52, 53, 436, Prospects of the Mission, Vernacular Schools, and Notice of the Christian Flock.

The fact of 41 persons having been baptized within a period of little more than a year and-a-half is full of encouragement. It must, however, be borne in mind, that the hill tribes have no caste, and no antiquated religious system, and are therefore generally regarded by the Missionaries as more likely to receive the Gospel. And though it has been stated that their conversion will have little or no effect on the Hindoos and Mahomedans, every accession to the Church of Christ, in the sight of the Heathen, must have some effect on them at present; and as soon as light dawns on any heathen mind, that mind will at once become susceptible to the encouragement which these conversions suggest. It is not the least interesting fact, connected with conversions among the hill tribes, that they exhibit the conquest of the Gospel over races who never bowed to the ancient conquerors of Hindoostan.

[Committee.]

*Benares* — 1817—Wm. Smith, Charles Benj. Leupolt, John Fuchs, C. Reuther, Henry Stern: Alex. Acheson, Wm. Wilkinson, J. Woods, *As.*; D. P. Broadway, and 1 other East-Indian; 4 *Nat. Cat.*; 27 *Nat. As.* Communicants, 88 — Baptized during the year: Adults, 10; Children, 23—Schools, 8: Boys, 76; Girls, 34; Youths and Adults, 506—P. 163; and see, at pp. 54—56, 161, 460—463, Preaching to the Heathen, Christian Congregations and Schools, and Reports of the Schools.

The Rev. G. G. Cuthbert, with three other Missionaries, on a recent visit to Benares, spent a day and a night at the little Christian Native Out-Station, Ghur-

wa, and all were much interested by the simple, rural, yet Christian Aspect of the whole infant settlement. Some families are especially industrious, and have produced a good effect on their heathen neighbours.

[Committee.

The Rev. W. Smith and the Rev. C. Reuther have wholly devoted their labours to this work: each of the other Missionaries, and the Catechists, also bear their part in it.

[Report.

I have visited the city nine or ten times a week, and spent from three to five hours every day in the streets of it. In a city like Benares a preaching Missionary must be prepared to meet with a great deal of opposition, such as I have frequently experienced. Numbers of enemies have disturbed, and even dispersed, my Congregation; one crying, "Now Jesus comes!" another, "The padre is a great liar: don't hear him; he will make you all Christians!" a third, "He is the son of an evil spirit, an unclean being: let him worship Ram!" Occasionally, also, pebbles, or water from the Ganges, have been thrown at me; and once I was even wounded by a brick being thrown at my head. These things, however, are becoming less every year. On the whole, the people listen well, and often manifest a considerable degree of attention; so much so, that now and then I could perceive them to be deeply impressed with the Gospel Plan of salvation.

[Mr. Reuther.

Preaching in the city is particularly a work of faith, which, to persevere in, and to do cheerfully, requires much patience, love, wisdom, and strength from above; and therefore the Christians who desire to see the kingdom of God established in Hindoostan ought to make it their special duty to remember daily in their prayers those who preach the Gospel of a crucified Saviour, which is to the Mahomedans foolishness, and to the Hindoos a rock of offence.

[Mr. Fuchs.

If any thing can give additional force to this appeal for the prayers of Christians at home, it will be found in the fact, that these laborious and patient Missionaries themselves abound in prayer.

*Jaunpore:* Julius Pakeman Cæsar, *Schoolmaster*; 1 Country-born *Cat.*; 14 *Nat. As.* Communicants, 13—Baptized during the year: Adult,

1; Children, 4—Schools, 4: Boys, 421; Girls, 3; Youths and Adults, 26—P. 163; and see, at pp. 56, 463, Visit of Missionaries, and Notice of Station.

*Chunar:* a few miles from Benares—1814—7 *Nat. As.*—Schools, 6: Boys, 200—P. 163; and see, at pp. 57, 463, Notices of the Station.

This Station cannot be continued much longer on the Society's List, being only occasionally visited by a Missionary, and the Native-Christian Flock, consisting of persons connected with the cantonment, are properly belonging to the ministerial charge of the Chaplain of the Station.

[Report.

*Goruckpore:* about 100 miles north of Benares: inhab. about 40,000 — 1824 — John Philip Mengé: *Walter Stark, Schoolmaster:* at the Farm, Charles Dass, *Nat. As.* These Labourers are assisted by 1 *Nat. Cat.* and 10 *Nat. As.* Communicants, 43—Baptized during the year: Adults, 4; Children, 7—Schools, 4: Boys, 190; Girls, 17—P. 163; and see, at pp. 56, 57, 463—465, Improvements and Encouragements at the Stations.

The Missionary Duties of this Station have been carried on during the last year by the Rev. J. P. Mengé alone, whose health has been mercifully preserved under labours of no ordinary amount. Two Native Congregations—one at Goruckpore, the other at the Christian Village Basharatpore, two miles distant—a large English School, Orphan Schools, and a Vernacular School, together with addresses to the Heathen in bazaars and public thoroughfares, occupy, in constant succession, the time of the Missionary.

[Report.

The amount of work which Mr. Mengé gets through is said to be truly surprising.

*Meerut:* Richard Martindell Lamb: 1 *Nat. Cat.*; 9 *Nat. As.* Communicants, 50—Baptized during the year: Adults, 14; Children, 6—Schools, 3: Boys, 164; Girls, 10—P. 164; and see, at pp.

202, 203, 467, Congregations, Baptisms, and Missionary Tours.

phan Institutions comprise 30 boys and 8 girls.

In consequence of the increase of converts and inquirers, the Christian Village has been greatly enlarged. Beside the Services on the Lord's Day, there is an Evening Service daily for the Native Christians who reside on the Mission Premises; and the Catechist and Readers meet the Missionary daily for catechetical instruction and prayer, before going to preach in the bazaars. Some of the recent converts are men of so much decision of character and ability as to give promise of future usefulness as Teachers. [Report.

One little heathen girl felt much inclined to receive Christian Instruction; and was so pleased to attend the Hindoostanee Service in the Chapel, that the persuasions of her mother could not keep her away. At last she even persuaded the mother to come, and the result has been, that, after due instruction, the child, her mother, sister, and sister's husband, have all been baptized, though they had to go through severe trial and much opposition. [Mr. Lamb.

On three occasions Mr. Lamb took extensive Missionary Tours. The European Residents have cordially responded to a proposal to build a Mission Bungalow and Schoolroom at Mussurie.

*Agra*: inhab. 100,000: Fred. Edward Schneider, Fred. Augustus Kreiss, Christian Theoph. Hoernle, Thomas Valpy French, Edward Craig Stuart: 5 *Nat. Cat.*; 19 *Nat. As.* Communicants, 171—Baptized during the year: Adults, 4; Children, 44—Schools, 11: Boys, 376; Girls, 48; Youths and Adults, 5 P. 164; and see, at pp. 57, 58, 200, 466, Accounts of the Christian Congregations and Village, and Preaching to the Heathen.

The Rev. F. E. Schneider has had the care of the Native-Christian Congregation at Secundra. The village has its Church, with a peal of bells presented by the Lieutenant-Governor of the North-West Provinces, its Infant and Day-Schools, and its village hall, in which Missionary and Bible Meetings are held. The Or-

The design, long cherished by the friends at Agra, of an Institution for the education of the higher classes of Natives upon a Christian Foundation, has been greatly advanced during the last year toward a successful issue. The building of the College is rapidly advancing. In the mean time, the Rev. Messrs. French and Stuart have devoted themselves to the study of the native languages, and to the teaching of a School containing 180 boys, which is to form the nucleus of the new College. Their labours have been already blessed. [Report.

The Missionaries or their Catechists have gone out daily to address the Heathen.

The Mahomedans of this place have been very quiet this year. Except an occasional outburst at our discussions in the bazaar, and now and then a principal argument, backed by a brickbat directed at our Catechists, no controversy of any note has taken place. Although they have often been challenged to disprove, if they can, the evidence advanced against Islam in Mr. Pfander's "*Minaz-ul-Haqq*," none have come forward to attempt the task. There is, however, a considerable stir among the Mahomedans in other quarters. [Mr. Hoernle.

Our branch Mission at Runkutta, five miles west of Secundra, has been carried on in the same simple and quiet way as was stated in our last Report. [Mr. Schneider

#### HIMAIYA MISSION.

*Kotghur*: on what was the extreme northern frontier of the British Territory—1844—Michael Joseph Wilkinson, J. N. Merk: 4 *Nat. As.* Schools, 4: Boys, 62—P. 164; and see, at pp. 204, 467, Results of Missionary Labour and Reports of the Station.

