WESLEYAN MISSIONARY SOCIETY.

STATIONS AND LABOURERS — *Bangalore:* 1821—(Tamul) Thomas Cryer: 1 Paid, 18 Gratuitous *As.* Communicants, 128—Scholars: Boys, 58; Girls, 83—(Canarese) John Garrett, *Chairman and Superint.*, Daniel Sanderson, Thomas B. Glanville, 8 Paid, 1 Gratuitous *As.* Communicants, 17—Scholars: Boys, 177—*Gobee:* 50,000 inhab. in the centre of the Mysore Country, 48 miles from Bangalore: 1837: and *Toomkoor:* 5 Paid, 1 Gratuitous *Teachers.* Communicants, 21 — Scholars: Boys, 151; Girls, 4 — *Coonghul:* 10,000 inhab.: Henry O'Sullivan, *As. Miss.*; 2 Paid *As.* Communicants, 2—Scholars, 38—*Mysore:* 70,000 Hindoos and Mussulmans: Edward J. Hardey — *Manargoody,* a town with 30,000 inhab. and *Trichinopoly:* (Tamul) Joseph Little: 5 Paid, 2 Gratuitous *As.* Communicants, 60 — Scholars: Boys, 202; Girls, 15— *Negapatam,* a sea-port, 48 miles E of Tanjore: 15,000 or 20,000 inhab.: 1821: and *Trivaloor:* John Pinkney, John Kilner, 1 *As.* Communicants, 28 — Scholars: Boys, 155; Girls, 30 — *Madras:* 1817: Samuel Hardey, *Chairman and Superint.*, E. E. Jenkins: 20 Gratuitous *As.* Communicants, 150—Scholars: Boys, 117; Girls, 175. —Pp. 180, 181.

At the Mission Residence in Royapettah, a superior English School for native youths has been commenced with great promise of usefulness. Seventy-five boys have been received, and are under the care of the Missionaries and three Assistants. On this Station, and on all the other Stations in India, the Missionaries are turning their attention from merely elementary Schools for young children, to the formation of Institutions, in which a higher education can be given to pupils of more advanced age. The Female Boarding and Day School in Royapettah is making successful progress, and has secured the countenance and patronage of many ladies in Madras and in this country. An improved tone of religious feeling is manifest among the elder girls; four of them are members of the Church, and some others are anxious to receive Christian Baptism. During the year 25 Natives have been received into the Christian Church by baptism.

In *Negapatam* the Congregations have increased in number, and the attention of the people has been very cheering: a gracious influence has been felt.

The Missionaries at *Manargoody* have received frequent visits from respectable Natives, with whom they have conversed on the things of the kingdom of God, and have been surprised to learn the extent to which the opinion prevails in Hindoo Society, that their religion will be overthrown and demolished, and Christianity will be universally established. They say, "Your Vatham is the true one, and your religion will be in this and in every land triumphant. This we know, for all our great men say it." But they excuse their giving personal and immediate attention to the claims of the Gospel, by adding, "The time is not yet come for us to profess your religion, but when it is, we will all be Christians. If we do so now, we shall suffer much trouble." The room in which the English School was conducted having been destroyed by fire, has been rebuilt. It is the munificent donation of S. Rungeah Naick, the Magistrate of the Manargoody Talook; and is a noble expression of good feeling on the part of a native gentleman toward European Missionaries, and indication of his enlightened desire for the spread of education. The Schools, male and female, are in an encouraging state. Another Native, F. Marnikam Pillay, of Negapatam, has presented a silver sacramental cup for the Congregation in Melnattam, where there has of late been some improvement in the state of the professing Christians.

In Bangalore the native Tamul department of the Mission has been steadily carried on, and has been favoured with many encouraging circumstances. Several members have died during the year, leaving behind them a cheering testimony of their triumph over death. The Schools are usefully continued. One heathen girl, with the consent of her heathen mother, and at her own earnest request, has

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been admitted into the Christian Church by baptism. Two girls from a Papist Family have been received into the Congregation. When asked the reason for their desire to be received, the eldest very modestly but distinctly repeated the Second Commandment; and added, she wished to leave the Papists because they broke that Commandment.

Special attention has been directed to the improvement of the English-Educational Institution for Natives in *Bangalore*. One Missionary has devoted his whole time to its interests, giving six or seven hours during each day to the work of actual instruction, and meeting the boys on Saturday and Sunday for the study of the Word of God and the great facts and doctrines of the Christian Religion. This measure has been justified by the results. At the close of 1850 the number of students amounted to 60. At present 178 boys are under course of instruction, being an increase of 118 during the year: this increase has been steady and progressive. Two large rooms have been added to the former building, and accommodation provided for 300.

In the printing-office at Bangalore, 51,000 Tracts and School Books, comprising 1,999,600 pages, have been printed during the year.

The new School House at *Toomkoor*, 90 feet in length, is a gratifying testimony to the value attached by the Natives to educational instruction. Upward of 150*l.*, contributed by the Natives themselves, has been expended on its erection. The School was publicly opened in September. A holiday was given to the public servants on the occasion, and the attendance was from 600 to 700. The Bishop of Madras took part in the proceedings, greatly to the satisfaction of the Missionaries and the assembled Natives. He delivered an earnest and appropriate address, which was interpreted into Canarese by the head native judge.

At *Goobbee* the small Native Church continues stedfast: two Missionaries are earnestly requested for Goobbee and Toomkoor, and two for *Coonghul*: the City of *Mysore* has been resumed as a Station for the residence of a Missionary by the removal thither of the Rev. E. Hardey, from Bangalore, and the Catechist Joshua; but three additional Missionaries are very earnestly requested. [*Report.*

We are just now endeavouring to exclude caste from the Church. A vital principle is to be maintained, and on the issue much will depend. I regret to state that there is great unwillingness on the part of our members to relinquish this gigantic evil. They suppose that we are persecuting them, in exhorting them to abandon it. May God give us that wisdom which is profitable to direct, and enable us to act according to His will!

Those who have never been in India can have no adequate idea of the difficulties to be surmounted ere Hindooism can be abandoned. I need only refer to a case that has recently come under my observation. A young man for some time past has been reading Christian Books, and latterly has come to visit me at the Mission House. He wishes to make a public profession of our holy religion; but how is this to be accomplished? The moment he becomes a Christian, his relatives and friends will close their doors against him. He has therefore requested me to give him some employment; and I heartily wish I could do so, as this might ultimately lead to his conversion. When young men in Madras decide on becoming Christians, the Missionaries, I believe, afford them protection, and provide for their wants. I do not recommend the Church to support all her members; but, in the present state of Christianity in this part of India, I do think it would be well if we could do something for those who are willing to give up all for Christ. Their heathen relatives and friends will not help them. My heart bleeds when I think of the impediments with which we have to contend. The abolition of caste would render admission into the Church of Christ much easier than it is at present. There are many young men in India whose hearts are prepared to receive Christ, were the usages of the country such as to allow them to become Christians, and still retain the support of their relatives and friends. There is no such field in the world as India: none where the difficulties are so great, and none where the triumphs of the Gospel shall be so glorious. [*Rev. J. Pinkney.*

GENERAL BAPTIST MISSIONS.

Cuttack: the chief town of Orissa, 251 miles S W of Calcutta: inhab. 70,000—1822—Amos Sutton: J. Buckley, *Nat. Miss.*: W.

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General Baptist Missions—

Brooks, *Printer*; Miss Mary Sutton, *Teacher*; Communicants, 133; in the Asylum, 107. Mr. Lacey died on the 8th of January. Miss Collins, on her marriage, discontinued her connection with the Mission—Pp. 181, 182. The Missionaries have made extensive tours, and visited the scenes of the principal festivals. Of the tours it is said—

In these journeys about 370 portions of Scripture were distributed, and probably about 1100 or 1200 Tracts. So much precious seed scattered in humble dependence on the blessing of the Most High cannot be in vain. "In due season we shall reap if we faint not." May we all be stirred up to earnest, believing prayer for more enlarged success than we have yet witnessed! Orissa needs Pentecostal days. May such days soon gladden our hearts! [*Mr. Buckley.*

Mr. Brooks, in addition to his superintendence of the printing-office, has also taken part in itinerating chiefly during the cold season. At the Conference, those brethren who had been with him on these occasions, added their testimony to the acceptableness and efficiency of his preaching labours among the Heathen. [*Report.*

On the way to India I visited America, where I made a conditional engagement with the American and Foreign Bible Society, to superintend a special effort toward circulating the Word of God throughout Orissa, and, as a preliminary work, to prepare and publish a Harmony of the Gospels in Oriya. The prosecution of these leading objects, in connection with occasional ministerial labours, occupied my time during the remainder of 1851. By a special agency for the distribution of the Sacred Scriptures in Orissa, it was not intended to supersede those general efforts which, as a body of Missionaries, we have ever made in connection with our ordinary labours. But it was thought that a special agency might effect a more systematic, thorough, and general circulation of the life-giving Word throughout the length and breadth of the land. In pursuance of my special effort, I commenced, during my voyage to India, the preparation of the Gospel Harmony. This work has been completed and published, and a number of copies have been extensively circulated. It forms a very neat convenient volume, of 320 pages 12mo. [*Mr. Sutton.*

Of the girls in the Asylum Mr. Buckley writes—

Hitherto the conduct of the Khund Children, who have not yet been with us three years, has afforded us satisfaction: their progress in knowledge has been pleasing; although they have had to learn the Oriya Language, they all, with the exception of three, read the Scriptures intelligibly; they also sing, write, sew, and knit; several of them also can mark. They are a much more energetic, simple, docile, and affectionate race than the Oreahs. Three of the dear girls have entered into the married state during the year, and a fourth would have done so but for the affectingly sudden death of the young man to whom she was affianced.

Mr. Buckley reports of the boys in the Asylum—

The progress which some of the rescued Meriahs have made in useful knowledge, civilized habits, feelings of self-respect, and sense of moral obligation is very encouraging; though, as might be expected among so many, there is great diversity of natural capacity as well as of diligent application. Seven boys have been placed at Choga to learn farming; two of them are now Candidates for Baptism. Others are training to be servants, or are learning some useful employment by which they may earn a livelihood. The month of July, when cholera was raging, was a time of unspeakable anxiety; but we experienced, I trust, the fulfilment of the promise: "Thou wilt keep him in perfect peace whose mind is stayed upon Thee, because he trusteth in Thee."

Choga: a Christian Settlement laid out for 20 families, and occupying 30 acres of land—1 *Nat. Preacher*. Communicants, 66—Nominal Christians under instruction occupy about 40 cottages—Pp. 182, 183.

The little Church in the wilderness continues to enjoy the smile and blessing of the Lord. Mr. Buckley has paid frequent visits to this place, and observes, "Like Barnabas, I have often seen the grace of God and have been glad." [*Report.*

Mr. and Mrs. Sutton visited this

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Station early in the year, and gives an encouraging description of it. Mr. Lacey also, a few days before his last illness, visited it, and remarked in his Journal, "A little good appears to be doing at the favoured spot, Choga."

Khundita: 40 miles N of Cuttack: surrounded by populous villages, and a short distance from the large town of Jageepore—1829—2 *Nat. Preachers*—P. 183.

This little branch of the Church at Cuttack has not enjoyed, during the past year, such an amount of religious privileges as is essential to its growth and prosperity. While Mr. and Mrs. Bailey resided at Khundita the prospect began to brighten, and at their departure the Christians manifested their affection. At the Conference this little flock were reported to be not in a very satisfactory state, though two had been added to the nominal Native Christians. When on Missionary Tours, the place was visited more than once by Mr. and Mrs. Sutton. His first visit was about the end of November. The Congregation consisted of thirty. One of the members, a poor widow, has passed, it is trusted, from Khundita to heaven. A pleasing account is given of her consistency as a member of the Church, and especially of her gentle and peaceable disposition. Shortly afterward her son died under deeply affecting circumstances on the day appointed for his marriage. [*Report.*

Disagreements among the members have been unhappily too frequent; and owing to the distance from Cuttack the friends here cannot have so much Missionary Superintendence as is desirable. Many of the troubles, however, have arisen from those who make no profession of godliness, but who are connected by family ties with some in the Church. A neglect of family government, on the part of some, has occasioned, as it always does, most distressing consequences. Of one of the friends, whose family has had no small share in causing the troubles of the Station, it may with truth be said, "His sons made themselves vile, and he restrained them not:" now the parents are reaping, in shame and sorrow, the bitter fruits of their sinful negligence. [*Mr. Buckley.*

The *Khunds*—In reference to the Khunds it is said:—

The conduct of the Indian Government, in their disinterested and benevolent efforts to put an end to human sacrifices, has been most honourable and Christian-like: nor less so has been the conduct of the military gentlemen employed as the agents of the Government for effecting this object. In a few years they have rescued from a cruel death upward of two thousand victims, to which are to be added in the last cold season one hundred and fifty more. Several of the officers employed in the Khund Agency have suffered severely from the unhealthful climate of a large portion of the hills. Captains MacViccar and Frye have been, in consequence, obliged to seek the restoration of health by a visit to their native land. Through a considerable extent of the Khund Country it is believed that no meriah sacrifice now takes place. Still the great want of the people is the Gospel. Scores of victims rescued from their power have been placed in your Asylums. [*Report.*

Pooree: near the great Temple, on the coast S of Cuttack—1823—P. 183.

This horrible scene of detestable idolatry was, at the principal festival, visited as usual by a number of your Missionaries. Mr. Sutton states that it was the smallest and most inferior festival he had ever seen: whether this was caused by a dread of the cholera, or by a gradual decline in the festival, he could not tell; but was willing to hope that the celebrity of the pilgrimage was diminishing. The following Missionaries were present beside himself: Messrs. Buckley, Bailey, Miller, and Brooks; also Seboo Patra and Tama.

The Ranee of Juja, on visiting this detestable shrine, expended, it is stated, more than 50,000 rupees, or 5000*l.*, on idolatrous observances at Pooree. It is remarked—

"One deluded votary of idolatry expends, in visiting an idolatrous shrine, more than twice as much as all the Churches of the General Baptist Connection contributed in 1850 toward the destruction of idolatry. Let all our rich friends ponder this fact." [*Report.*

Had it not been for the unspeakable loss I was called to sustain, I should have returned from Pooree greatly encouraged and rejoiced, and should have felt that no previous ten weeks of my life had been

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General Baptist Missions—

so well and usefully filled up. We never once failed in getting a large number of hearers, though we visited the large road every evening, Lord's Days excepted. The preachers, with myself, were astounded by the great order and attentive manner in which the people came around and listened to the "glad tidings of salvation." [*Mr. Miller.*

Piplee—1848—midway between Cuttack and Pooree—W. Bailey, W. Miller: 2 *Nat. Preachers*—Communicants, 15. Mrs. Miller has departed this life—Pp. 183, 184.

At this Station there are now two Missionaries' Houses, a neat Chapel, a School-room, and a rising Christian Village. The Missionaries' Report of the Native Preachers is very pleasing. They travelled great distances in the cold season, and nearer home in the hotter season, to preach the Word of life. This Station was visited by Mr. Lacey not long before his death. He highly approved of what his younger brethren had done there, and said, "I like Piplee much: you have made some considerable improvement already, and I am persuaded that it will soon improve in a moral point of view, and then it will be beautiful indeed." [*Report.*

Berhampore: 360 miles from Calcutta—Isaac Stubbins, H. Wilkinson: 3 *Nat. Preachers.* Communicants, 41. There are 2 Chapels. In the Asylums, 50—P. 184.

During several months of the year Mr. and Mrs. Wilkinson were absent from the Station: this was occasioned by his severe illness. His medical attendants all recommended a short voyage as the best means of recruiting his health. He accordingly visited Madras, and after spending a few months there obtained a passage to Gopalpore, within about eight miles of his Station. He observes: "When I think of the delightful change in my health I cannot but be thankful. I left Berhampore almost without hope of recovery, and with many fears that my work in India was at an end; now, however, blessed be God, I feel quite strong again. I both hope and pray that many years more of usefulness may be allowed me in this benighted land." On arriving at Berhampore he wrote: "I am thankful to inform you that we are again at our Station, and, by the goodness of our heavenly Father, in the enjoyment of restored health." During his residence at Madras he had much friendly intercourse with the Missionaries of different Societies resident there. On one occasion he attended a conference when fifteen were present, who appeared much interested in his account of the operations in Orissa. He was told that the Orissa Mission was regarded as the model Mission of India.

The state of the Church appears, on the whole, encouraging. Several interesting additions have been made to its number: some that have wandered from the ways of peace have been restored to its communion; and three, it is trusted, have been removed from the toils, temptations, and dangers, to which they were subject here, to join the Church above.

Though, owing to Mr. Wilkinson's absence from Berhampore, and Mr. Stubbins, in consequence, being less at liberty to travel, less has been done by the brethren in itinerating than in some former years, yet they have by no means neglected that very important department of Missionary Labour. In their accounts of their journeys they furnish various encouraging statements of what they witnessed. [*Report.*

Of the boys in the Asylum it is said—

We are thankful to state that the progress of the children in school duties, and their general conduct, have during the year been highly satisfactory and encouraging. A number of the elder boys are about to be permanently settled at the new Christian Location, where they have spent a portion of their time the last two years in agricultural pursuits. We find this place a valuable auxiliary in providing the means of support to our young people as they leave the School. Those referred to give promise of being industrious and useful members of society. In April we received so large an addition to our number that it was found necessary considerably to enlarge our school premises. Thirty-three were then admitted into the School. These were rescued victims from the murderous Khunds. They were an interesting group, from three to twelve years of age. [*Mrs. Wilkinson.*

Of the girls in the Asylum it is reported—

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During the first six months of this year our children were almost strangers to sickness, sorrow, and death; but in June the cholera, which had been raging with unparalleled violence in the neighbourhood, entered our Asylum. Its first victim was a happy, laughing little girl of four years old. Since that painfully exciting period six months have passed away—not so we trust the effects on the minds of survivors—many careless ones have become thoughtful, and several who had been halting between two opinions have become decidedly on the Lord's side. Two of these, after giving pleasing evidence that they had learned of Him who is meek and lowly in heart, were baptized in September, and others are anxious to enjoy the same privilege. The latter class have for some months kept up a little Prayer Meeting among themselves, and have spent much of their leisure in reading the Word of God. [*Mrs. Stubbins.*

Four Khund Youths are employed as Schoolmasters, and are located with their wives among their own people in the Hills.

Of the Christian Village near Berhampore it is reported—

We are thankful to report of this interesting place, that the Christians located there are still, we trust, prospering for time and eternity. Several of the older boys from the Asylum are located there, preparatory to their final settlement, and we hope some of them are earnestly seeking the salvation of their souls. A house for a Native Preacher is now being built. Thus, by degrees, this once dense jungle is presenting a pleasing and encouraging aspect, and we trust the time will come when multitudes shall be found rejoicing in the God of their salvation.

In the Orissa Mission Academy there are now two Students.

CHURCH-OF-SCOTLAND MISSIONS.

Calcutta—1830—John Anderson, James Ogilvie: 26 *Nat. As.* Pupils, 1305; of whom 1060 are generally in attendance—Pp. 184, 185.

The Annual Public Examination took place on the 9th of January. There were 1073 children present. The examination lasted three hours, and was conducted by Messrs. Ogilvie, Herdman, Henderson, and by Dr. Grant and Dr. Boaz. The examination is said to have been very satisfactory.

In Calcutta, one of the Native Teachers of the Institution had been baptized during the year, but not a single pupil had been withdrawn in consequence. Five years ago had a Teacher been baptized more than half the pupils would instantly have been removed. A few years ago the native newspapers were perpetually attacking the Institution, and holding up to reprobation those parents who allowed their children to attend it. This is very seldom done now: on the contrary, the importance of this and similar Institutions is very generally acknowledged by the native press. These facts prove a very different state of things to exist in Calcutta from what we witness in Bombay; but there is consolation in the thought that it is during the last few years that the Calcutta mind has taken such a leap.

[*Bombay Guardian.*

Bombay—1828—founded by the Scottish Missionary Society: transferred in 1835 to the General Assembly: Miss Hughes, Miss Kind, supported by the Scottish Ladies' Association. Mr. Miller's health has made it necessary for him to leave Bombay, at least for a time. The children in actual attendance at the Schools number about 400—Pp. 185, 186.

Ghospara—1 *Nat. Cat.*; 2 *Nat. As.*—Pupils, 70—P. 186. No information has reached us of a later date than that given in our last Survey.

Madras—1836—Wm. Grant, Sheriff, Black, A. Walker, Francis Christian. Pupils, 400 Boys, 200 Girls. These numbers, however, were diminished, in consequence of a report that some of the children were likely to be baptized, so that in February there were only 282 boys and 220 girls. The Annual Public Examination was held on the 11th of February.

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Church-of-Scotland Missions—

The girls were examined in Tamul, on the leading doctrines of Christianity, by the Rev. E. Sargent, of Tinnevelly, and, it was reported by that gentleman, answered the questions put to them in a highly satisfactory manner. Some also read the New Testament in English. Prizes were distributed to them by Dr. Davidson, who occupied the chair during the whole of the proceedings.

The boys passed a very creditable examination in different portions of the Scriptures, displaying a gratifying acquaintance with both facts and doctrines; also in the Geography of India, and the Histories of Rome and England—the examiners being the Rev. Mr. Grant and Messrs. Sheriff and Black. [*Athenæum—Madras.*

We have got into our new premises: the accommodation both for the pupils and ourselves is most ample and suitable: there is not a better house in Madras. The only objection that can be raised against it is its distance from the mass of the native population; but this disadvantage is counterbalanced by this great advantage—there is sufficient accommodation for us all on the upper flat; and cooler or more healthy dwelling-houses, are not to be obtained at Madras. All our girls, both in the Institution and the Branch School, are going on well, but we have lost by death two of our most promising girls. [*Mr. Walker.*

There have been two youths recently baptized who were, when boys, educated in the Schools connected with the Church-of-Scotland Missions. Two native families, also, are mentioned as having been baptized and become Members of the Church of Scotland.

FREE CHURCH-OF-SCOTLAND MISSIONS.

Calcutta—A. Duff, D.D., W. S. Mackay, D. Ewart, T. Smith, D. Sinclair, E. Miller: *Nat. Cat.* with many European and Native Assistants. Three Natives have been licensed to preach. There are Out-Stations at *Bansberia*, *Culna*, and *Chinsurah*, and Teachers and Assistants at each. Baptized Natives, 47—Scholars: Boys at the Central School, 1280; Girls, 150, of whom 50 are Boarders; at Bansberia 300 Boys, 30 Girls; at Culna 150 Scholars; at Chinsurah 750: Total, 2710—P. 186.

There have been 6 adults and 4 infants baptized during the year; and more than 1000*l.* has been raised in Calcutta for Missionary Purposes. In Calcutta there have been employed during the past year, 1 Catechist, Behari Lal Singha, and 5 Probationary Catechists. The Catechist, whose salary is paid by a society of ladies connected with the Free-Church Congregation, Calcutta, is chiefly employed in reading and preaching to their Heathen and Mahomedan servants, and otherwise making known the Gospel. He also superintends a School supported by some members of the Congregation for the instruction of the children of the poor. The Probationary Catechists are employed in the Central Institution in prosecuting their own studies, and, as occasion offers, in making known the Gospel to their countrymen. During the past year, also, three of the converts have been licensed to preach the Gospel. The Assembly will now see that the Church is on the highway to the enjoyment of a native ministry, well furnished and disciplined, for a portion of the people of Bengal.

Beside these various appliances at Calcutta, the Orphan Institution there, under Miss Laing, has continued its operations for the past year. It contains about fifty girls, who have been rescued there from absolute destitution and degradation. Another School for girls, taught by Mrs. Ewart, contains about 100 pupils—Jewesses, Armenians, Portuguese, and East Indians—so that by every available channel, and by every open door, your Missionaries are entering in, and seeking the good of India.

The premises which are at present occupied as the Central Institution at Calcutta are held on lease. It expires in about two years; and if we would secure the permanence and stability of our Mission, it has now become necessary to erect buildings in Calcutta worthy of the cause in which the Church is embarked. By the liberality of the friends of that cause, provision has been made for the erection of Mission Premises at each of the other two Presidencies. In the course of a few months, between 6000*l.* and

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7000*l.* were subscribed for these objects; and our brethren at Madras and Bombay either are, or may soon be, placed in circumstances which will contribute at once to their comfort and efficiency as regards the buildings which they occupy. But the time has now come when a similar arrangement must be made for Calcutta, and for that purpose a sum of not less than 10,000*l.* will be required. A beginning has already been made in that direction. A sum of upward of 2000*l.* has already been raised. [*Report.*

Bombay—John Wilson, D.D., J. M. Mitchell, Robert Nesbit: 2 *Nat. Miss.*; 1 *Nat. Preacher*; 1 *Nat. As.*; 2 *Nat. Fem. Teachers.* Communicants, 24. Baptized, 24; 2 Students for the Ministry. Scholars: Male, 758; Female, 559: Total, 1317—P. 186.

The agencies employed at Bombay, according to the last Report, are the direct preaching of the Gospel, Christian and general education, English and vernacular, public lecturing and private classes, assisting in translating the Scriptures, and preparing and circulating Tracts, itineracies, the pastoral care of converts, and training converts for the Christian Ministry. [*Report.*

Poonah: 100,000 inhab.—J. Mitchell has charge of this Station, and is aided by his son, W. K. Mitchell, a probationer of the Free Church, and also by Wezir Beg, a converted Mussulman. Scholars: Boys, 412; Girls, 116. Total, 528.

By lectures on the Evidences, on certain portions of history, and similar means, he has done all that the enfeebled state of the Mission would permit; and only an enlargement of the agency appears to be needed to lead to rich and blessed results. To the native Church at Poonah three adults have been added during the past year. The English Congregation at Poonah numbered between 200 and 300. [*Report.*

Madras—John Anderson, Robert B. Blyth, Alex. B. Campbell. The Rev. R. B. Blyth and Alex. B. Campbell reached Madras on the 27th of November. The health of the Rev. John Braidwood has been such that he has been ordered home. The Rev. James Drummond proceeded to Madras, but after labouring there a few months was pronounced by three medical gentlemen to be unsuited for labour in India. At the Institution in Madras, and its Branch at *Triplicane*, there are together 572 Males, 368 Females: at *Conjeveram* there are 316, at *Chingleput* 317, at *Nellore* 383: Total, 1956—Pp. 186, 187.

The examinations have been most thoroughly satisfactory. At Conjeveram the sons of the officials in the city sit side by side with Shanars and Pullees, receiving a thorough Bible Education, while at the other Schools "the religion of the true God, and of Jesus Christ, in connection with secular knowledge, is larger, and made the mainspring and source of life and moral influence." In the emergency of the Mission at Madras the native converts have been of signal service; and in the providence of God the value of native ministry has been tested, and not found wanting. Four students of divinity of the fourth year, and a probationer, have offered their services to the Committee. It is expected that at no distant date a selection will be made, and help sent to Madras. [*Report.*

Nagpore and *Sitabaldi*—Stephen Hislop, Robert Hunter. Scholars: Boys, 290; Girls, 32: Total, 326—P. 187.

In endeavouring to spread the blessings of a religious education among the Marathi Population here, we cannot hope to succeed by inviting pupils to one Central Institution, for neither the size of their houses, nor their desire for learning, admit of an increase in this way. We require to multiply our Schools in order to multiply our scholars. However, we have extended our operations only by degrees, and have never established a School which we have not been able to supply with a suitable Teacher, and which we are in the practice of visiting and examining every day. [*Mr. Hislop.*

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IRISH-PRESBYTERIAN CHURCH MISSION.

KATIAWAR: inhab. 2,000,000—1841—*Rajkot, Gogo, Surat.* The two former Stations are in Katiawar, but Surat is on the opposite side of the Gulf of Cambay. No particulars of any recent proceedings of the Missionaries have reached us.

(*The Survey will be continued at* p. 209 *of our Number for May.*)

Biography.

OBITUARY NOTICES OF NATIVE CONVERTS

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S MISSION IN WESTERN AFRICA.

FROM the Journals of the Missionaries labouring in Western Africa we extract several notices of those whose heart, it is trusted, has been opened to receive the love of Christ, and who have died in the faith.

From the Rev. D. H. Schmid's Journal we extract the following Notices—

April 27, 1852—I went late in the evening to see one of our Communicants, who was very ill. On conversing with him, I found that he could speak but little. "The Lord," he said, "has brought great trials upon me: I am suffering greatly: but I pray to God, that He may forgive all my sins past for Jesus' sake." I encouraged him to do as the Israelites did, when bitten by the serpents, and called upon to turn their faces to the brazen serpent, that they might be healed—to look to Jesus crucified, the healer of wounded sinners. I read with him Psalm xxxii., and engaged in prayer. Whilst the people attending and myself were on our knees, he tried to get on his knees too, but his strength was gone. Soon after I had left him he breathed his last, and entered, as I hope, into his eternal rest.

June 6—I went to Waterloo, and visited Mr. Maxfield, who is fast sinking; but his mind is set on Jesus, who enables him to wait for his call. I read with him the 130th Psalm, and engaged in prayer. Our short-sighted human reason would say, It is a pity that such young people should be snatched away by death from their sphere of labour, where they are so wanted, and when we look forward with great anxiety for the fruit of their training; but being but of yesterday, and knowing that the Lord knows better than we how to promote His glory and kingdom, it is for us to say, "Thy will be done."

June 16—I was informed of the death of poor Mr. Maxfield.

July 27—I went to the hospital, to see a young man lately brought from Bathurst, after he had been ailing for several years. He was indeed a sure evidence of the truth of David's words, Ps. ciii. 15, 16—"As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone." Four years ago, when I was stationed at Bathurst, he appeared to be a strong, blooming youth, as if death would be afraid of him. Now his arms and legs were so thin as to be hardly able to bear his body. On seeing him in this sinking state, I told him plainly to set his house in order, to prepare for the serious change. He did not seem to like it, but said, in a somewhat bitter tone, "If God will, I shall die; but if He is willing to restore me again, I can be restored." It did not surprise me that he thought himself too young for death. "Well then," I replied, "are you prepared for that change?" He said, with some reluctance, "I try to become so." On my asking whether he read the Bible, he said, "I have no Bible, but this I read," taking from under his pillow Jowett on the Gospels, which I had given to him some time ago. He begged me to present him with a Bible, which I gladly did, discharging a duty devolved upon me in Salisbury Square, when I last left England. A Bible was delivered to me with the following words written inside—"A poor woman of Claverton, near Bath,

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earnestly desires to send one of her Bibles to the heathen. I leave you to use it as you deem best. The motive is love to souls. J. EAST, Bath." My earnest prayer to the Lord was, that this poor, or I might rather call her rich, woman's desire may be realized in this young man, to our Redeemer's glory. Then, I trust, the young man will give thanks to that kind benefactor, not at Claverton nor Bath, but above, in the heavenly realms of Him who said, "As ye have done it unto one of the least of these my brethren, ye have done it unto me."

On the 16th of August this young man died,

From the Journal of the Native Catechist, Mr. J. Bartholomew, we extract as follows :—

June 14—I called upon a sick man, who is expected daily to depart this life. His illness has been protracted, giving him opportunity of setting his house in order. He was suffering much pain, which made me think he could not live long. I asked him whether he thought he would live. He said, "Oh, Master! I would rather die than live." I asked him where he thought he would go after death. He said he hoped the Lord would pardon him, and forgive his sins. I collected short sentences from this sick man's lips—"Lord, Thy will be done! Lord, take me to Thyself! Lord, this pain is more than I can bear! Lord, come quickly!" He was restless all this time. Some of his friends who came to see him asked him what would become of his three children. He said, "I brought nothing into this world, and it is certain I can carry nothing out. I leave my children to the protection of God."

After ten days this man was numbered with the dead. He was baptized on the 12th of February 1843, by the Rev. J. W. Weeks, at Regent. He and his family removed hither in 1847, on account of ill-health. He became better, so as to be able to do his daily work as sawyer until this last attack. I believe that he died in faith. "There remaineth therefore a rest to the people of God."

Mr. Denton's Journal contains the following Notices—

Nov. 14, 1851—This morning the sad tidings of the almost sudden death of one of my Communicants reached us. She was a colony-born young woman, and a very interesting character. I could point to her as an example to all others. In her person and dress she was always clean and neat; in her conduct, quiet, orderly, and industrious. And it was quite apparent that her cleanliness and care extended to her husband and her house. She had been a Communicant for many years, and none could be more consistent. In her deportment she was serious, and most regular in her attendance on the Means of Grace. Her removal was so sudden and unexpected, that no opportunity was afforded for disclosing the state of her mind in the prospect of death; but she had lived as the righteous, and her death could not be otherwise.

Feb. 16—Early this morning I went to Gloucester and baptized Walter Reynolds, one of our Liberated-African School-boys.

On the day following he died, and was buried on the 18th. He was a truly pious youth; and I trust that the example, both of his life and death, will long be remembered by the other boys. Reynolds told me, during his sickness, that he began very early, before he was taken under the care of the Society, to think about God and to pray to Him, and that he was much pleased when he attended Divine Service. He always endeavoured to go to Church, and never kept away if he could help it. In October 1850 he and the other boys came under my care. I soon observed that he was a steady, good boy, and he was therefore made Monitor over the others. I never remember any complaint being made to me respecting him, nor having had any occasion to reprove him. His unvarying good conduct marked him out as a boy full of hope and promise. I therefore recommended him in August 1851 to the Grammar School, with a view to his becoming a Native Teacher. Here his Christian Character soon became open and decided. He felt that he was now called upon to give himself unreservedly to the Lord. He opened his mind to Mr. Peyton, and was recommended by him to Mr. Beale as a Candidate for Baptism. The account which he then gave of the state of his mind, I am told, was unusually clear and satisfactory. Thus our hearts were cheered, and our expectations raised of many years of usefulness from him to his fellow-countrymen.

But God had other intentions respecting him. Instead of preparing, as we fondly hoped, for years of usefulness, he was

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fast ripening for an early grave, and for higher employments in heaven. Shortly after his admission to the Grammar School, symptoms of consumption became perceptible. The disease soon developed itself, and made rapid progress. He was obliged to leave the School, which, only a short time before, he had entered with such thankfulness and pleasure. He was placed under the care, and received into the house, of one of our Communicants at Gloucester. Here he received, as he himself told me, all the kindness and attention which could have been shewn to him even by his own parents; and, which is more, he received from this simple-minded, humble man of God, much spiritual instruction and comfort. Could I write all that has been told me of what passed between them, it would be worth recording; but this I must say, that Reynolds was really in earnest for the salvatiod of his soul: he had given up this world, and was most anxious to be prepared for the next; and, under these circumstances, he could not have been in the care of a more kind-hearted, unaffected, good man than Gibbs.

It was always a pleasure to me to see Reynolds. On the 16th, weak as he was, his countenance brightened as I approached him, and a smile played on his sickly face. He was very anxious for baptism, and knew that he was now going to receive it. He had frequently said he could not die till he was baptized, and that he was only waiting for that. He seemed to feel deeply during the ceremony, and afterward thanked me many times very heartily.

He lingered on till the afternoon of the next day, and was then released from pain and suffering. The funeral took place on the following day. All the other boys followed the corpse, six of them bearing the pall. Some of the Grammar-School Pupils also came up to attend. We took him into Church, and read the Burial Service, after which I delivered an address to his schoolfellows. The words of the Psalmist, "When my father and my mother forsake me, then the Lord will take me up," were most suitable for the occasion. They were all orphans, who had been deprived of parents and friends by wicked men; but God had overruled this, and placed them under the care of kind friends, who would tell them of their heavenly Father, who had sent His Son to die for them, and shew them the way to heaven. He had taken up Walter Reynolds in love, and made him His own child, and now He had taken him to dwell with Him for ever in heaven. And this, I said, He was willing to do for them all. We sang the hymn,

"When blooming youth is snatched away,"

and then followed him to the grave, from whence he will ascend again at the resurrection of the just.