A Missionary Journey to Kulu and Kangra has been one of the chief events of the year, though the present results are not important. Mr. Merk first visited his three Schools in Kulu, at varying distances from Kotghur, and containing, together, 51 boys on the books. The Teachers of these Schools were all trained at Kotghur, and behave well, but are yet heathen.

Having visited the Schools, Mr. Merk

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went on to Kangra, twelve or fourteen marches distant from Kotghur. Kangra is divided into two portions, situate on the eastern and western sides of a hill, Fort Kangra being near the western portion. A valley, eight or ten miles broad, separates Kangra from the snowy range, and one or two ranges of low hills intervene between it and the Jullunder Doab. The climate is hotter than at Kotghur. The population of Kangra is estimated to amount to 5000 or 6000, chiefly Brahmans and Rajputs. Very few Sikhs are found in the district. The language is a dialect of the Hindoos, and different from the Punjabee. [Report.]

Kangra is the most famous place of pilgrimage in these provinces. High and low, from a great distance, resort to its most holy temple, which has been richly endowed and ornamented by the late Runjit Singh: its roof is covered with his gold. The temple was built, according to the Hindoo History and Chronology, 20,000 years ago; and it is held in such veneration, that people believe if a man there cut out his tongue it will grow again in the course of a few days, if not in six hours. In the belief of this superstition and deceit, it occurs still that people actually cut out their tongues. [Mr. Merk.]

An appeal has been made for a Missionary to be placed at Jubbulpore. The Christian European Population have formed themselves into a Committee to collect funds. They have built Schools and residences. The Committee remark—

The appeal has not been answered, and the Committee have been unable to send a Missionary to occupy this promising post. Jubbulpore has been the scene of the wonderfully successful endeavours of Colonel Sleeman, and other British Officers, to humanize and civilize the Thugs. Shall British Christians stop short of imparting to Jubbulpore the higher blessings of the everlasting Gospel?

THE PUNJAB—*Umrtsir*: Thomas H. Fitzpatrick, Robert Clark; see, at p. 463, Notice of the Punjab.

The Rev. Messrs. Fitzpatrick and Clark, who were assigned to this Mission, arrived upon the field of their future labour at the close of the year 1851. They have determined to commence the

Mission at Umrtsir, and have entered on the study of the native language.

The Mission has been opened with peculiar encouragement in the cordial welcome which has been accorded to our Missionaries by the Presbyterian and other Missionaries from America and England who have been before them in that field; and also by the hearty sympathy and co-operation of the civil and military officers in the province. The last Report mentioned the gift from an anonymous correspondent of 1000*l.*, to be paid to the Society as soon as two Missionaries for the Punjab should arrive in India. We have now to announce a second gift, also anonymous, of 1000*l.* upon the actual arrival of these Missionaries in the Punjab. [Report.]

*Summary of the North-India Mission.*  
(As given in the Report for the Fifty-third Year.)

Stations, 22—Europeans: Missionaries, 35, of whom 5 were at home at the time of making up the Report; 5 are Lutherans; Lay Assistants, 6 Males, 1 Female—Natives and Eurasians, 252 Male and 28 Female Teachers—Attendants at Public Worship, 5148—Communicants, 1087—Seminaries and Schools, 115: Scholars; Boys, 5716; Girls, 578; Youths and Adults, 564: Total, 6858.

WESTERN-INDIA MISSION.

Bombay—1819—George Can-  
dy, *Sec. of Corresp. Com.*—The  
*Money School*: John Stewart 8.  
Robertson, *Superint. pro. temp.*,  
Edward Rogers: Michael Sargon;  
Miss White, *Country-born School-*  
*mistress*; 41 *Nat. As.* The Rev.  
A. Matchett arrived at Bombay on  
the 19th of April. Communicants,  
19—Baptized during the year:  
Adults, 3; Children, 2—Schools,  
22: Boys, 1028; Girls, 203—P.  
165; and see, at pp. 273, 274,  
Account of the Missionary Force,  
and Reports of the Mission.

I have inspected the Schools, going in unexpectedly; and I have also attended the formal public examination. Public examinations seem to me very seldom to give, at least to a stranger, the best opportunity of testing the worth of the instruc-

tion. In *Scripture History* and sacred knowledge I found the elder pupils exceedingly well prepared. In the ordinary conduct of the Schools, when I have dropped in, the quietness and general attentiveness pleased me. The boys are eager at arithmetic. The elder youths pain one by the extent of their scriptural knowledge and accuracy of sentiment, while yet they remain in bondage. Future days, however, must see fruit of all this. [Bishop of Bombay.]

*Nassuck*, in the Deccan, about 150 miles E of Bombay: the seat and centre of Brahminism: inhabitants, 30,000 — 1832 — Charles Wm. Isenberg, Charles C. Mengé, Wm. Salter Price: 1 *Nat. Cat.*; 10 *Nat. As.* Communicants, 20 — Baptized during the year: Adults, 2; Children, 1 — Schools, 6: Boys, 380; Girls, 10 — P. 166; and see, at pp. 275, 276, Notice of Divinity Students, Native Congregation, Schools and Asylum.

*Divinity Class*—As I preferred ascertaining the state of this class by quiet observation through daily intercourse, instead of special examinations, I requested Mr. Robertson to carry on his annual examination of the class independently of my visit. He had nearly finished his examination when I reached Nassuck. I saw the students two or three times a day during the time I was there, and had private conference with each of them. Once I assisted Mr. Robertson in an examination of them in the Greek Testament, with the result of which I was well satisfied. I selected at the time three or four passages from different Epistles, which they readily construed and parsed. I look on this class as full of encouragement. To it Mr. Robertson devotes his principal strength and energy; and the good effect of his most valuable labours is very manifest.

*The Orphan Asylum*—It contains five boys and eight girls, including an infant in arms. Mrs. Robertson is truly a mother to them. She not only lives among them, but seems to live for them. Their affection for her seems to have no bound. They are all instructed in Marathi, and the elder ones in English only. Their knowledge and acquirements are very creditable, and it was quite a pleasure to witness their enjoyments. The eldest

girl was married as a heathen child to a Brahmin of the place. He became a convert, and used his marital authority to place his young wife in the Mission House, greatly to her terror at first; but she soon became reconciled to her situation, and now thanks God that she was brought there. She gives pleasing evidence of being a partaker of God's grace. The expenses of the Orphan Asylum are defrayed entirely by private contributions.

*The Schools*—These are, one English and five Vernacular. The English School is small, not exceeding 20 pupils, but the progress of the youths is very satisfactory. The Assistant Catechist, Mr. James Wilson, is the master; and I consider the efficiency of the School to be much to his credit. I did not give a thorough examination to the Vernacular Schools, as my health was feeble during my stay at Nassuck; but I saw them all, and satisfied myself that they are in an efficient state.

*The general state of the Mission*—Within the walls of the old Wada (the Mission House) the state of things is very satisfactory. The Mission may be said to be comprised almost within those walls. It is greatly to be regretted that there is not another Missionary at Nassuck, who could give himself especially to vernacular preaching. It is not wholly neglected, as some of the students go out every week. Mr. Robertson's very delicate health hinders his doing more than thoroughly carrying on the work in the Wada. Here the Daily Services are performed with great propriety. All the Christians assemble in the forenoon in the Chapel; and those who understand only Marathi in the afternoon also. Those who understand English attend Mr. Robertson's Evening Lecture and Worship. The Heathen connected with the Mission have daily instruction in a room adjoining the Chapel; and once a week all the Puntotees and Schools are collected there for the same purpose. The Marathi Service on the Lord's-Day Forenoon quite delighted me. In the afternoon there is Service and a Sermon in English for the benefit of the English Residents at Nassuck. On the second Sunday that I was there I had the privilege of occupying the pulpit; and, having especially in view the divinity class, I addressed the Congregation from the words, "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

[Rev. G. Candy.]

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*Jooneer and Astagaum*: Daji Pandurang, *Nat. Miss.*: 1 *Nat. Cat.*, 1 *Nat. As.*—P. 166. Communicants, 7—Baptized during the year: Adults, 2; Children, 2—Schools, 3—P. 166; and see, at p. 278, Report of the Station.