Mr. C. F. Ehemann gives in his Journal an account of the death of a Communicant.

Soon after my return from the Sherbro Country, another member of our Church exchanged time for eternity. She was always complaining more or less, but never absented herself from Church or class. When, therefore, I missed her from her regular place at Church on Sunday, the 21st of March, I at once thought that there must be something the matter, and, upon inquiry, found that she was sick.

The next morning I went to see her. She complained of pains in her side and chest, but did not appear to be dangerously ill. When I inquired into the state of her mind, she said, "Please, master, it looks sometimes very dark here"—pointing to her heart—"but I try to look to Jesus, who died for my sins;" to whom I directed her, as the only refuge and friend of sinners, particularly in the hour of death.

The next morning I visited her again, and gave her some medicine, although she did not appear to be worse. Her hope seemed to have increased. I again brought Christ before her as the all-sufficient sacrifice for our sins, which I could do the more earnestly, as I felt that her end was not far distant. Before leaving her I commended her to the forgiving mercy of our God, and promised to see her again in the evening; but in the afternoon she died.

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Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

JUBILEE.

ON *Monday, March* 7th, 1853, at Eleven o'clock, the first Meeting to celebrate the commencement of the Society's Fiftieth Year was held at the London Tavern, Bishopsgate Street, in the room where it was established in 1804; the Right Honourable the Earl of Shaftesbury, the President, took the Chair, and was succeeded by the Right Rev. Dr. Carr, late Bishop of Bombay. In addition to the Officers of the Society, and Members of the Committee, there were present on the occasion nearly all the Foreign and Domestic Agents, the Secretaries of the various Missionary Societies, Officers of Auxiliary Societies, and a large number of influential friends of the Society in London, and from different parts of the country.

The proceedings were commenced by reading the 97th Psalm, after which the Noble Chairman alluded to the extraordinary circumstances under which the Committee and friends of the Society had assembled.

After announcing the order of proceedings, the Minutes of the last Meeting of the Committee, and of various Sub-Committees, embracing the Editorial, Agency, Finance, and other Departments, were read and confirmed.

The Jubilee Secretary read interesting Letters from several distinguished friends of the Society, from the Officers and Committees of Foreign Bible Societies, and of other Institutions.

Resolutions.

That this Committee have received, with much pleasure, the friendly congratulations from the American, the Central Prussian, the Netherlands, the Bâsle, and the Berg Bible Societies; from the Committees of the Geneva and Belgian Evangelical Societies; from the French Congregational Church in Brussels; the Society for the Propagation of the Truth at Amsterdam; from Mr. Samuel Elsner, of Berlin; and from the Messrs. Courtois, of Toulouse; and beg to reciprocate their good wishes and prayers, and to hail them, in the name of the Lord, as fellow-labourers in the great cause of disseminating throughout the world the Scriptures of truth.

—That the Committee, on being assembled this day in the room in which the Society was formed forty-nine years ago—namely, on the 7th of March 1804—would place on record their deep and thankful sense of the good providence of God, which has watched over the Society from its institution to the present hour; raising it from small beginnings to unanticipated magnitude and eminence; rescuing it when exposed to assaults and perils; keeping it unchanged in its constitution and principles; enabling it steadily to pursue its course and to extend its influence; and giving it a position this day not surpassed in any former period of its history: in the review of all which the Committee would desire to say, "Not unto us, O Lord"—not unto any who have preceded us—"but unto Thy name be all the glory."

—That this Committee, while calling into solemn remembrance the many holy and illustrious men, both at home and abroad, who have at different times been found in the ranks of the Society, but now have passed away, would offer their affectionate and cordial congratulation to their venerable friend, Dr. Steinkopff, whom they are happy to see this day in the midst of them, and who for twenty-two years held the office of Foreign Secretary; and they would also convey the same congratulation, with expressions of their sympathy, to W. Alers Hankey, Esq. (the sole survivor of the first Committee)—who, by the infirmities of years, is compelled to be absent from this Meeting; both of whom took an active part in the formation of the Society, and alone, of its original founders, survive to witness and welcome

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its year of Jubilee. That, in these congratulations, the Committee wish to include the respected Treasurer of the Society, John Thornton, Esq., who was first appointed on the Committee in the year 1805, and afterward, in the year 1815, succeeded his honoured uncle, Henry Thornton, Esq., in the Treasurership, in which office he has continued faithfully and advantageously to serve the Society to the present time.

—That the Committee, having the pleasure of seeing among them, on this interesting occasion, a large proportion of their Foreign as well as their Domestic Agents, on whom devolves so much of the responsibility of carrying out the Society's work, would seize this opportunity of re-assuring their valued friends of the cordial sympathy of the Committee in all their labours, their trials, and their success.

—That the Committee are very much gratified with the attendance of so many of the Officers of Auxiliary Societies and of kindred Institutions, and also of other distinguished and attached friends of the Society, regarding it as an encouraging token of the wide and deep interest that is likely to be felt in the celebration of the Society's Jubilee.

The Rev. Dr. Steinkopff, the Rev. Dr. Pinkerton, Mr. Wm. Jones, and the Rev. Dr. Bunting, addressed the Meeting in acknowledgment of the Resolutions which related to them and their co-adjutors. Mr. Jones presented the first Minute-Book of the Religious Tract Society, in which was recorded, on the 7th of December 1802 as follows:—

Mr. Charles, of Bala, having introduced the subject which had been previously mentioned by Mr. Tarn, of dispersing Bibles in Wales, the Committee resolved that it would be highly desirable to stir up the public mind to the dispersion of Bibles generally, and that a paper in a magazine to this effect may be singularly useful. The object was deemed sufficiently connected with the objects of the Society thus generally to appear on the Minutes; and the Secretary, who suggested it, was accordingly desired to enter it.

Sermon.

On *Wednesday, March* 9th, a Sermon, commemorative of the establishment of the Society, was preached in St. Paul's Cathedral, by His Grace the Archbishop of Canterbury, from Isaiah xxxii. 20, "Blessed are ye that sow beside all waters."

Special Meeting.

On *Tuesday, March* 8th, at Twelve o'clock, the Special Public Meeting was held at Exeter Hall, in the Strand. The Right Hon. the Earl of Shaftesbury, President, took the Chair, and was well supported by the attendance of several Vice-Presidents, and an unusually large number of Ministers and others, who occupied the platform, while the body of the Hall was thronged in every part.

Movers and Seconders.

The Bishop of Winchester, and Rev. J. A. James: supported by the Duke of Argyll—Rev. Dr. Duff, and the Earl of Carlisle: supported by Josiah Forster, Esq.—Rev. Hugh Stowell, and Rev. W. Arthur: supported by Rev. Dr. Charles—Rev. Dr. Cumming; and Mr. William Jones—Lord C. Russell, and Rev. George Brown.

Resolutions.

—That this Meeting welcomes the Society's Year of Jubilee, hailing it as a fitting occasion—For commemorating the Divine Goodness, so abundantly vouchsafed to the Society in its origin, early history, and subsequent progress; for bearing a renewed public testimony to the Divine Character and claims of the Bible, and to the right of every individual of the human family to possess and read the same; and for promoting, by new and vigorous efforts, the widest possible circulation of the Scriptures, both at home and abroad.

—That this Meeting approves of the measures and plans of the Committee for the celebration of the Year of Jubilee, including the institution of a Jubilee Fund, to be appropriated to the following purposes, namely—(1.) The adoption, as far as practicable, of an extensive and efficient system of Colportage, throughout Great Britain, in the Year of Jubilee; the supply of Emigrants; together with Special Grants of Bibles and Testaments to Prisons, Schools, Missions, and other

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Charitable and Benevolent Institutions in this country. (2.) Special Grants to Ireland, in such ways as may hereafter be determined upon. (3.) Special efforts in India, Australia, and other British Colonies, by Agencies, Grants, or otherwise. (4.) Special Grants to China, and such other parts of the world as may appear open to special operations. (5.) The establishment of a Special and separate Fund, from the annual produce of which pecuniary aid may be granted, at the discretion of the Committee, to persons in the employ of the Society, including the Colporteurs abroad, and to their widows and children, when in circumstances to require such aid.

—That the Jubilee Fund be now regarded as open, and that all ranks and ages be invited and encouraged to contribute thereto, with a liberality commensurate with the importance and magnitude of the objects contemplated.

—That this Meeting, while calling on all the friends of the Society to unite in commemorating its Year of Jubilee, would express their earnest desire and hope, that whatsoever is done may be in humble dependence on the blessing of Almighty God, and to His glory.

The President, in opening the proceedings of the Meeting, made the following remarks on the

State and Prospects of the Society.

We are now at the commencement of the Fiftieth Year of the life of the British and Foreign Bible Society, and most thankful ought we to be to Almighty God, who has permitted us to see and to enjoy an event, the like of which, until this day, has never been known in the whole history of the Christian World. This Society, from the smallest beginnings, and with the slenderest means, but with the highest design—a design to spread over the surface of the whole habitable globe the Word of God in every tongue and for every nation—has passed through half a century of successful progress, and now finds itself with many friends in almost every country in the world, and is the mother and mistress of more than 8000 Bible Societies. The mother and mistress, I say; not as having dominion over their faith, but as helpers of their joy. Now, it will be necessary on this day to set before you the results of many years of anxious and arduous labours; but it will be done, not in the spirit of boasting or vain glory, but that you may see, by what has been done, what may be done, so that, from the retrospect, you may derive strength and encouragement to enter upon far greater and more vigorous efforts in the future. Let me state, in a few words, some of the results which, by the blessing of Almighty God, we have this day attained. The Scriptures have been rendered into 148 languages or dialects: all these have been reduced to printing, and of these, 121 had never before appeared in type. The combined Societies of England and other countries have circulated not less than 43,000,000 copies of the Scriptures, in whole or in part; and thus the records of Inspired Truth, it is believed, have, within the present century, been rendered accessible to about 600 millions of the human race. There is one matter to which I must call your especial attention, because it has struck my own mind and heart with more force than, perhaps, any other incident in the statement that will be set before you. Of these languages so reduced to printing, upward of twenty existed only in an oral form, had no alphabet, and were not reduced to writing until such time as they were worked upon by the intellectual power of Christian Missionaries and others. Let this fact be treasured up by those who are talking much of intellectual improvement, and of the march of intellect; and let them tell me if, in the whole range of intellectual power, there is any thing that shews more of mind, of thought, and of capacity, than must have been expended in reducing those twenty-five languages to a written form, which were thus made the means of giving thousands of minds access to the Word of the living God. So much for our acts. I think we can say no less for our principles. We assert much more than the mere right of every individual to possess and to read the Holy Scriptures; we assert the right of private judgment, and of private responsibility; we assert that right for which confessors and martyrs have suffered in olden times; and we assert that right for which confessors and martyrs of the present day—for which the blessed Madiai—are suffering in the dungeons of Tuscany, confessors to the present hour, and martyrs, in all probability, unless it shall please God to bless our intervention —that principle for which there will be yet many confessors and many martyrs, I doubt not, in future times. It is but a small thing to have the right of access, or to possess and read the Word of God, if

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every thing we feel, every thing we think, and every thing we say, is to be under the interpretation, and at the will, of a dominant hierarchy. Now, it is an immense honour that has been put upon this country by Almighty God, that it should be the earthly depository of His Truth, to flow forth in refreshing streams to all the nations of the world. It is a great and mighty honour that He has conferred upon us, and we must rise to the height of that responsibility. I can hardly believe that the great and good men who, under God's grace, were the founders of this Society, could have imagined when they met, few in numbers, and in a retired locality, that their faith would remove such mighty mountains. I can hardly think that they ventured to believe that they were then instituting the greatest effort that ever has been made by uninspired men for the temporal and eternal welfare of the human race. But so it is; and gainsayers may say what they will, but the events of this day will prove, that whether we regard man politically on this earth, or spiritually in the world to come, his last and greatest happiness will have been attained when the Word of the Lord shall have "free course and be glorified."

We hope to give further extracts from the Addresses in a future Number.

Western Africa.

CHURCH MISSIONARY SOCIETY.

RIVER DISTRICT.

KISSEY, WELLINGTON, &c.

The Rev. D. H. Schmid, although resident at Kissey, has had under his charge an extensive district, consisting not only of Wellington, but also, on the departure of the Rev. J. U. Graf for England, of Hastings. Beside this, he has had the superintendence of the Native Catechist at Port Lokkoh, which place he occasionally visits. To assist him in meeting these heavy responsibilities the Rev. E. Dicker has been stationed at Kissey. Mr. John Attarra, the Native Catechist, is resident at Wellington.

We shall first refer to Mr. Dicker's journals, which refer more directly to Kissey.

General View of Kissey, Michaelmas, 1852.

A review of the past six months has made much of the Lord's goodness pass before me in many particulars. The rains have been to me a season of much sickness, particularly at the commencement. The alternation of rain and sunshine tried me much, and often produced fever; but my dear wife has been spared to me in much health and strength, with two or three exceptions. Now, I am thankful to say, my health begins to be established. May grace enable me diligently to use that precious talent!

Character of the work.

Our work at Kissey does not present any very striking results, but still it is calling out some from the world to join themselves to the Lord, thus shewing that our branch of the Gospel Vine is a vital one. And though we mourn over some, whose sins have separated them from the Lord, yet I feel that they who have learned Christ must not be cast down, as if some new thing had happened unto them—for "offences must come"—but look the more diligently lest any man fall from the grace of God.

Adult Classes.

With respect to the general duties of this Station I may remark, that the adult classes entrusted to my care have received many additions during the past half-year. The class of male Liberated Africans, which I meet on Tuesday-Mornings, is one of much promise, and I hope that many of them will very shortly be admitted to baptism. Many are old men, and will never possess in this world a large amount of information on religious subjects; but yet the alteration of character from what they were formerly known to be, by those who have been longer acquainted with them than myself, is very striking, and makes one hope that they do know the Gospel as the power of God. Their earnest attention under instruction quite moves my heart to speak to them. There is, however, one drawback in conducting these classes—it is so difficult to get answers to questions. Their inability to give an answer seems to me very often to arise from not knowing how to word one.

Several of the younger members of this class have lately come to me for primers, and many bring a Bible or Testament with them, which, for such persons as they are, is a gratifying sight.

Another class of Candidates for Baptism, that of the female Liberated Africans, who meet me on Friday Mornings, also affords

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me much reason for hope. In this class, especially, I feel obliged to proceed in teaching as if in an Infant-school. At present we are endeavouring to learn the ten commandments, just as children do in Infant Schools, repeating sentence by sentence many times over. We have mastered the first commandment, and are learning the second. All cheerfully and reverently join in; and though we often break down, yet, as every one tries, we hope at length to succeed. After an exercise of this kind, the class is always concluded with reading a portion of Scripture. At present we are reading the Gospel of St. Mark, which I endeavour to turn to the purposes of exhortation and instruction in the leading facts of our religion, following up the latter with frequent reviews of previous readings. One morning, after class, a woman came to me and asked what chapter had been read, and where it was, telling me she intended to ask her child to read it to her at home. At the next class I pointed out this as an example; and since, I have made them all repeat, "We are reading the Gospel of St. Mark." This seems to fasten it in their memories.

Of my Wednesday-Morning class of colony-born females I cannot generally speak so well. There is a lightness of behaviour which too plainly tells of loose profession. Some there are who manifest great seriousness, and apparent anxiety to know the Truth. This class is an important one, and often draws out my heart more particularly in prayer for it. Some of them Mrs. Dicker has taken on a Sunday Afternoon. Circumstances, however, have obliged her to suspend doing so for the present. On these occasions she has spoken to them with much more freedom than I could have done.

Day School.

My assistance at our Day School has been to take the first class, consisting of about thirty-five boys, for two hours daily, when I instruct them in arithmetic, geography, and Bible History. In these they have manifested great interest, and given me much pleasure in assisting them. But sickness has caused many interruptions in these and my other duties.

During the half-year the children of our School have purchased about seven pounds' worth of school-materials from a small store I keep for them, obtained from the Society's store at Bathurst, beside Bibles, Testaments, and Prayer-Books. This has, however, been chiefly done by the boys, the parents not caring to spend much on the girls, which we very greatly regret.

Sojourn at Charlotte—Mrs Clemens' Girls' School.

Mr. Dicker having had an attack of fever in April, proceeded into the Mountain District for change of air. The following is an account of his journey:—

April 19, 1852—With the hope that a change in the mountains would establish our health a little before the rains set in, Mrs. Dicker and myself left Kissey for Charlotte, where we remained until Friday the 30th.

The road or pathway from Kissey conducts the traveller over some truly picturesque scenery. After passing through Wellington, the path leads up the side of a steep, rocky, wild-looking mountain. As we ascended, the really beautiful creek running up from Freetown to Waterloo, Port Lokkoh, &c., passing Kissey and, Wellington, opened to view. The country intersected by the creek is very flat, and, when viewed from a commanding position, makes one almost fancy that some tasteful person had laid it out, and cut those numerous windings, inlets, and canal-looking rivers, on purpose to please the eye. As far as one can see, the creek presents this appearance. Then, in another direction, is the broad open sea, and the fine shores of Fourah Bay and Freetown. But, alas! as the eye rests on the creeks, and the land enclosing them, the people who dwell there come to mind. I hear they are mostly Mahomedans, and deaf to the Gospel. These places are also often the resort of many a licentious and hardened one from Sierra Leone. They are beautiful to look at, but the abode of much evil, and very pestiferous.

When we arrived among the tops of the mountains we found the scenery much confined by the abruptness of the hills; but the dells were pretty, and the air most refreshing. Descending from these, we found Charlotte in a valley enclosed by steep hills.

On our arrival at Charlotte, we were kindly welcomed by Mrs. Clemens, the widow of my old college friend at Islington, and predecessor at Kissey. During our stay we were highly delighted with the Institution. I several times took the class of Candidates for Baptism, and found them very well instructed in the main doctrines of Christianity, shewing, also,

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great seriousness and reverence. The poor children seemed to have great respect and love for Mrs. Clemens, the little ones coming to her with all their aches and pains.

Infant Baptisms at Wellington and Kissey.

June 29, 1852 — I accompanied Mr. Schmid to Wellington, when about thirty infants were baptized, the Church being full of people. At first there was some confusion in arranging them for the Service When all were quiet, I confess it made me feel rather nervous to see Mr. Schmid call the parents of some illegitimate children to a conspicuous place, and give them a severe reproof for their sin. It was very gratifying to observe the solemnity of feeling manifested by some. Many would respond with a very earnest "Amen!" to the words pronounced at the reception of the child "into the congregation of Christ's flock." One woman, in particular, did so with such a quiet fervour and affectionate manner that one could not but join her. These things caused me to hope that the prayers of this service would be heard and answered for many of these little ones. After the Service was over, I had the privilege of addressing a large and attentive class of men, which Mr. Attarra had selected for immediate preparation for baptism.

July 11: *Lord's Day* — During the Evening Service I baptized twelve infants, my first administration of the rite in Africa. The Church was very full, and although a number of persons had to move from their places, all were devoutly quiet and attentive. For one infant, the child of our first Schoolmaster, Mr. Jowett, I stood as godfather. I briefly addressed the congregation on Mark x. 14, and endeavoured to impress on all present the preciousness of this declaration of our Lord's mind toward children. I urged that it should encourage them to pray for their children, and to follow this up by good example and teaching; that youth was eminently the season of conversion; and that they should not be discouraged by the trifling disposition of the young. I then put it to them, as matter of self-examination, whether they taught their children about Jesus' love, as they taught them to speak—adding, that he who obtains baptismal privileges for his child, and did not use them, would be like the man who buys a Bible for his little ones, and locks it up without reading to them.

Simple faith.

July 27—I visited an old sick woman, a Liberated African, one of my Friday-Morning class. She was evidently suffering much, but was apparently very patient. I found her in a simple state of mind, quite an illustration of many sincere believers here. I conversed with her for some time on the state of her soul, and inquired where her hopes were fixed; but, like many of her class, I could not get much from her. It was evidently difficult for her to understand me. The Liberated Africans, especially if old, as this woman, do not know much beyond the simplest truths of the Gospel. All I could learn was, that "she was a sinner," that "she prayed to Jesus," and that "Jesus was good to her." When asked whether her soul would go to heaven after death, her simple reply was, "I shall go where Jesus is." This visit left a strong impression on my mind of the matchless power of those good tidings which are emphatically "the power of God unto salvation to every one that believeth." On my leaving her she bade me good bye in true African style, "Good bye, daddy"—Good bye, my father.

"*All in all.*"

Sept. 14—I visited a very afflicted man, of a thoughtful turn, belonging to my Tuesday-Morning class. He had been suffering in various parts of his body, but yet was in a very cheerful state of mind. I was much pleased with the intelligent manner in which he listened to me, and read from a well-used Testament the portion of Scripture I selected. On my questioning him as to his experience of Christ's love in his sickness, he replied, with great animation, "Yes, Christ is good for me. Christ is a good doctor for me. In my sickness, when the people go away to farm, and leave me, and lock the door upon me, I pray to Christ many times in the day. Christ is good for me." It was truly gratifying to see his earnestness in bearing testimony to the faithfulness of the Redeemer.

Mr. Schmid's journals, to which we now turn, have a more general reference to the various points of labour which have required his attention. We shall take the various incidents in the order of time in which they occur, as presenting a clearer view of his engagements.

Visits to the Sick.

Oct. 6, 1851—I went to see a young

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man who has long been confined to a sick bed, and in whose heart, I believe, the grace of God has been successfully working. Several times I had stood near his bed without being able to speak to him, as his mind was wandering. This time I was able to ask him several questions, as how he felt, whether Jesus was near to him, whether he could fully believe the forgiveness of his sins, and whether he had a sure hope of eternal life; to which he replied in a satisfactory way. I read with him Isaiah liii., and prayed with him. He was formerly a student at Fourah Bay, but was dismissed; and as he could not get other employment, he entered the service of a merchant up one of the neighbouring rivers. This is always a tempting situation. Employed out of sight of the colony, and ensnared by the temptations of Satan and wicked people, young men fall into gross immorality, which is too often the cause of death snatching them away in the blossom of their youth.

Oct. 13, 1851—I visited several sick people, among them a communicant, who has been suffering for many years. I endeavoured to comfort him by directing his mind to Jesus, whose sufferings were much greater, by which He sanctified our own. He was cheered up, and said, "Jesus is my comfort."

Visits to Port Lokkoh.

On the 4th of November I left Kissey for Port Lokkoh. I had several conversations with Ali Kali, who always shews the same deadness to all that is spiritual, whilst for temporal presents he can ask without the least feeling of shame. As several of the chiefs had died of late, I asked him whether they were prepared for death. He replied, "Nobody knows that: if they have done good they go to heaven; if evil, they go to a bad place." I told him how we are all lying under sin, and reminded him of the penalty, from which only faith in Christ Jesus can redeem us. As the unbelief of this people, so are their works. To destroy human life is no great matter to them—much less, to deprive a man of liberty by making him a slave. Lately there were some leopards at and near Port Lokkoh, which killed about twelve people, and our own watch-dog in the Mission Premises. It is not surprising that these beasts come here, as the town is full of idle Mahommedans, who, disliking work, allow the town and neighbourhood to become a desert. Nevertheless, the king—with his people—does not believe the beasts to be real leopards, but says that they are a transmigration of evil men; and those parents whose households are invaded by the beasts must have a hand in the matter. Thus a Mahomedan, whose slave had been carried off by a leopard, was examined by one of their conjurers, and charged with witchcraft. The consequence was, that, instead of receiving sympathy for his loss, his house was robbed of all he had, and he himself was thrown into prison. When the Mahomedans heard it, they redeemed him, and flogged the conjurer unmercifully, claiming that no Mahomedan can be a witch. Oh, when shall the time come for this benighted people to accept "the truth as it is in Jesus!" I go to Port Lokkoh with a heavy heart, and return no lighter.

Nov. 9: *Lord's Day*—I preached in Ali Kali's yard, where he, a neighbouring king, Bey Kama, and about forty people, attended. After this I took the English Service in our own yard, and baptized three of our schoolboys—one Bullom and two Timnehs. They were highly recommended by the Schoolmaster, who has had them under preparatory instruction for that rite. The Bullom Youth and a Timneh, both about eighteen years of age, were received by Mr. Peyton into the Grammar School. How glad should I feel if they should become our fellow-helpers in their own native land! After the Service I administered the Lord's Supper to our few Communicants, and in the evening again kept Divine Service in our yard.

March 13, 1852—I left Kissey, with our Mission Crew, for Port Lokkoh. After having spent six warm hours on the sea we reached Macaurey, where we had to wait for the next tide in a factory—a stay which does not always prove pleasant. The people engaged in these factories are, with few exceptions, leading a sinful life. Though coming from the colony, and usually trained up in our Schools, they forget their Bible, and spend their time in a way which does not bring them honour but shame. This caused me to speak to the owner of this factory, reminding him that he has not only to provide for his body but chiefly for his immortal soul; and that, therefore, he ought to be earnest in prayer, diligent in reading the Word of God, and regular in devoting the Lord's Day to the Lord. At

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eight o'clock P.M. the tide answered for us, and we reached Port Lokkoh at cock-crow.

March 14, 1852—I went to Ali Kali's yard in the morning, and addressed him and his people on John xiv. 27. When he wished me to commence, I begged him to call his women, whom I observed standing at some distance. This he did, and about ten of them came, so that I had perhaps thirty hearers. In my address to the people they appeared to be impressed, but for how long I do not know. Perhaps you will say that I ought to believe more: but what must I feel, when, after my address, the king shewed me a Korân, which he said he would buy, whilst for a Bible he had never expressed the least desire. I told him that the Korân was only fit to be thrown into the fire, which he did not like. It is indeed hard to speak to this people. Do we come with the sharpness of the Word of God, reproving them because of their sins, they will laugh. Do we warn them, they will not mind it. Do we strike, they will not feel it. Do we bring the glad tidings of salvation in Christ Jesus, it takes no root in them, because they do not feel their need of salvation, rather preferring their souls to be kept in darkness. To this is to be added, that the Mahommedan, who is pride itself, does not omit talking to them about the sensual life in the world to come which the deceiver's attendants shall enjoy, in order to obtain money by selling to them his amulets, which they always idolize. Ali Kali himself puts his greatest confidence in his "sasa"—a bag full of amulets to curse those who may feel ill-will against him, and on account of which he is dreaded by many people. He is a Mahomedan, but does not refuse to drink wine and rum when he can get it, calling it "white man's medicine." Do we compare this poor benighted people, who have hitherto refused all gospel-enlightening, with the colony—whatever the wants and infirmities therein to be deplored—we must say, "The Lord hath done great things."

Having returned from Ali Kali's yard, I kept Divine Service in our own yard with our people and some traders, when I spoke on Eph. v. 1, &c. After the Service I administered the Lord's Supper to our Communicants, in which one trader wanted to join; but as I knew his life was not consistent with his profession, I could not admit him.

Journey to the Scarcies Rivers.

March 16—I entered upon my tour toward the Small and Great Scarcies Rivers, which Mr. Schlenker visited before he went home. Four of our boys, who wished to see their parents, living in that direction, I took with me, as also Mr. Macaulay, Schoolmaster, and four of our boatmen, who carried our effects. From Port Lokkoh we passed through small villages for about fourteen miles, when Ali Kali's rule ceased, and we entered the territories belonging to Small Scarcies, a fine clear stream, and reached Manke, where Bey Yinka resides.

After five o'clock Bey Yinka called the old people and chiefs together, according to my wish, and I addressed them in Timneh on John iii. 16. They all appeared to be attentive and glad. Bey Yinka is a pleasant, middle-aged man, about forty-five years of age: his eyes shew that he has good sense, but I have no doubt also a good deal of selfishness, which, however, he did not display to us. Before we could see him we had to send him notice of our arrival, when he came, in a European lady's cloak, and with a beaver hat on his head. First he spoke to us through his minister, but afterward freely, like a friend. When I had finished my address, I told Mr. Macaulay to call the two boys whom we had brought with us from Port Lokkoh—one, Bey Yinka's own child, the other belonging to one of his people. Both were sent to our School twelve months ago. They read a chapter of the Bible before the people and Bey Yinka, which greatly astonished them. Bey Yinka and the people were fully satisfied with the children's proceedings, and said, "These children have learnt well; not like the Mahomedans, who, after teaching and learning, know nothing." To shew his satisfaction he brought us a third boy, begging us to take him with us. In the evening Bey Yinka presented us with a small sheep, and in return I presented to him—through his minister, Sandiki—a piece of blue baft and some little things. The night we did not spend comfortably, as we were greatly disturbed by rats.

The following morning Bey Yinka gave us a man to shew us the road to Mowula and Kambia. With him we resumed our journey after Morning Prayer, proceeding to Kabaya, where we stayed overnight, after a journey of twenty miles. In all these villages or hamlets we met with but few people, the others being engaged

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in farming. To sleep on the ground was not very pleasant at first, but by and bye I got accustomed to it.

March 18, 1852—We left Kabaya, a small town, and arrived, after two hours' walk, at Mowula, where the King of Kambia, Satana Lahai, is residing. In the afternoon he assembled the people, to whom I spoke on John xiv. They appeared to be pleased, and asked us whether we intended realizing Mr. Schlenker's object—a School at Kambia, as he had promised to them a year ago. The following morning, when we started for Kambia, to see the place, the king sent word to the chief there under him, that they might begin at once to make the place ready. Kambia is about six miles distant from Mowula, where we went the following day.

March 19—At eight o'clock A.M. we reached Kambia, a pretty large town near the river Great Scarcies, where a considerable trade is carried on between Foulahs, Mandingoes, the neighbouring Susus, Limbas, and Timnehs. Whilst Mowula has but about 150 inhabitants, Kambia has almost 2000. The trading articles consist of rice, ground-nuts, palm-oil, bene seed, gold, ivory, &c. The trade, however, is now interrupted, as the roads to the neighbouring Susu and Limba Countries are stopped by war. The place promised to Mr. Schlenker is a fine-looking spot, and I think adapted for a Mission. But what at once discouraged me was, that I could perceive scarcely any Timnehs, whilst the town is full of Susus, Mandingoes, and Foulahs, all Mahomedans, who have always proved so great an obstacle to our Missions everywhere. There are also about 100 traders here from Sierra Leone, who, with few exceptions, are leading a sinful life. This concourse of so many trading people causes eatables to be expensive, and often scarce.

My intention was, to get the people assembled as soon as convenient to them, but I could not succeed before three days' stay. They had always some excuse. On Sunday, at last, they beat their drums, and we got an assembly of more than 100 people—all Mahomedans, who, I feel pretty sure, would have kept aloof had they known my object. The chiefs did not appear well disposed when they saw we had no present. As it was Sunday, my introduction was, "We come to salute you. We do not come as merchants, to buy and sell, but we bring greater things than merchants—namely, the Word of God, shewing unto you the way to heaven." I spoke to them on Matt. xi, 28. When, according to the text, I said, "They who will not come to Jesus, the Son of God, will be lost," they grumbled, but I went on, the Lord giving me grace and freedom. It is by no means a pleasant feeling to stand among mere Mahomedans, and to testify "the truth as it is in Jesus," which they so greatly abhor. To shew to them what the Timneh Children are learning, we called our other two Timneh Boys, who read part of a chapter of the New Testament, which many admired. After this we spoke a few words about what the king at Mowula had said, and commissioned them to do, to which they did not pay much attention, speaking neither affirmatively nor negatively. I could not understand it until the conclusion, when they said, "Without presents nothing can be settled." I had not brought any thing, though I intended to give them some little presents in the evening, because I wanted them to hear the Word of God without presents.

Upon this they all went away, and I returned to our yard, where I had promised to keep Divine Service with the Sierra-Leone traders, who had begged me to do so. I spoke on Is. xliii. 22—25 to thirty or forty persons, who were very attentive. After the second lesson I baptized the child of a trader, who had earnestly begged me to do so. In the afternoon the chief Lamina Kbamoi came to us, and several other chiefs, not to hear the Word of God again, but to see what presents we had to give them. I gave to each a few bars of tobacco, blue baft, and a handkerchief, which they accepted. They began now again to speak about a Mission, but not in a favourable way. Lamina Kbamoi chiefly protested against any thing being commenced at Kambia, as I suspected he would, he being a strict and crooked Mahomedan. The reasons which he gave were—"These people do not come like other people"—he meant merchants. "They bring nothing. Mr. Schlenker was here; but he only passed by and brought us nothing, whilst merchants bring us heaps of goods." Had he spoken truth he would have said at once, "We are Mahomedans, and you are Christians: therefore we do not want you."

In the evening the traders came again, when Mr. Macaulay addressed them. Before they left, they thanked us for the

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spiritual food they had received. I could not forbear admonishing them to be earnest in prayer and reading their Bible, to keep holy the Sabbath, to part with their sins, and thus to become Missionaries in this benighted wilderness.

During our stay here we had another proof of Timneh Cruelty. A Mahomedan was charged with having written amulets against the king's life, and thrown manase (poisonous water) among his cattle. He was accordingly put into the stocks, kept a few days, and then carried into the bush, where, I was informed, they first drove a sharp stick through his chest, and then buried him even before he was dead.

Shall I now give my opinion about a Missionary or School Establishment at Kambia? I can only say, I have no doubt the king will keep to his promise; but I am fully convinced it would prove a most expensive, and a little-successful Mission. The Mahomedans would impede every effort, and yet trouble us exceedingly for presents.

March 21, 1852—We hurried to get on our road homeward, as my intention was to reach Manke, which we did in the evening, and were welcomed by Bey Yinka. In the morning he went with us to a small hill behind Manke, where, he said, he had promised Mr. Schlenker a place for a Mission Establishment. There is certainly more in favour of a Mission here, and I think a beginning might be made with a Schoolmaster. I was told there are no Mahomedans up the Small Scarcies: Bey Yinka will not suffer their abode. Manke is not a large town, containing but from 200 to 300 inhabitants, but there are villages not far distant. Opposite, on the bank of the river, there are people belonging to Lady Huntingdon's connection. Bey Yinka promised to clean the place, and to build a Schoolhouse, if we would begin a School. He gave me a large alligator's skin and skull, which he himself had caught, after it had killed more than twenty people, whose rings and bracelets were found in him. Among them Bey Yinka immediately recognised that of his late brother, whom the beast had killed ten years before.

Visits to the Sick.

April 22—I went to see a Communicant, evidently suffering from consumption. To my question how she felt, she replied, "I feel well," an expression which might have appeared strange to me, when comparing it with her great sufferings. She gave me, however, a full explanation, when I inquired into her spiritual state. She said, "Truly, I am suffering; but I hold fast Jesus, who died for me, a sinner." I read with her the 121st Psalm, and encouraged her to take refuge nowhere but in Christ, crucified for our sins, who would help her through the valley of the shadow of death. After having engaged in prayer, and being about to leave, she pressed my hand heartily.

June 2—I went to see a sick Communicant, whom I found dangerously ill. I asked him on whom his hope was resting, if the Lord should call him. He said, "I trust I shall be saved through Christ Jesus, on whom alone I can rely." I directed him to look only to Jesus, and His atoning blood, and engaged in prayer. When we arose, I saw that the room was filled with people, who had gathered around us. A week after, the man recovered and came to me, thanking me for having attended him.

July 26—I visited several people, among them a blind man, whom I had not seen in the Bible Class for some time. I found him in a deplorable state, sick, blind, and entirely destitute, not able to protect himself against the cold of the rains, nor to cook his victuals. Now and then, he said, one of his countrymen came to attend to him for a little while. Though his wife had forsaken him, because she would not join him in prayer, as he said, he did not murmur nor complain, but said that the Lord Jesus always helped him. I engaged with him in prayer, and afterward went to see that he was admitted into the hospital.

July 27—I visited a sick woman, whom I baptized last year. Though confined to her bed a long time, God's peace is with her, which I felt. I read with her John x. and spoke to her about Jesus, the Shepherd of His sheep, and the door to the Father, to which she attentively listened. I afterward engaged in prayer.

Another Visit to Port Lokkoh.

July 30—I went to Port Lokkoh, where I was fortunate enough to arrive without rain. I addressed the children in the evening on Matt xiii. 47—50.

Aug. 1—I went to Ali Kali's yard, and addressed the people in Timneh on Heb. ix. 27. On entering the yard, Ali Kali, with some chiefs, held a court. The object was a slave, who was to be bought.

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The price—consisting of several pieces of blue baft, tobacco, some guns, and an iron pot—was lying before them. No sooner did they see me coming, than the court was postponed, and all laid aside until my address was over. That they were somewhat impressed with the truth of the Word of God, I could clearly see. Ali Kali recapitulated, more than a dozen times, sentences and periods of my sermon in a way more serious and reflecting than I ever saw him do before. Some of the others also seemed to be attentively listening. When I contrasted the truth and fruit of our glorious Gospel with the deceit of Mahomed and his fellow-impostors, Ali Kali and some Mahomedanized Chiefs looked somewhat sharp; but when I threw a glance on their works of darkness, they could not forbear saying, "True." To think they do not understand our preaching is a mistake. They understand our Timneh well, but the fact is, they will not hear. When I had finished my address, they said, "Thanks, thanks." The attendants were about thirty people. It is a great pity, as I have thought from the beginning, that at Port Lokkoh we have no free open place, as a market place, or common palaver-house, to which all people might have free access. Instead of this there are but footpaths running through the town, whilst the town itself is divided into certain districts, belonging to chiefs who are nearly all stubborn Mahomedans, and not only laugh at the Word of God, but also prohibit, by their example, those under their dominion from coming to hear it.

I returned to our yard, to take the Morning Service, and to administer to our few Communicants the Lord's Supper. In the evening I took the Service in our yard. O Lord, let Thy blessing rest upon Thy Word!

With regard to our School at Port Lokkoh, I am sorry to state that several of our children have been taken away by their parents. Two girls, one of whom belongs to Ali Kali, were enticed away by their mothers, and have not returned. Others, however, have been brought, so that we have about the same number as before. The spiritual state of the children is not discouraging, yet I do not venture to entertain sanguine views. One thing gratified me exceedingly. I heard that one of our boys is in the habit of going to his grey-headed grandfather and his family, praying with him upon his knees, and admonishing him to follow the Lord Jesus. Nor has this been without effect, for he sent me, when at Port Lokkoh, a bag full of smooth pebble-stones, which he had been in the habit of using for divination, but which he appears now to have entirely given up.

Mr. Peyton gives a satisfactory report of the three Timneh Pupils in the Grammar School. One of them is about to be sent out as Schoolmaster.

More Visits to the Sick.

Aug. 11, 1852—I visited a sick Communicant, who has been suffering for some weeks. Her husband is a heathen, but she is a steady Christian. "Daily," she said, "do I entreat the Lord for my husband; but until now I have not seen any fruit." I told her to continue, according to our Master's precept in Luke xviii. 1. Her spiritual state of mind she expressed thus—"I have no father nor mother, but Jesus is my father and mother; yea, more, He has washed me from my sins in His precious blood." After we had engaged in prayer I returned home.

Aug. 24—I visited some sick people, among whom was an old Communicant, whose sufferings are of a most painful nature. For more than thirty years he has been affected by elephantiasis, so common in this country. By degrees it has eaten his fingers and toes, and will continue to consume the inner parts of his body until death puts a stop to its havoc. But in spite of his great and fearful sufferings his reliance on Jesus is firm: he knows, and rejoices in the thought, that he shall get a glorified body. I had a blessed conversation with him, in which his much-tried wife cheerfully partook. After I had read to him Psalm cxlii. and engaged in prayer, he was full of thanks, and I left him.

General Retrospect.

As my sphere of labour has been greatly increased by the charge of Hastings and Out-station, I have been glad to have the help of Mr. Dicker, who has greatly assisted me, chiefly during the last quarter. Divine Service at Wellington in the morning we have taken every fortnight alternately. Every month I have been to Hastings, and to Port Lokkoh once in three months. With regard to our Kissey People I think I can report, satisfactorily. The Means of Grace, and the Bible Classes, which have been divided between Mr. Dicker and myself, have been tolerably well attended. The num-

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ber of Communicants is 336, fourteen less than last year, when it was 350. Some of these fourteen, or the greater part of them, have died; but some became backsliders, and were consequently suspended from their classes. In a fortnight, God willing, I intend to baptize about thirty male Candidates out of thirty-five, whom I have had under my more immediate instruction during the last twelve months. They have a good report, some knowledge of the Bible and their own heart, love to Jesus, and have given satisfactory proof by a steady life. Our number of Candidates for Baptism is 176. From these we shall select a first class when the others have been received into the Church. There remains a class of colony-born girls, preparing for the Lord's Supper, fifty in number. A few of them I intend to join to those to be baptized, when they are permitted to come to the Lord's Table. We are always cautious not to admit the colony-born too soon to this privilege.

WATERLOO.

On the departure for England of the Rev. C. T. Frey, the Rev. F. Bultmann was requested to transfer his residence from Kent to Waterloo, retaining the supervision of the former place. His journal, therefore, contains notices of Waterloo and the adjoining villages, as well as of Kent and the Bananas, which continued to be occasionally visited by him. The various references to these different localities are so intermingled, that it is impossible to separate them, and we therefore introduce them just as they present themselves.

Visit to Charlotte.

A temporary sojourn at Charlotte, on account of health, brings that village before us under a pleasing aspect.

May 16, 1852: *Lord's Day*—In the evening of this, our second and last Sunday among the Charlotte Congregation, I took for my text Ps. lxxxiv. 3, which I found peculiarly applicable to Mrs. Clemens' little ones, who formed fully one-fourth of the congregation. It afforded me no small delight to perceive—both on these occasions and in our daily intercourse—that the thirteen years, which lay between this and my first ministry among these mountaineers, had in no way weakened our mutual attachment. On the whole, though I like the Bananas and their inhabitants above all, I must say that the Charlotte People can stand a comparison with any in point of affection. This is the fourth time since 1839 that I have experienced their hearty welcome and affectionate remembrance; which, together with Mrs. Clemens' kindness, rendered our short stay at Charlotte extremely agreeable.

And what contributed not a little to our pleasure was, the delight of witnessing how exactly Mrs. Clemens is adapted to the place she occupies—daily devoting all her time, and energy, and anxious thought, to the education, in the best sense of that word, of her sixty liberated-African girls, apparently from six to sixteen years of age, who, on the whole, look charmingly happy and confiding. Her every movement among the children is so matron-like; her daily example and instruction, and her ever-needed advice and direction, so considerate and truly Christian; that, so long as she continues in the colony, she will ever be looked up to as the spiritual nursing-mother by every one of her tender charge—yea, and long afterward will continue to be regarded and remembered as such.

Communion at Waterloo.

Returning to Waterloo, with my family, on the 18th, I administered the Lord's Supper to upward of 200 Communicants, including those of Moco-town.

On the whole, we are much pleased with Waterloo and its Out-stations. A goodly number—hundreds, to say the least—are eager to hear the Word "which is able to make them wise unto salvation." They are more teachable and respectful, and far more tractable, than the people of Kent and York, whose natural roughness, not to say rudeness, puts one in mind of Oberlin's "Steinthalers."

Visit to Kent and the Bananas.

June—Having given notice for the sacrament at Bananas on the 20th, I proceeded to Kent on the 18th; but, the weather not permitting my crossing the channel, I had to make the best use I could of the 20th at Kent, by giving notice in the morning that the Sacrament would be administered in the evening, and by meeting the Communicants for preparation in the afternoon.

June 22, 1852—I sailed over to Bananas

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this afternoon, and by means of the bell, and a crier sent all over the town, the majority of our Church Members were brought together, and I administered the Lord's Supper to 57 Communicants. But the weather again threatening, and night approaching, I had to omit, on this occasion, the private communions, which at Bananas are uniformly requested by two female members who are chronically diseased. Nor could I venture to stay over night, our babe lying ill at Waterloo.

The Bananas' Christian Company being fully adequate to all incidental cases of need, I agreed with Messrs. Buckle and Harding that the sacramental collection would be best applied to the fund opened for the building of a stone Church at Bananas. We found no room for it, however, in the Missionary-box which, at Christmas last, I gave to Mr. Buckle for this purpose. It was chokeful of coppers, reminding me of a little boy at Windsor, who was observed to cry because he could not get his penny into the Missionary-box.

Missionary Meeting at Waterloo.

July 5—I held our Quarterly Missionary Meeting at Waterloo. Having given public and particular notice of it, the large Church was nearly filled, and all was attention when I related to them Captain Gardiner's noble adventure in Patagonia, and his own and his devoted comrades' tragical and highly-edifying death.

The Village of Macdonald.

Sept. 26—Shortly after the Morning Service at Waterloo I set out for Macdonald. The two villages, Middletown and Macdonald—of old, Kusso-town—forming this new Station, stretch along, in an almost unbroken line, for a couple of miles. The further end of the latter place is exclusively inhabited by Kussos; who, with few exceptions, care little for the Means of Grace, and are, as a whole, a roaming and ignoble tribe. All the rest is peopled by the Yoruba Race, who form the most striking contrast. Arriving among them before the close of the Sunday School, I found a large attendance, eager to learn "book," as they call it; and at Church it was so crowded, that they sat as close as, of yore, in the slaver—the difference being, that then they were packed, and now they packed themselves. Examination having taken place, and previous notice of it given, I admitted 4 adults and 15 children into the fold of Christ by baptism. Their interest was intense, and their eager attention to every word of Christ's blessed Gospel most touching, and truly edifying. Unable to gratify their desire of shortly spending another Sunday, or half Sunday, with them, they very heartily entered into my proposition of coming to Russell—a distance of several miles—when next I should visit that place from Kent on a Sunday.

Results of Missionary Labour at Waterloo.

I rejoice to be able to state, that the preaching of the Gospel of Christ has not been without effect during our stay in this district. The Candidates, both for Baptism and the Lord's Supper, have steadily increased, and the latter in particular—as combining more intelligence with their piety—are very interesting, and will become, please God, increasingly so on the Bishop's arrival, and the introduction of Confirmation among us.

MOUNTAIN DISTRICT.

This district comprises the villages Regent, Gloucester, Leicester, Charlotte, and Bathurst. The whole continues under the superintendence of the Rev. N. Denton, who is resident at Regent, Native Catechists being placed at the other villages.

General Statistical View.

We shall first introduce a statistical table presenting a relative view of the numbers under pastoral care at the different villages.

Stations.	Day-Scholars.	Sund.-Scholars.	Cand.	Communicants.	Attend. on Pub. Wor.
Regent.....	260	194	207	370	900
Gloucester..	131	110	98	175	741
Leicester...	41	40	13	41	112
Bathurst....	123	180	87	122	160
Charlotte...	113	60	55	141	120
Total...	668	584	520	849	2033

We now present a variety of extracts from Mr. Denton's journal which have reference chiefly to Regent, but also contain notices of the Missionary Work at the other villages.

Marriage of liberated-African Girls.

Oct. 24, 1851—I went to Charlotte for the purpose of marrying eight of the Liberated-African Girls from the School. Mrs. Clemens had taken great pains, or rather pleasure, in preparing suitable clothing

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for this interesting occasion, the greater part of which had been given as presents by their intended husbands. When all were ready, the other children, neatly dressed, followed two and two to Church. The ceremony over, we all returned to the School, and partook of cake and fruit provided for the occasion. Among the children all wore the appearance of a cheerful holiday, till the married girls began to say "Good bye," when there was a general outburst of crying—so much so, that their sorrow now seemed even greater than their joy had been. Mrs. Clemens has certainly made their School a comfortable and happy home. Four of the girls were married to young men belonging to my Church, whom I recommended; and they have since become Candidates for Baptism. All the young men were recommended by some of the brethren. By this means the girls are transferred to the pastoral care of our Missionary Friends, and will, I hope, become connected with the Church in the district where they are gone to reside. Thus are we permitted to see the fruit of our labour, if in nothing else, in the special care which is paid both to the spiritual and temporal welfare of these orphan children.

The Christmas Season.

Dec. 26—Both yesterday and to-day have been exceedingly quiet: not a gun has been fired, nor the sound of a drum heard. The people all appeared cheerful, but without drunkenness, noise, or clamour.

Jan. 15, 1852—This evening my assistants met for their usual Christmas Supper. Our previous meeting for prayer and conference was refreshing to my own mind, and I trust it proved a blessing to all. At supper all were very cheerful and happy. The chief topic of the evening, into which all entered with great animation, was the state and prospects of the Yoruba Mission. At it regarded ourselves, all concurred that so quiet a Christmas had never been known at Regent. This they accounted for by the establishment of a Church Company, and the manifest improvement which has taken place in the young people. For these things I feel that we have great cause to bless God. I am told there were some young people who sought to renew the old custom of country-dances, &c.; but on account of those who belong to our class, now about a hundred, refusing to have any thing to do with it, the attempt failed. I have been so much pleased with the quietness and decorum of the young people, that I wished to give them some treat by way of encouragement, but felt at a loss how to accomplish it. In England a tea-party would have been suitable; but to make tea here for more than a hundred individuals was out of the question. I resolved, therefore, to make the entertainment one exclusively for the mind, and begged Mr. Peyton to visit us with his magic lantern. They were, to say the least, most highly delighted. At the close, I endeavoured to shew them, in a few remarks, that religion was not intended "to make our pleasures less;" and that if they were ready to give up heathenish customs, and the follies of the world, there were many other and far greater pleasures in reserve for them.

Visit of the Rev. S. Crowther to the Mountain District.

March 22—Since Mr. Crowther's return from England, he has visited and preached in all the Mountain Churches. His sermons have been deeply interesting and profitable to the people; and his friendly visits and intercourse, both with them and ourselves, have, I am sure, been refreshing to us all. This evening we held at Regent a Missionary Meeting for the district. The Church was well filled, and the people listened with the greatest attention to many details of the work at Abbeokuta, which Mr. Crowther gave us in his usual graphic and amusing style. The sum of 3*l.* 8*s.* has been collected in the district, and given to Mr. Crowther, to be devoted to some useful object in furtherance of his work at Abbeokuta.

The Easter Season.

April 11, 1852: *Easter Sunday*—I administered, to a large number, the sacrament of the Lord's Supper at Regent. An old sick communicant, who had been deprived of the public means of grace for a long time, and was now fast approaching to death, was very desirous, before that event should take place, to have once more the privilege of receiving the holy communion. With this natural and earnest request I gladly complied; and on the following day, Easter-Monday, I had the pleasure of administering to him and a few others, in his own house, what at such a time may emphatically be called, and what it evidently was to him, "the most comfortable sacrament of the body and blood of Christ." This office was the more gratifying to me, because I

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felt, from my previous visits to him, that "he knew in whom he believed;" and that, with a good knowledge of the way of salvation, there were also strong emotions of love to Christ, and "a desire to . . . be with Him, which is far better." He lingered on for another week, and then, I doubt not, was put in possession of more than all he desired.

Baptism and Marriage of Liberated-African Girls.

June 15—On the 4th instant I examined a number of the Liberated-African Girls from Charlotte, with a view to baptizing them previous to some of them leaving the School. As far as the information of the mind is concerned, I felt that they were well prepared; but as to how many of them shewed signs of a work of grace upon their hearts, I thought it best to be guided by Mrs. Clemens, who, from daily observation, had had the best opportunity of judging.

Thirteen were at length selected, and on the 13th I baptized them at Charlotte Church. Mrs. Clemens had prepared for all of them white clothing, in which they appeared very neat and respectable. Their thoughtful and serious deportment during the ceremony was very pleasing, and they afterward listened with marked attention to a simple discourse, designed especially for them. There is, I am sure, as much of true pleasure as of real charity in what is done for these otherwise orphan children. I feel convinced, that God's blessing has already been richly bestowed on this School, and it would be wrong to doubt that this further effort to lead on these young persons in the paths of piety will be owned and blessed by Him.

To-day I went again to Charlotte, to marry five of these young women, who were now leaving the School. The ceremony ended, the five couples, with their friends and relatives, sat down to a lunch provided for them in the schoolroom. All went off very pleasantly, and many thanks were expressed.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. F. Gough left Shanghae on the 31st of October, on account of ill-health, and arrived in the Downs on the 27th of February.

London Miss. Soc—The Rev. Henry Ingram and Mrs. Ingram embarked for Demerara on the 17th of February.

Wesleyan Miss. Soc.—On January 17th the Rev. David Barley and family, with Messrs. J. Smith, Moses, and Rising, embarked for the West Indies. On the 20th of January the Rev. Messrs. Beach and Cox, and Miss Wannop, embarked for China; also, Mr. Burgess for Madras, Mr. Barber for Jaffna, North Ceylon, and Miss Holmes and Miss Jackson for South Ceylon.

WESTERN AFRICA.

Church Miss. Soc.—The Rev. A. Mann safely arrived at Lagos on the 14th of December and the Rev. Messrs. Hinderer and Paley, with their wives, and Mr. Hensman, arrived at the same place on the 6th of January, on their way to Abbeokuta. Messrs. Geist, Maiser, and Keffer remain at Sierra Leone, with the view of being admitted to Holy Orders previous to their departure for Abbeokuta.

MADAGASCAR.

London Miss. Soc.—The Queen of Madagascar has resigned in favour of her son, and it is expected that the ports will now be open to foreigners and Missionaries. The Society is preparing to renew their Mission in the Island.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. J. Pickford and Mrs. Pickford arrived in safety at Madras on the 25th of December (p.171 of our present Volume).

WEST INDIES.

Wesleyan Miss. Soc.—The Rev. Mr. Andrews has reached St. Vincent's.

Miscellanies.

On the following page is a representation of North-American Indians offering food to the dead. Some tribes bury their dead in an upright posture, the arms and ornaments of the deceased being interred with the body, and skins wrapped round it, so that it may not touch the earth. Others place them upon an elevated platform, such as appears in our engraving. They have the idea that the soul continues to hover around the body, and that it has wants which need to be supplied. It hungers, food must be deposited at the grave. It suffers from cold, and the poor remains must be wrapped in skins. It is in darkness, and a light must be placed at the head of the grave. If an Indian passes the spot where, either in a grave or on a scaffolding, the body of a relative is placed, and he has provisions with him, he cannot bring himself to pass by without offering a portion.

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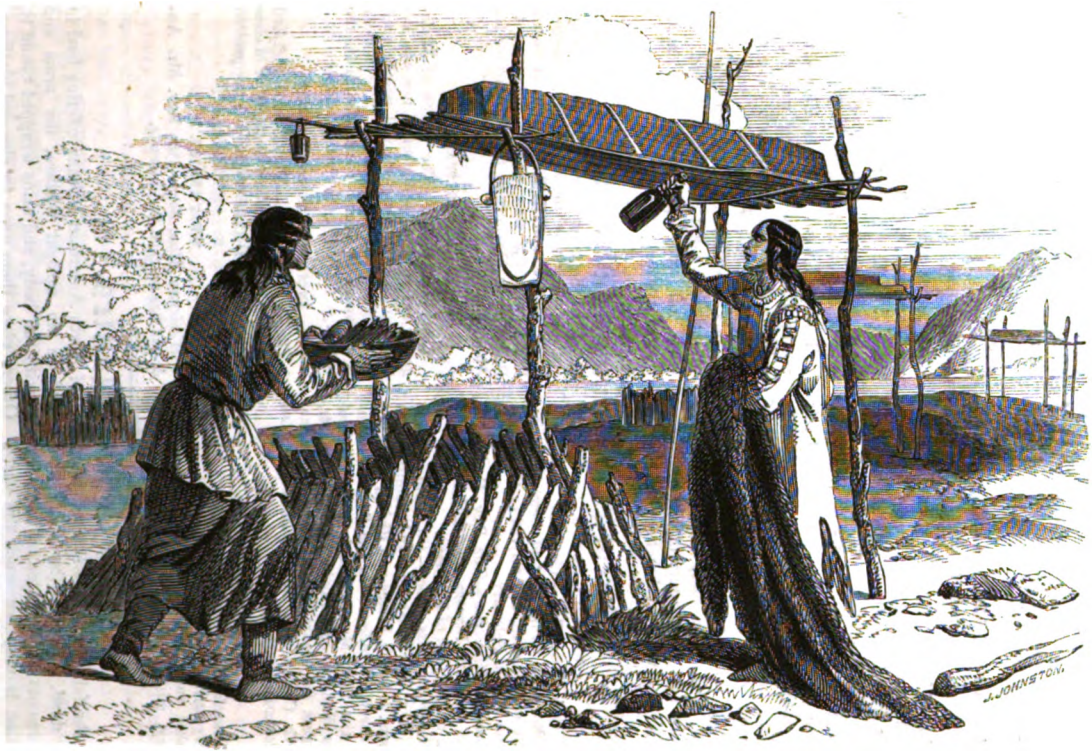

NORTH-AMERICAN INDIANS OFFERING FOOD TO THE DEAD.

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Missionary Register.

MAY, 1853.

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

(*Continued from* p. 190 *of the Number for April, and concluded.*)

India within the Ganges.

(*Continued.*)

GERMAN MISSIONARY SOCIETIES.

BASLE MISSIONARY SOCIETY.

Mangalore: a town on the coast of Canara—1834—C. L. Greiner, S. Hebich, H. Mœgling, S. Kullen, W. Hock, B. Deggeller, F. Lehmann: 1 *Nat. Miss.*; 2 *European As.*; 7 *Nat. Cat.*; 5 *Schoolmasters.* Communicants, 150. Scholars: Boarders, 25 Boys, 43 Girls; Day, 21 Boys, 4 Girls; English, 40 Scholars; Vernacular, 115—Pp. 187, 188.

Moolky—1843—A. Bülwer, Fr. Lehmann. 1 *Nat. Cat.* Communicants, 27. Scholars: 7 Boys, 4 Girls.

Honore—1852—J. J. Ammann. 1 *Nat. Cat.*

Dharwar—1837—George Weigle, H. Albrecht: 1 *Nat. Cat.*; 4 *Nat. Schoolmasters.* Communicants, 31. Scholars: 90 Boys, 16 Girls.

Hoobly—1839—J. Müller: 1 *Nat. Cat.*; 6 *Nat. Schoolmasters.* Communicants, 7. Scholars: 250 Boys, 15 Girls.

Bettigherry—1841—G. Würth: 1 *Nat. Cat.*; 9 *Nat. Schoolmasters.* Communicants, 2. Scholars: 320 Boys, 66 Girls.

Malasamudra—1841—T. Leonberger: 3 *Nat. Schoolmasters.* Communicants, 4. Scholars: 63 Boys, 14 Girls.

Guledgudda—1851—G. Kies: 1 *Nat. Cat.*; 1 *Nat. Schoolmaster.* Communicants, 12. Scholars: 80 Boys.

Cannanore and *Chiracal*—1841—S. Hebich, H. Gundert, Ernest Diez: Miss Kegel; 1 *European As.*; 8 *Nat. Cat.*; 4 *Nat. Schoolmasters.* Communicants, 279. Scholars: Boarders, 20 Boys, 52 Girls; Vernacular, Boys 60—P. 189.

Tellicherry—1839—C. Irion, F. Müller: 3 *Nat. Cat.*; 9 *Nat. Schoolmasters.* Communicants, 38. Scholars: Boarders, 26 Boys; Vernacular, 345 Boys.

Chorubala—1849—C. Müller: 3 *Nat. Cat.*; 3 *Nat. Schoolmasters.* Communicants, 31. Scholars: Day, 10 Boys, 8 Girls; Vernacular, 50 Boys.

Calicut—1842—J. M. Fritz, J. J. Huber: 5 *Nat. Cat.*; 9 *Nat. Schoolmasters.* Communicants, 51. Scholars: Boarders, 25 Girls; English, 70; Vernacular, 279 Boys.

Nilgherry Hills: Kaity—1846 M. Bühler, F. Metz, C. Mœrike:

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German Missionary Societies—

2 *Nat. Cat.* Communicants, 5. Scholars, Vernacular, 17.

Our Mission has had an increase of more than 200 souls, a number never reached in former years. A small new Church has been formed at Guledgudda (seven coss from Kaladgi, eighteen coss from Bettigherry), by the baptism of ten adults and two children from among the Lingaites. At Hoobly, also, converts from the same class are coming from time to time, and they appear sound and true men: these are cheering signs of an approaching day of grace for that part of the Canarese People Four brethren from our native land have joined our ranks. One our Committee sent to take charge of the Catechist Institution at Mangalore, the health of whose former Master was then despaired of. Another of the new company is the first Native Missionary of our Society, one of the three Brahmin Converts who were baptized in 1844. The third has been appointed to assist Br. Hebich at Cannanore, to relieve him of part of his multifarious work. The fourth has taken charge of the Mangalore Printing Office. He will soon establish a typographic press, for which new Canarese Types are preparing at Bâsle.

The first class of Catechists regularly trained in the Mangalore Institution has entered on active service as Catechists and Schoolmasters in different parts of the Mission, and a new and larger class has been received into the School.

The Principal of the Bâsle Missionary Institution, the Rev. J. Josenhans, was deputed by our Committee to visit and examine their India Mission, and arrived at Mangalore on the 14th of October 1851. At Honore, where he decided upon re-establishing the Mission, which had been long discontinued, a Church had been built by F. Lascelles, Esq., which was offered to the Mission, if a Missionary would occupy the Station. Br. Ammann, formerly at Moolky, was charged with the re-commencement of the work at Honore. On the 6th of May Mr. Josenhans embarked again for Europe. Our esteemed Principal has thus been among us upward of six months: he has laboured diligently and incessantly with the energy of a zealous man fresh from Europe: he could not, perhaps, have borne such a pressure of work much longer. He has embodied the result of his observations and inquiries in a Letter which may serve for a report of our own.

Many are the advantages of personal visits of deputations from Missionary Committees to their foreign Missions. There are many things in a Mission, an exact knowledge of which is needful for the formation of a sound judgment on its state, circumstances, and individualities, and of which a correct idea can never be obtained by the friends of Missions in Europe, nor conveyed effectually to them, except through one of their number coming himself to see. The Native Congregations are also encouraged and strengthened by the presence of a representative of that European Church or Christian Corporation to whose zeal and love they owe both the Gospel which they have heard and believed, and the men who have published it among them, and are devoting their lives to the service of their souls in Christ's name. [*Committee.*

It must be confessed, that in the Mission I have met not only with things that are pleasing and creditable, but also with manifold defects and weaknesses. I have been obliged, at his own request, to discharge one of our European Lay Brethren, who, after a trial of some years, had not succeeded in adequately filling his post; and I had to advise one of our Missionaries, who had for many years thrown himself and the Committee into a good deal of trouble, to make an exchange of Stations. He preferred, however, leaving India for America, where he hopes to find occupation as a preacher to a German Congregation.

Some of our younger Missionaries have not yet acquired that experience and that maturity in the spiritual life which are needful for successfully cultivating in the power of God the hard soil upon which the seed of the Word of Life is to be sown. On the other hand, there are men among our Missionaries who "preach Christ and Him crucified in demonstration of the Spirit and of power;" and to all our brethren I am enabled to give this testimony, that they "press toward the mark of the high calling of God in Christ Jesus," though some do this with more energy, decision, and devotedness, than others. I am happy to be able to announce that the General Conference of our Missionaries has spontaneously acknowledged and re-established the original principle of our Society, that its la-

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bourers are neither to receive a fixed salary, nor to accumulate private property out of the savings made from the funds placed at their disposal; but they will only receive the amount actually required for their maintenance, in faith depending on the Lord, who accounts every labourer worthy of his hire, and confiding in the love of the friends of Missions as well as the affectionate care of the Committee.

We have only thirteen large Stations, on which European Labourers are permanently located, with nineteen or twenty Out-Stations. The number of baptized Christians at all these Stations does not much exceed 1000. The spiritual life of these newly-established Congregations is in some cases feeble. But on the other hand, with the exception of Kaity, the place most recently occupied on the Nilgherries, each one of our Stations is able to point to a small Congregation as a visible fruit of its labour. At least in one place, Anjarcandy, the Lord has enabled us to bring the whole heathen population within the pale of the Christian Church. We have succeeded, also, in establishing purely Christian Settlements at Chombala, Coilandy and Cotaral. As to the spiritual life of our small Congregations, there is indeed a great variety in the degrees of spiritual advancement which they have attained to; but I have found several among them well instructed in the Word of God, fervent in prayer, and, in the case of many individuals, adorned with Christian Graces. I was truly surprised to observe during my tours the extent to which the Gospel of Christ is known throughout the country, the interest taken by the heathen population in our movements and undertakings, and the attention which is paid by the people, even during their festivals, and (at least in the Southern Mahratta Country) in their very temples, to the preaching of the Gospel of Christ.

With regard to a Liturgy and Church Discipline, we have hitherto contented ourselves with deciding the general questions connected with these matters: as to particular points we allowed the individual Missionaries to adapt the practice of our continental Churches to the wants and peculiarities of our Missionary Congregations. In this our Society was guided by the conviction that it would be neither expedient nor just to transfer without alteration the arrangements of the Evangelical Churches of Germany and Switzerland to the soil of India. The want, however, of some regulations by which to systematize our Church Government has been increasingly perceptible, while at the same time the experience we have gained enables us to act with less apprehension of danger in this difficult part of practical divinity. I therefore have appointed a Commission for the compilation of a Liturgy and a collection of Church Regulations.

We have three kinds of Schools. The first, which we deem the most important, and to which we pay the greatest attention, are our Parochial Schools, which are partly mere Elementary Schools, partly Boarding Institutions for the education of Christian Children, as well as such others of heathen origin as have been given over to the Mission by their parents or friends. The second kind of Schools are elementary, for the Heathen. The third are those higher Institutions called English Schools. We have also a Catechist Institution, and an Industrial School.

[*Rev. J. Jaeschkans.*

GOSNER'S MISSIONARY SOCIETY.

Muzufferpore—Brandin, Rebsch, Sternberg, Ott. *Chupra* — Baumann, Ziemann, Dr. Ribbentropp. 7 Boys' Schools, 300 Boys; 1 Girls' School, 40 Girls. *Arrah: Buxar:* Ziemann Van Gerpen. *Gnadenberg* — Stoelke, Wernike, Treuthler. *Darjeeling* — Niebel. *Bethesda* (*Ranshee*), Schatz, Fr. Batsch, Sieck, Oskar, Lohr, Ferd. Bohn, Charles Stamm. This Station continues to be highly interesting. Upward of 50 villages westward of Ranshee are open to the Missionaries: also in the south tokens for good are appearing. Thirty persons have lately been baptized.

Gowindpore — 1851 — Brandt, Chr. Behrends, Conrad, Herzog.

Lohardugga—1851—H. Batsch, H. Gernth, R. Gernth. Mr. J. Börner is deceased—P. 190.

LUTHERAN MISSIONARY SOCIETY AT LEIPZIC.

STATIONS: *Tranquebar:* Cordes, Appelt, *Miss.*; the latter also for *Tirumenganam.*

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Lutheran Missionary Society at Leipsic—

Mayaveram: Ochs. *Poreiar:* Wolff.

Trichinopoly, Tanjore, and *Puducotta:* Schwarz.

Madras: Kremmer. To these Stations belong 29 Schools with 874 Children. Heathens baptized, 189. Church Members, 3000, spread over 92 places. Communicants, 1580—P. 190.

NILGHERRIES.

Ootacamund: Bernhard Smith, with *Nat. As.* No information has reached us since our last Survey respecting this Mission—P. 190.

AMERICAN BOARD OF MISSIONS.

Bombay: 1812: made a distinct Mission, 1842—David O. Allen, Robert W. Hume, Samuel B. Fairbank, George Bowen: 2 *Nat. As.* —*Malcolm Peth:* Mary L. Graves —*Sattara,* 120 miles from Bombay: Wm. Wood—From not very recent returns we gather that there are, Schools, 7: Boys, 400: in the Boarding School, 25 Girls, and in 4 Free Schools, 80 Girls—Printing, 13,724,687 pages. Mrs. Wood died at Sattara August 13. Mr. and Mrs. Burgess have probably by this time removed from Ahmednugger to Sattara, with the intention of its becoming the centre of a new Mission—P. 190.

The prospect of success in this field is thought to be encouraging. The condition of the Schools under the care of Mr. Wood is not reported. As Mr. Allen is devoting himself to the revision of the existing versions of the Mahratta Scriptures, Mr. Fairbank has taken the charge of the printing establishment. [*Board.*

Ahmednugger: 175 miles E of Bombay: 2000 feet above the level of the sea: inhab. 50,000; with English Cantonments of about 1000 soldiers: 1831: Royal G. Wilder: Cynthia Farrar; 1 *Nat. Preacher*; 4 *Nat. As.*—Communicants, 101. In the Seminary 40; in other Boarding Schools 54 Pupils; and in the Free Schools, at all the Stations, 727—*Seroor:* Allen Hazen, Samuel Bissell: 3 *Nat. As.*; 14 Boarders. Communicants, 17—*Bhingar:* Sendol B. Munger: 2 *Nat. As.* There are three Out-Stations, at which there is 1 *Nat. Preacher* and 2 *Nat. As.* Mr. and Mrs. Bissell reached Bombay August 27—Pp. 190, 191.

A number of persons are seeking admission to the Church, and many others have professed to renounce their idolatry. A permanent footing has been at length obtained at Newase, and Ramkrishna has laboured there nearly all the year. A good School is in operation, and the feelings of the people appear to be much more friendly than they were at the first. Tours have been made in the villages, both by the Missionaries and Native Brethren, and there is still much encouragement for this species of labour. The field assigned to this Mission is one of the best in India [*Board.*

MADURA—*Madura East:* in the Carnatic, 75 miles from the coast, and 120 miles W of Jaffna: a stronghold of idolatry: many Romanists: prevalent language, Tamul —1834—John Rendall, Charles S. Shelton, M.D.: 1 *Nat. As.*—*Madura West:* Clarendon F. Muzzy: 1 *Nat. As.*—*Dindigul West:* George W. M'Millan; 2 *Nat. As.* —*Dindigul East:* Edward Webb: 3 *Nat. As.*—*Periacoolum:* George Ford: 2 *Nat. As.*—*Sivagunga:* John E. Chandler: 2 *Nat. As.*—*Teropoovanum:* Horace S. Taylor: 2 *Nat. As.* — *Tiroomungalum:* George Ford, Charles Little: 4 *Nat. As.* — *Pasoomalie:* James Herrick. 14 Out-Stations. Communicants, 235—In the Seminary, 33 — Schools: Boarding Schools for Males and Females 4: Males 93, Females 89. In 5 higher and 70 common Day Schools 1313 Scholars In 54 Village Schools there are 712 Pupils—P. 191.

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The year under review has been one of general prosperity. Though there have been no "powerful displays of Divine Grace," the brethren acknowledge with gratitude "the gentler influences of the Spirit" which have been enjoyed at most, if not all, of the Stations. The proof of this is seen in the orderly walk of the Church Members, and in the turning of a few from the error of their ways to the Lord Jesus Christ. A new Church has been opened at Periacoolum; so that the whole number of Churches is nine. Forty persons have made a public profession of their faith in the Gospel. There are 71 village Congregations containing 2471 registered members. All the Teachers employed in the Mission are professed Christians except eleven. [*Board.*

MADRAS—*Royapooram:* a northern Suburb of Madras: John W. Dulles: 3 *Nat. As.*—*Chintadrepettah:* Miron Winslow: 5 *Nat. As.*—*Black Town:* John Scudder, M.D., Henry M. Scudder: Phineas R. Hunt, *Printer:* 2 *Nat. As.* — Communicants 40 — In the English High School 125 pupils, and in the Free Schools about 400—Printing 22,400,831 pages —P. 191.

Several members of the Mission have been obliged to leave Madras for the Nilgherry Hills, or some other place, for the benefit of their health, but no death has occurred. There have been nine persons admitted to the Lord's Supper in Madras during the year. [*Board.*

AMERICAN PRESBYTERIAN BOARD.