Mr. Mengé's Journal shews that a conviction of the folly and impotence of idol-worship is evidently diffusing itself over the district. The Native Catechists—Ram Krishna and others—are attracting considerable attention. At one place visited "the determined enmity of the Brahmins, and the sincere pleasure with which some poor villagers listened to 'the Truth as it is in Jesus,' were clear proofs that the Gospel had been preached there by our Scripture Readers from Astagaum." These native helpers are pursuing their daily work of evangelization with energy and success. The circulation of Marathi and Guzurathi Tracts is not without encouraging results. On one occasion our Missionary was visited by three Brahmins, who had been induced to take this step by what they had heard in the street, and read in vernacular Tracts. "They felt convinced of the vanity and sinfulness of worshipping idols of wood and stone. They felt, also, the necessity of having some one to deliver them from the power and guilt of sin." An interesting conversation ensued with the Missionary, in which he endeavoured to "expound unto them the way of God more perfectly." They listened attentively, and requested permission to converse occasionally with Mr. Mengé on the important subject of Christian Truth. [Report.]

*Malligaum*: James Bunter, *Nat. Miss.*: 1 *Nat. Cat.*—Baptized during the year: Adults, 6—P. 166; and see, at p. 278, Visit of the Rev. G. Candy, and Notice of Baptisms.

Through the removal of Mr. Rogers to Bombay, to assist in the superintendence of the Money School, this Station has been left without a Missionary, under the care of a Native Catechist, with the kind superintendence of the Rev. C. Laing, the Chaplain. [Report.]

*Scinde — Kurrachee*: 1850: Charles Christian Schreiber, Abraham Matchett—Pp. 166, 167.

The Rev. C. C. Schreiber has resided at Kurrachee during the past year. He took one journey up the Indus, to survey the Missionary Prospects of the country; but his attention has been devoted to the acquisition of the language; and until he is able to converse with the people without the aid of an interpreter, the Committee do not expect to receive a supply of Missionary Information. [Report.]

#### *Summary of the Western-India Mission.*

(As given in the Report for the Fifty-third Year.)

Stations, 6 — Missionaries: Europeans, 8; Natives, 2—European Catechist, 1—Eurasian and Native Teachers: Male, 55; Female, 1—Communicants, 55—Schools, 31: Boys, 1408; Girls, 213—Total, 1621.

*Cochin*: on the Malabar Coast, 160 miles NW of Cape Comorin: inhab. about 20,000. The family, now resident in England, of the late Rev. Samuel Ridsdale who commenced the Schools at this place, and their friends continue to supply funds for the maintenance of the School.

*Trichoor*: about 50 miles NE of Cochin: inhab. 12,000—Henry Harley, John George Beuttler: 1 *Nat. Cat.*; 15 *Nat. As.*—*Cot-tayam*: 30 miles SE of Cochin, and near the Syrian College—1817—Henry Baker, Edmund Johnson: W. Baker, *As.*; Mrs. John Johnson, Miss Hansford, *Normal Schoolmistresses*; 12 *Nat. As.*—*Pallam*: Henry Baker, jun.: 22 *Nat. As.*—*Mavelicare*: Joseph Peet: Jacob Chandy, *Nat. Miss.*; 1 *Nat. Cat.*; 17 *Nat. As.*—*Tiruwalla*: John Hawksworth: George Matthan, *Nat. As.*; 24 *Nat. As.*—*Allepie*: between 30 and 40 miles S by E of Cochin: inhab. 30,000—1816—John Harding; 21 *Nat. As.* Communicants, 986—Baptized during the year: Adults, 116; Children, 190—Schools, 63: Boys, 1483; Girls, 377—Pp. 167, 168; and see, at pp. 58, 59, 437—446, 468—472, Notices of the Stations, the Bishop's

## Visitation, Confirmations, and Slave Population.

One circumstance from which I infer that spiritual benefit has been imparted is, that several members in the Congregation endeavour to propagate the extent of their knowledge. A mechanic who has joined us for some years lately went to his native country Iriniakudi, about fourteen miles from us, and took with him some Christian Books, to distribute among his heathen relatives and friends. The consequence is, a great demand is now made for books in the above-named village, which I have engaged to visit as soon as the state of the weather permits. The religion of Christ is a self-propagating religion.

We have been careful that none but spiritual agents be employed in spiritual labours. Our efforts, therefore, have been directed to send forth Readers imbued with the spirit of the Gospel; so that in all their daily itinerations among the Heathen and Roman Catholics, they may, "both by their life and doctrine, set forth God's true and lively Word." Many Heathen have been, through our weak instrumentality, brought to the knowledge of the Truth. The Spirit of God alone can change the heart. May that Spirit be largely vouchsafed, so that "the wilderness and the solitary place may be made glad, and the desert rejoice and blossom as the rose!"

[*Mr. Harley.*]

**TINNEVELLY**—This Mission is divided into 11 Districts. *Palamcottah*: Thomas Foulkes: W. Clark: Paramanantham Simeon, Muttoswamy Devaprasathan, *Nat. Miss.*; Thomas Spratt, *As.*; Wm. Cruikshanks, Wm. G. Browne, *Country-born Masters of the Nat. English School*; George Hufston, T. Hufston, *Country-born As. in Sem.*; M. J. Hobbs, Miss Newman, *Normal Schoolmistresses*; John Bensley, *Printer and Agent*; 1 *Nat. Cat.*; 18 *Nat. As.*—*Satthankoollam*: Stephen Hobbs: 5 *Nat. Cat.*; 34 *Nat. As.*—*Kadatchapooram*: John Devasagayam, *Nat. Miss.*: 4 *Nat. Cat.*; 24 *Nat. As.*—*Meignana-pooram* and *Asirvathapooram*: John Thomas: Seenivasagum Mathuranayagum, Abraham Samuel, *April, 1853.*

*Nat. Miss.*; John Whitechurch *Cat.*; 14 *Nat. Cat.*; 100 *Nat. As.*—*Suvieshapooram*: James Spratt: 15 *Nat. Cat.*; 46 *Nat. As.*—*Dohnavoor*: Edward Sargent: Jesusdasen John, *Nat. Miss.*: 6 *Nat. Cat.*; 36 *Nat. As.*—*Nulloor*: Paul Pacifique Schaffter: 2 *Nat. Cat.*; 29 *Nat. As.*—*Pavoor*: Septimus Hobbs: 2 *Nat. Cat.*; 24 *Nat. As.*—*Surrandei* and *Paneivadali*: Theoph. G. Bärenbruck: Mathurenthiram Savariroyen, *Nat. Miss.*: 13 *Nat. Cat.*; 48 *Nat. As.*—*Panneivilei*: John Thomas Tucker: 11 *Nat. Cat.*; 58 *Nat. As.* Communicants, 2996—Baptized during the year: Adults, 666; Children, 1110—Schools, 279: Boys, 4951; Girls, 2435—Pp. 168, 169; and see, at pp. 356—362, 390—402, Reports of the Stations, and Visitation of the Bishop, Visits to the Sick, and Prospects of the Native Ministry.

The Reports of this Mission for the last year exhibit a marked though gradual improvement in the essential features of an advancing Mission.

There has been no large accession of inquirers, but a decided increase in the number of baptized converts, which now amount to 14,832, being an increase during the year of 1314, with an increase of 253 in the number of Communicants: the number preparing for baptism has decreased by 586, and there still remain 10,448 under instruction; so that the whole number under the instruction and discipline of the Missionaries amounts to 25,280.

The Reports shew, also, that much of the labour bestowed on the Heathen may appear long after the death of the Missionary, though at the time, and on the spot, little success has been visible. The Rev. John Devasagayam reports an interesting conversation with a native gentleman, who had been a pupil of the late Rev. J. Hough, when chaplain of Palamcottah. "The Christian Sympathy shewn by this worthy servant of God has made a deep impression on this Heathen, who holds a respectable office in the court."

Mr. Schaffter reports an instance to the same effect. The communications of the

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*Church Missionary Society—*

Missionaries shew that the Native Christians are often subjected to injuries, both in person and property, from unconverted neighbours, and even from native officers of justice.