Allahabad: on the Ganges, 475 miles N W of Calcutta: inhab. 70,000 — 1836 — Joseph Warren, Joseph Owen, John E. Freeman, R. M. Munnis, Lawrence G. Hay, Horatio W. Shaw: 1 *Nat. Preacher*; 1 *Nat. Cat.*; 3 *Nat. As.*—Communicants 45—In the Orphan School 26 Boys, 25 Girls; in the Bazaar Schools 200 Boys, 60 Girls; in the Mission College 150 Pupils—Printing, 4,610,100 pages — Pp. 191, 192.

Furruckabad: about 750 miles N W of Calcutta: 80,000 to 120,000 inhab.—1842—*Futteghur,* on the Ganges, may be considered the Port of Furruckabad—1839—W. H. M'Auley, John J. Walsh, Julius F. Ullman, A. H. Seeley: 1 *Nat. Miss.* and 5 *Nat. As.*—Communicants 75 — In the Orphan School 34 Boys, 33 Girls; City School 103 Scholars; Bazaar Schools 84 Scholars—*Mynpoorie,* a city 40 miles S W of Furruckabad: 12,000 inhab.—1 *Nat. Cat.*; 1 *Nat. As.* — Scholars, 113 — *Agra:* 1846: J. Wilson — Communicants 36—Scholars 40. We have not received information as to the Stations of the Rev. F. Campbell and Rev. Robert S. Fullerton —P. 192.

Loodianah: 1120 miles N W of Calcutta: inhab. 70,000—1834 — L. Janvier, C. W. Forman, J. Porter, A. Rudolph: 2 *Nat. Cat.*—Communicants 17—In the Orphan Boarding School 19 Girls; in other Schools 140 Scholars—Printing, 5,626,000 pages — *Saharunpoor,* near the Jumna — 1836 — inhab. 35,000: J. R. Campbell, J. Caldwell, J. S. Woodside: 2 *Cat.*; 1 *Nat. As.* The Missionaries at this Station are ecclesiastically connected with the Reformed Presbyterian Church—In the Orphan School 6 Boys; in other Schools 40—*Sabathoo,* 120 miles N E of Loodianah: 12,000 inhab.—1836—1 *Nat. As.* — Communicants 7—*Jalandar,* 30 miles N W of Loodianah, 60,000 inhab. —1847—1 *Nat. Miss.*; 1 *Nat. Cat.*; 1 *As.*—Communicants 5—Scholars 20 Boys—*Ambala,* central between Loodianah, Saharunpoor, and Sabathoo: 35,000 inhab. —1848 — J. M. Jamieson, John H. Morrison; 2 *Nat. As.*—Scholars 170—*Lahore:* John Newton, Charles W. Forman. The Station of the Rev. J. H. Orbison is not yet known to us—P. 192.

The Committee continue to receive encouraging accounts from the Missions. Though no special outpouring of the

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American Presbyterian Board—

Spirit from on high has been granted, yet many hopeful conversions have been reported from several Stations, and several Native Communicants have finished their course witnessing a good confession to the last.

From most of the Missions very earnest requests have been received for more labourers. These requests are chiefly based on the growing work which is set before our Missionary Brethren. [*Board.*

AMERICAN BAPTIST MISSIONS.

Nellore: 160 miles N of Madras —1840—S. S. Day, L. Jewett: 3 *Nat. As.* In the Boarding School 13 Boarders, 9 Day Scholars. Portions of Scripture distributed 2494; Tracts 13,700—P. 193.

The work of the Mission has been considerably interrupted during the year by illness. Mr. Day was laid aside for three months, and Mr. and Mrs. Jewett were absent for two months in consequence of the ill health of Mrs. Jewett.

There have been two Services in the Chapel at Nellore every Sabbath, with an attendance varying from 40 to 150. There is Morning Prayer daily, to which strangers are frequently attracted. There has been street preaching as far as circumstances would permit. Strangers are hereby brought into contact with the brethren, and carry portions of Scripture, Books, and Tracts, into the interior. Tours have been made with much promise of beneficial results, as the people are less influenced by prejudice in the villages than in Nellore. [*Report.*

FREE-WILL BAPTISTS.

Ballasore, in Orissa: O. R. Bachelor. R. Cowley: Miss Crawford; 2 *Nat. As.*—*Jellasore:* J. Phillips: 2 *Nat. As.*—Communicants 26; Scholars, Boarders 67. No recent information has reached us from this Mission—P. 193.

Review of the Missionary Aspect of India.

In reviewing the Missionary Aspect of India, the Committee cannot withhold their conviction of the rapid approach of some great crisis. One broad fact is evident to all, that the proud, bigoted, and absurd prejudices of Hindooism are giving way—that preachers of the truth are listened to with an attention and candour which create the most surprise in those veteran Missionaries who have had the deepest experience in their work; and that a persuasion has come over the native mind, that Christianity is to prevail in the next generation. The very variety in the solutions of the fact, offered by those who look only to second causes, is a remarkable testimony to its undeniableness.

There is already apparent a threefold separation among the Hindoos. Each of these divisions may be illustrated by striking events during the last year, which have occurred in North India.

There are still the rigid and bigoted Hindoos, who embrace with blind fondness, or value as their craft, the time-honoured system of Brahminical Mythology. But a few years ago, Hindooism was pronounced by intelligent Christians in India to be destined to last for ages, and to be impregnable to the efforts of the Christian Preacher. The devotees of the system smiled with contempt at all proposals for relaxing its severest requirements. But now there is alarm in its strongholds, which has impelled its most bigoted supporters to try the desperate remedy of concession.

On the 25th of May last a Public Meeting was held in Calcutta by Native Hindoos, in consequence of recent conversions, especially of those in the new Educational Institution of the London Missionary Society, in a part of Calcutta called Bhowanipore. The object of the Meeting was to counteract the influence of Christianity, by providing for the converts a more easy way of return to their old superstitions, and of regaining the privileges of caste. It was proposed to accomplish this by a pecuniary fine, gradually lowered with the caste of the person, instead of penances and ablutions, requiring, in the case of Brahmins, fifty years for their performance. It was vainly supposed that by thus relaxing the requirements of strict Hindooism, Christian Converts might be allured back. There were present at this Meeting 300 native gentlemen.

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The second division into which Hindooism is already separated comprises those who have been sufficiently enlightened by intellectual education to despise the futilities of Puranic Fables and superstitious customs, but who are unhappily blinded by the god of this world to the light of the Truth. These are the Vedantists; men who fancy that they are following the light of reason by rejecting whatever does not approve itself to their understandings, and who strive to construct a religious system out of the original principles of Hindooism, adapted to minds partially enlightened by the surrounding blaze of Christian Truth. The rapidity with which Vedantism has spread, and is spreading, among the Hindoos who have received an English Education, is very remarkable,

A third division consists of avowed and secret believers in Christianity. Many thousands have openly embraced the Truth, and joined the Christian Church. They have been lately estimated, after a most rigid investigation of the statistics of every Protestant Mission Station, at more than 100,000. And, beyond these avowed Christians, there is another class, and probably a far larger class, who are in the position of Agrippa under the preaching of the Apostle of the Gentiles—*almost Christians*, distracted between their consciences and the world, and striving to discover some easy way of entering into the fold of Christ. Under favourable circumstances—such as, in the providence of God, may at any moment occur—multitudes of this class would declare themselves at once Christians.

The event of the last year, by which the progress of conversion among the Hindoos may be illustrated, is the case of a distinguished native scholar, a member of a leading and wealthy family in Calcutta, who vindicated his conversion by giving in November and December a course of public weekly lectures in the metropolis of India upon the evidences of the Christian Religion. The first and last lectures of the course were given by a Native Minister, whose conversion took place many years ago; the rest by Baboo Gannendeo Mohun Tagore. The fact of such lectures having been given, and the subjects selected, will sufficiently speak to the mind of any intelligent observer of the course of events in respect of India's Evangelization.

[*Church Missionary Society's Report.*

Ceylon.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

THE *B F Bible Society* has sent 225 reams of paper to the Colombo Auxiliary for printing the Scriptures in Singhalese. The Gospel by St. Matthew in Indo-Portuguese has been printed, and 380 copies sent to Ceylon—The issues of the Jaffna Auxiliary are 3857 portions of Scripture, and the Parent Society has granted 100 reams of paper and 150*l.* toward the expense of printing and binding—P. 209.

The *Christian-Knowledge Society* has granted 50*l.* toward the erection of a Church at Jaffna, and several grants of books for Churches and the troops—P. 209.

The number of students, according to a late communication from the Bishop, is upward of eighty. This successful establishment of the Collegiate School was soon followed by the scarcely less successful opening of the College itself; there being in February 1852 twenty-two students attending regularly the lectures of the Rev. C. Wood, the Warden. [*Report.*

Gospel-Prop. Soc.—Respecting *Borneo* the Society reports—

The Society has assisted in bearing the expense of this growing Mission, both from its General Fund and from funds specially contributed to it for this purpose. Bishop's College, Calcutta, has supplied two Catechists, Messrs. Nicholls and Fox, and one Clergyman, Mr. Gomez, to strengthen the Mission; and the Rev. A. Horsburgh also is now engaged in the same work. The Rev. Walter Chambers has been sent by Mr. M'Dougall to establish a new Mission on the Sakarran. The Society has made a large grant from the Jubilee Fund, in aid of numerous subscriptions for the purpose of securing the benefit of direct episcopal superintendence to this Mission, provided that the

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Gospel-Prop. Society—

consent of the Government can be obtained.

The *Religious-Tract Society* has granted a 10*l.* Library at half price to a Sunday School at Colombo. The issues of the Kandy Auxiliary are 132,608 Books and Tracts: the receipts have been 551*l.* 19*s.* 4*d.*, but are quite insufficient to meet the wants of the people: 250 reams of paper and 14,750 Tracts have been sent to the Auxiliary by the Parent Society. A grant of 200 reams of paper and 6750 Tracts has been made to the Jaffna Auxiliary—Pp. 209, 210.

The *Eastern-Female Education Society's* proceedings were given at p. 504 of our last Volume.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

BAPTIST MISSIONARY SOCIETY.

Colombo: with 9 Out-Stations and 131 Villages—1812—James Allen, J. Davis: 33 *As.* Communicants 49; at the Villages 377. Schools 31: Scholars 1001 — *Kandy* and *Matate:* 2 Sub-Stations and 11 Villages: J. Sylva, T. Garnier, *As.* Communicants 57: Scholars102. In 4 Sunday Schools there are 153 Scholars—Pp. 210, 211.

The new Chapel has been completed and opened during the year. The entire cost was 420*l.*, the whole of which, 12*l.* excepted, had been met by the generous contributions of various friends, assisted with a grant of 50*l.* from the Society. [*Committee.*

The Pettah wears on the whole an encouraging aspect. Not much increase in number, but yet I think in piety there is. The members are certainly influenced by a right spirit to a much greater extent than formerly, under a better organization, wanting, apparently, only a Pastor, a man after God's own heart, who shall feed them with knowledge and understanding. A spirit of thoughtfulness and inquiry seems to pervade them, and one cannot but think that there is good in prospect. I would they could be properly attended to. It is a most important sphere, and presents a prospect for good. Our distinctive principle is gaining considerably here. [*Mr. Allen.*

At *Grand Pass*, and *Matakooly*, its Sub-Station, with other villages, the Gospel has been regularly preached by the Native Pastor and periodically by myself, the ordinances have been administered and the Means of Grace uninterruptedly enjoyed. The School is still well attended, and is as well taught as any we have.

At *Kottigahawattee* there is much to interest and encourage in the steadiness with which the members maintain their profession, and in the improved habits and condition of the people generally.

At *Weilgama*, a Sub-Station of Kottigahawattee, the general aspect is encouraging. The people, though very few and poor, are building a substantial and commodious Chapel at their own expense, which is estimated by them at between 30*l.* and 40*l.* I suppose it will seat 100 comfortably.

At *Byamville*, large and possessing a good deal to interest all lovers of God and His cause, there has been, in connection with some increase, more of a painful character than in any other Station.

At *Gonawella*, *Hanwella*, and *Hendella*, the different Native Agents have been permitted, through the year, to labour uninterruptedly, Christ has been made known, the means have been used, and not altogether in vain. [*Missionaries.*

The Native Brethren have continued in their Churches and districts to discharge the duties devolving on them, preaching and teaching from house to house and from village to village, diligently and prayerfully as we trust, and not without a measure of success. I hope I have laboured faithfully according to the ability given me, and yet am sensible, that after all I have been but an unprofitable servant. God has been pleased to grant some measure of success. The year has been one of quiet, steady, persevering labour, unmarked by any thing very uncommon. The Gospel has been preached, and the ordinances of religion have been administered, children and adults have shared in our labours, the seed has been cast in, sown beside all waters, and some of it has sprung and promises fruit. Though weakness and not strength has

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been the characteristic, we have increased rather than diminished our efforts.

The Schools at the various places are well attended on the whole, and, for what they are, are tolerably efficient. Scripture Truth is forced into the mind of the young, and we cannot and will not believe altogether for nought. I do not see how these Schools can be made any better than they are under present circumstances. The Girls' School here is an important matter. We look for it to supply us with some female Teachers hereafter. At present, like every thing of the same kind, it is, while an interesting field of labour, a source of great anxiety to those who have the management.

Upward of a thousand persons attend Divine Worship at the various Stations on the Lord's-day, and about 430 on the week days. More than 13,000 Tracts have been put into circulation. [*Mr. Allen.*

CHURCH MISSIONARY SOCIETY.

Cotta: 6 miles S E of Colombo: inhab. 4500—1852—George Pettitt, *Sec. of the Mission*, Christopher C. Fenn, Alex. D. Gordon, *Tutor of Institution*, Isaiah Wood, Edward Thomas Higgins: Cornelius Senanayaka, *Nat. Miss.*; Edward Robert Clarke, *As.*; 11 *Nat. Cat.*; 45 *Nat. As.*; 16 *Nat. Fem. As.* Communicants, 131—Baptized in the year: Adults, 12; Children, 99—Schools, 40: Boys, 783; Girls, 407; Youths and Adults, 22. Mr. Fenn and Mr. Higgins reached Colombo on the 10th of December. Pp. 160, 213; and see, at p. 473, an account of the Cotta Institution, and of the districts of Mr. Gordon and Mr. Wood.

The Rev. G. Pettitt has resided at Colombo, acting as Secretary to the Central Committee, and occasionally visiting the Stations. He has exerted himself for the erection of a Mission Church in Colombo, which the Committee earnestly hope may be soon accomplished, in which English and Native Services may be held, and which may thus prove a centre of union between the Native Christians and those European Friends of Missions who take an active interest in the evangelization of the Native Population. [*Report.*

Kandy: 80 miles E N E of Colombo—1818—Wm. Oakley: Cornelius Jayesinhe, *Nat. Miss.*; 3 *Nat. Cat.*; 9 *Nat. As.*; 2 *Fem. Nat. As.* Communicants, 34—Baptized during the year: 4 Children—Schools, 8: Boys, 169; Girls, 53; Youths and Adults, 40—Pp. 213, 214; and see, at pp. 475—480, Notice of the Congregation, Schools, and of the Village Ratmewela.

The people have expressed an earnest desire for the erection of a Mission Church and have subscribed 150*l.* toward the erection. There are three Chapels in the neighbourhood of Kandy at which Divine Services are held. [*Report.*

Baddagame: a village 12 or 13 miles from Galle—1819—George Parsons: Abraham Goonesekera, *Nat. Miss.*; 4 *Nat. Cat.*; 13 *Nat. As.*; 2 *Fem. Nat. As.* Communicants, 47—Baptized in the year: 1 Adult; 3 Children—Schools, 16: Boys, 458; Girls, 54; Youths and Adults, 11—P. 214; and see, at pp. 522—524, Report of the Station for the year.

At this place the Church is built, and here are the Mission Residences, Seminary, and Girls' School; but here, alas! is the greatest indifference to the good news of salvation. It seems as if the people were hardened to the sound of the church bell and the Missionary's voice, and accustomed to treat both with silent contempt. Last year I established an early Service for the Heathen, who objected to come to the ordinary Service. Like every thing else at Baddagame, it succeeded for a time, but within three months fell to nothing. In vain I invited, opened the Church, and had the bell tolled Sunday after Sunday. As no one came, I discontinued the Service.

[*Rev. G. Parsons.*

Nellore: near Jaffna: inhab. 5000 or 6000—1818—James O'Neill: 2 *Nat. Cat.*; 18 *Nat. As.*; 1 *Nat. Fem. As.* Communicants, 49—Baptized in the year: Adults, 8—

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Church Missionary Society—

Schools, 14: Boys, 608; Girls, 119—P. 214.

The Rev. J. O'Neill reports that the Bishop of Colombo visited the district in August last, and held a Confirmation in Nellore Church, at which 50 Candidates from the Mission were confirmed—13 from Copay, 17 from Nellore, and 20 from Chundicully.

The Female Boarding School at Nellore is under the care of Mrs. Long, who reports that the School is in a very satisfactory state. The parents of the children shew great interest in the School. The number of applications for admission is daily on the increase. There are at present upward of twenty Candidates in the admission-book.

Measures have been adopted for the regular inspection of the Mission Schools by the Missionaries, when a thorough examination takes place. The result has been very beneficial at present. [*Report.*

Chundicully, a suburb of Jaffna: 1847: Robert Pargiter: 2 *Nat. Cat.*; 19 *Nat. As.*; 3 *Nat. Fem. As.* Communicants, 89—Schools, 13: Boys, 447; Girls, 69; Youths and Adults, 38—Pp. 214, 215.

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

The progress of the boys in the Seminary has been very considerable in almost every branch of study. The Seminary underwent a thorough examination in connection with that of the Schools generally, and again by the Bishop in August, who expressed himself much pleased with the attainments of the students. A number of boys have been admitted during the year, on payment of a sum sufficient to defray all necessary expenses connected with their board, and seven others are supported by English Residents in Jaffna. Two of the students have been appointed to Schools, four are under instruction for baptism, and ten received Confirmation when the Bishop was here. [*Mr. Pargiter.*

Copay: 1842: Robert Bren: 1 *Nat. Cat.*; 12 *Nat. As.*; 1 *Nat. Fem. As.* Communicants, 21. Baptized, 2 Children — Schools, 10: Boys, 355; Girls, 77.

At the close of the year a new Church for the Rev. R. Bren's Station at Copay was completed, and opened for Public Worship on the 9th of January 1852. The length of the nave is seventy-six feet, its width thirty feet, and the chancel is sixteen feet square. "As the edifice is intended strictly for a native congregation, and also in order to save expense, no seats have been provided for the people; but the church floor is covered with mats, such as they are accustomed to sit upon in their own houses. By this arrangement a greater number of persons can be accommodated than upon benches." On the day of opening three Services were held, which were well attended by the people, and by the Missionaries of the American and Wesleyan Societies. The sum of 15*l.* was collected in the course of the day. At the early Service three adults were baptized, and at the mid-day Service there were about 130 Communicants. The land—about five acres—was a gift to the Society by P. A. Dyke, Esq. The whole cost has been nearly 400*l.* [*Report.*

Summary of the Mission.

(*As given in the Report for the Fifty-third Year.*)

Stations, 6—Missionaries: European, 10; Native, 3—European Catechist, 1 — Native Catechists and Teachers, 124—Native Schoolmistresses, 25 — Communicants, 371 — Attendants at Public Worship, 3688—Seminaries, 3: Schools, 98: Boys, 2820; Girls, 779; Youths and Adults, 111: Total, 3710.

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GOSPEL-PROPAGATION SOCIETY.

Colombo and environs: J. Thurstan; C. Alwis, *As.*—*Putlam*: S. Nicholas—*Kandy*: E. Labrooy—*Matura*: S. D. J. Ondaatje—*Newra Ellia*: J. Wise—*Manaar*: R. Edwards—P. 215.

The Collegiate School, as preparatory to the College, has been opened now an entire year. The Master, Mr. C. Hole, whom you kindly sent out, entered upon his work early in February of last year, and until the arrival of the Rev. Cyril Wood, as Warden, in May, I took myself an active part in its organization and work. It was gladly transferred to the Warden at that period, and he continued in its entire charge till the close of last year. Its number had greatly increased before that time, and the students' buildings being completed, with the hall, he was enabled to draft off from the School a senior class, and at the commencement of this, the Jubilee Year, to constitute the College, or higher department of the proposed Institution. Thus far all has prospered well; and there is now a class of twenty-two students; about seventy in daily attendance at the School.

The celebration of the Daily Service of our Church in the School is not, of course, without great inconvenience, and it has determined me to make our next effort one, I humbly trust in God, of an enlarged and abiding influence. The ground is already marked out, and materials collected for the foundation of a sacred building, which will at once serve the purposes both of a Cathedral and of a College Chapel.

The Native Asylum is for Orphan Boys, to be admitted between the age of five and ten years, before their minds are spoiled by heathenish superstitions, and to be simply taught and trained in habits of industry, and cleanliness, and order, as Christian Servants for the Institution and for Christian Families. Their training is wholly industrial, both morning and evening, and their School Teaching during the mid-day heat. The building was raised by local subscriptions, and it is supported by local contributions. It was opened in July, and is now full, having nineteen under daily instruction, the twentieth having not yet reached us from a distance. [*Bp. of Colombo.*

Mr. R. Edwards has been ordained to the spiritual charge of Manaar, and is supported partly by a small grant from the Society, in addition to 75*l.* from Government, and the contributions of the inhabitants. The Society's annual grant to the Diocese has been increased, in accordance with the Bishop's request: and the sum of 1000*l.* from the Jubilee Fund has been granted to St. Thomas's College.

The Church at Newra Ellia was consecrated in February. [*Report.*

WESLEYAN MISSIONARY SOCIETY.

SINGHALESE DIVISION.

Colombo: Daniel J. Gogerly, *Chairman* of the District: Andrew Kessen, LL.D., *Prin. of Normal Institution*; Wm. Hill, jun., D. de Silva, John A. Poulier, *Nat. Miss.*—*Negombo* and *Rillegalle*: D. D. Pereira, *Nat. Miss.*; 3 *Cat.*—*Kandy* and *Kornegalle*, under the care of the Superint.—*Seedua*: C. de Hœdt, *Nat. Miss.*; 1 *As.*; 3 *Cat.*—*Galkisse* and *Angulamy*: C. Wijesingha, *Nat. Miss.*; 1 *As.*—*Morotto*: P. G. de Zylva, *Nat. Miss.*; 1 *Cat.*—*Pantura*: D. Henry Pereira, *Nat. Miss.*; 1 *As.*; 2 *Cat.*—*Caltura*: John R. Parys, *Nat. Miss.*; 1 *Cat.*—*Galle*, *Amblamgodde*, and *Belligam*: Joseph Ripon, D. A. L. Bartholomeuz: 2 *As.*; 1 *Cat.*—*Matura*: W. A. Lalmon, *Nat. Miss.*—*Dondra* and *Goddapitiya*: Paul Rodrigo, *Nat. As.*; 1 *Cat.*; 1 *As.* Mr. W. H. A. Dickson died at Madras on the 18th of September. Mrs. Kessen and her three children arrived at Colombo on the 10th of December. Communicants, 1338—Schools, 68: Scholars: Male, 2007; Female, 676—Pp. 160, 215, 216, 422.

In reporting on any measures which can be adopted for the promotion of the work of God in this district, the Missionaries say, "The plans already in operation appear to be well adapted to the circumstances of this country. The bre-

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Wesleyan Missionary Society—

thren devote themselves afresh to the service of their Divine Master, and fervently pray that the influences of the Blessed Spirit may be abundantly shed on this dry and thirsty land, so that throughout its length and breadth sinners may be converted, and believers more fully edified in the faith, the hope, and the charity of the Gospel." [*Report.*

We have manifest tokens of the presence of God. He owns and blesses the preaching of His Word to the conversion of sinners; and our prospects are in every respect encouraging. A very delightful change has taken place among the young men of Galle, and many of them have joined our Society during the last two years. While their lives are generally consistent with the Gospel, there are one or two instances of remarkable zeal and extraordinary piety; and I cannot but look for the most important results from that which God has wrought among us. These young men will be the strength of our cause in Galle for forty years to come.

There is also a large and increasing number of educated native youths in this neighbourhood, in whom I feel a special interest; and about ten of these are members of our English Classes. A Singhalese young man, who is a student, and a Candidate for the Native Ministry, has formed an entirely new class of Singhalese Members, many of whom are converts from Buddhism. I suppose we have had ten or twelve cases of conversion from heathenism during the year, notwithstanding the extraordinary persecution with which we have to contend, and which has been principally instigated by a few Buddhist Priests in the neighbourhood. The most cheering feature of our work, however, is the general spirit of prayer which prevails among our members; and the assurance which many of them have, that God will shortly very extensively revive His work. This gives an energy and zeal to their efforts which are already producing their invariable effects; and we are labouring in full confidence that a yet brighter and more glorious day is fast dawning upon us. One effect of the persecution has been greatly to diminish our number of scholars; and I have also had to discontinue several of our Schools, because the Masters were very incompetent, and because, in some instances, their Christianity was at best but doubtful. Our chief difficulties in the educational department at present are want of funds and of well-qualified Teachers. [*Rev. Joseph Rippon.*

TAMUL DIVISION

Batticaloa, on the coast N of Matura: James Gillings: 1 *Cat.*—*Trincomalee:* Edward J. Robinson—*Point Pedro* and *Catarvelli:* John S. Philips, *Nat. Miss.*—*Jaffna:* 50,000 inhab.: *Wannarponne* and *Puttoor:* Rich. D. Griffith, *Gen. Superint.*, John Walton: Richard Watson, *Nat. Miss.* Communicants 296—Schools 30: Scholars: Male 1161, Female 228—P. 216.

It is a remarkable feature of the Congregations on this Mission that many persons who understand English attend the Tamul Services as well as those in their own language, and that many educated Natives attend the English Services, and appear to be interested and instructed. The Central School at Jaffna is supported in part by the Central-School Commission. The Teachers are reported by the Missionary to be pious and competent men, who are laudably zealous for the usefulness of the establishment, and discharge their duties to his satisfaction. In the Boarding Institution there are 22 pupils in the Boys' Department, under the especial care of the Missionary, and in the Girls' Department 14. Mrs. Walton has paid affectionate attention to this establishment, which appears, however, to be somewhat languishing for want of adequate funds.

The Veddahs of Bintenne, among whom there were hopeful prospects some years ago, have had very little attention from the Missionary of late; nor can any more be done for them effectually until the appointment of a second Missionary at Batticaloa; or, what would be preferable, the establishment of a distinct Mission among them for their sole benefit. [*Report.*

AMERICAN BOARD OF MISSIONS.

STATIONS and LABOURERS—*Tillipally:* 1816: 5 Out-Stations: Daniel Poor, Benj. C. Meigs: 5 *Nat. As.* Schools, 22: Boys, 476;

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Girls 469 — *Batticotta*, and 5 Out-Stations: Wm. W. Howland, Cyrus T. Mills: 13 *Nat. As*—1 Seminary—*Oodooville*: Levi Spalding: 1 *Nat. Preacher*; 4 *Nat. As.*—*Panditeripo*: 1820: John C. Smith: 1 *Nat. Preacher*; 2 *Nat. As.* — *Manepy*: 1821: W. W. Scudder, Eurotas P. Hastings: Samuel F. Green, M.D.; Thomas S. Burnell, *Printer*; 3 *Nat. As.* —*Varany*: inhab. 40,000: 1 *Nat. As.* —*Chavagacherry*: 1833: Joseph T. Noyes: 2 *Nat. As.*—*Oodoopitty*: 1 Out-Station: 2 *Nat. As.* Mr. H. R. Hoisington is in America, and also Mr. Eastman Strong Minor, and Mrs. Minor, through Mr. Minor's ill state of health, after an absence of seventeen years. Mr. and Mrs. Poor arrived in Ceylon in May. Communicants 375. Tamul Free Schools 77: Teachers 81: Pupils 3548. In Boarding Schools and Seminaries there are 201 Pupils. Issues of the Press, 6,227,800 pages—Pp. 217,218.

The Church Members appear to be making some progress in Christian Knowledge and principle. The educational efforts of the Mission have been continued without material change. The influence of the Oodooville Boarding School has been very happy in removing the objections of the people to female education. [*Board.*

During the last six months I have seen much to encourage me at this Station. The first indication of the presence of the Spirit was on the day of fasting and prayer in December, before our quarterly communion at Manepy.

From that time onward the work seemed to be deepening in the minds of several of the members of the Church, and especially among my Native Assistants. They received a great impulse in their prayers and manner of preaching; and they feel encouraged and stimulated by what they see among the people. Instead of listless stupidity and cold indifference, many lend a listening ear to the sound of the Gospel. Two of my Native Assistants, Moses Welch and Thomas Snell, take their turns with me in the Afternoon Service of our village Chapel. My Native Assistants, with their families and some of the neighbours, assemble every morning in the Chapel at the ringing of the bell, 'a little after sunrise, while I hold a meeting at the houses of some of my neighbours. I have great pleasure in saying that I am heard with increasing interest and attention. [*Mr. Meigs.*

Mr. Meigs states that he has met only one man for a long time who made violent opposition to the Truth; and it is very remarkable that his son has lately been received into the Church at Batticotta. [*Board.*

SUMMARY: Stations, 8; Out-Stations, 5 — Missionaries, 11 — Physician, 1 — Printer, 1 — 2 Male and 11 Female Assistant Missionaries—2 Native Preachers —Native Assistants, 32.

Indian Archipelago.

B F Bible Soc. — A supply of Chinese Testaments and Portions of Scripture has been granted to the Rev. F. T. M'Dougal of Borneo; and a grant of Scriptures in Malay has been forwarded to the Rev. B. P. Keasberry for Borneo and Moluccas—P. 218.

I have hitherto only given the Society's large Bible to Malay Chieftains and respectable men upon their promising to respect the book, and to read it. I gave one, two years ago, to Sheriff Musahoor, the ruler of a Serekei, a large native place on the Rejong River. In April last I went up that river and saw him. He told me he felt much obliged for the holy book I had given him; that he had read a great deal of it to his people in the evenings; and that he was then teaching his wife to read in it. God grant that it may touch their hearts, and lead them to that blessed Redeemer whom they deny! We have a large population of Chinese here, among whom the distribution of the Holy Scriptures, in the Chinese Character would do good. They ask eagerly for

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American Board of Missions—

them, and I have none to give. The Society would, I believe, be affording the means of much good by sending me some copies of all, or parts, of the Holy Scriptures, especially the New Testament.

[*Rev. F. T. M'Dougal.*

Christian-Knowledge Society—A grant of 2000*l.* has been made toward the endowment of a Bishopric at Borneo—Pp. 218, 219.

The Society has, at different times, given assistance to the Mission established in the year 1848 at Sarawak, under the auspices of the Rajah, Sir James Brooke. On the occasion of the last grant of 300*l.* for the objects of this Mission, the Society informed the Rev. C. D. Brereton, Honorary Secretary of the Borneo Mission Institute, that some further aid would be rendered, should it be required. The Mission has hitherto consisted of two Clergymen and two Catechists, with a Schoolmaster and Schoolmistress. Arrangements have, however, now been entered into with three additional Clergymen to join the Mission, so that the number in Holy Orders will soon be increased to five. There is also a prospect that a Chaplain may be nominated for the Island of Labuan.

As far back as the year 1847 the importance of a Bishop for Borneo was recognised by the friends of the Mission at Oxford; and on the occasion of Sir James Brooke's visit to that University a fund was commenced for the endowment of a Bishopric in Borneo. This fund now amounts to 1080*l.* [*Report.*

Religious-Tract Society — On the application of the Rev. J. G. Bausum, 2100 English, French, and German Tracts have been granted to him for circulation among sailors and others.

Rhenish Miss. Soc.—BORNEO—*Banjarmassing*—1836—Barnstein, Hofmeister, *Miss.*; Dietrich, *Printer*. The latter two arrived at their Station in March 1852.

The prospects of this Station, both among the Malays and Chinese, are far from encouraging. A press has been set up by Mr. Dietrich. [*Report.*

Palingkau — 1840 — For eight months in 1850 and 1851 Mr. Beyer took a share in the labours of this Station. Afterward Mr. Van Höfen, in the neighbouring Station, Bethabara, took the outward care of it till a new Missionary should arrive. Hardeland undertook the superintendence of the Church and School, as far as his duties as translator of the Scriptures in the service of the Netherlandish Bible Society would allow. In April 1852 Mr. Rott arrived there as the appointed Missionary. The work here is chiefly among the Dyaks liberated by the Missionaries from slavery. Baptized since the beginning, 29; Communicants, 7; Scholars, about 200. *Bethabara*: There was a School at the Station containing 127 Boys and Young Men, beside another of 21 Women and Girls; in three Out-Schools at different places, 117 Scholars; together, 244; Baptized in all, 46; Communicants, 20. *Taway*—1851—Mr. Beyer settled in this place in May 1851. The little Church consisted of 10 members baptized at Palingkau; Communicants, 6. *Muaratovo* — 1851. On the 15th April 1851 Mr. Denninger and family left Bintang with a company of liberated Dyaks, thirteen of whom were Christians, and the remaining six have received instructions for some time.

Ascending the river Dusson, the Missionaries arrived, on the 30th April, at a village called Muaratovo, on the river Saiheong. The spot chosen by Mr. Denninger for his new Settlement is between that village and another called Gunting, each of which contains about 200 inhabitants. Trees were cut down and burnt, wells dug, timber chosen for building, and potatoes planted. Dissention, however, soon invaded the new Colony, the chief men of the neighbourhood evinced hostility, and then the Settlement proceeded with great difficulty. [*Report.*

Ooshikngam, Out-Station—1849 — About 8 miles north of Saiheong. Ooshikngam is the name of a valley about four miles long, inhabited by about 30,000 souls in several small hamlets.

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Through the preaching of the Catechist Wonglung two Teachers here were brought to the knowledge of the Truth. They were afterward further instructed at Saiheong and baptized, after which they returned home. They, with the Catechist, are now the beginning of a Church there. [*Report.*

Fookwing: Out-Station—1849—On the coast, about 8 miles from Saiheong: Wongyun, *Cat.* Last year 18 persons, viz. 9 men, 6 women, and 3 children of this place were baptized by the Missionaries. The number of Communicants was 18. *Sankiu*—1849—A district in which 12 villages are crowded together—Tai, *Catechist.* Through the instrumentality of the Catechist a Church was collected here consisting of 20 persons—8 men, 9 women, and 3 boys. Communicants, 17.

Gosner's Miss. Soc.—JAVA—Three Missionaries, Augustus and Adolf Mühlnicke and Zeese arrived in Java the 5th of August 1851, and took up their abode at Makassar, in the neighbourhood of Batavia, where an Association for Home and Foreign Mission Work has been formed.

The Governor-General has contributed to the Mission 500 florins, and ordered the liberation of all the children of slaves. The slaveholders there shew great hostility to the Mission. Several more labourers, male and female, have left Amsterdam to join this Mission. [*Report.*

Netherlands Miss. Soc.—AMBOINA—Roskott, who has the charge of a Seminary for training Schoolmasters, was nominated by the Governor Superintendant of all the Schools in Amboina and the surrounding islands. *Harookoo*—Luyke, being ill the greater part of the year, was obliged to resort to Amboina for medical attendance. TIMOR: *Koopang*—Heymering. *Babow*—Schot. Mr. Donselaar was directed to proceed to South Celebes, in order to begin a new Station in the neighbourhood of Makassar. CELEBES: District, *Menahasse of Menado*: *Tondano*—Riedel, Nooy. The Native Church is described by the Missionaries as being in a highly satisfactory and flourishing state with regard to spirituality in religion. In the year 1850 Riedel baptized 840 young people under 16 years of age, and 645 from 16 to 80 years old. Schools under his superintendence, 14 of the Society and 2 of the Government, the former containing 508 Boys, 398 Girls; regular attendance, 815: the latter, 298 Boys, 166 Girls; regular attendance, 140. *Langowang*—Schwarz; Adr. Angkoe, *As.* Schwarz baptized in 1850 about 1200 grown persons, beside 700 children. On New-Year's Day 1851 he consecrated a new Church at Kavang-Kovang, and baptized, on the same day, 100 persons. Schools: 13 of the Society, 2 of the Government. In the former, 820 Boys, 350 Girls; regular attendance, 877: in the Government Schools, 230 Boys, 80 Girls; regular attendance, 123. *Tomohon* — Wilken, Graafland — Schools: 12 of the Society: Boys, 1095, Girls, 356; regular attendance, 772: one Government School, 114 Boys, 14 Girls; regular attendance, 45; 3 village Schools: 123 Boys, 39 Girls—Baptized in 1850: 271 Adults, 155 Children. *Menado*—Linemann. 3 Society Schools, 82 Boys, 91 Girls; 2 Government Schools, 117 Boys, 36 Girls; 3 Village Schools, 128 Boys, 16 Girls. *Kema*—Hartig. 10 Society Schools, 660 Boys, 216 Girls; 2 Government Schools, 104 Boys, 64 Girls; 4 Village Schools, 199 Boys, 47 Girls. *Tanavangko*—Bossert. The Missionary laments the dejected state of religion among the Christians under his charge: only 16 Communicants; the rest, about 500, live almost like the Alfoors. 5 Society Schools, 355 Boys, 149 Girls; 2 Government Schools, 284 Boys, 68 Girls: 1 Village School, 46

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Netherlands Missionary Society—

Boys, 26 Girls. *Koomelembooy*—Ulfers. 9 Society Schools, 495 Boys, 325 Girls; 3 Village Schools, 171 Boys, 72 Girls—Baptized during 1850: Adults, 156; Children, 23. *Sonder*—Graafland.

This new Station, formerly joined to Tomohong, was separated on account of its increasing population, and occupied by Mr. Graafland in March 1851. He is to establish a Seminary for the training of Schoolmasters for the whole district of the Menahasse. Hitherto every Missionary used to instruct a few young men, who, by their talents and character, promised to become useful as Schoolmasters, and these were forthwith employed as such; but henceforth those that are thus instructed by the Missionaries are to finish their education in this Institution with the view to fit them for their office. [*Report.*

Amoorang—Herrmann died, and was succeeded by Van Cappellen, who had been sent to the former's assistance during his protracted sickness. *Java*—14 Society Schools, 856 Boys, 462 Girls; 1 Government School, 123 Boys, 57 Girls; 8 Village Schools, 360 Boys, 190 Girls—Baptized in 1850: Adults, 284; Children, 125. JAVA—*Depok*—Van Cattenburgh. His work is not among the Javanese, but among a Christian Community existing for upward of a hundred years since, and originating from liberated slaves. There is a School of 52 children, whom he finds it difficult to bring to attend regularly. *Modjo Warno*—Jellesma. Modjo Warno is a village in the midst of an extensive forest, where many Native Christians have settled, who cut down the wood and plant paddy-fields. In July 1851 Jellesma removed hither with his family and all his pupils. The Church here consists of 244 members: round about in different places there are about 470 Christians more. SAMARANG—Hoezoo.

American Board—*Karangan*, in Borneo, 1842: Wm. Younghusband, Wm. H. Steele. Both these Missionaries are at present in America—P. 219.

Mr. Steele is making zealous efforts to revive an interest in this Mission among the members of the Reformed Dutch Church, to which it looks for its Missionaries. His health being in a great measure restored, he will be expected to return to Borneo as soon as a reinforcement shall be ready to accompany him. [*Report.*

Australasia.

Australia.

B F Bible Society—The *New South-Wales* Auxiliary at Sydney has been supplied with 9731 Bibles and Testaments, and has distributed 500 Bibles and 1500 Testaments sent by the Parent Society for Sunday Schools. The *South-Australian* Auxiliary has distributed 457 Bibles and 593 Testaments. The total issues amount to 6020. The sum of 50*l.* has been remitted as a Free Contribution. The *Victoria*, late the *Australia-Felix* Auxiliary, has received 5053 Bibles and Testaments: the issues are 2439 copies. The *Port-Philip* Auxiliary has distributed Bibles among settlers in the Bush. The issues of the *Van-Diemen's Land* Auxiliary are 1441 Bibles and 1525 Testaments, and 300*l.* has been remitted. Copies of the Scriptures have been sent to Fremantle, Swan River—Pp. 219, 220.

CHRISTIAN-KNOWLEDGE SOCIETY.

The Society has granted 150*l.* toward the Church and Schools of St. Paul, Chippendale, Sydney; also 10*l.* in Books and Tracts for emigrants, and 15*l.* in Books for the troops. A grant of 900*l.* has been made to the Bishop of New-

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castle for Schools, and various Books for Divine Service, and Books and Tracts for distribution.

GOSPEL-PROPAGATION SOCIETY.

An additional 500*l.* per annum has been granted to the Diocese of *Sydney*, and 3 additional Clergymen, with their stipends guaranteed to them for three years. An additional 500*l.* per annum for five years has been placed at the disposal of the Bishop of Melbourne for the support of Clergymen. Mr. Allen has increased his gifts toward the Collegiate School at Adelaide till they amount to 4000*l.* An additional grant of 300*l.* per annum for three years has been made to the Bishop of Newcastle—P. 220.

RELIGIOUS-TRACT SOCIETY.

The Society has made grants amounting to 279,555 Tracts to the Australian Colonies during the year; of which 140,578 Tracts and Periodicals have been sent to Sydney, and Books on sale to the amount of 560*l.* 5*s.* 1*d.*; and 11,924 Tracts to the Bishop of Victoria, and Books for sale value 177*l.* 15*s.* 9*d.* —P. 220.

WESLEYAN MISSIONARY SOCIETY.

Buntingdale: 90 miles W of Melbourne—1839—Wm. Butters, Joseph Morris: Wm. Byrnes, *As. Miss.*—*Geelong*: Fred. Lewis. No report has been received of labour among the Natives, while much aid is desired for the ministry among the Colonists.—P. 221.

Perth: Swan River: 1840—Wm. Lowe, *As. Miss.* Communicants, 60. Scholars: 47 Male, 45 Female—P. 221.

The Native Institution, situate about 11 miles from Perth, has also received a large share of the Missionary's attention: about 28 persons are now under instruction there, in the hope that they may ultimately be useful to the savage and deeply-degraded race from which they spring. [*Report.*

UNITED BRETHREN.

Lake Boga:—1850—Br. Andrew F. C. Täger: Br. Frederic W. Spieseke, *As.*

Ever since our arrival at Lake Boga, October 21, we have had our hands full of work; so much so, that, for four weeks, we hardly knew what to begin first. The Lord has, however, helped us through, and we trust that He will continue to do so. As for the situation of the place selected, I believe I may truly say that it is one of the finest and healthiest spots in our whole district. We only regret that it is too near the high-road, which obliges us to surround with a fence, as soon as possible, the land measured out to us; for unless we do so, we shall frequently be exposed to interruption and disturbances. The wood required for this work will have to be fetched from a distance of eleven miles. As for the principal object of our residence in this distant land, we continue to walk by faith, not by sight. The question one day addressed to Br. Spieseke by the Papoos here, "whether we were likewise wicked," appears to have reference to some acts of oppression committed against them at a former period, which have made them rather distrustful. Our removal to Lake Boga has, of course, created a great sensation among them. It is only to be regretted that the whole race seem to be gradually disappearing, so that, humanly speaking, it is most likely, owing to the constant increase of the white population, few of the Natives will be found twenty years hence. [*Br. A. T. C. Täger.*

Though as yet we cannot of course speak of great results of our labours, we have abundant cause to be thankful with the progress we have been permitted to make toward the attainment of the object of our Mission. To this we reckon the opportunity afforded to us at the Station of Mr. Campbell of coming into contact with the Natives, and of collecting a considerable number of words in their language. Since our removal to Lake Boga we have had less intercourse with them than we should have wished, because they are at this time of the year mostly occupied with fishing. [*Br. W. Spieseke.*

GOSNER'S MISSIONARY SOCIETY.

Zion Hill, at Moreton Bay: Niquet, Rode, Hausmann, Hartenstein, Schmidt, Wagner, Aug.

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Gosner's Missionary Society—

Richter, Albrecht, W. Gerike, Ch. Gerler, T. Hermann, Franz, Zillmann, Doge—P. 221.

The Missionaries have a blessed work among the European Colonists; but the Natives still keep at a distance, unless they come for a time to steal, and leave again. [*Report.*

New Zealand.

The *B F Bible Society* report—

Under the revision of Archdeacon Williams and the Rev. T. W. Meller, an impression of 15,000 copies of the Testament in the Maori Language has just been completed; and 7500 will, when bound, be forwarded by an early vessel to their destination—to the charge of the Church Missionary Society. These copies, when circulated, will swell the amount to 106,221 portions of the Word of God, placed by means of your Society in the hands of the Natives of New Zealand. The remainder of the former edition of the New Testament was divided by your Committee between the Church and Wesleyan Missionary Societies, each receiving 2450 copies.

Your Committee are truly glad to have it in their power to tell of the entire abandonment of the District of Hokianga by the Romish Priests, who had been stationed there for a period of twelve years. —P. 221. [*Report.*

CHRISTIAN-KNOWLEDGE SOCIETY.

No information of an authentic character has reached us in reference to the Canterbury Settlement which it is consistent with the design of our work to record. A notice has already been given of the translation of the *Liturgy*—Pp. 221, 222.

CHURCH MISSIONARY SOCIETY.

STATIONS and LABOURERS—The Stations are taken in their order from north to south. *Kaitaia* lies in the north-west of the Northern Island; the five which follow are connected with the *Bay of Islands.* At a considerable distance to the southward lie *Waikato,* at the mouth of the river of that name, on the west coast, and *Manukau,* 25 miles inland; east of Manukau lies *Hauraki*; and further eastward, on the coast, *Tauranga. Rotorua* is in the centre of the Island—*Poverty Bay,* or Turanga, nearly in the same latitude, on the east coast—and *Entry Island,* or Kapati, off the south-west coast, and is the head-quarters of a district extending along the coast, from Port Nicholson on the south to the River Wanganui on the north. One Missionary at one time resided at Nelson, in the Middle Island.

NORTHERN DISTRICT—*Kaitaia:* 1834: Joseph Matthews: W. G. Puckey, *Cat.*—*Waimate*: 1831: Robert Burrows, W. C. Dudley—*Kaikohe*: Richard Davis: 2 *European Teachers; Nat. As.,* 30—Communicants, 613—Schools, 68: Scholars, 2689. There are 10 Churches built with boards, and between 30 and 40 native-built rush Chapels.

MIDDLE DISTRICT — *Bishop's Auckland*: George A. Kissling: Robert Vidal, *Sec. of Mission*—*Waikato:* Robert Maunsell: *Kuitotehe*: 1843: Benj. Yate Ashwell—*Otawao:* 1843: John Morgan—*Hauraki:* Thomas Lanfear — *Tauranga:* 1835: Archd. Alfred N. Brown, Christopher P. Davis—*Rotorua*: Thomas Chapman, Seymour M. Spencer—*Opitiki:* John Alex. Wilson, *Cat.*; 1 *European Teacher* — *Ahikereru*: James Preece, *Cat.*; 74 *Nat. As.*—Communicants, 1125 — Last returns give Schools, 93: Scholars, 5418. There are nearly 100 native-built Chapels, and about 10,000 attendants at Public Worship.

EASTERN DISTRICT—*Hicks' Bay: Poverty Bay* or *Turanga*: T. S. Grace—*East Cape*: Ralph Barker — *Uawa*: Charles Baker—*Wairoa*: James Hamlin—*Heretaunga*: Wm. Colenso; 139 *Nat. As.* This District contains 5 Sta-

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tions, viz. Turanga, in Poverty Bay, at which Archdeacon Williams used to reside—Uawa, 36 miles north of Turanga, where Mr. C. Baker commenced a new Station—Heretaunga, East Cape, and Wairoa — Communicants, 2992—Schools, 78: Pupils, 3554.

WESTERN DISTRICT — *Entry Island*: *Wanganui*: Richard Taylor — *Pipiriki*: John Telford, *Printer*: 1 *European Teacher*—*Kapiti*: Archd. Octavius Hadfield—*Otaki*: Samuel Williams—156 *Nat. As.* — Communicants, 1064—The last returns give Schools, 28: Scholars, 2322. The Ven. Archd. W. Williams and Mrs. Williams are in England—Pp. 222, 223.

The number of Natives connected with the Mission of this Society may be estimated at 50,000: the Communicants are between 5000 and 6000. "It must be remembered," writes Archdeacon William Williams, "that none are admitted to the Lord's Table, as at home, simply because they express a wish to come, but that on each occasion they undergo an examination in the company of their Native Teachers and neighbours, when there is little opportunity for inconsistency of conduct to pass unnoticed. There is therefore the best reason to believe that the amount of real Christianity is great, and that the outward change is the fruit of a sound principle within."

Archdeacon Hadfield has accepted a proposal of the Governor to establish a Boarding School at Otaki for the Natives, the Government supplying the funds for the requisite buildings. A large piece of ground has been given up by the Natives to be attached to the School, and to be cultivated by the boys for the support of the establishment. [*Report.*

GOSPEL-PROPAGATION SOCIETY.

The Report informs us—

The Bishops of New Zealand and Newcastle, having been provided with a Mission Ship, "the Border Maid," by the liberality of Churchmen in Sydney and Newcastle, sailed last year on a Mission Voyage among the Melanesian Islands. The Bishop brought back to Auckland, on October 7th, thirteen youths, gathered from different islands, who are to be educated at St. John's College, and afterward to be carried back to their native islands, bearing with them the first seeds of Christianity and of civilization. Such has been the commencement of operations by the Australasian Board of Missions. The Bishop walked over about 800 miles, in ten weeks, confirming 3000 Natives, and examining every single one.

The Society's Expenditure from its General Fund in this diocese, during the past year, was 300*l.* for the College and 700*l.* for Missionaries. From the Jubilee Fund have been granted 1000*l.* for St. John's College, Auckland, and 1000*l.* for a projected College at Poirirua. The sums are to be invested, and the interest applied for the education of poor students as Missionaries.

RELIGIOUS-TRACT SOCIETY.

Grants have been made to the number of 18,471 Tracts. A grant of 5450 Tracts has been made to the Rev. R. Ward of Auckland, and to the Rev. T. Hamer, of the same place, 3*l.*, in books for a Station Library, and 3341 Tracts. The Rev. H. G. Johnson, of Otago, has also had a grant of 3050 Tracts—P. 223.

WESLEYAN MISSIONARY SOCIETY.

STATIONS and LABOURERS—*Auckland*: Walter Lawry, *General Superintendant* of the Society's Missions in New Zealand, and Visitor of those in the Friendly Islands and Feejee; Joseph H. Fletcher, in charge of the School for the education of the children of the Missionaries in New Zealand, the Friendly Islands, and Feejee; Alexander Reid, Master of the Native Training Institution: Thomas Buddle—*Kawhia*: John Whiteley—*Mangungu* and *Wangaroa*: John Hobbs—*Waima* and *Newark*: John Warren—*Wairoa* (*Kaipara*): James Buller—*Waingaroa* and *Waipa*: James Wallis, George Buttle—*Aotea* (*Beechamdale*) and *Manukau*: Henry H. Lawry, Gideon Smales—*Taranaki, North* (*New Plymouth*): Henry H. Turton—*Taranaki, South* (*Waimate*): William Woon—*Waitotara*: George Stannard, *As.*—

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Wesleyan Missionary Society—
Wanganui and *Taupo*: William Kirk — *Wellington*, *Kapiti*, and *Cloudy Bay*: John Aldred, James Watkin—*Middle Island*: *Nelson*: Samuel Ironside — *Waikowaiti*, near Otago: Charles Creed—Gratuitous Sunday-School Teachers, 531; Local Preachers, 322—Communicants, 4611—Scholars: Boys, 3781; Girls, 2930—Pp. 223, 224.

In New Zealand we are favoured with peace, and in our work we are encouraged to "labour on at God's command." I have recently made our annual appeal to our people for their contributions to the Mission Cause; and as I am wishful to shew our subscribers that their offerings are entered in the Report, I shall append the list of subscriptions, and beg of you the favour to get them inserted. The amount, you will see, is considerably more than we have realized in Kawhia in former years. One reason of that increase is an increase of ability, and another reason is an increase of interest. Our people need line upon line, and precept upon precept, in every thing; and this year I have found the good effect of example. [*Rev. John Whiteley.*

GOSNER'S MISSIONARY SOCIETY.
NEW ZEALAND—*Chatham Island:* Franc. Schirmeister, Dav. Müller, Oskar Beyer, Hein. Bauker, T. G. Engst—P. 224.

NORTH-GERMAN MISSIONARY SOCIETY AT BREMEN, FORMERLY IN HAMBURGH.
NEW ZEALAND—*Ruapuki*: Wohlers, Abr. Honoré, M. Meier — *Warea*: Riemenschneider—*Waiana*: Völkner—P. 224.

Polynesia.

THE *B F Bible Society*—Further remittances have been received from the South-Sea Islands, amounting to 296*l.* 5*s.* 3*d.*, in return for Bibles and Testaments supplied to them: 5000 copies of the Rarotonga Scriptures have been forwarded—*Friendly Islands:* Upon the application of the Committee of the Wesleyan Missionary Society, 10,000 copies of the Tongese Testament have been ordered to be printed. *Feejee Islands:* An application has also been made by the Wesleyan Missionary Society for an edition of 5000 copies of the Testament in the Feejee Language—Pp. 224, 225.

The *Religious-Tract Society*—A grant of 750 copies of "The Sinner's Friend" has been made to its esteemed author, to be sent to Missionaries in the different islands. The Committee have voted a Library, value 4*l.*, at half-price, for the interesting inhabitants of Pitcairn's Island—P. 225.

LONDON MISSIONARY SOCIETY.
Islands and Labourers.

Samoa, or Navigators': 1831: Charles Hardie, George Turner, *Superint. of the Mission Seminary;* George Pratt, Wm. Mills, Wm. Harbutt, Archibald W. Murray, Thomas Powell, H. Nisbet, G. Stallworthy, C. W. E. Schmidt, J. P. Sunderland, Wm. Law, George Stallworthy: Samuel Ella, *Printer.* Communicants, 656—Pupils: Juvenile 640, Adult 200—*Hervey:* 1825: Charles Pitman, Aaron Buzacott, William Gill, Henry Royle, George Gill, W. Wyatt Gill: 10 *Nat. As.* Communicants 474—Scholars: Juvenile 670, Adult 780—*Society:* 1820: Charles Barff, George Platt, Geo. Charter, E. R. W. Krause: 2 *Nat. As.* Communicants 553—Pupils: Juvenile 400, Adult 63—*Austral:* 5 Islands: 9 *Nat. As.*—*Georgian*: 1797: John Barff, David Darling, John Davis, Wm. Howe, A. Chisholm, George Spencer, Wm. A. Lind: Joseph

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Johnston, *Normal-School Teacher*; 1 *Nat. As.* Communicants 1600 —Pupils 1833—*Paumotu*: 3 Out-Stations; 4 *Nat. As.*—*New Hebrides*: 1840: John Geddie—*Manua*: 3 Islands: visited by Mr. Powell. Communicants, 120. We have given the number of Communicants and Pupils as far as the returns enabled us, but they include only a part of the islands—Pp. 225, 226.

We arrived at Tahiti on February 4th after a pleasant voyage. While there, I had the pleasure of accompanying Mr. Chisholm on a visit to some distant Out-Stations. We travelled to Malaena (distant twenty miles from Papeete) on a Saturday. On the following day four Services were held in the different villages on our homeward route. I shall never forget my emotions when for the first time in my life I worshipped with a Congregation of Native Christians. With great pleasure I delivered brief addresses, which Mr. Chisholm kindly translated to the people. I was everywhere struck by the numbers in attendance and the decorum observed.

Feb. 24—We left for Raiatea, which we reached in a few hours. War had not yet broken out, but was continually apprehended. It was interesting to visit the scene of Williams's labours; but sad to find such drawbacks to the prosperity of the work now existing. On the 26th we left Raiatea, and reached Borabora. We remained ashore just long enough to see Mr. and Mrs. Krause and their two young German friends. The same evening we were sailing direct for Mangaia. Very early on Monday morning, March 1st, its outline was visible. What a tumult of feeling that gave rise to! A long voyage of seven and a-half months just terminated, and the scene of my future labours full in view. After breakfast, Mr. George Gill came aboard. When he found there was a Missionary for Mangaia he wept tears of joy, and then, with the Natives that accompanied him, he gave a long shout of triumph. Well, I thought this was a good beginning. I found that my fellow-labourer had a warm heart, and that is something valuable. After a wetting in crossing the reef, we all got ashore.

Next day several of us set off with Mr. Buzacott to see the inland villages. Mr. Buzacott preached at both, to the great delight of the Natives. We found in each village a substantial stone Chapel, and a Schoolhouse in preparation. I suppose 600 were present at one village Chapel, and 800 at the other. In the largest of these villages (Tamarua) I am eventually to labour. The people, of course, wish me to go at once; but that would scarcely be wise. It is intended for me to reside at Oneroa with Mr. G. Gill, or near him, for three months, and then go to Tamarua; mean time paying the people occasional visits. We parted from our friends aboard the "John Williams" on March the 4th, after a meeting had been arranged for the Missionaries of this group in the month of May or June next.

The Bibles have excited great interest. All the superior copies, allotted for Mangaia, are disposed of: in all, about 120 copies have been distributed already. The day before yesterday the first case was opened in the Chapel, after special thanksgiving had been offered. It is quite refreshing to observe the great interest with which the Sacred Volume is perused by these people. May it be abundantly blessed! [*Rev. W. W. Gill.*

WESLEYAN MISSIONARY SOCIETY.

FRIENDLY ISLANDS.

Tongatabu, 1822: W. Webb, jun., Thomas West, George Daniel — *Habai*: Matthew Wilson, G. R. H. Miller—*Vavou*, 1831: Peter Turner, Thomas Adams, Walter J. Davis—*Nina-Tobutabu* and *Nina-Fo-ou*: 1 *Nat. As. Miss.*; and 2 other Islands under the care of Native Teachers — *Uvea*, or *Wallis's Island*: 1 *Nat. Miss.*—Teachers: Gratuitous, 641; Paid, 9: Local Preachers, 489 — Communicants, 6978—Scholars, 5907—P. 226.

A Missionary Meeting has been held at Lifuka, at which more than 20*l.* was subscribed in money and produce, the King setting the example of "giving alms of such things as he had," by contributing a barrel of oil and a ton of yams. At Vavau Mr. Turner and his colleagues, though much tried by domestic affliction, continue to labour in patient hope, and see a steady progress in religion among the members. They have

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Wesleyan Missionary Society—

been much cheered of late with the happy death of one of the scholars, which has been made a blessing to her relatives. The educational department prospers. About one-half the inhabitants can read well. There is a great demand for slates, and there are many who can write a good plain hand. Arithmetic receives its share of attention, and an elementary treatise on that subject in the Tonguese Language has been compiled by one of the Missionaries, and sent to this country to be printed. One or two sentences in a recent Letter are very significant. "We always sell our books, and endeavour to obtain as much for them as will clear the expense of printing. They are our best articles of barter." And it should be told to the credit of those who a few years ago would have been delighted with a few old nails or useless beads. [*Report.*

FEEJEE ISLANDS.

Lakemba, 1835: with 18 other Islands under the care of Native Teachers: Richard B. Lyth, John Malvern, John Polglase: 1 *Nat. As.*—*Bau*, 1839, and *Vewa*: James Calvert: Joseph Waterhouse, *As.* 3 *Nat. As.*—*Bua*: Thomas Williams, jun.: Samuel Waterhouse, *As.*—*Nandy*: David Hazlewood: Wm. Moore, *As.* There are 5 Stations under the care of Native Assistants. Teachers: Gratuitous, 320; Paid, 62: Local Preachers, 60—Communicants, 2322—Scholars, 3333—Pp. 226, 227.

From Lakemba Mr. Malvern relates several most interesting facts illustrative of the earnest desire of the Native Christians to possess for themselves the Word of God. He informs us that probably two-thirds of the adult population of that island are members of society; that about eight hundred children are under Christian Instruction; and that the change is so general, that a Heathen is a curiosity and a gazing-stock in the land.

From Vewa Mr. Calvert states a circumstance which is full of import. A Romish Bishop and two French Priests have sought to effect a landing on that Island, having apparently been encouraged to do so by the favourable disposition of the American Consul. The Chiefs, however, refused to receive them, and, when the boat neared the shore, turned the head of it round toward the ship. The Bishop entered his protest against, what he denominated, this invasion of liberty of conscience; and the commander of the vessel declared that the flag of France had been insulted, and that he should report the insult to the chief officer on that Station. What the result of these apparently trivial circumstances may be it would be in vain to conjecture; but calling to mind what has transpired at Tahiti, the Committee are persuaded that the friends of Missions are called on particularly to remember Feejee in their intercessions; to pray that these promising fields of labour may not be laid waste by the emissaries of the Man of Sin; and also to use all the means in their power to spread the knowledge of that Sacred Book which the people are so justly anxious to possess, and which constitutes the best defence against the destructive errors of Romanism. [*Report.*

AMERICAN BOARD OF MISSIONS.

SANDWICH ISLANDS.

Islands, Stations, and Labourers.

HAWAII: 1820: renewed, 1824—*Kailua*: Asa Thurston—*Kealakekua*: Mrs. Ives—*Kau*: Henry Kinney—*Hilo*: David B. Lyman, Titus Coan, Charles H. Wetmore, M.D., Physician—*Waimea*: Lorenzo Lyons. OAHU: 1820—*Honolulu*: Lowell Smith, Ephraim W. Clark: Samuel N. Castle, Amos S. Cook, *Secular Superintendants*; Mrs. Chamberlain, Teacher; Edm. H. Rogers, *Printer*—*Punahou*: Daniel Dole, *Prin. of Sem.*: Wm. H. Rice, *As.*; Maria M. Smith, Teacher—*Ewa*: Atemas Bishop: 1 *Nat. Preacher*—*Waialua*: John S. Emerson, Peter J. Gulick: 2 *Nat. Preachers*—*Kaneohe*: Benjamin W. Parker. KAUAI: 1820—*Waimea*: George B. Rowell, Mrs. Whitney—*Koloa*: J. W. Smith, M.D., Physician—*Waioli*: Edward Johnson: Mrs. Wilcox, Teacher. MAUI: 1823—*Lahaina*: Dwight Baldwin, M.D.: 1 *Nat. Preacher*—*Lahainaluna*: Wm. P. Alexander—*Wailuku*: Daniel T. Conde: Edward Bailey, *As.*: Maria C.

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Ogden, Teacher: 1 *Nat. Preacher*—*Hana*: Eliphalet Whittlesey. MOLOKAI: 1832—*Kaluaaha*: Harvey R. Hitchcock, Samuel G. Dwight: Lydia Brown, Teacher; 1 *Nat. Preacher*. Communicants, 21,054—Common Schools, 543: Scholars 15,308, of which 2359 are Papists: Select Schools, 12: Scholars 600, of which 2 Schools are supported by the Board. Messrs Paris and Andrews and their wives, Mr. Wilcox, and Mrs. Thornton sailed for these islands on the 18th of November, accompanied by Mr. and Mrs. B. G. Snow, Rev. Luther Gulick M.D., and his wife, who contemplate the formation of a new Mission in Micronesia—P. 227.

It is supposed that the Native Assistants for carrying forward the new Mission in Micronesia, and also the pecuniary means in part, will be furnished by the Hawaiian Churches. The new Mission is to be an offshoot from that at the islands. The Churches have enjoyed the divine favour as heretofore, though the number af additions has not been so great as in some previous years.

The Hawaiians are making decided advances in civilization. During the period under review they have added materially to the productiveness of the soil; and they have gathered about them more of the comforts and conveniences of life. It is no slight indication of their progress as a Christian people that they have now three Native Pastors regularly ordained, and six others who have been duly licensed to preach the Gospel. [*Report.*

Of the labourers mentioned above, thirteen are Corresponding Members, and are maintained wholly, or nearly so, by the Government and Native Churches.

Spanish and Portuguese-American States.

THE *Wesleyan Miss. Society* has, at *Belize* and *Carib-town*, Honduras Bay, 2 Missionaries, 6 Paid and 7 Unpaid Teachers. Communicants, 503: Schools, 5: Boys, 175; Girls, 151—P. 227.

At Spanish Creek the people have lately built a Chapel, and are asking for a teacher. Neither Carib Town nor Freetown afford much promise of good at present, but at Ruattan the case is very different. There are good openings both for the Missionary and the Teacher, and the services of the latter are urgently requested. [*Report.*

This morning I had a long conversation with two men brought to me by Mr. Hempstead, the American Consul. Both were on their way to America from California, where they had been in search of gold. They had heard me preach during the preceding Sunday, and expressed a wish to Mr. Hempstead to be introduced to me before they departed for America. They had both been members of the Methodist Episcopal Church in America, and one of them said he had been a local preacher. They appeared greatly moved while I talked to them. Each of them had families in America, and each was returning home more than ever impressed with the wisdom of the apostolic exhortation—"And having food and raiment, let us be therewith content." They gave a dreadful account of the immoral state of California, and of the great penalty of suffering which they had to pay who were pursuing gold.

[*Rev. H. Mason.*

Guiana and the West Indies.

Baptist Miss. Soc.—In the *Bahamas, Trinidad,* and *Hayti*, the Society has 8 Missionaries; 22 Native Preachers; 159 *As.* Communicants, 2929: Schools: Day, 17: Scholars, 878: Sunday Schools, 35: Scholars, 2046—P. 228.

B F Bible Society has sent to *Trinidad* 750 English Bibles; to *Grenada* 753 in various languages

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B F Bible Society -

and 30*l.* has been received; to *Barbadoes* 1718 Bibles, and 160*l.* has been received; 400 Portuguese Testaments to *British Guiana* for gratuitous distribution; to *St. Lucia* 25 Bibles and 50 Testaments; to *Dominica* 492 Bibles in French and English, and 17*l.* 10*s.* has been received; to *Antigua* 552 Bibles and Testaments, and 89*l.* has been received; to *St. Kitt's* 1930, and 90*l.* has been received; to *St. Bartholomew* 125 Bibles and 240 Testaments; to *St. Croix* 600 Testaments and Psalms; to *Jamaica* 2196 Bibles and 1512 Testaments; to *St. Vincent's* 300 Bibles and 200 Testaments; to *Hayti* 90 copies; from *Bermuda* 115*l.* has been received—P. 228.

Church-Miss. Soc.—The Report for the last year gives the following imperfect returns of the Missions in *British Guiana* and *Jamaica*—Stations, 2: Missionaries, 3; 1 Female European Teacher; and 2 Country-born Assistant Teachers. Communicants, 430—Schools, 2: Scholars, 102—P. 228.

Christian-Knowledge Soc.—The Society has granted 100*l.* toward a Chapel in Bridge Town, Barbadoes, and 40*l.* toward St. Anthony's Church in Montserrat, and grants of books to Dominica and St. Kitt's; 100*l.* toward a Church at Leguan, Demerara; and six sets of Service Books have been placed at the disposal of the Bishop of Demerara, and 10*l.* for Hindoostanee and Tamul Books—P. 228.

London Missionary Society—In *Demerara* there are 5 Missionaries, 1 Schoolmaster, 10 Native Teachers: Communicants, 950: Day Scholars 596; Sabbath Scholars 1128 Children, 406 Adults—In *Berbice* there are 10 Chapels or Stations, 5 Missionaries: Communicants 1033: Scholars: Day 763, Sabbath 1352 Children, 295 Adults. In *Jamaica* there are 12 Chapels or Stations, 9 Missionaries, 2 Assistant Teachers: Communicants 602: Scholars: Day 732, Sabbath, 745. None of the returns of the Missions are complete—P. 228.

Religious-Tract Society—The Society has sent 157,516 Tracts and Books to the West Indies, beside 6 Libraries—P. 228.

United Brethren—In the Danish West Indies there are 8 Stations, 26 Labourers, 10,087 Converts, of whom 2999 are Communicants. In Surinam there are 8 Stations, 55 Labourers, 18,831 Converts, of whom 2042 are Communicants. On the Mosquito Coast there is 1 Station and 4 Labourers, 20 Converts. In the British West Indies there are 30 Stations, 84 Missionaries, 30,678 Converts, of whom 11,847 are Communicants—P. 228.

United Scotch Presbyterian Mission—This Society has taken charge of the Stations till lately maintained by the Scottish Missionary Society, and which are at the following places in Jamaica—*Hampden, Lucea, Port Maria, Cornwall, Carron Hall, Green Island, Brownsville* and *Rose Hill*—P. 229.

Wesleyan Missionary Society—The Missionaries and Assistant Missionaries labour at 195 Chapels, and 192 other places: they are 79 in number, and are assisted by 132 Paid and 1533 Gratuitous Teachers. There are 48,907 Communicants, and 18,712 Scholars—P. 229

North-American Indians.

American Board of Missions—At 27 Stations there are 24 Missionaries, of whom 2 are Physicians, 11 Assistants, 4 Native Preachers,

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6 Native Assistants, 58 Female Assistants, chiefly wives of Missionaries; making a total of 104 Labourers. The Stations are among the *Oregon, Pawnee, Choctaw, Cherokee, Sioux, Ojibwa, Stockbridge, New-York,* and *Abenaqui* Indians —P. 229.

American Presbyterian Board— At 8 Stations there are 10 Missionaries, 9 Assistants, and 14 Female Assistants, chiefly wives of the Labourers; making a total of 33 Labourers. There are 368 Scholars in the Schools, who are of the *Choctaw, Creek, Seminole, Iowa, Sac, Omahaw, Otoe, Chippewa,* and *Ottawa* Indians—P. 229.

American Episcopal Board—In the *Texas,* among the *Oneida* and *Ottawa* Indians the Board has 4 Stations, at which 4 Missionaries and 2 Assistants labour—P. 229.

American Baptist Board—At 11 Stations and 8 Out-Stations there are 8 Missionaries, 9 Native Assistants, 8 Female Assistants, chiefly wives of Missionaries. There are 1360 Members or Communicants; 3 Boarding and 2 Day Schools, and 196 Scholars—These are among *Ojibwa, Ottawa, Tuscarora, Tonawanda, Shawanoe,* and *Cherokee* Indians—P. 229.

Church Miss. Soc.—At 7 Stations connected with the Red-River Settlement there are 6 Missionaries, James Hunter, Charles Hillyer, Wm. Cockran, Robert Hunt, Abraham Cowley; and Robert James, who is now in England for health: they are assisted by 1 Native Missionary, 4 Male and 1 Female Country-born, and 3 Native Assistants. Attendants at Public Worship, 1202: Communicants, 454: Schools, 23: Scholars: Boys, 295; Girls, 275; Sexes not mentioned, 76; Youths and Adults, 92: Total, 738—P. 229; see, at pp. 61, 158—160, 204—207, 241—248, 284—288, 315, 316, 319—327, many particulars of the Mission; and, at pp. 56—63, 146—160 of our present Volume, Notices of the Bishop's present to the Converted Natives, Mr. Budd's visit to Moose Lake, The Inundation, and many other details.

United Brethren — At *New Fairfield,* among the Delaware Indians, Br. Jesse Vogler is labouring: there are 205 under instruction—At *Westfield,* Br. Oehler labours: there are 133 under instruction—Among the *Cherokees,* at *New Spring Place,* Br. Bischof; Wohlfahrt, Warner, *As.*: 69 under instruction—At *Canaan,* Br. Miles Vogler, Br. Mack. There are 84 under instruction—In *Florida,* Br. Friebele. At these Stations there are 491 Indian Converts, of whom 107 are Communicants—P. 230.

Wesleyan Miss. Soc.—In the territories of the Hudson's-Bay Company the Society has, at 4 principal Stations and 5 Sub-Stations, 2 Missionaries, 4 Paid and 5 Gratuitous Teachers, 119 Communicants, and 77 Scholars. These returns are those given in our last Survey: more recent returns have been so imperfect as to be useless—P. 230.