The Committee, while they record successes and encouragements, desire to remind their Christian Friends that there are also difficulties and disappointments, and that the Missionaries need our deepest sympathy, and constant prayers, that they may be kept from fainting. There is much to try their faith and patience, even in the spiritual condition of their established converts, beyond that which is found in pastoral duties in the Church at home. [*Report.*]

Many persons speak of the trials of the Missionary, but few, perhaps, know what they really are. They do not consist in separation from the friends of our youth, separated though we be; nor in earthly privations, though we sometimes know them too, but they are as nothing. They consist in that which even the Apostle of the Gentiles felt to be a "care"—"the care of the Churches;" especially in a country like this, where Satan has been strengthening his kingdom for thousands of years—where the abominations of idolatry are even now seen "under every green tree"—where the infection has spread into every house—where heathen principles have been instilled into every infant bosom, have formed every habit, prescribed every relative duty, created in every mind superstitious notions, and raised groundless but potent fears and illusive but seductive hopes, and where no action, however trivial, is free from this all-pervading but evil influence. I speak, of course, of the heathen community. But who can imagine that the Native Christians are all at once delivered from this power? Certainly no man of experience. If every truly converted man were, from the day of his conversion, sinless—if thenceforth former habits and associations, relatives, friends, &c., had no power over him for ever—then we might look for such a result in our Tinnevely Converts. But in such a country as this, I am persuaded that the most assiduous and watchful care will be needful for some years, lest, after a good foundation has been laid, a corrupt superstructure should be raised.

[*Rev. Sept. Hobbs.*]

Many severe trials also arise

from the relapse of those who had once placed themselves under Christian Instruction, and some of whom have been admitted to the full privileges of the Church of Christ.

The various Schools, both at Palamcottah and in the Stations, have been kept up with spirit: the number of scholars has, on the whole, increased. Of the Seminary for Christian Boys, under the care of the Rev. W. Clark, the Rev. J. Thomas reports—"The general impression was that the Seminary is in a healthy and prosperous state. In my own experience of fourteen years I have not known it in so promising a condition, and there is every reason to hope that it will furnish the Mission with many valuable agents. I would strongly recommend the Committee to augment the number of scholars to 100."

The progress of education in Tinnevely has led the Committee to adopt measures for securing an adequate supply of Tamil Works for general information, upon Christian Principles. Such elementary literature has been provided in the languages of North and Western India, by the zeal of various parties interested in the mental improvement of the Natives; but in the Tamil Language little has hitherto been accomplished. The Committee have therefore engaged the assistance of Mr. J. G. Seymer, who was formerly connected with the Society, and whose abilities for the work are of a high order, to return to Madras, and undertake this department of work.

The various Religious Societies instituted and supported by the Native Christians of Tinnevely have continued to prosper. In the Kadatchapooram District they have added to the Church-Building Society a Church *Endowment* Fund, which in the first year reached 16*l*., which was put out upon interest. The Committee are glad to record even this humble commencement of the self-supporting principle in a Native Church. The Tinnevely Tract Society has met with much encouragement. At the Anniversary Meeting held at Palamcottah, January 1851, it was stated that the issue of Tracts had increased from 49,000 to 92,227. Mr. Devasagayam employs his older Boarding-School Boys, as well as his Scripture Readers, as Tract Distributors. [*Report.*]

Madras—1815—John Foncicca, *Assist. Sec.* John Chap-

man, B.D., John Bilderbeck, John Benj. Rogers, Devasagayam Gnanamuttoo, *Native Miss.*; Mrs. Winckler, Miss C. C. Giberne, *Schoolmistresses*; Miss Walton, Miss Hogg, *East-Ind. Schoolmistresses*; 2 *Nat. Cat.*; 22 *Nat. As.* On the 21st of December Mr. Thomas Young Darling, of Masulipatam, was admitted to Deacons' Orders. Mrs. Chapman died on the 16th of December. Miss Giberne arrived at Madras on the 29th of December. Mr. J. G. Seymer and Mrs. Seymer left London on the 25th of June, and the Rev. David Fenn, and the Rev. R. R. Meadows left Portsmouth with them for Madras. The Rev. N. J. Moody reached Madras on the 30th of October. The Rev. T. G. Ragland left Madras on the 24th of February, and arrived at Portsmouth on the 25th of June. The Rev. J. Pickford and Mrs. Pickford sailed for Madras on the 16th of September, and arrived there on the 25th of December. Communicants, 182—Baptized during the year: Adults, 10; Children, 17—Schools, 10: Boys, 209; Girls, 245—Pp. 160, 170, 327, 368, 488, and p. 112 of our present Volume; and see, at pp. 305—309, General View of the Mission, Report, and Account of Lazarus.

This Mission is conducted by three Missionaries, as in the former year. It is marked by a very comprehensive and systematic arrangement of Services for the pastoral care of the Native Christians, amounting to about 500 souls, and for bringing the Gospel before the Heathen at several important preaching stations and thoroughfares. [Report.]

TELOGOO COUNTRY: *Masulipatam*—1841—Robert Turlington Noble, George English, Thomas

Young Darling, Thomas Knight Nicholson: John Edmund Sharkey, *Nat. Miss.*; J. W. Taylor, *Country-born As.*; T. Howley, *Country-born Schoolmaster*: 9 *Nat. As.* At an Ordination held at this Station by the Bishop of Madras on the 7th of March, the Rev. G. English was admitted to Priests' Orders, and Mr. T. K. Nicholson to Deacons' Orders. Communicants, 16—Baptized during the year: Adults, 2; Children, 8—Schools, 2: Boys, 91; Girls, 36—Pp. 170, 288; and see, at pp. 310, 351—356, Report of the Mission, Baptisms, Weaver Caste, Pariahs, Hindoo Festival at Weyoor, and Heathen Superstition.

The small Congregation of Native Christians at this Station has occasioned much anxiety to the Missionaries, from the faults and infirmities which have been manifested. The Tamul Department especially has been unsatisfactory. The Rev. J. E. Sharkey thus expresses his feelings on the review of his labours: "One feeling accompanies this enumeration of my engagements—the feeling of unprofitableness: one promise comforts me—the thought of His presence: one prayer fills me—the prayer for the outpouring of the Holy Spirit."

*Summary of the South-India Mission.*  
(As given in the Report for the Fifty-third Year.)

Stations, 20—Clerical Secretary 1—Missionaries: 24 European; 2 Eurasian or Country-born, and 11 Native—3 European Male and 6 Female Teachers—1 European Printer—6 Eurasian or Country-born Catechists and Male Teachers—2 Eurasian Female Teachers—544 Native Assistants; 93 Native Schoolmistresses—Communicants, 4180—Seminaries and Schools, 354: Scholars: Boys, 6734; Girls, 3093: Total, 9827.

#### LONDON MISSIONARY SOCIETY.

*Calcutta*—1816—A. F. Lacroix, G. Mundy, J. Paterson, J. H. Parker, J. Mullens, W. H. Hill, E. Storrow, T. Boaz, D.D., *Mini-*

*ster of Union Chapel*: 4 *Nat. Cat.*; 4 *Schoolmasters*. Communicants, 159—Scholars in the Bhowanipore Institution, 456; in 2

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Branch Schools, 180; Vernacular Schools, 9; Scholars, 329; in the Native Girls' Boarding School, 32 Scholars—Pp. 170, 171.

*Preaching in Calcutta and its vicinity*—To this department Mr. Lacroix has been enabled to give a larger portion of time than heretofore; and he reports that almost without exception the Congregations which he has addressed were numerous and most attentive. A marked feature of the last twelve months has been an increased regular attendance of the same individuals in the Chapels, and more frequent calls on the Missionary at his own house for Books and Tracts. Messrs. Mundy, Parker, and Mullens, and the Catechist Ram Chandra, have likewise attended to vernacular preaching.

Mr. Mullens spent the month of January last year in an itinerancy, accompanied by the Catechist Ram Chandra. They proceeded up the Mathabhangha River, the banks of which are very little visited by Missionaries, landed and preached at numerous villages on both banks, and were everywhere listened to with attention, and in some instances with marked interest. At Nuddea, the celebrated seat of Hindoo Learning, Mr. Mullens, beside preaching in the bazaar, conversed for a long time with several of the pundits, and distributed Christian Books among them in the Sanscrit Language.

*Cooly Bazaar*—At this Station Mr. Mundy continues to derive encouragement from the excellent attendance on his ministry, and the apparently devout manner in which many listen to the Word of Truth. The people of this place, and especially the younger portion of them, have contributed during the year 700 rupees in aid of the Calcutta Mission, beside sustaining all the expenses connected with Public Worship. The Sabbath School at Cooly Bazaar has an average attendance of 36 scholars.

*Bhowanipore*—The new Institution Premises, now in the course of erection, are formed upon the model of large native houses, suitable to an Indian Climate. The buildings will present a noble appearance, and form the finest and most prominent object of the Station, extending 180 feet in length by 95 in width. The whole is in the pure Doric Style, which, in addition to its beauty, is admirably

adapted for the country; and the internal arrangements will be found as convenient as the exterior is noble. The Institution, when completed, will supply accommodation for twenty-eight classes, comprising 1100 students.