Labrador.

UNITED BRETHREN.

Nain: 1771: C. Aug. Ribbach, Freitag, Vollprecht, Tappe: Communicants, 86: Baptized: Adults, 74; Children, 115: under instruction, 304—*Okkak:* 1776: G. F. Knauss, Erdman, Barsoe, Weitz: Communicants, 178: Baptized: Adults, 70; Children, 150: under instruction, 418—*Hopedale*: 1782: C. G. Albrecht, F. Kruth, Elsner, Kern, Horlacher: Communicants,

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United Brethren—53: Baptized: Adults, 65; Children, 96: under instruction, 299—*Hebron*: 1830: Jonathan Mentzel, Casper Schött, Bubser: Communicants, 78: Baptized: Adults, 72; Children, 94: under instruction, 360—Recently appointed, Kretschner; on the Arctic Expedition, Miertsching—P. 230.

Greenland.

UNITED BRETHREN.

New Herrnhut: 1733: C. A. Ullbricht, Kleinschmidt, Val. Richter, Herbrich, Gerike: Communicants, 200: Baptized: Adults, 67; Children, 135: under instruction, 423—*Lichtenfels*: 1758: Brn. J. F. D. Tietzen, C. Kögel, Warmow: Communicants, 156: Baptized: Adults, 120; Children, 106: under instruction, 382—*Lichtenau*: 1774: Brn. Valentine Müller, J. Kögel, Asboe: Communicants, 268: Baptized: Adults, 127; Children, 251: under instruction, 722—*Frederickshthal*: 1824: Brn. J. G. M. Ihrer, Schneider, C. Uellner: Communicants, 211: Baptized: Adults, 80; Children, 165: under instruction, 527—P. 231.

BEHOLD, I HAVE SET BEFORE THEE AN OPEN DOOR, AND NO MAN CAN SHUT IT.—*Rev.* iii. 8.

Biography.

MEMOIR OF MRS. MILLER,

WIFE OF THE REV. WILLIAM MILLER, OF THE ORISSA MISSION OF THE GENERAL BAPTIST MISSIONARY SOCIETY.

Mrs. Miller, the wife of the Rev. William Miller, of Piplee, died in peace on the 8th of July 1851. She was truly devoted to the great work in which she had engaged, and appeared very promising for usefulness in the sphere she might occupy. Her piety was simple; her interest in the Lord's work deep and strong; her love to the Native Christians, and her desire for the salvation of the Heathen, sincere. But He whose thoughts are not as our thoughts, allowed her but a short period of labour in India, and then called her to Himself. Of her last illness her bereaved partner has furnished the following information.

In the depths of my anguish and sorrow, I now take up my pen to inform you of one of the most trying and mysterious events that has ever befallen me—the death of my dearly-beloved wife; for whom I had laid out, in my own mind, a long and useful career in this dark idolatrous land. But, alas! my plans and fond hopes are destroyed. My cup of joy has been dashed to the ground, and I am left alone to bear the burden of life. On the night of Wednesday, July 2, she was attacked by most violent pains, which prevented her from getting any sleep. The doctor pronounced the disease to be inflammation of the liver, and immediately took about half-a-pint of blood from her, and applied four leeches and a blister to her side. These means appeared to have entirely subdued the disease and relieved the pain: there was, however, a complete prostration of strength. She continued to take medicines and nourishment, and seemed tolerably comfortable up to about four o'clock the following Monday, when she began to sink very rapidly. At five o'clock convulsions came on, which continued three hours. A blister having been applied to the back of the neck, and her head well bathed in vinegar, she

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became composed and rational, and continued so till five o'clock on Tuesday Morning, the 8th instant, when she gently breathed her last.

She had an impression from the first that she should not recover, and told me so shortly after she had been bled. When I first conversed with her about her feelings, she shed tears, and expressed her regret in having been so unworthy and unprofitable a disciple of the Lord Jesus. Having reminded her of the importance of making Him the foundation of her hopes, she replied, "I have no other foundation: He is all my hope." The day before her death, observing that she appeared engaged in meditation, I asked what she was thinking of. She replied, "Of dying." Inquiring if she could leave her dear child and myself, she replied, "Yes, if it be God's will." About four o'clock in the afternoon she beckoned me close to her, and having kissed me, said, "I hope to meet you in heaven." Just as she was losing the power of speech, she exclaimed in a very audible, solemn tone of voice, "Christ, Christ, Christ, Jesus, Jesus, Jesus." When unable to speak, Miss Collins, who had come to Pooree for the benefit of her health, said to her, "Christ is at all times precious to the believer: is He so to you now?" She answered in the affirmative, by squeezing her hand. My impression that she would recover, together with her extreme debility, kept me from conversing so much with her as I otherwise should have done. Many things, in addition to those mentioned, were uttered by her, which convinced me that she knew in whom she had believed; and felt God to be the strength of her heart and portion for ever. Her mortal remains were buried in the evening by the tomb of Bampton, in the Pooree graveyard.

To this information Mr. Buckley adds—

This affecting providence has come upon us unexpectedly. Three months before her lamented departure her health was much impaired, and she went with her beloved husband to Pooree, in the hope that a residence at the seaside would be beneficial; nor was this hope disappointed. Day by day she gathered strength; and when I went to Poorse to attend the car festival, I was thankful to see her looking as well as usual; and she was then intending, as soon as the festival was over, to return to Piplee. While we were at Pooree we all went one evening to tea with them. The evening was agreeably, and, I hope, profitably spent. I sat next her at the table, and in the course of the evening she complained of feeling cold: she was sitting in a draught. The chair was a little removed, and no further complaint was heard. We separated about ten o'clock. At midnight she awoke in great pain, her state became increasingly alarming, and her strength so much reduced, that the doctor said her life was like the flickering light of a candle that the slightest puff of wind might put out. It was on the Tuesday evening when we all met at their social board, and on the following Tuesday morning she peacefully closed her connection with all upon earth. In the evening of the same day she was committed to her last home. Her mind was graciously supported in her last illness by the hopes and consolations of the Gospel. I conversed a little with her the day after she became so ill, when she spoke in a very composed and tranquil strain.

Our departed sister was of a very affectionate disposition; simplicity and godly sincerity were very conspicuous in her character; and, as a Christian, I believe she usually enjoyed a calm and steady confidence in Christ. Sermons that related to the love and grace of Christ were very interesting to her, and the memorial of His death was very precious. She had much endeared herself to the Native Christians at Piplee, by whom her death is sincerely lamented. A Christian friend, not in the Mission, remarks, "During her short sojourn in India I have had various opportunities of knowing her very intimately, and I have loved and esteemed her increasingly. Notwithstanding a few peculiarities, there was about her a beautiful simplicity of character, and she was so truthful and sincere that I for one could have ventured my very life in her hands. Within the last few months I had noticed a change in her, visible more particularly in her deportment and manners, she had become so meek and gentle, and even more than usually affectionate to all around her, and her house and person were a pattern of neatness. Doubtless she was preparing for the rest, on which I trust she has now entered." Our bereaved brother bears his loss as a Christian. He mourns, but, remembering

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whose hand inflicted the stroke, he does not murmur.

Referring to her removal, Mr. Sutton remarks—

She is now, and for ever will be, numbered with those who have made aggressive warfare on Satan's empire, and died faithfully serving Christ. I can conceive of no higher privilege or honour than this.

Proceedings and Intelligence.

Western Africa.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

MOUNTAIN DISTRICT.

WE add some further extracts from Mr. Denton's Journal.

Visit to York.

June 1, 1852—During April and May I was much interrupted in my work by frequent attacks of intermittent fever. As soon as I was able to leave my room, I went for a change of air to our kind friends at Wilberforce, and in a few days gathered sufficient strength to move on to York. Here I remained nearly a fortnight, and returned home to-day.

I made the journey to York, not by sea, as is usual, but across the mountains, and through the bush. On losing sight of the Regent Hills I entered a thick forest, and travelled about four miles along a steep and rugged path. The trees, some of which indicated great age, surrounded us very thickly, and shut out every thing else from our view. There was nothing to vary the scene, except now and then a winding and rocky watercourse, crossed in every direction by fallen trees. Their roots having been undermined by the water, they had been easily swept down by the tornadoes. The water was delightfully cold; and, as it wound its way between and over the rocks, produced a charming and romantic effect. But what struck me as most remarkable were the parasitical plants, of which there was an infinite number, growing from the ground, and reaching to the tops of the highest trees. Sometimes two or three, growing together, wound round each other, and supported themselves for fifteen or twenty feet, when they caught hold of the branches of the nearest trees. They presented so singular an appearance, because of the fantastic forms in which they had often entwined each other and the adjacent trees. Other species of parasites were growing in great abundance upon the trees. It was a bright day; and the thick foliage which shut out, to my regret, the surrounding prospect, shut out also, to my comfort, the heat of the sun. Now and then, however, its bright rays gleamed through the branches, and threw out, in a delightful manner, the richness of the green canopy under which, from the badness of the road, I could but slowly move.

The first object which met our view on emerging from the forest was the open sea in the neighbourhood of Bumbatook, about eight miles from York. Here were a few huts, where I had, for the first time, an opportunity of observing the process of making salt in this country. It appears that, at spring tides, water is left in spots where it has overflowed its ordinary bounds. Not finding vent, it soon evaporates under the heat of the sun, leaving upon the sand a deposit of salt. This sand is put into baskets, and water is made to filter through it into a canoe underneath. The water thus becomes charged with a large quantity of salt, and is then boiled down in an open cauldron till nothing but the salt remains.

From this place the road runs along the beach, or a short distance from it, all the way to York, crossed by several streams which are only fordable at low water. York contains about three times the population of Regent. It is well open to the sea, and I should think healthy. But it is hilly, and hot, affording but few advantages to invalids. I was kindly received by Mr. and Mrs. Ehemann, through whose hospitality, and the blessing of God, I was enabled to return home much refreshed. I spent two Sundays at York, and, while there, my sympathies were much drawn out towards Mr. Ehemann in the "work of faith" to which he is called in this place. I took the Service on the last Sunday Morning I was there, and felt most sensibly the difference between that Congregation and the one at Regent. If, before I visited York, I sometimes felt "weary in well doing," I certainly re-

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turned home thankful for my privileges. Would any one wish to measure the progress which has been made in some of our old Stations, no better method could be adopted, than to visit first a new Station, such as York, and then proceed to some of the older ones. The difference is very striking. York, however, must, like other places, have its seed-time. Let us labour, together with Mr. Ehemann, in our prayers that the harvest may speedily come. There is already a good School in operation.

An aged Idolater casting away her country gods.

I must now mention one or two incidents previous to this date. A short time before Mr. Crowther left us on his return to Yoruba he visited Charlotte, and found an old woman, of his own tribe, who had been residing there for many years, and had still followed, up to that day, the worship of her country gods. Mr. Crowther reasoned with her on the sin and absurdity of her conduct, telling her of many in her own country, who, on hearing the Gospel for the first time, had cast away their idols, while she, living in a land of Gospel Light, was still holding them fast. He obtained from her a promise that she would give up idolatry; and after a visit, and some further conversation with Mr. Crowther in town, she threw away all her country-fashion, and I had the pleasure of receiving her as a Candidate for Baptism. Since then she has been most regular, both at Church and at class.

Notices of the Mountain Villages.

Leicester is but a small Station, and several families have lately removed to Freetown. Several Candidates, however, have been received during the past half-year, and I find the people always pleased to see me, and anxious to receive instruction. The old hand-bell used here being much cracked, I supplied the people with a new one, for which they shewed their gratitude by collecting five shillings extra.

Gloucester—The number of young people who, during the six months, have been admitted here as Church-members, is very pleasing. I have been much assisted at this Station by the Rev. G. Nicol, who, before the rains set in, went every Sunday, and has since gone every alternate Sunday ,for the Morning Service. This is the more acceptable, as my assistant at this place is quite a young man, and in this respect not the most suited for the position which he occupies. It is due to him, however, to say, that the people like him, and I find him very useful. May he obtain grace to be humble!

Bathurst—The state of the Church here still affords ground of encouragement. During the half-year, four colony-born young people have come forward to join the Church; and a number of old inhabitants, after years of sin and indifference to religion, seem now to be stirred up to inquire, "What must we do to be saved?" I have been much pleased with their earnestness and simplicity.

Charlotte—The Native Assistant here has been attacked by a disease peculiar to this country, but which appears to be very similar in its symptoms and effects to one which affects the North-American Indians, called 'long thinking.'* He was a young man of good abilities, and of an unusually active mind, but his sickness has deprived him of all energy, both of body and mind. He has been removed to York, to see if the sea air will do him any good, but he appears as helpless as a child, and I think is fast sinking. His place is supplied by another; and I am glad to be able to report favourably of the Station.

The chief work of the several Stations, except my own—such as taking Divine Service, and meeting the Communicants and Candidates for Instruction—necessarily falls upon my Assistants; and as we have now more of such, and fewer Missionaries, I feel that we much need men of experience and of some standing, both of character and mental acquirements, to fill such responsible posts. This remark is not meant to reflect in any way on those who are now employed; for I ought to feel thankful, as I trust I do, that we have been enabled to work together so peaceably, and with so much of the Divine Blessing evidently accompanying our humble endeavours.

I have visited all the Stations alternately, with little interruption from weather, for the Sacraments and other duties; but Gloucester and Charlotte, having the Liberated-African Schools, have been visited more frequently than the other places. The rains this season have been felt by all to be heavier, with less intermission, than has been known for many years, and many a good soaking has overtaken my horse and myself in going to the other Stations.

* "Rainbow in the North," p. 75.

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But, taking care always to change my clothes immediately, I have sustained no injury; and indeed conclude this half-year with much better health than at the commencement. Would that I could feel as thankful as I ought for these and all other mercies, and make that return which they demand!

Inland Seas.

CHURCH MISSIONARY SOCIETY.

PALESTINE.

Visit to Nazareth,

I VISITED the Greek School, where I found benches and the usual apparatus of a Lancasterian School. The teacher was a young deacon. The more advanced boys learn Greek. I told the teacher that I had some good Greek books with me—Jowett's "Christian Visitor," and Wolters' Sermons—and would present him with a copy of each, if he could spare time enough to come to my tent in the afternoon. I did so on purpose. The reading-book he used for the Greek was a liturgical one. Beside this sort of High School, there was another one for little children. From the School I went to Amran, the Samaritan Priest. We had a long conversation on the necessity and nature of a Mediator and Saviour, and also on the motive of their rejecting all Scriptures except the Pentateuch. Both he and his father were as stubborn Jews as I ever saw. They shewed me also their synagogue, and the famous manuscript of the Pentateuch, which, they say, was written in the days of Moses, on the skin of such goats, I think, as had been offered up in sacrifice. It may be a very old manuscript on parchment, but the Charta Pergamena was not an invention of the days of Moses.

June 17, 1852—Before we started I saw still some of the friends here, and had a conversation with Audeh Azam on his schemes of improvement. I promised to write to the Society. About nine A.M. we left for Sebastieh—Samaria—which we reached in about an hour and a-half. After we had seen the extensive ruins of this place, we went on, by way of Burka, Geba, Sanoor, and Koobatiyeh, to Djennin—Ginæa—where we arrived long before sunset, and pitched our tents in an orchard of fig and other trees, enclosed by a hedge of cactus. Here begins the region of the palm-tree.

Samaria is a rich and beautiful tract of land, and might be converted into a garden. It is the second time that I have traversed it, and I cannot understand how some travellers have so much difficulty in discovering what not only Samaria, but the whole of Palestine, must have been in the days of faith and blessing. And such days will come again!

June 18—We left after six A.M., and began to cross the plain of Esdraelon, or Jezreel, by way of Sulem—Sunem—and Zereen, or Jezreel, where we visited the fountain of Tabaniah, at the foot of the hills of Gilboa. It forms a small brook, which flows down to the Jordan. Here I observed those scattered basaltic rocks, which, to the west of the Lake of Tiberias, and on the east side of the Jordan, cover large tracts, and, along with the soil, reminded me of the basaltic regions between the sea-coast of Northern Syria and the Euphrates, and between the latter and Diarbekr, and all over the range of Djebl Tor to the south of the Tigris. From Jezreel we went to Nain, on the northern declivity of the little Hermon, and stopped there for a couple of hours. It is a miserable, dirty village, without trees. The Arab likes to be broiled by the sun. The inhabitants were nearly all absent, as their fields are down in the plain, where they were harvesting. From Nain to the hills of Galilee we had but a short ride; and after an equally short ascent, which presented one of the finest prospects over the plain to Mount Carmel west and Tabor east, we reached Nazareth about four P.M.

We found our tents pitched in a grove of olives, and but a few minutes afterward I had the pleasure to shake hands with my beloved brother and fellow-labourer, whom I introduced to my fellow-travellers, and retained in my tent for the evening and night. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" We had much to talk, to consider, to pray for; and we were comforted by the thought, that we were united by faith, and by the concordance of our views and endeavours. To-day began the month of Ramadhan.

June 19—Early in the morning I visited, with Mr. Klein, the School of the children of our Protestants here. The Word of God is taught here by the Missionary; and the Teacher, who is continually controlled by him, cannot swerve from the way pointed out to him. We

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examined the more advanced boys: some of them have made considerable progress in reading. The Teacher himself is a sincere Protestant.

Disturbances had been called forth here in February by the Roman-Catholic Zealots, but these are now terminated. The Mutsellim, or Governor, was dismissed by the Pasha, and another has taken his place, with strict orders to protect the Protestants. He is on good—visiting—terms with Mr. Klein. Some of the ringleaders were, or are still, imprisoned, and nobody thinks of renewing the quarrel.

June 20, 1852: *Lord's Day*—Mr. Klein, knowing of my coming, had deferred the baptism of the first child that was to be received into Christ's fold from among the Protestants.

About ten o'clock we all went to the place appointed for Divine Service, a very large room, which was crowded with men, women, and children, of Mr. Klein's Congregation, as well as of the Roman Catholics. The whole Service was performed in Arabic; and the solemnity of the holy act made a favourable impression upon the minds of even those who had only come out of curiosity, as I heard afterward. The child—a stout, healthy, and clean-looking boy, about five months of age—received the name Joseph August. His father's name is Hannah el Patris. I am sure sincere prayers were offered up for this first-fruit from among the children of that place, where the Lord Himself, an humble child, subject to His parents, "increased in wisdom and stature, and in favour with God and man." After the Service, the women of the Congregation could not be prevented from intoning the tahleel—jubilation—sharp, thrilling sounds, in order to express their joy. We then went to the house of the parents, who are very poor people. In the afternoon, Mr. Klein held the usual meeting for the instruction of his people. Luke xv. was read and explained, and a prayer concluded the lesson, which was attended by twelve men. The evening was spent in our camp. Mr. Klein performed an Evening Service in German, at the request of Lady S. We were all edified by the simple and yet affecting manner in which he spoke to, and prayed for, his wandering congregation.

Mr. Klein having another Protestant Child to baptize at Safet, Mr. Sandreczki accompanied him to that place, and returned to Jerusalem by St. Jean d'Acre and Jaffa, reaching his home in safety on July the 1st.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

BOMBAY.

The Missionary Force.

THERE have been in this respect many alterations. The Rev. C. W. Isenberg, we regret to state, has been compelled, from ill health, to return, with his family, to Europe. And the Rev. C. C. Schreiber—having been removed, in the first instance, from Karachí to Nasik—has been compelled, in consequence of severe affliction, to take the same course. The Mission has been joined by one new Missionary, the Rev. A. Matchett, appointed to Sinde.

In the locations of the Missionaries remaining in the field, various alterations have taken place. The Rev. E. Rogers has been removed from Bombay to Karachí, to be associated with Mr. Matchett in that new Mission; the Rev. J. S. S. Robertson has been removed from Nasik to Bombay; the Rev. C. C. Mengé from Junir to Nasik; and the Rev. Daji Pandurang from Nasik to Junir.

General aspect of the Mission.

This is presented in the following extract from the Report of the Bombay Auxiliary Church Missionary Society for the year 1852—

The year just closed furnishes but little matter of a cheering or stirring character. There are no great achievements to tell of; no brilliant successes to call forth acclamations. Our pages contain nought but the record of humble, patient, persevering labours; carried on amidst much natural discouragement, but sustained by the gracious assurance, that they who are called to do the work of the

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Lord shall find that their "labour is not in vain in Him." The work of Missions is pre-eminently a work of faith: the ground of such work is the command of our common Lord: the encouragement in it, His gracious promises. Obedience to her Lord's command is the plain duty of the Church: results and issues are in His hand who has said, "My counsel shall stand, and I will do all my pleasure." The confidence that His purposes cannot be frustrated is a rock of strength to all who are engaged in His work.

BOMBAY.

Native-Christian Congregation.

The native flock, numbering 56 individuals, of whom 22 are Communicants, is in charge of Mr. Robertson, who conducts the Native Services at Trinity Chapel. Their spiritual state is low, and the diversity of languages spoken by them interferes much with their effective instruction. The divinity class, which has accompanied Mr. Robertson to Bombay, and continues to benefit by his experience and teaching, consists of four students, of whom he is enabled to report favourably.

The Money Institution.

At the last review of the Bombay Mission, this Institution was under the joint charge of the Rev. E. Rogers and the Rev. W. S. Price. The health of Mr. Rogers being found unequal to the necessary duties, he was transferred to the Sinde Mission, and Mr. Price remains in sole charge of the Institution—one of the Native Catechists, Sorabji Carsetji, being placed at his disposal to assist him, and the head Monitor, with the same object in view, having been advanced to the position of Assistant Teacher.

A considerable increase has taken place in the number of the pupils. At the end of 1851 there were in the English School 156 pupils; and in the Marathi, 157: total, 313. At the close of last year the pupils in the Englisb School were 230 in number; and in the Marathi School, 175: total, 405. If suitable accommodation were afforded, in all probability the increase would be still greater. Beside this, Mr. Price has been cheered by the baptism of one educated young man, Balaram Gunput, who was received into the visible Church on September the 16th. This event, and his subsequent application to the Supreme Court for the recovery of his wife, caused much excitement amongst the native community at Bombay.

The following are extracts from the report of Mr. Price—

The course of instruction I have endeavoured to continue as before, without any material alterations. The Scripture lessons, which are of daily occurrence, have been given exclusively by Sorabji and myself; and our endeavours on these occasions have been directed, not so much to the conveying of historical information, as to the impressing the minds and hearts of our pupils with the grand truths of Christianity. The attention of the boys during the Bible Lesson, and their apparently reverential assent to the truths read by them or addressed to them, is in itself a pleasing feature; but nevertheless the conviction is often renewed in my mind, that the constrained feelings resulting from the relation between a teacher and his pupils are any thing but conducive to the hearty reception of the solemn truths which it is our business and desire to convey to them. The preacher who addresses a voluntary audience, in the language which reaches the hearts of his hearers, is, in my opinion, infinitely more likely to succeed in the main object of his mission.

Two Townsend Scholarships have been founded, from the money contributed to the testimonial of that zealous friend of the Society, E. H. Townsend, Esq., to which elections were to be made at the annual examination in the present month, April. The amount of contributions received was rupees 2641. We also have pleasure in recording the esta-

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blishment, principally through the exertions of Mr. Price, of a library in connection with the Money Institution, for the benefit of the pupils and of educated Natives in general.

The following is the classification of the pupils as regards religious profession—

ENGLISH DEPARTMENT.

Protestants	13	
Roman Catholics	33	
Jews	5	
Mahomedans	9	
Parsees	9	
Brahmins and other Hindoos	161	
		230

MARATHEE DEPARTMENT.

Christian	1	
Mahomedans	4	
Brahmins	9	
Other Hindoo Castes	161	
		175
Total in both departments		405

The Orphanage.

Of this department Mr. Price reports as follows—

Most of the children formerly under the care of Mrs. Robertson, and constituting the Orphan School of Nassuck, were in May last transferred to Mrs. Price. Since that time we have had several additions, chiefly of destitute Heathen or Roman-Catholic Children, who have been snatched from destruction, and committed to our care by one or other of the magistrates. Some, from various causes, have been removed. The number at present is 14—9 girls and 5 boys. They are daily instructed, through the medium of their own language, in reading, writing, arithmetic, and geography. It is not intended to teach them English at all, except in some special case, where circumstances may indicate its desirableness.

The girls spend much of their day with Mrs. Price in sewing, or in such other employment as will make them useful in after life. Our endeavour is to preserve amongst them, as much as possible, the identity of the native character, so far as it is consistent with their Christian Profession.

The Vernacular Schools.

The undesirableness of employing Heathen Schoolmasters in the *May* 1853. Missionary Schools has been increasingly felt, and our friends at Bombay have decided not to establish any new Schools for which a Christian Teacher cannot be found, at least for the communication of religious instruction. For this reason the divinity class has been transferred from Nassuck to Bombay, that the entire Christian Instruction communicated in the Schools might be placed in the hands of the students. There are ten of these Schools under the charge of Mr. Robertson, and worked, in the department to which we have referred, by the Catechists, Messrs. James Wilson, Appaji Bapuji, and Dadabhoy Dossabhoy. The Boys' Schools are ten in number, and contain an average attendance of 630 pupils.

There are eight Girls' Schools, under the charge of Miss White, containing 362 pupils, with an average attendance of 340. Of these Schools the Bombay report thus speaks—

Miss White, the Superintendant of our Native-Female Schools in Bombay, has continued her valuable, but quiet and unobtrusive labours, during the past year. Both the attendance and the progress of the children have been satisfactory, and furnish ground for hope that the seed sown will, in due time, bring forth an abundant harvest. A visit to Miss White's School would, we feel assured, amply repay those who would afford her this slight mark of encouragement. Earnestly do we desire to see the Christian Ladies of Bombay take a more lively interest in the conversion of the native females. Great would be their own gain by so doing, as well as great benefit result to this blessed cause.

To this we add the following notice of a new Marathee School commenced in Bombay under the care of Mrs. Jerrom, widow of the late Rev. T. Jerrom, Superintendant of the Money Institution—

Mrs. Jerrom—who, on the lamented demise of her husband within three months of her marriage with him, dill-

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gently gave herself to the study of Marathee, that she might become qualified for usefulness in the Missionary Field, has been received into connection with the Church Missionary Society, with a view to labouring among the native females of this island. Disregarding the considerations of personal comfort and convenience, she has set herself down in the midst of the native population, and has gathered around her a School of 40 boys and 27 girls, whom she assembles daily under her own roof, and gives up her time and strength entirely to them. We trust that the influence of her instruction and example will soon bring forth fruit to the glory of God. The Catechist, Mr. James Wilson, has a weekly meeting in Mrs. Jerrom's School-room, in which he finds much encouragement.

NASSUCK.

General View.

This Station is in charge of the Rev. C. C. Mengé, assisted by the probationary Catechist Godaji. Mr. Mengé's time is occupied in the pastoral charge of the Native Congregation—consisting of twenty-six individuals, of whom twelve are Communicants—the superintendence of Schools, and preaching to the Heathen. During the year 1852 three females, of the respective ages of 25, 30, and 60, were baptized. There is one English School containing 20 boys, four Marathee Boys' Schools with 272 pupils, and one Hindoostanee School with 16 pupils.

We introduce various extracts from Mr. Mengé's journals, directing attention more particularly to Mrs. Mengé's efforts for the spiritual instruction of the native females.

Native Missionary Tour.

Jan. 17, 1852—Our Native Catechist and Narain Rao Shastree returned last evening from their Mission tour in the districts. They had visited twenty-eight villages, and declared the truth of the Gospel of Christ to many of their countrymen. May the seed they have sown spring up and bear much fruit to the glory of God!

Visit from Mahomedan Gentlemen.

March 9—In the afternoon I received a visit from the Sudder Ameen and Foujdar of this place. Both are Mahomedans, and my wife and myself had a long discussion with them about the truth of Christianity and the falsehood of Mahomedanism. Though we spoke the truth pretty plainly, yet these gentlemen did not lose their temper.

Conversations and Addresses at Kazipuri.

March 12—In the afternoon I and my wife drove to Kazipuri, where we seated ourselves in front of an oilman's shop. While my wife conversed with a number of women and girls on the way of salvation, I had about thirty Marathas collected about me, whom I exhorted to give up idolatry, and worship God through faith in Christ Jesus. They listened attentively and respectfully. One of the hearers remarked, "You indeed invite people publicly to come to Jesus, yet the mass remain unaffected, and your preaching seems to be in vain." I answered, that our preaching was not in vain; and that hundreds, yea, thousands, in the Madras Presidency, had become Christians. This answer seemed to satisfy the man. Others asked me more questions about the person of Jesus, and then one remarked, that the time had come when the eighteen different castes of Hindoos must become one. I was truly thankful to God for the good reception the Gospel had met with at the hands of these Marathas.

April 6—In the afternoon I went to Kazipuri, accompanied by my dear wife. We again took our seats in the oilman's shop, and he appeared glad to see us. Men, women, and children soon collected around; and while I was speaking to a company of men, my dear wife conversed with a number of women on the state of their souls. Among the women there was a butcher's wife, who was able to read Marathee very nicely. She answered the questions which Mrs. Mengé put to her respecting the way of salvation quite correctly. She said that she had been for many years in Dr. Wilson's School in Bombay, and that she had still in her house the Gospels of St. Luke and St. John. It further appeared that she is in the habit of reading the Gospel daily by herself, and that sometimes she would also collect the neighbouring women and read to them. May we not cherish the hope,

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that, through this feeble instrumentality, many men and women will be prepared to give up idolatry, and ask to be baptized into the name of the Lord Jesus Christ?

April 24, 1852—In the evening I went with my dear wife to Kazipuri. A number of young men soon collected around me, to whom I preached salvation through Jesus Christ. I was glad to find that they had already heard much of our Saviour, and that they were acquainted with the way of salvation. May they receive holy courage openly to confess their faith in Jesus! They asked for good books, as the "Pilgrim's Progress," the "Lady and Ayah," &c., which I promised to sell to them if they would come to the Old Wadah. My dear wife had a group of women and girls around her, to whom she spoke of the love of Jesus to the souls of men.

Death of a Native Christian.

April 10—Yeshee, a member of our Native Congregation, died this day in peace, and, as we trust, in full reliance upon the mercies of God in Christ Jesus. She had been an inmate of the Poor Asylum for upward of eight years, and was afflicted with that dreadful disease, the black leprosy. She was an intelligent woman, and, though at times quarrelsome, seemed to cherish love to her Lord and Saviour, who at last gently released her from her sufferings. The day before her death she asked forgiveness of one of the inmates of the asylum with whom she sometimes quarrelled, and heartily joined in prayers with the Catechist.

April 11: *Easter Day*—We this morning buried Yeshee, whose remains were followed to the grave by several Native Christians. We all felt assured that this poor woman, who had "died in faith," would be raised unto eternal life by the power of our Saviour.

Adult Baptisms.

May 2· *Lord's-day*—At eleven o'clock A.M. I had Marathee Service as usual, and after the second lesson baptized three women, inmates of the Poor Asylum.

One of these women is afflicted with black leprosy. Last cold season, when we had pitched our tent at Manchur, in the Jooneer Districts, she came and begged alms of us. My wife spoke to her about the love of Jesus to sinners; and as we found her attentive, and willing further to be instructed in the Christian Religion, we entreated her to give up her sinful course of life, and to come to Jooneer, where she would be taken care of, and receive daily instruction in the blessed truths of the Gospel. She joyfully accepted the offer, and brought with her another woman, who was in the habit of preparing food for her, she herself having lost the use of her hands. Sukkhoo, the leprous woman, evinced a heart prepared to receive the Gospel. As the Lord opened the heart of Lydia, so this poor woman was deeply affected when she heard of the sufferings and death of Christ. Tears of joy, mingled with sorrow, were often seen trickling down her cheeks when she heard of the inexpressible love of God toward her. We soon found that the grace of God was working in her heart, and she herself began to ask to be received by baptism into the Church of Christ.

The second woman who was baptized was the one who had come to us with Sukkhoo, and was a helpless and forlorn creature. She at first appeared to be rather averse to the Gospel of Christ, but by-and-by a thorough change, we believe, was wrought in her by the grace of God, and she is now walking consistently with her profession. She received the name of Martha Rukhmi.

The third woman we found here in the Poor Asylum, and she had already received some instruction in Christianity. Latterly, God visited her with severe sickness; and as the medicine we gave her was blessed to the restoration of her health, she repeatedly urged us to baptize her into the name of the triune God. At her baptism she received the name of Sarah Monah.

May these three women be preserved in the faith of Christ even to the end of their lives!

Conversation with a Hindoo Gentleman.

May 4—I had a visit from the Sirdar Bhao Sahib Pētēh, and conversed with him about the Christian Religion, at the same time urging upon him to give up idolatry and worship God through Jesus Christ. His answer was, that he did not worship the image itself, but the Deity which it was intended to represent; and that, in fact, both Christians and Hindoos worship the one great God. I shewed him the immense difference between the Hindoo and Christian Religions, and entreated him to look unto Jesus, who was indeed "God manifest in the flesh." The ancestors of this Sirdar built three temples in honour of the idol Krishna,

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which were supported by the late Peshwa, and for the maintenance of which he now receives 300 rupees per month.

Addresses to low-caste Hindoos.

July 22, 1852—In the afternoon I went to the Mahar-wada, accompanied by Mrs. Mengé. Godaji read a Tract, and nearly fifty men were assembled to listen to the glad tidings of salvation. Both Godaji and myself addressed them in succession. My dear wife, in the mean time, was surrounded by nearly thirty women and girls, who very attentively listened to her instructions. May God have compassion upon this poor and despised class of Hindoos!

Death of a Native Christian.

Aug. 23 — Monah Bai, an inmate of the Poor Asylum, died this morning in peace, after suffering for some time past. She was one of the three who were baptized by me last May. She was of a mild and humble disposition, and her faith in Christ was childlike and sincere. She was about sixty years old. Her remains were buried in the afternoon.

JOONEER.

The Rev. Daji Pandurang, Native Missionary, is in charge of this Station. The native flock consists of six persons, of whom four are Communicants. One adult, a Mahar, named Luximon, has been baptized during the past year. There are in connection with the Mission three Schools—two Boys' Schools, containing 75 pupils, and one Girls' School, containing 7.

General State of the Work.

The following extract from the Bombay Report presents a succinct view of this Station—

This Mission may be strictly said to be in its infancy. It is with it, as yet, not only "the day of small things," but of the smallest things. But even this is not despised by the Lord of Hosts. Let us take heed that we are like-minded with Him. Let us strengthen the hands of our dear native brother by earnest prayer and supplication on his behalf. We hope much from his energy, zeal, and devotedness.

The hostility of the Brahmins is unabated, and shews itself in every available way. Through their opposition Mr. Daji has been much hindered in his endeavours to get a class of youths around him in the Mission House, whom he might personally instruct in English, and seek to imbue their minds with Christian Truth. At one time he had induced as many as nineteen to come to him; but, from the violent opposition that was made to it, the number has been reduced to six.

Daji reports—

In addition to public preaching in the town and villages, during the past year, I have daily assembled, at nine in the morning, the teachers, children of the School in the Mission Compound, and the servants of the establishment, for reading and expounding the Word of God to them. On every Lord's-Day Morning, at eight o'clock, all the Schools have been collected in the Mission Compound, and a lecture has been given by me on the claims of the Christian Religion. Afterward, a Bible Class has been held with the two senior classes and the Schoolmasters. In addition to this, I have held two other Bible Classes, the one on Tuesday and the other on Friday Afternoon. Essays have been written, by those who attended this class, on some religious subject proposed to them beforehand.

Daji's experience leads him to prefer itinerating as much as practicable, in which we are glad to encourage him. Last cold season he made a tour of considerable extent in Candeish, and was much gratified by the attention with which his message was heard. He had the opportunity of baptizing four persons—one adult and three children. He has recently returned from a tour in the neighbourhood of Aurungabad, whither he had gone to examine eight or ten Candidates for Baptism, under the instruction of the Scripture Reader, Ramji; but he did not find them sufficiently prepared.

We introduce some extracts from Daji's journals. They consist principally of notices of Missionary Tours, in which he has been much occupied.

Visit to Ahmednuggur—Fruits of merely secular education.

Nov. 5, 1852—I left Astagaum very early for Ahmednuggur; and on my way thither preached the Gospel in the village of Sonwadi to about six or seven persons. I arrived at Ahmednuggur at nine A.M. Here I received a Letter from the Rev.

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G. Candy, informing me that the Corresponding Committee wished me to undertake a Missionary Tour to Toka, in order to visit the Native Christians of that place, and baptize the inquirers, if I felt satisfied with them.

Nov. 6, 1852—This morning, as I was going to call upon the Rev. W. Goodall, Chaplain at Ahmednuggur, I met him on the road as he was returning from his ride. He invited me to breakfast at his house at ten. I had a long conversation with him and Mrs. Goodall regarding the propagation of the Gospel in this country.

But before I proceeded there I went into one of the barracks, where many soldiers were assembled to read books and newspapers. With some of these I had a talk on the subject of religion, and endeavoured to shew them the necessity of becoming truly religious. Amongst these persons I recognised a Roman Catholic whom I had met about three years ago at Serur, and with whom I had a warm discussion. But he was now very quiet, and did not wish to discuss at all.

At night I accompanied two or three of my Christian Friends connected with the American Mission to the native library, where every Saturday night several young Natives meet to discuss different subjects. The object of this meeting is, to correct whatever is bad in the Hindoo Religion and among the Hindoo people. The leaders are those who were brought up in the Government Schools, and are Deists! The subject that came under discussion this evening was the following—"What advantages or disadvantages are connected with people's pursuing the different occupations which their ancestors pursued in their lifetime in this country?" Every one of the members rose up in turn, and made a short speech on the subject. In conclusion, the president of the meeting, and all the members, requested that I would speak to them. I consequently told them that every thing we undertake should be commenced by requesting God's blessing; and that, if they carried on their exertions to reform their countrymen without teaching them the fear of God, they would fall short of their object: their moral condition, instead of becoming better, would become worse. I told them that we Christians earnestly desired the reformation of our country, and that our mode was decidedly the best, for we teach the religion that came from God; according to which if a man will walk, he will be happy both for time and in eternity. After I had finished speaking, the Secretary got up and requested the members to bear my advice in mind, and gird their loins to accomplish the object of reforming their people.

After the meeting was over, the Secretary, Wasudew Bhikaji, who is an Assistant Schoolmaster in the Government Vernacular School, and two other Brahmins, members of the meeting, accompanied me to the house of the friend with whom I had put up. Here I had a long talk with these persons on the Christian Religion. At about eleven P.M. they left me to go home. May God's blessing rest upon what I have said this day in His name!

Nov. 7: *Lord's-day*—In the forenoon I attended the English Service, conducted by Mr. Goodall. He took for his text Matt. xviii. 21, 22. Wasudew Bhikaji, who understands a little English, expressed a desire to me last night, together with some of his friends, to accompany me to the English Church. As they did not get there in time, they were obliged to sit at some distance from the pulpit, and consequently could not hear the sermon. On my return, I took them in my bullock gadi, and gave them an outline of the sermon, with which they were pleased. One of them said it was an excellent subject. Again we had a long discussion together. These young men have no belief in the Hindoo Religion: their minds are full of deistical principles: they think the light of reason is sufficient to guide a man in his duty: they do not admit the necessity of a mediator. Bishop Butler's excellent chapter on this subject I requested Wasudew Bhikaji to read; but he had not read above a page when he confessed his inability to understand it; so that I was obliged to talk with him on the subject. In these young men we find the deplorable result of an education not combined with religion. These men are doing their best to shake the faith of the Hindoos in their own religion; but they do not give them any thing in its stead. I am afraid by-and-by we shall have to struggle with deism in this country more than with heathenism. But God will give wisdom and strength to His people to put down every thing that opposes itself to His Gospel Truth.

Nov. 8—My dear Christian Friend, Huripunt, a licensed Preacher of the American Mission at Ahmednuggur, pro-

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posed to accompany me as far as Toka, on my tour.

Journey to Pruvurasungum—Proceedings there, and Visit to Solegaum.

Nov. 10, 1852—We left Singwah at five A.M., and before we had got to Chandhay we heard that Ram Krishna Punt, another licensed Preacher of the American Mission, who is stationed at Newasseh, was at Pimplegaum, about two miles from that village. We therefore resolved to walk to Pimplegaum, where we arrived at nine A.M., and had the pleasure of meeting our dear Christian Brother. There are some villages in this district, where the American Missionaries have got "village Congregations," as they term them. Those who belong to this Congregation are required by the Missionaries to promise to observe the following rules—1. They will give up worshipping idols; 2. They will always come to hear instruction from the Word of God, when any Missionary may happen to visit their village; 3. They will observe the Sabbath inviolate. All the members of these Congregations are Mahars. In villages where there are such Congregations the Missionaries have given them a School for the training-up of their children. Pimplegaum, I believe, has a village Congregation. Here, under a banian tree, we had about thirty grown-up people, and about a dozen children; the latter belonging to the School in this place. To all these I read St. Paul's speech at Athens, and made such remarks as suggested themselves. Here lives a Native Christian, formerly a Mahar. My two friends told me that he led a very consistent life. At hearing this I felt quite glad. Afterward, I had myself some talk with him, when I exhorted him daily to seek strength from above, to enable him to shine as a light in the midst of the dark village of Pimplegaum.

Nov. 12—We reached Pruvurasungum at six, and immediately got a Congregation, to whom my two friends and myself spoke for a good while about the way of salvation. When it was quite dark we returned to our lodging, which we had taken in a dhurmashala (place for the accommodation of travellers).

Nov. 13 — At seven A.M. I went to the Mang Wada, and had reading and prayer with the Native Christians. I afterward went with Ramji, the Scripture Reader, to see the spot which he had selected for a house for himself, near the traveller's bungalow. It is also near the Mang Wada and the village. I returned to my lodging at about nine. During the day several persons, especially Brahmins, from the village, came to us, to whom we spoke not a little respecting the "one thing needful." Pruvurasungum is regarded by the Hindoos as a sacred place, from the junction of the Pruvura and Godavuri. The Hindoos think that by bathing here, and giving dinner and duxuna (present in money) to the Brahmins, they do away with their sins. Alas! how has Satan blinded the eyes of the children of men! May the "Sun of righteousness arise, with healing in His wings," and enlighten the minds of India's children! The Brahmins I found very obstinate in admitting the falsehood of their religion; for they were fully aware that, if they did, their craft would be in danger.

In the evening I again went to the Native Christians in the Mang Wada, and, having read and expounded the parable of the ten virgins, prayed with them. After prayers, a man from Toka, named Urjoona, was introduced to me as a Candidate for Baptism; but, on examining him, I found that he was ignorant, and consequently I declined to baptize him at present.

Nov. 14: *Lord's Day* — This morning, at Annaji's house, I conducted Divine Service, when several of the Heathen were present, which gave them an opportunity of hearing the Gospel. At noon I instructed two Candidates from Solegaum, and spoke a good deal to the Native Christians. I spent about two hours with them. I found the Candidates very ignorant: they knew nothing about the fundamental doctrines of the Christian Religion. I therefore desired them to learn more, when the rite of baptism would be administered to them.

After I had returned to my lodging, several Brahmins and others came to me, to whom both my friend Huripunt and myself spoke a great deal about the way of salvation. We spoke with two or three different assemblies until ten o'clock at night. We felt quite exhausted. Though the Brahmins thought that our preaching was repulsive to their feelings—for by embracing it they will have to give up their present practice of deceiving the people—they were compelled to admit that what we preached was worthy of hearing. I

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rejoiced to hear such acknowledgment from the mouths of the bigoted Brahmins of Pruvurasungum. May God's Word soon prove "sharper than any two-edged sword," and convert thousands daily from the fallen race of man!

Nov. 15—This morning I went to Solegaum, the village of the two Candidates mentioned yesterday. No sooner had I got there than a good many people came to me, to whom I read our Lord's discourse with Nicodemus, and expounded it. During the day I had a good deal of conversation with the Candidates. At seven P.M. I went to the Mang Wada, and preached, to about 25 or 30 people, the word of salvation. They all heard with deep attention. Several questions were asked and answered.

MALLIGAUM.

This Station is under the charge of the Rev. James Bunter, the native Missionary.

Report of the Bombay Corresponding Committee.

The following extracts from the Bombay Report contain all the information which has reached us respecting this Station.

Mr. Bunter has steadily carried on his quiet and valuable labours at this Station. His time is principally occupied in the pastoral charge of the Native Congregation; but he is also diligent in embracing opportunities of making known the Gospel to the Heathen.

His stated Services are—Divine Service morning and evening every Lord's Day; on every week-day morning a devotional and catechetical Service; and on Monday Evenings a Prayer-meeting. Beside the Christian Congregation, upward of twelve Heathen attend the reading and preaching of the Word of God on Sundays.

The number of the Christian Congregation is 33, exclusive of Mr. Bunter's own family—9 men, 12 women, 4 boys, and 8 girls: of these, 4 only are Communicants. At Dhulia, a branch Station under Mr. Bunter, are 9 Christians—3 men, 3 women, and 3 girls—of whom two are Communicants.

During the past year Mr. Bunter has had the privilege of baptizing 10 persons—3 men, 2 women, 2 boys, and 3 girls. Beside these, he has had under his instruction 10 other professed inquirers, Candidates for Baptism, who, finding upon fuller information that they were not likely to derive the temporal advantages that they looked for, have drawn back. At Dhulia a Romanist has renounced the errors of Popery, and applied for admission into the Protestant Church.

During the past year Mr. Bunter has often preached in the town of Malligaum, and in the neighbouring villages. He has generally been received with respect, and heard with attention; but on one occasion the hostility of the Brahmins broke through restraint, and caused him to be driven out of the town.

Mr. Bunter reports that he has sold a large number of Tracts in the neighbourhood, which is a matter for much thankfulness.

Mrs. Bunter conducts a School for Christian Children in the Mission Compound, consisting of 8 girls and 6 boys. The girls are taught needlework, in addition to reading, writing, singing, &c. There are also two Schools for Natives—one English, and the other vernacular: the former contains 34 boys, and the latter 45. Both are under the most kind and efficient general superintendence of the Rev. C. Laing, the Chaplain of the Station. Mr. Bunter attends these Schools daily, for the communication of Christian Instruction. The pupils of the English School are thus classified—Hindoos 29, Protestants 4, Parsee 1. The classification of the Vernacular School is as follows—40 Hindoos, 2 Protestants, 1 Romanist, 2 Mahomedans.

Our native brother possesses a great advantage in the counsel, support, and encouragement of Mr. Laing, to which excellent friend of the Society we take this opportunity of expressing our grateful acknowledgment.

KARACHÍ.

General View of the Sinde Mission.

The Sinde Mission was commenced at the close of 1850, when the Rev. C. C. Schreiber and Mrs. Schreiber proceeded to Karachí. In March 1851 Mrs. Schreiber was removed by death—not before she had let her light shine in that dark place to the glory of God. Mr. Schreiber having been transferred to Nassuck in April 1852, the Rev.

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A. Matchett and the Rev. E. Rogers arrived on the 1st of May at Karachí, to prosecute the work. They have both been diligent in the study of the Hindoostanee and Sindhee languages, in which they have made good progress. Mr. Rogers, we regret to say, suffers much from ill health. A Marathee Service is held by Mr. Rogers each Sunday Morning in the Mission House, for the benefit of the Marathee-speaking people of the bazaar and camp, and an Hindoostanee Service each Lord's-Day Evening.

There are twenty Native Christians at Karachí who attend Divine Service. Of these, two were baptized at Karachí by the Assistant Chaplain, the Rev. W. Carr. None of them are Sindhees. There are amongst them three Communicants.

The Free School at Karachí, established some years ago by Captain Preedy and other zealous friends of native improvement, has been transferred to the Society; and Mr. Seal, the native convert under whose charge it has been, has been received as a Catechist of the Society.

Aspect of Karachí—Great Heat.

May 3, 1852—Karachí is not so desolate a looking place as it was some years ago, and as I had expected to find it. The Mission Compound has no lack of trees; and although there is a large extent of sandy plain, yet there are some indications of vegetable life—sufficient to cheer one's heart. The camp is about two miles to the east of our house; about five or six miles to the north-west and west there is a range of hills; south of our house is the town of Karachí, and the sea; and toward the north the plain of sand. The town of Karachí has a very fine appearance when viewed from the plain which lies between the Mission House and the camp; but I suppose that, like most eastern towns, it will not bear close inspection.

May 13—The heat was so oppressive to-day that it far exceeded all my former experience. The thermometer was at 95°. There was also an intolerably hot wind, which I was thankful to find only lasted about two hours. The backs of the books became suddenly curled, and the air, on entering the nostrils, felt like the vapours near a furnace; and wherever one went it was the same. Oh, how I felt when the sea-breeze sprang up! How thankful should we be for our common mercies!

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The New Home for the children of Missionaries in Highbury Grove, Islington, was opened on Friday, the 8th of April, in the presence of the Committee and many other friends of the Society. The Right Hon. the President took the chair at twelve o'clock. Prayer was offered by the Hon. Clerical Secretary, and the hymn, "O God of Bethel," &c., was sung, after which Isaiah xl. 9 to the end, was read. The President then addressed the Meeting, and was followed by the Rev. S. H. Unwin, the Director of the Home. A hymn, composed for the Home by the Rev. G. Pettitt, Ceylon, was sung. The Rev. E. Auriol addressed the children, and was followed by the Rev. B. Bailey, late Missionary in Travancore—who expressed his entire satisfaction with the provision now made for the Missionaries' children—the Vicar of Islington, the Rev. M. M. Preston, the Rev. J. W. Cunningham, and the Rev. R. W. Bush. The Rev. C. F. Childe offered a prayer for God's blessing on the Home, two verses of the hymn, "Jesus shall reign where'er the sun," were sung, and Bishop Carr pronounced the Benediction — The Rev. S. W. Koelle, Mrs. Jones, wife of the Rev. E. Jones, and Miss Sass, left Sierra Leone on the 1st of February, in consequence of ill health, and arrived at Plymouth on the 26th of February.

WESTERN AFRICA.

Church Miss. Soc.—On Sunday, the 20th of February, at St. George's, Freetown, the Rev. E. Dicker was admitted to Priests' Orders, and Messrs. Gerst, Kefer, and Maser to Deacon's Orders, by the Bishop of Sierra Leone.

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Missionary Register.

JUNE, 1853.

Biography.

OBITUARY OF THE REV. CHARLES LACEY,

MISSIONARY AT CUTTACK, IN CONNECTION WITH THE GENERAL BAPTISTS' SOCIETY.

From the Report of the General Baptist Missionary Society we collect the following particulars of the death of the Rev. C. Lacey—

During the course of twenty years various bereavements have befallen your Missionary Band, but no one has occurred in which a brother so qualified for extensive usefulness among the Hindoos has been summoned from his field of toil. The Committee apprehending that a visit to England would be beneficial to the health of Mr. Lacey, and in various ways to the Mission, in October last unanimously determined to invite him to pay a visit home. Just about the time that the invitation arrived in India, he had been attacked with what proved his last illness, when his doctor ordered his immediate return to England. The day after this advice was given, the Committee's invitation reached him; he was gratified by its kindness and cordiality, and designed immediately to comply with it: but He whose ways are not as our ways, by His Providence prevented the execution of this design. Mr. Lacey so rapidly grew worse, that his return to England was soon seen to be impracticable. For further medical aid he resorted to Pooree; but all medical aid was useless. His disease, or rather complication of diseases, grew apace, became more severe, and on January 8th he finished his course. His last hours were cheered with the hopes of the Gospel, whose glad tidings he had so widely proclaimed. His peculiar excellencies were those of a preacher to the Heathen. His familiarity with the popular language of Orissa was great and unequalled. His travelling among them for so many years had rendered him extensively known. Mr. Bailey states that in most places where he had been lately, the inquiry of the Heathen was, "Where is the old Sahib? Why does he not come?" And when told that he had sickened and died, they invariably expressed deep regret, saying, "Ah! ah! he was the Sahib; how good a Sahib he was! a very good Sahib: if he had lived a little longer, how well it would have been."

Information respecting his last illness has been received from the pen of his colleague, Mr. Buckley. He says—

When I left home for a Missionary Journey (December 5th) my dear friend was far from well. I was with him for some time the evening before my departure, but did not apprehend any thing serious, or see in his indisposition a sufficient reason for my continuing at the Station. The following night he became much worse, and the necessity for obtaining medical advice was at once felt: three days after this the doctor expressed a strong persuasion of the necessity of his speedy return to England, and an hour or two after this opinion had been expressed, he received a warm and affectionate Letter from the Committee inviting him home to recruit his health. On the same day, though, as he said, "not at all fit to write," he wrote to me a hasty but familiar and affectionate Letter, which I now peruse with mournful interest, as it was the last Letter he wrote. The next time I heard from Cuttack, which was three days after this, he was not able to write, but sent a kind message through Mrs. Buckley, telling me he greatly desired to see me, as there was much to do. I returned as soon as practicable, but the first news I received on reaching home was that he was much worse; that the doctor had insisted on his going to Pooree for a few days. I went to see him, and was much affected at the change that had taken place: he had not been able to lie down or obtain any settled sleep for a fortnight; when I entered I found him dozing. In a few minutes he woke up, and began

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to cough violently. When the paroxysm was over, perceiving who was at his side, he took my hand, squeezed it very affectionately, expressed his satisfaction at seeing me again, and talked freely about various things. The next morning I saw him again before his departure for Pooree: he was very feeble, and much depressed about his anticipated journey: he thought it could do him no good. Prayer was offered before we separated, and it was a time of much feeling; yet the opening sentiment of Psalm 97th, "The Lord reigneth," sweetly sustained our minds. One symptom, the swelling in his feet and legs, gave us all much anxiety, but we were willing to hope the best. He remained at Pooree — staying a night at Piplee going and returning— eleven days; the news we received of his state from time to time was very painful; but we heard that his mind was calm and peaceful, stayed upon God; though there were seasons when his sky was beclouded, and his spirit unhappy. I may here remark, in reference to the Christian Experience of our valued brother, that he was not one who largely enjoyed the transports with which some of the servants of the Lord are favoured. His walk was generally on even ground: he had a very depressing sense of unworthiness: he felt that he was an unprofitable servant; and there were times when his interest in redeeming love was a point he longed to know—a matter which occasioned anxious thought. Still he often tasted much holy pleasure in attending on the ordinances of God's house: he saw the power and glory of God in the sanctuary, and his spirit was refreshed; and from the holy fervour and enlargement with which he frequently poured out his soul to God in the social circle, as well as in the house of prayer, it was manifest to those who worshipped with him that the God of all grace often shone upon his spirit in hours of secret communion, and blessed his soul with gracious visits of heavenly love in sweet retirement. The first time I saw him after his return from Pooree I was much affected at the unfavourable change which had taken place: he did not then say much as to his state of mind, but peacefully expressed his persuasion that all would be well; and his desire that the will of the Lord might be done, whether it was for life or for death.

The night after his return Brother Brooks and myself sat up with him. He was not at all able to converse, but once during the night he repeated the line—

"He builds too low who builds beneath the skies;"

and he amplified the sentiment a little; but he was speaking to himself, not to us. The next day he said, "I feel that I am in the Lord's hands. His will be done. If it be His will that I should go, I am willing; if not, I am willing to remain a little longer. I am in His hands; this, this is my resting-place." With much feeling he afterwards said, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." I remarked that the precious doctrine of atonement for sin through the blood of Christ had long been familiar to him as the theme of his ministry, and the foundation of his personal hope and comfort. Again he expressed his hope in Christ, adding, that sometimes he had such views of the depravity of his heart, of its length, its breadth, its depth, its height, that he was almost driven to despair: yet when he had the most awful views of his sin and its deserts, he felt that the blood of Christ could cover all, and that confiding in Him no one could condemn. I was struck with the language, and wish I could repeat his precise words. I referred to his having been devoted to the service of God for many years, and spoke of the grace that had enabled him for twenty-eight years faithfully to proclaim the blessed Gospel in this country. He hesitated a little and said, "Something of that kind may be said, and of course the grace of God must be acknowledged; but when I think of the past it condemns me; it is true I have done a little; but I see so much more that I might have done, and should have done, that I can feel no satisfaction whatever in the review; my best works have been very sinful." I mentioned the prayer, "Enter not into judgment with Thy servant," as always suitable for us, and he assented. Some remarks were made, on "He that spared not His own Son," &c.—the last text from which he preached in English—with which he appeared interested and profited.

Two or three nights after this Brother Brooks and I sat up with him again. Very early in the morning the 30th regiment, which has been stationed at Cuttack for three years, left for a distant station in the south. Three of the officers, and two

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of their wives, were baptized during their sojourn with us; and others who have not embraced our denominational views will, it is believed, ever be thankful that they heard the Word of the Lord at the Mission Chapel. At three o'clock in the morning, hearing the drums beat, he inquired the cause. I said, "They are going." "Heavenly peace go with them!" was his response. He went on to say how much we had been helped and encouraged in our work by them; and how much they had been benefited in return.

The Monday night before his death Brother Sutton and I watched by his side. It was a night not to be forgotten. His restlessness was extreme, and his sufferings most distressing to witness. The early part of the night Brother Sutton offered prayer, and the sufferer responded heartily to every sentiment. At two in the morning his suffering was agonising: he got up, and would have the doctor sent for: we tried to pacify him but it was in vain, the pain was too intense: he thought the great change was at hand, and in reference to it said to Brother Sutton, "The clouds and darkness are overwhelming me." A hope was expressed that it was not so. Once I said to him, "Dear brother, the Lord is with you." He replied, "I am thankful to hope He is with me, and will receive me when mortal flesh shall fail." I several times observed him in the attitude of earnest prayer, and could hear his voice, but was not able to catch the words, except, "Lord be with me; be with me now: every moment be with me," which were audible from the increased earnestness with which they were spoken. Once he said, "I have confidence in Jesus." I repeated the words, "Unto you therefore which believe He is precious." He lifted up his hands with much emotion, and afterwards joined them and appeared engaged in prayer. I mentioned the verse, "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hands." This appeared to give him comfort. "The promises," he said, "in Him are yea and in Him Amen." The next day he said to his old and attached friend, Rama Chundra, "To live is Christ: to die is gain." The day before his death I mentioned Baxter's dying words, "I have pain but I have peace." "Ah!" he said, "what a nice blessing peace is!" and repeated our Lord's words, "My peace I leave with you: my peace I give unto you; not as the world giveth give I unto you," dwelling especially on the words, "Not as the world giveth give I unto you." When his sufferings were very severe, I said, "It is hard work: the Lord support you, dear brother." "I fully recognise that as the desire of thy heart," was his affectionate reply. Again, in a time of great pain, he said, "How long—how long—how long before the Lord come? How long will He cast me into this fiery trial? He will bring me out *triumphantly*—repeating the last word with great decision. I believe He will. I hope He will. I know He will." Brother Sutton at another time said to him, "You used often to repeat the verse—

> 'Fight on, my faithful band, he cries,
> Nor fear the mortal blow,
> Who first in such a warfare falls
> Shall speediest victory know.'"

On this day he made his will, and addressed his parting counsels to one and another. I was not present on all these occasions, but was in the room when he gave his last charge to three of his servants—one, a Mussulman; another, a member of the Church; the third, a nominal Christian—and cannot easily forget how affectionately and earnestly he directed them all to Christ. I was also at his side when the dying father gave his last solemn charge to one of his children to meet him in heaven; and he appealed to me, "Brother Buckley, you have heard what I have said, and what —— has said in answer; now remember it, my child." He was exhausted. It was an affecting scene. To his sorrowing partner he referred to the trials that had befallen them in pursuing the journey of life together, and affectionately kissed her. She repeated a part of the hymn—

> "We 've no abiding city here,
> We seek a city out of sight."

He said, "Yes; it is a city which hath foundations, whose builder and maker is God. It is a house not made with hands, eternal in the heavens." In the evening, the last he saw on earth, Mrs. Sutton came to see him, and she repeated the verse, "None of them that trust in Him shall be desolate." He replied, "He is all I require—all justice—all mercy—all love—all truth—all power. He is all that is necessary fully to complete my salvation. Why should I fear and tremble to trust in Him? Why should I not boldly cast myself upon Him? I will,"

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then with greater emphasis, "I will," and again with much force, "That I will—there will I rest." Mrs. Buckley came: the sun had set, no more to rise for him. "We are very sorry to part with you," said Mrs. Buckley. He said, "My work is done. If Jesus had more work for me to do, would He call me now?" Pausing, as if for a reply, "Do you think He would?" Again he said, "If there was more for me to do, would He not preserve me to do it?" I was much struck with the tone and manner in which he said this, as much so as with any thing I heard him say. The doctor sent, at his request, a composing draught; he took it, uttered the language of the aged saint who took the infant Saviour in his arms, "Lord, now lettest Thou Thy servant depart in peace according to Thy word, for mine eyes have seen Thy salvation," kissed his beloved partner, and wished her good-bye. This was, I believe, about eleven P.M.; he then fell asleep to wake no more. At two, A.M., we observed a change in his breathing, and called the other friends at the Station who were not present to come and witness the last scene. Prayer was offered by Brother Sutton; and at half-past four, A.M., he gently breathed his last. "Precious in the sight of the Lord is the death of His saints."

It is added in the Report—

His funeral was such a one as is not often witnessed in India, the lamentation was so deep and general. The feeling manifested by the Heathen was remarkable, while the Christians sorrowed as for the death of a parent. His mortal remains were committed to the dust amid the tears and sighs of hundreds.

At a Special Meeting of the Orissa Missionaries a resolution was adopted in reference to the death of Mr. Lacey, of which the following is an extract:—

That while we bow with meek and humble resignation to this solemn and unexpected dispensation of the Most High, we readily embrace the sorrowful occasion to record our high estimate of the holy zeal and Christian Faithfulness of our departed brother: especially do we glorify God for the pre-eminent endowments with which he was favoured as a preacher to the Heathen, and for the kindness and patience which marked his intercourse with the Natives. We are thankful that he was permitted to labour in this wasting climate for so long a period as twenty-eight years—that extensive usefulness crowned his unwearied toil—and that his last hours were eminently cheered by the precious consolations of the blessed Gospel.

Proceedings and Intelligence.

United Kingdom.

ANNIVERSARIES OF SOCIETIES.

CHINESE EVANGELIZATION SOCIETY.

ANNUAL MEETING.

Tuesday, April 26, at vi½ P.M. in the Music Hall, Store Street; Sir J. D. Paul, Bart., in the Chair: Col. 8*l.* 11*s.* 9*d.*

Movers and Seconders.

Rev. Robert Bickersteth, and T. R. Wheatley, Esq. — Richard Ball, Esq.; and Rev. Peter La Trobe — Rev. O. Clarke; and J. E. Howard, Esq.

Resolutions.

—That this Meeting, having heard the Report, gratefully renders its devout thanksgiving to Almighty God for the encouragement which He has been pleased to vouchsafe to the efforts of the Society during the past year, and desires to express its entire dependence on the Divine Blessing for all its future success.

—That, as it is of paramount importance to print and distribute the Word of God, as being the most effective instrument for the overthrow of idolatry, and making men wise unto salvation through faith in Christ Jesus, this Meeting will support this Society in printing the Bible, and circulating it among the Chinese.

—That as the Chinese are peculiarly accessible to the Missionary Efforts of Christian Medical Men, who are so valuable as pioneers to other Christian Labourers, this Meeting highly approves of the attention which this Society gives to that object.

State of the Funds.

Receipts of the year, 758*l.* 16*s.* 9½*d.*—Payments, 821*l.* 4*s.* 5½*d.*

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CHURCH-OF-ENGLAND METROPOLITAN TRAINING INSTITUTION.

FOURTH ANNIVERSARY.

Meeting.

Wednesday, April 27, at 11½ P.M., at the Institution, Highbury; Earl of Shaftesbury in the Chair.

Movers and Seconders.

Rev. Edward Auriol; and Rev. C. F. Childe—Rev. B. Philpot; and Rev. W. Cadman — Lord Radstock; and Rev. Henry Smith.

Resolutions.

—That the Report which has been now read be adopted, printed, and circulated, and that the last clause of Regulation IX. be altered as follows: "And no candidate shall be admitted without the written approval of the Principal, and one, at least, of the Clerical Examiners."

—That this Meeting most cordially approves of the care exercised by the Committee in reference to the religious character of the candidates applying for admission into the Institution; and they desire to express their earnest hope that no inducement will ever prevail on them or their successors to depart from a principle on the conscientious adherence to which they are persuaded that the success of the Institution, under God, mainly depends.

State of the Funds.

Receipts, 3003*l.* 3*s.* 8*d.* — Payments, 3010*l.* 18*s.*

Statement.

There are 48 Students in the Institution, of whom 19 are Queen's Scholars.

BAPTIST MISSIONARY SOCIETY.

SIXTY-FIRST ANNIVERSARY.

Sermons.

Wednesday, April 27, at xi; at Bloomsbury Chapel; by the Rev. J. Hill; from Matt. ix. 36, 37, 38: Col. 40*l.* 4*s.* 7*d.*— Same day, at vi½ P.M.; at Surrey Chapel; by the Rev. W. Landells; from Jerem. xiv. 8.: Col. 576*l.* 4*s.* 3*d.*

Meeting.

Thursday, April 28, at xi; in Exeter Hall; W. B. Gurney, Esq., in the Chair: Col. 109*l.* 12*s.* 2*d.*

Speakers.

Rev. G. Pearce; Rev. Dr. Hoby; Mr. Alderman Wire; Rev. Dr. Duff; Rev. Dr. Beaumont; Rev. H. S. Brown.

State of the Funds.

Receipts, 18,428*l.* 16*s.* 5*d.*—Payments, 17,518*l.* 11*s.* 6*d.* There is a balance of 1813*l.* 0*s.* 5*d.* due to the Treasurer.

Statement.

For the last ten years no material increase has taken place in the number of the Society's Missionaries, while the number of members has increased from 291 to 1507. The Committee therefore are very desirous of obtaining funds for sending out 20 additional Missionaries.

PRAYER-BOOK AND HOMILY SOCIETY.

FORTY-FIRST ANNIVERSARY.

Sermon.

Sunday, April 17, at xi; at Christ Church, Newgate Street; by the Archbishop of Canterbury; from 1 Tim. iii. 15, "The house of God, which is the church of the living God, the pillar and ground of the truth."

Meeting.

Thursday, April 28, at ii P.M.; at the Hanover-Square Rooms; Marquis of Cholmondeley in the Chair.

Movers and Seconders.

Right Rev. Dr Carr, late Bishop of Bombay; and Henry Smith, Esq.—Rev. H. H. Beamish; and Rev. C. F. Childe —Capt. Lean, R.N.; and G. M. Gray, Esq.—Rev. W. M. Mungeam; and John Sperling, Esq.

Resolutions.

—That this Meeting, having a strong sense of the importance of testing all things by the Word of God, cordially approves of the attempt now making to provide a cheap and complete edition of the Book of Common Prayer, with marginal references to Holy Scripture throughout, and earnestly desires that the time may soon come when the truly scriptural character of our Prayer Book may be generally, systematically, and by God's Blessing beneficially set forth in all Schools and places of religious learning where the doctrines of the United Church are professedly received.

—That the blessing which has been vouchsafed to the labours of the Society among Seamen and Emigrants, especially during the last five years, demands our heartfelt thankfulness to Him who alone can "put into the mind good desires, or enable us to bring the same to good effect." And that this Meeting considers it the plain duty of the Committee prayerfully and energetically to persevere in

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this good work, both among those who sail in ships chartered by private parties and those who are under the protection of H M Commissioners for Colonial Land and Emigration.

—That the scriptural character of the Society's principles, taken in connection with the still continued and in many cases increasing calls on its resources—especially in the work of translations, in providing for the spiritual wants of the poor in this country and in Ireland, and in carrying on its important operations among persons connected with navigation—affords ground for a strong appeal to all who sincerely desire to assist in the blessed work of diffusing a knowledge of the gracious Gospel of Jesus Christ.

State of the Funds.

Receipts, 2203*l.* 17*s.* 4*d.*—Payments, 2227*l.* 19*s.* 9*d.*

CHURCH-OF-ENGLAND SCRIPTURE-READERS' ASSOCIATION.

NINTH ANNIVERSARY.

Meeting.

Thursday, April 28, at ii P.M.; at the Hanover-Square Rooms; the Bishop of Winchester in the Chair.

Movers and Seconders.

Rev. J. H. Gurney; and the Earl of Carlisle — Rev. W. Cadman; and the Right Hon. Joseph Napier, M.P.—Right Hon. Lord Robert Grosvenor, M.P.; and the Rev. Charlton Lane.

Resolution.

—That the review presented by the Report of the working of the Association, during the nine years of its existence, abundantly establishes the fact, that while the exigencies which called it into being still exist, the Association is eminently adapted, under the Divine Blessing, to meet those exigencies; and claims, therefore, for all who are anxious for the spread of the knowledge of the truth, continued and increased effort to extend and render permanent its benefits.

State of the Funds.

Receipts, 8618*l.* 15*s.* 2*d.*—Payments, 8213*l.* 19*s.* 5*d.*

Statement.

There are now 125 Readers at work in the Dioceses of London and Winchester, among a population of nearly 2,000,000.

LONDON COLONIAL TRAINING INSTITUTION AND RAGGED DORMITORY.

Meeting.

Thursday, April 28, at vii P.M., at Freemasons' Hall; Earl of Shaftesbury in the Chair: Col. 50*l.* 4*s.*

Movers and Seconders.

Bishop of St David's; and the Bishop of Manchester—Charles Hindley, Esq., M.P.; and Joseph Payne, Esq. — Rev. Mr. Smith; and Rev. H. Hatch—Rev. W. Baggishall; and Rev. C. Hume.

Resolutions.

—That this Meeting, convinced that the adult criminal is reclaimable, pledges itself to encourage the exertions made in the London Training Institution for the attainment of so great an object, and responds to the appeal now made for additional funds.

—That though the promoters of this Institution are by no means inclined to interfere with the regular course of justice, or to screen the criminal from the punishment which he has justly merited for breaking the laws of his country, yet they feel the urgent necessity for extending such an establishment as the London Training Institution.

State of the Funds.

The Society is 400*l.* in debt.

IRISH CHURCH MISSIONS TO ROMAN CATHOLICS.

FOURTH ANNIVERSARY.

Sermons.

Friday, April 29, at vii; at Percy Chapel; by the Rev. Edward Ellis—*Thursday, May* 5, at xi; at Trinity Church, Marylebone; by the Rev. Dr. M'Neile —*Same day*, at vii½; at Christ Church, Newgate Street; by the Rev. Robert Bickersteth — *Wednesday, May* 11, at vii; at Portman Chapel; by the Rev. J. C. Ryle.

Meeting.

Friday, April 29, at xi; in Exeter Hall: the Duke of Manchester in the Chair: Col. 70*l.* 16*s.* 2*d.*

Movers and Seconders.

Rev. Robert Bickersteth; and Rt. Hon. Joseph Napier, M.P. — Arthur Mills, Esq.; and the Bishop of Cashel—Rt. Rev. Dr. M'Ilvaine, Bishop of Ohio; and J. C. Colquhoun, Esq.

State of the Funds.

Receipts, 28,931*l.* 19*s.* 6*d.*—Payments, 24,322*l.* 19*s.* 6*d.*

Statement.

There are 30 Missions now in ope-

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ration, and 3 more are in preparation. During the year 535 additional converts have been made from Romanism, making a total in three years of 1948. It is in contemplation to unite this Society with the Irish Society of London.

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

TENTH ANNIVERSARY.

Sermon.