The Missionaries have had a happy illustration of its spiritual results. Within three months, six of the students made a public profession of their faith in Christ; and it was evident that many others shared in their convictions, though the appalling difficulties in the way of a profession hindered them from bearing the like public testimony. Its first effect was the loss of 250 out of 600 scholars. The native population of Kalighat, especially, were much enraged against the Missionaries, and the people at Behala threatened to burn down the Branch School. These, and other signs of agitation, have, however, entirely passed away; and there are now 456 students in regular attendance. The ordinary duties of the Institution, under the joint superintendence of Messrs. Mullens, Storrow, and Parker, have been carried on as usual. The present number of classes is fourteen. The two affiliated Schools at Balliganj and Behala contain respectively 95 and 85 boys.

*Native-Christian Church*—The members of the Church generally have given little occasion for censure. Their number has been augmented by the accession of six youthful converts from the Bhowanipore Institution, of one of the Christian Girls, and another individual, making the total of Communicants 28. The members of the Congregation, young and old, amount to about 92 persons.

The six students received into the Church, on their being entirely discarded by their heathen friends, were furnished with accommodation in Mr. Mullens's house; and, while diligently pursuing their studies in the Institution, have been formed into a theological class, with a view to fit them more thoroughly for beneficial intercourse with their Hindoo Countrymen.

*Native-Girls' Boarding School*—The number of pupils at present under instruction is 32

*Krishnapore*—This Station, under the charge of Mr. Parker, presents a more encouraging aspect than for several preceding years. Number of professing Christians, 100.

*Union Chapel*—The ladies connected with the English Church and Congregation

under the pastoral charge of Dr. Boaz, have raised for Missionary Objects the sum of 343*l*., and the Juvenile Society, for the same object, has contributed 46*l*. Another interesting feature of the year is the formation of a "*Native-Christian Missionary Society*," the members of which raised, in the course of eight months, the sum of 106 rupees, to be appropriated in defraying the expenses of the preaching bungalow at Bhowanipore, and other local objects. *[Report.]*

*Berhampore*: 120 miles N of Calcutta and 5 from Moorshedabad: population around, 20,000—1824—Thomas L. Lessell, James Bradbury—Scholars: Boys, 103; Girls, 22, of whom 10 are boarders—Pp. 171, 172.

The fair held in the month of April at Cheltea, situated about three miles east of the Station, was visited by the Missionaries and Catechists on eighteen successive days. The Congregations, both in number and spirit, have generally been encouraging. Tracts and portions of Scripture have been eagerly received, and, in many instances, read with apparent attention.

Gobinda, the Catechist, who resided among the Christians, has been called to his rest, by which mournful event the Mission sustained a more than ordinary loss; for he was a truly good man, and had laboured in the cause of Christ with fidelity and zeal. Having proceeded to Calcutta for the benefit of change of air, he died in that city on the 8th of November. His end was peace. *[Report.]*

Most of the young men, before they leave School, are convinced of the truth of Christianity, and virtually renounce Hindooism; and as, in the course of a few years, they will be the heads of families, it may be reasonably expected that they will instil into the minds of their children the same favourable sentiments which they themselves entertain of the Bible, and be more gratified to see their offspring disciples of Jesus than followers of Brahma. *[Missionaries.]*

*Benares*—1820—Wm. Buyers, James Shurman, James Kennedy:—Brownlow, English Schoolmaster. Communicants, 23—Schools, 7: Boys, 307, of whom 7 are boarders and orphans; Girls, 36—P. 172.

The longer we are permitted to labour

in the great work of promoting the true knowledge and worship of Almighty God in this idolatrous city, the more we learn to look to Him for aid. We desire to render fervent thanks to our heavenly Father for the success He has granted us. In Mission Work nothing can be forced or effected by mere talents and acquirements; but when the blessing of God rests on it, every undertaking succeeds and prospers. *[Missionaries.]*

During the year 16 persons have joined the professing Christian Community. The Native Church has likewise received an accession of 5 members. All the Native Christians in connection with this Mission support themselves. Many work as compositors, pressmen, and bookbinders: some are teachers, and the rest support themselves in other ways. Not a single individual is in the receipt of alms.

Mr. Buyers has continued, as formerly, to conduct stated Services for the Heathen at Salem Chapel, and at three different localities in the city. The attendance, though fluctuating, has on the whole been very encouraging.

The Central School, under the superintendence of Mr. Shurman, continues to prosper. On the 30th of December the public examination took place, in the presence of many highly-respectable European Residents. Encouraged by the extraordinary impulse given by the efforts of the late Mr. Bethune to the cause of female education in India, Mr. Shurman, in the course of last year, set on foot a plan for erecting a Schoolhouse in Benares, for the exclusive reception and Christian Training of native girls. The proposal having elicited the warm approbation and the promised support of influential friends, measures were taken to enter on the work at once, and it is now in progress. *[Report.]*

*Mirzapore*: a large commercial city, 30 miles S W of Benares: inhabitants, 60,000—1838—R. C. Mather, E. J. Evans: T. Artope, W. Glen, *As.* Mr. Woollaston died on the 10th of June, and Mrs. Woollaston has returned to England. Mr. Evans sailed for this Mission in October. Communicants, 18, of whom 11 are Natives. Scholars: Boys, 291, of whom 22 are boarders and orphans: Girls, 39, of whom 8 are boarders and orphans—Pp. 63, 172, 173.

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Till the illness of Mr. Woollaston, all the fixed preaching engagements were attended to as in former years. Since his death and the illness of Mr. Artope, Mr. Mather alone has prosecuted bazaar preaching; and, though burdened with additional duties incident on the decease of his colleague, still he has regularly preached four times every week to the Heathen of the city. It is his confirmed conviction that preaching is the means of producing moral impressions, and that no amount of other labour can compensate for neglect in this department of effort. Often when depressed in mind, under a sense of failure in other departments, he has gone to the bazaar, and, after spending there an hour and a half in zealous preaching, he has come home consoled and refreshed. Many persons imagine that preaching the Gospel tends mostly to irritate the minds of the people, or at other times to excite ridicule. This idea is entirely gratuitous. No more serious scenes occur within the walls of a Christian Church than are ordinarily exhibited in the bazaar. The fact is, that the Gospel is the power of God unto salvation, and every Hindoo and Mussulman is constrained to keep silence before it. Even now, the conviction widely prevails that Christianity is the only religion that will bear investigation, and the time is not distant when multitudes will embrace it. [Missionaries.]

*Almorah—J. H. Budden: 1 Nat. As.—P. 173.*

The Services formerly announced have been continued, but, from the necessity of giving much personal attention to the School, Mr. Budden has been able to devote less time to vernacular preaching than he hopes to do in future. He has now engaged the services of a well-qualified teacher for the School. Mr. Rebsch, the Assistant Missionary, has left for Europe, but his place has been supplied by a well-educated Native Christian, named John Darby, lately in connection with the American Mission at Futtchgurh.

[Report.]

During the month of January I took John with me to the annual fair at Bagsewar. The numbers this year were considerably smaller than last, in consequence of the cholera. Still we had good opportunities of preaching and distributing books during our stay of two days, and found the people, as before, very willing

to listen. A great many of them seemed to be aware of our purpose, and some came to the fair expecting to see us, and intending to ask for more books, such as they got the preceding year. Subsequently, I travelled for about a week with Captain Ramsay among the villages, conversing with the people, and distributing books. On one occasion I had a congregation of 400 or 500, who listened attentively for an hour. [Mr Budden.]

*Mahi-Kantha:* in the Goojurat Territory, about 100 miles from Surat—1848—The Mission was first begun at *Baroda*—1844—Wm. Clarkson, J. Van S. Taylor, A. Corbold. Communicants, 16—Boarders, 20—P. 173.

Notwithstanding the severe ordeal to which this Mission has been exposed from the persecution of the Heathen and other hostile influences, not a single case of defection has taken place since the trying season when the application of the strict rule requiring renunciation of caste threatened to break up the little Christian Community. Every one knows what is involved in the profession of Christianity; converts are therefore few, but they are sincere. The new converts comprise two families, Kolis, consisting of ten individuals, and one man of the Kunbi Caste.

During the year three marriages have taken place in this Mission between parties, of whom all the brides were of low caste and the bridegrooms of high caste; and as such unions are entirely at variance with the strongest of Hindoo Prejudices, these cases may be regarded as a signal proof that the Gospel is beginning to tell with powerful effect upon the feelings and habits of the people. [Report.]

The realities of Christian Character have been so strikingly developed in the converts at Borsad, that, in justice to them, and to the grace of God, which has made them what they are, we continually glorify God on their account. [Missionaries.]

*Belgaum:* a British Military Station: 200 miles NW of Belary: inhabitants, 25,000: prevalent language, Tamul—1820—Joseph Taylor, Wm. Beynon. Communicants, 32. Vernacular Schools, 7: Boys, 366; Girls, 28; Scholars in the English School, 78—Distri-

buted : Portions of Scripture, 327 ; Testaments, 50 ; Bibles, 25 ; Tracts and Books, 2296—P. 173.

The attendance on Public Worship at Shapore has been in a high degree encouraging ; while in the Belgaum Division the Services have also been well sustained, though with some interruptions, in consequence of the illness of Mr. Taylor, from which he has now happily recovered.

Some of the Native Christians have had their faith called into painful exercise, through the persecution of their heathen relatives and connections. But a recent decision of the local authorities, enabling one of the converts to repossess himself of some property, and also of the custody of his child, withheld from him on his professing the Christian Faith, is likely to be attended with the most salutary results. By this humane and righteous decision the confidence of the converts will be strengthened and confirmed, and those who have hitherto halted between two opinions will be encouraged to avow their faith in Christ.

In the course of the year Mr. Beynon visited the Jellama Jatra. The attendance of devotees on this heathen festival was far less numerous than in preceding years, and some of the revolting practices by which it was formerly characterized, have, through the interference of the Government, been partially abandoned. [Report.]

*Bellary* : 187 miles N of Seringapatam, and 300 N W of Madras : inhab. 36,000, of whom a fifth are Mahomedans, and the rest Hindoos—prevalent language, Canarese—1810—J. S. Wardlaw, J. B. Coles, S. Shrieves : J. G. Stanger, *As.* ; Enoch Paul, *Nat. Pastor*. At *Kowl Bazaar*, Communicants, 18. Sunday Scholars, 70. In the Wardlaw Institution, 108 boys : in 2 Boarding Schools, 18 boys, 18 girls—Pp. 173, 174.

Several of the Missionary Brethren connected with this field of labour have, in succession, been the subjects of severe indisposition, compelling them to suspend their ordinary engagements, and to undertake journeys with a view to recruit their health. The routine labours of the Mission have, notwithstanding, been prosecuted with as much regularity as those

afflictive circumstances would allow, nor have there been wanting some gracious tokens of the Divine Presence and blessing.

The attendance of the Native Congregation, under the charge of Mr. Paul, averages about eighty-eight ; while the numbers in Church-fellowship, to whom nine new members have been added during the year, amount to sixty-seven.

Almost daily, in the bazaars and principal thoroughfares of Bellary, has the message of mercy been proclaimed ; and while by the multitude it has too often been treated with indifference, there have not been wanting instances of men whose minds are evidently impressed, and who are struggling against convictions in favour of the Truth. Of these many have repaired to the Mission House for books and religious conversation. Mr. Stanger, in particular, has accomplished several tours.

The pupils admitted into the Wardlaw Institution during the year amount to thirty ; while of those who have left, twenty in number, the greater part are now filling respectable situations. [Report.]

When, in September, Mr. Stanger was returning to Bellary from a tour, he found two men who had come from a distant village, and said they were going to Bellary. On being asked why they were going thither, they said, " We want to hear of the true God, and to be instructed in the Christian Religion. We have often heard that the padres at Bellary say that idols are nothing, and that all who worship them will be lost : we have given up the worship of idols for the last year, and wish to serve the true God." They accordingly came to Bellary. One of them, after a short time, left, and we have not seen him since. The other made very gratifying progress in the knowledge of the Truth, and after a few days returned to his village. The relations of the convert received him kindly, and expressed their approbation of the step he had taken, and fifteen heads of families declared themselves ready to follow his example. [Missionaries.]

*Bangalore* : 70 miles N E of Seringapatam, 215 W of Madras : 3000 feet higher than Madras : very salubrious : inhab. 25,000 to 30,000 who speak Canarese, and an equal number who speak Tamul : has extensive cantonments—1820—C. Campbell, B. Rice, J.

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Sewell, J. Sugden, R. Sargent: N. Shadrack, *Nat. Pastor*: Mr. Sargent arrived at Bangalore on the 27th of December. *Canarese Department*—5 *Nat. As.* Communicants, 22. In the Orphan Boarding Schools: Boys, 25, Girls, 17; Vernacular Schools, 3: Scholars, 110; English and Canarese Day Scholars, 67. *Tamul Department*—2 *Nat. As.* Communicants, 42: 1 Boarding, 1 English, 4 Vernacular Day Schools; Scholars, 190. In the English Congregation: Communicants, 80; Sunday Scholars, 130—Pp. 174, 248.

With a view to give increased effect to the Canarese Department of the Mission, a new and commodious Chapel has been erected in the principal thoroughfare of Bangalore, and, by a series of impressive Services, was set apart for Divine Worship on the 19th of October. The average attendance since that period has been about 130 persons.

Throughout the year, in the streets and lanes of Bangalore, in the Schools, the shops, and private dwelling-houses, the good tidings of salvation have been extensively proclaimed, and every opportunity has been embraced for exposing the sin and folly of idolatry. Appropriate Tracts have also been widely distributed. These varied efforts have not apparently issued in conversions from among the Heathen, but the solemn truths brought under their notice have been often listened to with attention. Many large towns and villages scattered over the circumjacent country have also been visited by the Missionaries; and on some of these occasions a deep interest has been awakened in the minds of the people on the subject of Christianity.

The students in the Theological Class, four in number, have prosecuted their studies with diligence and effect. One of their number, having just completed his course of study, has returned to Cuddapah, the Station from which he had been sent, to be associated with the Missionary there.

The work of Scripture revision has been industriously prosecuted by Mr. Rice. The books of Psalms, Proverbs, and Ecclesiastes have been revised dur-

ing the year, and printed in a small edition for the remarks of the Canarese Missionaries generally. The entire New Testament has also been carefully re-examined, preparatory to the printing of a large edition, under the auspices of the Madras Bible Society.

The Catechists have been diligently employed in preaching to the Heathen.

[*Report.*

*Salem*: 90 miles S by E of Bangalore: inhab. 60,000; with numerous villages within a moderate distance, containing 100,000—1827—with 6 Out-Stations—J. M. Lechler. Communicants, 41—Boarding Schools: In the Industrial School, 21; Boys' School, 30, Girls' School, 48. Day Schools: In English School, 20; in Sunday School, 51; in Village Schools, 23—P. 175.

In taking a retrospect of the year just past, I feel thankful to state that, in spite of many adversaries and other obstacles, the door of entrance for the blessed Gospel of Jesus is gradually widening. The Native Church and Congregation, the Orphan and Boarding School, and the Industrial School, have steadily increased in numbers and stability; and in that part of the district to which our labours had for some years been chiefly directed, a little harvest of twenty-two souls has been gathered in, and our prospects of a richer one are even fairer than they ever were before.

[*Mr. Lechler.*

At four of the six Out-Stations there are resident Teachers, who have under their charge little Congregations or Schools, or both, to whose instruction their energies are mainly directed, while a portion of their time is devoted to the Heathen. But, beyond and around these more favoured locations, there are populous regions which the feet of the messenger of peace have hardly even penetrated, and villages where the Saviour's name has never been heard. "The harvest truly is plenteous, but the labourers are few."

In the Industrial School, under the superintendence of Mr. Rahm, twenty-one youths are taught various useful trades, combined with instruction in the truths of Christianity; and as a means of counteracting the indolent habits prevalent among Hindoos, and of enabling the converts to support themselves by their own industry,

the value of such an Institution can scarcely be overrated. Five of the lads who enjoy its advantages have been baptized, and three were shortly to be admitted to the Church. The pupils in the Orphan and Boarding School have, on the whole, made satisfactory progress. [Report.

I was lately in a native town, speaking with some men on female education, when they made some silly remarks on the subject: one of my Assistants took up the word, and addressed them as follows:—"When any of you have to go from home for a week or a month, you never hear any thing about your family, and turning toward home you are full of anxiety, thinking, Whom shall I find ill? Will all be alive? &c. It is not so with us. This evening I got a Letter from my wife, in which she tells me all about herself and our children, and I suppose you believe that my mind has been greatly relieved by her letter." Taking from his bundle a woollen jacket, he held it up to the men, saying, "See! here is a woollen jacket which my wife has made for me: it cost me nothing: she earned the wool herself, and knitted it, and in this damp weather I find it a great comfort. Now say, would not *you* be glad if you had such jackets, and if *your* wives could procure them for you? Say, therefore, no more that female education is useless." Every one of the men wanted to see and touch the jacket; it was handed round in great silence: none had a word to say.

[Mr. Leckier.

**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-Station: W. B. Addis: C. J. Addis, *As.*; 18 *Nat. As.* Communicants, 39. In the Boarding School for Girls, 20; Day Schools, 12: Scholars, 900—Pp. 175, 176.

While it is a subject for devout thanksgiving that a knowledge of Christianity has been increasingly diffused, year by year, throughout the province of Coimbatore, containing a population of upward of 1,150,000 souls, it is painful to add, that the efforts of those who seek to make known the unadulterated truths of the Gospel have been seriously obstructed by April, 1853.

the Romanists, who have recently used vigorous means to propagate their dogmas among the people, by means of which, in the minds of not a few, truth has been confounded with error. The sanction of caste usages by the Romanists is, moreover, an evil of great magnitude, and is found, in various ways, to be productive of disastrous results. The Congregation at this Station is larger than at any former period, and exemplary in attendance on the Means of Grace; but, in consequence of deaths and removals, few of those who formed the Congregation a few years ago are now remaining.

Mrs. Addis has for many years kept up a weekly exercise with the females of the Congregation; and, combining the advantages of a maternal association and a meeting for prayer and catechetical instruction, it has been productive of the most beneficial results.

Several of the inhabitants of a village near Coimbatore some time since forsook heathenism and joined the Christian Congregation at the Station. Vanjee, one of their number, and a man of influence among them, was thereupon subjected to violence and bitter persecution from the heathen party in the village, which he bore with extraordinary meekness and forbearance. Being suddenly taken ill, after attending Service in the Mission Chapel, Vanjee was conveyed to the hospital, where, after some hours of severe suffering, he expired. In the prospect of death, he astonished the bystanders by his resignation and evident peace of mind; and in the short intervals between the paroxysms of pain, he exhorted them to care for their souls, and bore witness to the power and faithfulness of Christ to save.

In the numerous Vernacular Boys' Schools the chief drawback to their efficiency is the practice that obtains of removing the children as soon as they have received such an amount of elementary knowledge as to qualify them for remunerative employment. The Missionaries, however, in their intercourse with the people, frequently meet with former pupils, who gratefully acknowledge the benefit received in these Schools, and are found to be among the most attentive and intelligent hearers of the Gospel. [Report.

**Trevandrum:** Capital of Travancore, and residence of the Rajah—1838—John Cox: 12 *Nat. As.* Mrs. Cox returned to the Station

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in December. Communicants, 23—  
Schools, 8: Scholars, 237—P. 176.

While the blessing of peace and a measure of prosperity have been realized in this Mission during the past year, the converts have enjoyed an immunity from those persecutions to which, in some marked instances, they had previously been exposed. The Missionary has also been encouraged by the increased number of persons admitted to baptism, and of Candidates for that sacred rite. [Report.

*Quilon*: On the Malabar Coast: 88 miles N W of Cape Comorin, and 80 W of Nagercoil: inhab. 40,000, of whom half are Hindoos and the other half Mahomedans, Syrians, Parsees, and Romanists: prevailing language, Malayalim; but Tamul is generally understood—1821—13 Out-Stations. Communicants, 16—Scholars, 352—Pp. 176, 177.

The work of God at this Station has been carried on during the past year under the general superintendence of Mr. Cox, of Trevandrum; and we are happy to state that since the death of Mr. Thompson, and as the direct fruit of his indefatigable labours, there has been a marked revival of spiritual influence among the members of the Church and Congregation. Beside those who have professed Christianity, there are likewise many who appear to be convinced of the worthlessness of idolatry, and who pay some attention to the important truths brought under their notice. [Report.

*Kumpty*—We were fully engaged for a few days in this place, both morning and evening, in preaching and conversing with the people. One of those present said, "Why don't the Government destroy our pagodas, and prevent us worshipping idols?" I replied, "Suppose God did as you say, would you not be very angry? This is not the way you can be prevented worshipping them, neither is it the will of God. If you do not forsake your idols with all your heart, and love God, you cannot be saved. Our God will save you to the uttermost by His love; but He will not employ swords and spears as Mahomedans do." Many of the people used to visit us late at night to inquire of the way of salvation, with whom we intimately conversed. [Rev. J. G. Stanger's Journal.

*Nagercoil*: Head-quarters of the Mission in the Eastern Division of South Travancore: 14 miles from Cape Comorin: prevalent language, Tamul—1806—Charles Mault, James Russell, Ebenezer Lewis, J. O. Whitehouse: 38 Nat. As. Communicants, 330—Schools, 54: Scholars, 2166. In 36 Bible Classes there are 508 members. Printing: School-books and 130,000 Tracts. In the EASTERN Division there are 25 Congregations—Schools, 31: Scholars, 1538; and in 25 Bible Classes 359 members—Pp. 176, 177.

Viewing the field of labour as a whole, we see much, very much, to encourage. In most of our principal Congregations there are a few intelligent, pious, and devoted people of both sexes, who are regular in their attendance on the Means of Grace, observe the Sabbath, and have Family Prayer in their houses. Having tasted that the Lord is gracious, they are anxious that their relatives and neighbours should participate in the same blessing, and exert themselves for that object. The number of such is gradually increasing in several places, and forms a band sufficient to encourage and assist each other in facing the opposition and reproach they have to encounter from the world. They are indeed lights in the midst of surrounding darkness. We continue to find encouragement in our Bible Classes. The further instruction of our Native Agents is also one of our primary objects. [Mr. Mault.

Of the Eastern Division it is said—

Among the Congregations generally I do not discover that interest in Divine Things which I wish and long and strive to see. But, on the other hand, it is my firm conviction that the Truth is making progress among them; and not only among them, but also among the Heathen, and that in ways and to an extent of which we have no conception. The good seed has been sown, and is being sown; and though we see not the process of germination, it is not dead—it will not die. It is only hidden from our view, and will one day, I firmly believe, bring forth fruit abundantly to the praise and glory of God. [Mr. Russell.

There has of late been a gratifying increase of the Congregation connected with the Western Division of the Mission, the number of persons in regular attendance amounting to 130. During the year 11 adults have been baptized.

Mrs. Lewis's Boarding School for Girls forms a highly-interesting department of labour. The pupils, amounting to nearly 100 boarders, besides 10 or 12 day-scholars, have, by their marked improvement and general propriety of conduct, given much satisfaction. The want of adequate pecuniary support is the only drawback to the prosperity of the Institution. [Report.

There are now 48 students in the Seminary, and 25 day-scholars, who study in the seminary classes. These day-scholars are of various castes, and among them are found Protestants, Roman Catholics, Mahomedans, and Heathens. This promiscuous admission to the classes is, I think, attended with no danger to those in the Seminary, but is rather desirable and advantageous for both parties. It brings our youth into connection, and sometimes into discussion on religious subjects with their class-mates holding erroneous views; and it tends to break down some of the barriers separating caste from caste, and set from sect, and renders the passing from the ranks of error to those of truth less difficult. [Mr. Whitcouse.

*Neyoor*: Head-quarters of the Western Division of the Mission in South Travancore: prevalent language, Tamul—1828—with 70 Out-Stationers: Charles Mead, John Abbs, Charles C. Leitch: Wm. Ashton, As. 70 Nat. As. Mrs. Abbs reached Neyoor in November. Communicants, 78. In Bible Classes, 216—Schools: Day, 46; Boys, 977; Girls, 168; Home, 2; Boys, 20; Girls, 25—Pp. 177, 178.

*Pareyohaley*—One of the converts is seventy-five years of age, and had his attention first directed to Christianity from an unaccountable aversion which he had imbibed against the ceremonies performed at heathen funerals. For a long time after he joined our assemblies, he was anxious upon this point, frequently inquiring whether the profession he had made would be sufficient to entitle him, in the event of death, to the rites of

Christian Sepulture. Conversation with him led me to discover that he imagined his comfort after death depended on the manner in which his body might be buried: and the knowledge of this induced me often, in attempting to dispel such an error, to set before his mind the scriptural account of the resurrection. By degrees the light of the glorious Gospel entered his mind, and brought him to rejoice in the immortality which it reveals. He now gives evidence of being a sincere believer in Christ, and on the day of his baptism gave satisfactory answers to the questions which were proposed to him respecting his experience of Divine Grace and his knowledge of Christian Doctrine.

Two young females, who had been instructed in the Home School, and appointed to teach others by Mrs. Abbs before her departure for England, have given good evidence of faith and piety, and have, in consequence, been united to the visible Church of Christ. Two other women deserve also especial notice, as having been led into the paths of peace through the instrumentality of Sarah Hickman, our faithful Female Assistant. Of their genuine conversion to God there can be no doubt: modesty of deportment, holiness of conduct, and "a readiness to give a reason of the hope that is in them with meekness and fear," mark them as disciples of the Lord Jesus; and this being established, we have another proof of the value of Native-Female Agency. [Mr. Abbs.

*Combaconum*: 20 miles N E of Tanjore: inhabitants, 42,000; with many large and populous villages—1825—J. E. Nimmo. Schools, 11: Scholars, 375—P. 178.

This Station has recently been transferred by this Society to another. Mr. Nimmo has removed to Tripassore.

The peace and prosperity of the Church and Congregation at this Station have for some time past been considerably disturbed by the agitation of the question of caste, and the Missionary having announced his intention to do away with all distinctions not in harmony with the requirements of the Gospel, several families have taken offence, and ceased to attend on the means of instruction but, notwithstanding these discouraging events, it is pleasing to add that the

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majority of the flock have remained faithful in their attachment to the cause of truth.

[*Report.*]

A learned and interesting young Brahmin from the Madras University has frequently called on me for religious conversation. He has read much of the Scriptures, and appears to have a high veneration for their sacred contents. In the course of conversation he expressed himself thus: "Sir, I have had for many years together a great aversion to the Bible, and to the very name of Missionaries, and considered them as enemies, and men-catchers, and destroyers; but my views are now very much changed, and I consider them to be true benefactors of men, and Christianity to be a holy and blessed system." He also observed, "You may, sir, depend upon my word, these Institutions, established in Madras by the Hindoos in opposition to Christianity, must indirectly make converts to Christianity; for in proportion as the young men taught in them become more and more conversant with English Literature, they cannot but forsake idolatry, which is a most ignorant and debasing system."

[*Mr. Nimmo.*]

**Madras—1815—**with 4 Out-Stations—W. H. Drew, W. Porter, *Minister of the English Congregation*, F. Baylis: Paul, *Nat. Miss.*; 7 *Nat. As.* The Rev. Charles C. Leitch reached Madras on the 17th of December. Communicants, 119—Schools, 21: Boys, 771; Girls, 265—Pp. 178, 179, 248.

Those who have known India for twenty years, can see that each year yields now a much larger result than at the commencement of that period. There is not only an onward progress most distinctly visible, but an increasing onward progress, both in the amount of agency employed, and of results attained: enough to assure us, that the Church will rather increase than diminish her efforts, and that all things tend to that great consummation, when India shall be filled with the knowledge of the Lord. [*Missionaries.*]

The attendance of Hindoos at the Place of Worship at the compound gate, though fluctuating, has, upon the whole, been cheering and satisfactory; and instances have not been wanting in which the minds of the hearers appeared to be touched by the power of the Word. Great solemnity,

usually as great as in a Christian Assembly, characterizes the Service; and, at the close, Scriptures and Tracts are sought with great eagerness.

School and evangelistic efforts at the Out-Stations at Tripassore, Poonamallee, Pulicat, and the Mount, have been continued as usual, as well as two Tamil Day Schools in New Town and Cosapettah, and the labours of the Teachers have also been extended to the adjacent villages.

Tripassore, which has long formed one of the most interesting departments of labour in connection with this Mission, will henceforth form a separate Station, under the charge of the Rev. J. E. Nimmo, on his removal from Combaconum. It comprises a Church of 24 members and 7 Schools, with an attendance of 258 children.

A prominent feature in the educational operations of the Madras Mission during the past year has been the establishment of an English Native School in Black Town, and contains 62 boys. [*Report.*]

**Cuddapah:** 153 miles N E of Madras: inhab. 60,000, of whom about two-thirds are Hindoos, and the rest Mahomedans and Eurasians: prevalent language, Teloo-goo: there are 4 Out-Stations—1822—Edward Porter: 6 *Cat.* Communicants, 41—Schools: Orphan and Boarding, 2; Boys, 13; Girls, 21 and 18 Day Scholars; Vernacular, 7; Boys, 215, Girls, 20—P. 179.

The attendance on the Teloo-goo Services at this Station has undergone a visible improvement during the year, the increase being mainly attributable to the zeal of some of the new converts, who come from villages in the neighbourhood, and bring with them a goodly company of their neighbours to hear the glad tidings of salvation. Many of the Congregation have also listened to the Word with apparent interest and joy. Five new members have been admitted to the Church, in addition to three others who were restored on satisfactory proof of repentance.

Beside maintaining the Services at the Head Station, the Missionary has given his vigilant attention to the four Out-Stations connected with the Mission. Within a circuit of between 30 and 40 miles around Cuddapah, numerous towns

and villages have also been visited by the Missionary and his Catechists, and supplied with Religious Tracts and portions of the Sacred Scriptures. In these important engagements, effective service has likewise been rendered by two Colporteurs, who are labouring in connection with the Madras Bible Society. [*Report.*]

Three of our new converts are from Peidalah, a large village about 40 miles north-west of Cuddapah, where one of our Catechists has been in the habit of distributing Tracts, and preaching the Word of God. There are here about 15 families who have renounced idolatry, and a School, under the charge of a Christian Schoolmaster, has been established in the midst of them. In December last I preached in the village, accompanied by the Catechist, and stayed with this interesting people for two days. Many received us with great kindness, and we were constantly waited on by inquirers from this and the neighbouring villages, who wished us to visit them. They voluntarily gave up the idol which they had been accustomed to worship; and when we took it round to their houses, and asked them what benefit they derived from it, it was very cheering to see the energy and decision with which the people one and all declared, "None whatever; no, none." Three of their number followed us to Cuddapah, where, in the presence of a large Congregation, they renounced idolatry, and confessed their faith in Christ Jesus for salvation. One, when asked as to the state of his mind before he became acquainted with this religion, replied, "My mind was all in darkness." When asked again how he came to renounce idol-worship, he replied, "Because my sense told me it was absurd to worship a thing less than myself."—"After this, did your mind find rest?" "No," he replied; "I felt sure there must be God somewhere; and, like a man in the dark, I was wandering after God, but could not find Him. Then the Catechist came and declared to us the Word of God. After we had heard his instructions, and attended to the reading of the Tracts, we said to ourselves, 'This is true, and we must embrace it.' There are 7 more families in this village, who are desirous to place themselves under Christian Instruction." [*Mr. Porter.*]

*Vizagapatam*: a sea-port, 438

miles N E of Madras, and 558 S W of Calcutta: inhab. between 30,000 and 40,000, chiefly Hindoos: prevalent language, Teloo goo—1805—J. W. Gordon, John Hay, R. D. Johnston. In the Native English School, 108 Boys; in the Orphan School, 22 Girls—P. 179.

The Public Services at the Teloo goo Chapel have been continued without interruption. The number of Native Christians, regular attendants on the Means of Grace, is about 60, and the attendance of the Heathen is very considerable. [*Report.*]

During the past year thirteen persons have publicly renounced their connection with heathenism, and received the rite of baptism. Six of this number are girls belonging to the Orphan School; the remaining seven are members of the Congregation. [*Missionaries.*]

*Chicacole*—1844—Wm. Dawson. Communicants, 27—Schools: Orphan, 2; Scholars, 12 Boys, 12 Girls; Day, English and Teloo goo Scholars, 45; Teloo goo, 100, Hindoostanee, 27—Pp. 179, 180.

In a neighbouring village some of the inhabitants have endured persecution for the acknowledgment of the Truth. Their frequent meetings together to read the Tracts we had given them, were marked, and gave alarm to the priests, who complained to the Headmen of the place that their gods and themselves were greatly dishonoured, and that there was no use in having them as priests so long as such assemblies were allowed, and urged them to exercise their influence for putting down this dangerous spirit of inquiry. Upon this the Headmen sent for the people, and after reprimanding them sharply, placed them in custody for a while, and threatened them further with chains and imprisonment if they persisted in reading our books. The poor people being of the lower order, and intimidated at the thought of this abuse of power being carried out to a much greater extent, felt compelled to promise they would refrain from a repetition of what they had done, and have been obliged, outwardly at least, to keep their word. [*Mr. Dawson.*]