The Sermon was preached from 2 Sam. ix. 4: Col. 25*l.* 9*s.* 1*d.*

Meeting.

Friday, April 29, at vii P.M.; at Freemasons' Hall; Sir J. D. Paul, Bart., in the Chair: Col. 15*l.* 7*s.* 7*d.*

Movers and Seconders.

Hon. and Rev. B. W. Noel; and Rev. R. H. Herschell—George Smith; and Rev. T. Archer, D.D.

State of the Funds.

Receipts, 4715*l.* 16*s.* 8*d.* — Payments, 4785*l.* 1*s.* 6*d.*

WESLEYAN MISSIONARY SOCIETY.

ANNIVERSARY.

Sermons.

Tuesday, April 26, at vii P.M.; at Long-Lane Chapel; by the Rev. G. T. Perks; from Isaiah vi. 1—8: Col. 15*l.*—*Wednesday, April* 27, at vii P.M.; at the City-Road Chapel; by the Rev. J. Rattenbury; from Luke x. 2: Col. 34*l.* 11*s.* 3*d.*—*Thursday, April* 28, at xi, at the Centenary Hall; by the Rev. J. Scott; from John xxi. 17: Col. 34*l.* 11*s.* 6*d.*—*Friday, April* 29; at Great Queen-Street Chapel; by the Rev. N. M'Leod, D.D.; from Matt. iv. 8—11: Col. 30*l.*

Meeting.

Monday, May 2, at xi; in Exeter Hall; James Heald, Esq., in the Chair: Col. 160*l.*

Movers and Seconders.

Rev. Dr. Hannah; and Rev. Joseph Kingsmill: supported by Rev. J. Robinson — Rev. Gibson M'Millen; and Rt. Hon. Joseph Napier, M.P.—Rev. John Rattenbury; and Rev. William M. Punshon: supported by John Robinson Kay, Esq.—Thomas Wade, Esq.; and Rev. Robert Newton, D.D.—Rev. Dr. Kidder, of New York; and Rev. Francis P. Gladwin—Thomas Crook, Esq.; and Rev. G. T. Perks—Thomas Farmer, Esq.; and Rev. Jabez Bunting, D.D.

Resolutions.

—That this Meeting acknowledges, with gratitude to Almighty God, the success which has been vouchsafed to the Wesleyan and other Evangelical and Protestant Missionary Societies.

—That this Meeting especially refers with satisfaction to the illustration of the spirit and principles of our holy religion which has been latterly exhibited, in trying circumstances, among the natives professing Christianity at the Society's Missions in the Friendly Islands and Feejee; and further regards with deep interest the renunciation of their former superstitions by so many of the natives of the Gold Coast, and the descendants of liberated Africans of various tribes at Sierra Leone, as an encouraging preparation for the more extensive diffusion of the Gospel in Western Africa.

—That this Meeting, regarding the Society's Mission in France as one of the most important evangelical agencies upon the Continent, highly approves of the measures which have been adopted for promoting its efficiency, by constituting it a distinct section of the Church of Christ; and rejoices that the Committee have at length been enabled, by the liberality of friends of the Society, to commence a Mission in China, without bringing thereby an additional burden upon the Society's General Fund, the whole of which is as yet required to provide for the wants of existing Missions.

—That this Meeting regards with satisfaction and approval the principle adopted by the General Committee for placing the financial operations of the Society on a secure basis, by adjusting its expenditure to the receipts of the year, so as to avoid the accumulation of deficiencies; and recommends the universal adoption of the plan of paying the Annual Subscriptions and other Contributions in the month of May, in order that they may be made available for the expenditure of the year for which they are contributed: at the same time acknowledging the worthlessness of all human effort without the Divine Blessing, the Meeting pledges itself to earnest and importunate prayer for the success of all evangelical labour for the conversion of the world.

State of the Funds.

Receipts, 105,381*l.* 19*s.* 6*d.* from all sources; which is an increase of 2650*l.* 19*s.* 9*d.* on those of the preceding year —Payments, 110,337*l.* 0*s.* 11*d.*, being 4955*l.* 1*s.* 5*d.* more than the income, which added to previous deficiencies makes the debt of the Society 24,691*l.* 9*s.* 2*d*

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Summary.

Central or Principal Stations, 362; Chapels and Preaching Places, 2984; Missionaries and Assistant Missionaries, 466; other Paid Agents, 687; Unpaid Agents, 8612; Members, 108,191; Scholars, 80,707; Printing Establishments, 8.

HOME AND COLONIAL SCHOOL SOCIETY.

SEVENTEENTH ANNIVERSARY.

Meeting.

Monday, May 2, at xi; at the Society's Institution, Gray's-Inn Road; Earl of Chichester in the Chair: Col. 12*l.*

Movers and Seconders.

Rt.Rev.Dr.Carr; and the Hon and Rev. Lord W. Russell—Rev. E. Garbett; and Rev. W. Norman: supported by the Rev. Richard Allen — Rev. W. Keane; and Rev. M. W. Dillon.

Resolutions.

—That in the present state of the labouring population of this country, and the consequent early employment of their children, as well in the agricultural as in the manufacturing districts, it is the opinion of this Meeting that education can never reach the great mass of the people unless efficient measures are taken for promoting the establishment of good Infant Schools, training up a distinct class of Teachers for their due and proper conduct.

—That the great want of education among the immense population of our Indian Empire, and among the poorer classes in our numerous Colonies, renders it most desirable that the efforts which are making by this Society to send out proper persons, and establish Training Institutions in these possessions, with a view to raise up a race of well-qualified Native Teachers should be fostered and encouraged; and this Meeting therefore warmly commends their operations to the consideration and liberality of the public.

State of the Funds.

Receipts, 6058*l.* 19*s.* 6*d.*—Payments, 6113*l.* 8*s.* 5*d.* The sum of 647*l.* 8*s.* has been received toward the new Building Fund.

Statement.

There have been 228 persons under training during the year; and there are now under instruction 171.

NAVAL AND MILITARY BIBLE SOCIETY.

SEVENTY-THIRD ANNIVERSARY.

Meeting.

Monday, May 2, at xii; at Willis's Rooms; Marquis of Cholmondeley in the Chair.

Movers and Seconders.

Rev. James Connolly; and Capt. Trotter, R.N.—Rev. W. M. Wright; and Capt. E. Kelly—Rev. W. Holderness; and Capt. Hon. F. Maule, R.N.—General Latter; and Rev. Dr. Malan.

State of the Funds.

Receipts, 2101*l.* 15*s.* 11*d.*—Payments, 2102*l.* 18*s.* 9*d.* The Society owes 786*l.*

Statement.

There have been 23,242 copies of the Scriptures issued, of which 1388 have been supplied to twenty-six of H M ships, 2743 have been distributed among soldiers, 14,367 to seamen merchants' service; and to boatmen and fishermen 4712.

CHURCH MISSIONARY SOCIETY.

FIFTY-FOURTH ANNIVERSARY.

Sermon.

Monday, May 2, at vi½ P.M.; at St. Bride, Fleet Street; by the Rev. W. W. Champneys; from John xii. 32: Col. 115*l.* 16*s.* 10*d.*

Morning Meeting.

Tuesday, May 3, at x; in Exeter Hall; Earl of Chichester in the Chair: Col. 151*l.* 14*s.*

Movers and Seconders.

The Bishop of Norwich; and the Earl of Carlisle—The Right Rev. C. P. M'Ilvaine, D.D., Bishop of Ohio; and Rev. Hugh Stowell—Rev. Edwin Sidney; and Rev. Dr. Tyng, of New York—Rev. Thomas Nolan; and Rev. Edward Hoare.

Resolutions.

—That this Meeting cordially rejoices in the wide-spread extent, and large success, of all other Protestant Missions, which they regard both as an encouragement to their own labours, and a special call on this Society to maintain its position in the foremost ranks of the evangelizers of the world.

—That this Meeting heartily sympathises in the Jubilee Year of the British and Foreign Bible Society, and recognises the free and copious distribution of the Holy Scriptures as the indispensable accompaniment of all Protestant Missions, and the only solid foundation for permanent success.

—That the increased facilities now presented for evangelizing the millions of Africa through the mother Church at Sierra Leone, and its branch in Yoruba, as well as the disposition now manifested in the East to attend to the preaching of the itinerant Missionary, encourage this Society to special and enlarged exertions, and to abounding prayer, for the full accomplishment of its great undertaking.

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Evening Meeting.

Same day, at vi P.M.; in Exeter Hall; Marquis of Cholmondeley in the Chair: Col. 18*l.* 12*s.* 4*d.*

Movers and Seconders.

Rev. J. Ridgeway; and John Gurney Hoare, Esq.—Rev. Francis Close; and Rev. Edward Forbes—Rev. W. D. Veitch; and Rev. W. Packenham Walsh.

Resolutions.

—That the astonishing advance, during the last few years, in the position and prospects of Protestant Missions, forms a powerful call on all Christians for more fervent prayer for the outpouring of the Spirit, for the readier consecration of their substance to the work of the Gospel, and for a larger supply than hitherto of "able ministers of the New Testement," who, whether as the ground of their own hopes, or as the subject of all their ministrations, will determine to know nothing among the Heathen but "Jesus Christ, and Him crucified."

—That the vast commercial facilities developed by the enterprise of the Anglo-Saxon Race; the wide diffusion of the English Language, and its richness in works of evangelical and experimental divinity; are providential indications which specially call the Churches of England and America to labour, above all others, for the conversion of the world to the faith of Christ.

—That the rapid opening of one country after another to European Intercourse and Missionary Effort; the movement now taking place in the fallen Churches of the East, and among the Roman Catholics of Ireland; and the thirst of multitudes in heathen lands for the Word of God; should open the hearts, and awaken the minds of Christians at home to more earnest resolve to occupy, without delay, "the fields" which are now "white unto the harvest."

State of the Funds.

GENERAL FUND.

Receipts of the Year.	£	s.	d.
Contributions through Associations	87477	19	11
Paid direct to the Parent Society—			
Benefactions	6958	6	5
Annual Subscriptions	2182	2	0
Individual Collections	374	0	8
Congregational Collections	526	17	10
Foreign Contributions	407	17	11
Legacies	6916	6	9
Interest on Capital Fund, &c.	2444	2	11
	107,287	14	5
Contributions raised and expended in the Missions	10783	16	3
	118,071	10	8

SPECIAL FUNDS.

	£	s.	d.	£	s.	d.
Fund for Disabled Missionaries, &c.	2096	8	6			
China-Mission Fund,	764	4	9			
				2860	13	3
Total				£120,932	3	11

Payments of the Year.

GENERAL FUND.

Missions—	£	s.	d.	£	s.	d.
West Africa	704	14	2	8858	5	4
Yoruba	...			3440	9	5
Greece	11	0	0	488	7	3
Asia Minor	3	9	8	689	17	8
Syria	36	0	0	994	18	1
Egypt	...			1032	11	6
Bombay	798	16	0	5364	5	4
Calcutta	6679	2	0	18461	15	3
Madras	1947	8	0	18087	12	4
Ceylon	381	13	11	8502	11	5
New Zealand	...			11043	11	6
British Guiana	221	12	6	1360	7	2
Jamaica	...			100	0	0
N.-W. America	...			3471	3	3
	£10783	16	3			
Students—						
Institution: Salaries, Maintenance, and all Educational Expenses (average number of Students 23)				2508	4	5
General Expenses: Travelling, Board and Lodging, and Education, of Students in the Bâle Institution				1437	17	7
Publications—						
C. M. Juvenile Instructor: loss on the 28,500 printed in the year	125	9	9			
C. M. Gleaner: loss on the 136,375 printed in the year	102	5	9			
Annual Report	1164	14	6			
Abstract & Sermon,	116	7	0			
C. M. Record	699	18	0			
C. M. Quarterly Paper	285	16	6			
Miscellaneous: including Missionary Register and C. M. Tracts,	698	0	2			
Editorial Secretary's Salary, one year	300	0	0			
	3492	11	8			
Deduct profit on C. M. Intelligencer,	118	1	7			
				3374	10	1

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Associations: Salaries of Association Secretaries, Travelling of Deputations, &c.	5155	18	1
Salaries of Secretaries, Accountant, Book-keeper, Clerks, and Collector's Poundage	2146	1	6
House, Office, and Warehouse; Rent; Taxes; Repairs and Furniture; Warehouseman and Porter; Stationery, &c.	1190	2	11
Postage	223	15	5
Incidental Expenses	621	12	3
	98553	17	9
*Contributions raised and expended in the Missions, as above,	10783	16	3
	£109,337	14	0

SPECIAL FUNDS.

Fund for Disabled Missionaries, &c.; Allowances, &c., for Adults, and Maintenance and Education of Children,	6737	12	9
China-Mission Fund,	2198	14	4
	8936	7	1
Total	£118,274	1	1

CHRISTIAN-INSTRUCTION SOCIETY.

ANNIVERSARY MEETING.

Tuesday, May 3, at vi P.M.; at the Weigh-House Chapel; the Right Hon. the Lord Mayor in the Chair: Col. 28*l.* 9*s.* 9*d.*

Movers and Seconders.

Mr. Alderman Wire; and Rev. Thomas Davies: supported by Rev. James Sherman—Rev. Dr. Massie; and Rev. J. D. Smith—Rev. R. Ashton; and Rev. J. W. Richardson—Rev. F. Neller; and Rev. C. F. Vardy.

Resolutions.

—That, as practical impiety prevails so extensively in the metropolis, the zealous co-operation and labours of the friends of the Institution are still required.

—That, as the moral reformation of London can be effected only by the Divine co-operation with human exertions, it is incumbent on all the friends of the Society to pray that the Spirit of the living God may descend on all the agents of the Institution in their varied efforts to enlighten and save their fellow-citizens and neighbours.

State of the Funds.

Receipts, 592*l.* 0*s.* 9*d.* — Payments, 534*l.* 6*s.* 4*d.*

BRITISH AND FOREIGN BIBLE SOCIETY.

FORTY-NINTH ANNIVERSARY.

Meeting.

Wednesday, May 4, at xi; in Exeter Hall; Earl of Shaftesbury in the Chair.

Movers and Seconders.

Marquis of Cholmondeley; and Hon. and Rev. B. W. Noel—Right Rev. Bishop M'Ilvaine; and Rev. H. M'Neale, D.D.—Bishop of Cashel; and Rev. Dr. Vermilye—Rev. T. Binney; and Rev. A. Barrett—Rev. F. Close; and Rev. Dr. Malan.

Resolution.

—That this Meeting has heard with feelings of deep and grateful joy of the wide-spread interest which has manifested itself in connection with the Society's Jubilee; and would earnestly invoke the blessing of Almighty God on the efforts made to awaken at this time a greater attention to the important claims of the Institution to multiply its resources, and thereby to extend its usefulness both at home and abroad.

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions	1752	19	3
Donations	5317	1	11
Legacies	9762	7	7
Collections	134	14	0
Dividends, Interest on Exchequer Bills, &c.	1059	4	4
Charity Fund	37	8	6
Free Contributions from Auxiliaries	36523	15	11
Total for General Purposes...	54,587	11	6
Bibles, Testaments, Reports, &c.	54,177	11	8
Drawback on Paper	395	7	6
Total	£109,160	10	8

Payments of the Year.			
Printing Scriptures in London..	55,824	13	4
Ditto on the Continent, including Stipends to Agents	24,567	0	4
Grants in aid of Printing	2995	19	9
Paper ditto	684	5	6
Agents and Colporteurs	1205	0	2
Freight, Carriage, Insurance, Shipping Charges, &c.	551	9	0
Printing Report, Extracts, &c..	2940	2	8
Expenses of Depository	993	13	10
Salaries of Secretaries and Accountant and Assistants	1580	10	8
Agents and Travelling Expenses,	3148	18	6
Postage, Stamps, Stationery, Taxes, Poundage, &c.	1015	8	9
Total.....	£95,507	2	6

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LONDON CITY MISSION.

EIGHTEENTH ANNIVERSARY.

Sermon.

Wednesday, May 4, at vii P.M.; at the Scotch Church, Regent Square; by the Rev. Dr. Duff; from Prov. xxviii. 20.

Meeting.

Thursday, May 5, at xi; in Exeter Hall; Sir E. N. Buxton, Bart., in the Chair: Col. 121*l.* 0*s.* 7*d.*

Movers and Seconders.

Rev. Robert Bickersteth; and Rev. Dr. Malan—Rev. Dr. Cumming; and Hon. and Rev. B. W. Noel—Rev. J. C. Ryle; and James Foster—Rev. C. L. Bevan, Esq.; and Herbert Mayo, Esq.

State of the Funds.

Receipts, 26,481*l.* 4*s.* 10*d.* for the General Fund; 330*l.* 1*s.* 6*d.* for the Disabled Missionaries' Fund; and 500*l.* for the Library Fund.

SUNDAY-SCHOOL UNION.

Sermon.

Tuesday, May 3, at Bloomsbury Chapel; by the Rev. W. S. Edwards; from Titus iii. 8.: no Collection.

Meeting.

Thursday, May 5, at vi P.M.; in Exeter Hall; Right Hon. the Lord Mayor in the Chair: Col. 63*l.* 0*s.* 3*d.*

Movers and Seconders.

Rev. W. W. Robinson; and Rev. Dr. Archer—Rev. Dr. Beaumont; and Rev. J. D. Smith—Rev. John Adey; and Mr. W. Groser.

Resolutions.

—That this Meeting desires to acknowledge with gratitude to Almighty God the evidences afforded, by the Report just read, of the extension of the Sunday-School System, and its beneficial results on the Continent of Europe and throughout the world, and rejoices that the labours of the Union have been instrumental in so many ways to the attainment of these objects.

—That this Meeting feels itself called upon to express its deep and solemn conviction, that the civil and religious privileges, and the social prosperity of this country, have been upheld, and its tranquillity preserved, by the firm and steady attachment of its people to the fundamental principles and observances of Christianity, and especially by their reverence for the sanctity of the Lord's Day; that this Meeting, therefore, feels called upon to enter a decided protest against any proposal to open places of recreation or amusement on the Lord's Day, and would earnestly call upon Sunday-School Teachers in the metropolis and throughout the kingdom to take immediate and energetic measures for counteracting such efforts, and, by the holding of Public Meetings of the parents of their scholars, and in other ways, to endeavour to maintain in all its integrity the Christian Sabbath.

State of the Funds.

Receipts, including Trade Profit, 2004*l.* 9*s.* 5½*d.*—Payments, 1927*l.* 5*s.* 5½*d.*

CHURCH-OF-ENGLAND YOUNG MEN'S SOCIETY.

ANNIVERSARY.

Sermon.

Wednesday, April 27, at vii P.M.; at St. Bride, Fleet Street; by the Rev. Robert Bickersteth; from Ps. lxxii. 17: Col. 4*l.* 6*s.*

Meeting.

Thursday, May 5, at vii P.M.; at Freemasons' Hall; Earl of Chichester in the Chair: Col. 16*l.* 3*s.* 10*d.*

Movers and Seconders.

Rev. J. C. Miller; and Ven. Archd. Davies: supported by the Rev. E. Sidney—Rev. W. Cadman; and Robert Baxter, Esq.

Resolutions.

—That this Meeting testifies anew to the value of the two great objects of the support of Christian Missions in all the world, beginning at home, and the mutual edification of young men, as conducive to the highest interests, and worthy of the highest energies of the Members of the Society.

—That it is the duty and privilege of Christian young men personally to aid in the evangelization and instruction of the masses of our fellow-countrymen who are without God in the world; and that this Society will use every endeavour to second the efforts of the Clergy in their various parishes to relieve the spiritual destitution around them.

Statement.

Since the commencement of the Society it has contributed 2250*l.* toward Missionary Operations.

UNITED BRETHREN.

(London Association.)

ANNIVERSARY.

Sermon.

Thursday, May 5—at vii P.M.; at St. John's Chapel, Bedford Row; by the

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Rev. S. Langston; from 1 Pet. iii. 18—20: Col. 23*l.* 8*s.* 10*d.*

State of the Funds.

Receipts, 5013*l.* 4*s.* 5*d.*, of which 3544*l.* 0*s.* 1*d.* has been paid to the United Brethren's Society for the Furtherance of the Gospel among the Heathen.

JEWS' SOCIETY.

FORTY-FIFTH ANNIVERSARY.

Sermon.

Thursday, May 5, at vi½ P.M.; at the Episcopal Jews' Chapel, Bethnal Green; by the Rev. C. J. Goodhart; from Gal. iii. 16: Col. 20*l.* 6*s.*

Meeting.

Friday, May 6, at xi; in Exeter Hall; Earl of Shaftesbury in the Chair: Col. 122*l.* 2*s.*

Movers and Seconders.

Sir Robert H. Inglis, Bart.; and Bishop M'Ilvaine — Rev. Dr. M'Neile; and Rev. Hugh Stowell — Rev. J. C. Reichardt; and Rev. Dr. Tyng — Rev. W. R. Fremantle; and Rev. Dr. Marsh.

Resolutions.

—That, while gratefully acknowledging the blessing of God upon the labours of this Society, in the many instances of individual conversions among God's ancient people, and the continual ingathering of the remnant according to the election of grace, this Meeting cannot but feel encouraged by the fact, that the Jews in general are now more accessible to the Christian Missionary; and they have reason to know that many have lived and died in the faith of Christ, whose names have never appeared in the records of the Society.

—That this Meeting, deeply sensible of the many hinderances which they frequently have to encounter in prosecuting the great and important work in which they are engaged, feel their need of the continued guidance and support of a higher power; they therefore earnestly pray, that all who are engaged in the work of the Society may be more and more grounded and strengthened in the faith of the Divine promise—"that their labour shall not be in vain in the Lord."

State of the Funds.

Receipts from all sources, 27,552*l.* 9*s.* 5*d.* Temporal Relief Fund, 481*l.* 12*s.* 2*d.*

RELIGIOUS TRACT SOCIETY.

FIFTY-FOURTH ANNIVERSARY.

Meeting.

Friday, May 6, at vi P.M.; in Exeter Hall; Hon. Arthur Kinnaird, M.P., in the Chair.

Movers and Seconders.

Rev. James M'Connell Hussey; and Rev. Norman M'Leod—Rev. Dr. Duff; and Rev. Samuel Garratt; supported by Rev. Dr. Vermilye—Rev. D. D. Heather; and Rev. R. S. Cook — Rev. Dr. Malan; and Rev. Thomas Phillips.

Resolutions.

—This Meeting trusts that the Committee will continue to promote a wide circulation of suitable works, to maintain the great Protestant Doctrines of the Reformation, and to counteract the pernicious influence of the sceptical and licentious press.

—That while this Meeting renders thanks to Almighty God for the increased and successful operations of the Society in Great Britain, Ireland, and the Colonies, and for having opened great doors, and effectual, in India, Burmah, and Madagascar; it deeply regrets that the funds placed at the disposal of the Committee have been inadequate to meet the grants of the year, and trusts that generous efforts will be made to augment the benevolent income of the Society, that its publications may obtain, not only a continued but an increased circulation among all nations, and people, and tongues.

—That this Meeting acknowledges, with devout gratitude to the God of all grace, that the Society has faithfully maintained in its publications the evangelical principles of the Reformation; that it has heard with satisfaction that extended efforts have been made on the Continent of Europe, particularly in France and Germany, to diffuse the Society's works; and trusts that the Committee will be able to secure increased and hearty co-operation in their future labours from all sections of the Foreign Protestant Church.

—That this Meeting sincerely rejoices at the extensive arrangements made for the distribution, during the past year, of 733,000 copies of its publications among the emigrants leaving Great Britain and Ireland; is thankful for the timely assistance received from the Christian Public in this important branch of labour; and believing that the bread thus cast upon the waters will be found after many days, trusts that in carrying forward this great scheme the Society will still be sustained by the prompt and generous assistance of the Christian Church.

State of the Funds.

Receipts of the Year.	£	s.	d.
Collection at 53d Annual Meeting,	36	11	0
Contributions from Auxiliaries..	1854	12	8
Donations and Life Subscriptions,	1155	4	3
Annual Subscriptions.....	3613	17	3
Congregational Collections.....	228	11	3

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Christmas Cards	65	15	1
Ground Rents	47	11	1
Special Fund for China	174	0	9
Ditto for India	126	14	0
Ditto for Emigrants	2074	5	11
Jubilee Fund	120	9	7
Legacies	895	6	6
Donations for Stereotyping	100	19	8
Sale of Publications	55930	9	5
Total	£66,424	8	6

Payments of the Year.

Money Grants	1014	11	3
Special Fund for China	172	19	0
Ditto for India	146	3	4
Jubilee Fund	1344	0	0
Cost of Publications	53949	2	7
Sundry Disbursements	8119	5	0
Total	£64,746	1	2

Statement.

Total issues for the year, 25,851,851 publications.

COLONIAL CHURCH AND SCHOOL SOCIETY.

ANNIVERSARY.

Sermon.

Wednesday, May 4, at vii P.M.; at St. Dunstan-in-the-West; by the Rev. R. Bickersteth from 2 Cor. viii. 9: Col. 8*l.* 15*s.* 10*d.*

Meeting.

Friday, May 6, at 6½ P.M.; at Freemasons' Hall; Marquis of Cholmondeley in the Chair: Col. 16*l.* 1*s.* 1*d.*

Movers and Seconders.

Rev. Dr. Malan; and Sir E. N. Buxton, Bart.; supported by Rev. S. Menton —Ven. Archd. Davies; and Rev. E. Garbett—Rev. T. R. Birks; and Rev. W. Jamieson.

Resolutions.

—That the Report, of which extracts have now been read, be adopted; and that, recognising the grounds for thankfulness and hope in the general progress of the Society, this Meeting is deeply affected by the extent of spiritual destitution which still prevails in the Colonies, and is especially impressed with the importance of the Mission about to be commenced among the free coloured population of British North America.

—That this Meeting regards the continuous emigration to the Colonies, and particularly to Australia, with feelings of earnest solicitude for the religious welfare of the emigrants, and with a deep conviction of the duty of imparting to our Colonial fellow subjects, as widely as possible, the public Christian Privileges of our native land.

—That the prevalence of Popery, by its efforts to obtain supremacy in the Colonies, demand the redoubled exertions of Christians in withstanding its aggressive policy, and that the blessed work of reformation in Ireland encourages the hope that like exertions will be attended with similar results among the Irish and Romish Inhabitants of the Colonies.

State of the Funds.

Receipts, 9171*l.* 13*s.* — Payments, 9794*l.* 1*s.* 9*d.*

BRITISH AND FOREIGN SCHOOL SOCIETY.

FORTY-EIGHTH ANNIVERSARY.

Meeting.

Monday, May 9, at xii; at the Borough-Road School; Rt. Hon. Lord John Russell, M.P., in the Chair.

Movers and Seconders.

The Bishop of Manchester; and Viscount Ebrington — Rev. Francis Close; and Rev. Dr. Duff—Rev. Fred. Jobson; and Rev. Wm. Westerby — Rev. Dr. Hoby; and Sir James K. Shuttleworth, Bart.

Resolution.

—That this Meeting, fully recognising the improved and improving state of education throughout the country, and thankfully acknowledging the share which the British and Foreign School Society has been permitted to take in producing such a result, is yet deeply sensible of the necessity for continued exertion, and trusts that no efforts will be spared to promote the still wider diffusion of so great a blessing during the coming year.

Statement.

During the year the Boys' Model School has admitted 842 children and the Girls' School 430. There have been 27 Pupil Teachers apprenticed by the Committee of Council. Important alterations have been made in the building during the year, at a cost of 1063*l.* 3*s.* 8*d.*, toward which 500*l.* has been granted by the Committee of Council. In the Normal College for young men 160 Students have been admitted. In the Female-Training Establishment 143 young women. There have been 60 examined for Certificates of Merit; and 140 Teachers appointed to Schools. During the year 54 new Schools have been established for 7000 children; 295 towns have been

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visited by Agents for School Inspection. In money or school material 124 grants have been made.

State of the Funds.

Expenditure about 19,000*l.*

RAGGED-SCHOOL UNION

NINTH ANNIVERSARY.

Meeting.

Monday, May 9, at vi P.M.; in Exeter Hall; Earl of Shaftesbury in the Chair: Col. 90*l.*

Movers and Seconders.

Rev. J. C. Miller; and Rev. Hugh Allen—Rev. Dr. Duff; and Rev. John Branch—Joseph Payne, Esq.; and Rev. M. Wilkinson — John M'Gregor, Esq.; and Mr. Starey.

Resolutions.

—That this Meeting desires to express its general approval of the conduct and sentiments of the Committee, as detailed and expressed in the Report, and pledges itself to assist in carrying out such sentiments, especially as regards Emigration, Refuges for Destitute Children, and an approved treatment of Juvenile Vagrants, who are neglected or perverted by their parents.

—That the Voluntary Teachers, to whose self-denying exertions mainly the success of this Society is owing, are entitled to the grateful acknowledgments of all friends to Ragged Schools; and that they be encouraged to persevere in their work of faith and labour of love, especially giving attention to the class of children they admit, in order that there may always be room for the poorer and most destitute children.

State of the Funds.

Receipts, 4807*l.* 3*s.* 3*d.* — Payments, 4405*l.* 8*s.* 2*d.*

Statement.

There are 1787 Gratuitous and 221 Paid Teachers. There are 116 Schools, and 11,733 Sunday, 8008 Week Day, 5892 Evening Scholars, and 2043 attending the Industrial Classes.

CHURCH PASTORAL-AID SOCIETY.

EIGHTEENTH ANNIVERSARY.

Sermon.

Monday, May 9, at vi½ P.M.; at St. Dunstan, Fleet Street; by the Rev. W. Cadman, from 1 Cor. vi. 9—11: Col. 9*l.* 10*s.* 5*d.*

Meeting.

Tuesday, May 10, at xi; in Exeter Hall; Earl of Shaftesbury in the Chair: Col. 61*l.* 6*s.* 4*d.*

Movers and Seconders.

Lord Haddo; and Bishop of Llandaff: supported by the Rev. Hugh Stowell—Bishop of Winchester; and Rev. Francis Close — Rev. J. Richardson, of Manchester; and Rev. T. A. Cowan, of Liverpool—Rev. W. Wilkinson; and Earl of Waldegrave.

Resolutions.

—That this Meeting recognising the excellence of the Parochial System, has heard with much gratitude of the extended operations of the Church Pastoral-Aid Society; yet being deeply sensible of the great spiritual destitution of the country, would impress on all who value the faithful Ministry of the Gospel, the necessity of increased personal exertion on behalf of this Protestant and Evangelical Institution.

—That this Meeting, knowing the great difficulty Clergymen receiving grants from the Society labour under in meeting with suitable fellow workers, would urge the duty of earnest prayer that the Lord of the harvest would, at this time especially, send forth more labourers holding and loving "the truth as it is in Jesus."

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions.....	2116	3	0
Donations and Collections.....	5353	3	10
Collections after Sermons and Meetings.....	954	19	0
Legacies	6143	7	10
Railway Chaplains' Fund	9	17	10
Annual Subscriptions, Donations, and Collections, &c., through Auxiliaries	24272	3	1
Interest on Exchequer Bills ...	270	3	1
Long Annuities	1108	9	4
Total.....	£40228	7	0

Payments of the Year.			
On account of Grants—			
For Curates	23929	19	0
Lay Assistants	6100	12	7
Fittings of a Room to be used for Divine Service	30	0	0
Publications, Printing, &c.	853	18	10
Salaries and Wages	2399	8	5
Expenses of Sermons, Meetings, and Travelling Charges of Deputations	669	1	9
Advertisements	162	1	9
Office Rent, Coals, Candles, Stationery, and Sundries	514	4	3

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Postage, Carriage of Parcels, and Office Furniture	263	10	7
Collector's Poundage	49	10	0
	34,972	7	2
Purchase of Exchequer Bills ..	4500	0	0
Total.....	£39,472	7	2

Statement.

There are 41 Grants more than last year. The Grants are made for 341 Clergymen, and 132 Lay Assistants. The aid of the Society is now afforded to 369 Incumbents, in charge of an aggregate population which gives 7350 souls to each. The average income of these Incumbents is only 208*l.* per annum, and 200 of them are without parsonage-houses.

Through the operations of the Society, 596 additional Public Services on the Lord's Day have been instituted, beside 280 Week-day Services, 396 School-Room and Cottage Lectures, and 341 Bible Classes. The Society's Grants have likewise led to the erection, opening, or keeping open of 152 Churches or Chapels; and in districts at present receiving the Society's aid, 164 rooms are, in consequence, licenced for the celebration of Divine Service. It may be added that, by means of the Grants now made, additional and more systematic pastoral visitation is provided for a population amounting nearly to 2,700,000.

PROTESTANT ASSOCIATION.

EIGHTEENTH ANNIVERSARY.

Sermon.

Tuesday, May 10, at vii P.M.; at St. Giles'-in-the-Fields; by the Rev. Hugh Stowell, from Ephesians i. part of 6th verse, "The glory of His grace:" Col. 19*l.*

Meeting.

Wednesday, May 11, at xii; in Exeter Hall; R. C. L. Bevan, Esq., in the Chair: Col. 40*l.* 0*s.* 3½*d.*

Movers and Seconders.

Sir John Dean Paul, Bart.; and Rev. Robert Bickersteth — James Bateman, Esq.; and Rev. J. C. Miller—Rev. C. Prest; and Rev. Hugh Stowell—W. H. Peters, Esq.; and Rev. W. Wilkinson.

Resolutions.

—That this Meeting regards with satisfaction the improved feeling in the House of Commons on the subject of Maynooth College, as manifested in the recent division on Mr. Spooner's Motion. That the aggressions of the Papacy upon Protestantism render manifest its vast resources, as well as the inutility and danger of past concessions; and that the continuance of the grant to Maynooth College aids the efforts of the Papacy for the subversion of the Religion, the Throne, the Laws, the Liberties, and Institutions of the British Empire, and that the Petition (which was read) be adopted.

—That the best interests of the British Empire are essentially involved in the maintenance of the Protestant Character of the Constitution; and that while the doctrines and principles of the Church of Rome are opposed to Scripture, and ruinous to the souls of men, they are also subversive of the peace of families, the prosperity of nations, the safety and independence of states and empires.

State of the Funds.

Receipts, 1421*l.* 1*s.* 2*d.* — Payments, 1410*l.* 1*s.* 8*d.*

LONDON MISSIONARY SOCIETY.

FIFTY-NINTH ANNIVERSARY.

Sermons.

Monday, May 9, at vii P.M.; at the Weigh-House Chapel; by the Rev. A. Reed, from Ps. cx. 8: Col. 4*l.* 18*s.* 4*d.*—*Wednesday, May* 11, at x; at Surrey Chapel; by the Rev. S. Martin, from 2 Tim. ii. 5: Col. 185*l.* 16*s.* 11*d.*—*Same day,* at vi; at the Tabernacle; by the Rev. J. Alexander, from John xii. 31, 32: Col. 26*l.* 6*s.* 5*d.*

Morning Meeting.

Thursday, May 12, at x; in Exeter Hall; the Right Hon. the Lord Mayor in the Chair: Col. 118*l.* 6*s.*

Movers and Seconders.

Rev. Joshua Harrison; and Rev. Dr. Stowe—Rev. T. Binney; and J. Cheetham, Esq., M.P.—E. Ball, Esq., M.P.; and Rev. S. R. Ward, of Montreal—Rev. W. Arthur; and Rev. J. Aldis—Rev. J. Alexander; and Rev. Dr. Halley.

Resolutions.

—That this Meeting, while expressing its high sense of the rectitude, zeal, and varied acquirements of the devoted agents of this Society in their several departments of Missionary Service; and, while rejoicing in the blessed results of their extended labours, ascribes glory to God alone as the source, both of their qualifications and their success.

—That this Meeting sincerely sympathises with their faithful Missionaries in Tahiti and South Africa, under the injuries they have suffered, not from the Heathen, but from men who bear the Christian name; and it earnestly

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hopes that the measures adopted by the Directors to obtain redress for the wrongs they have suffered, and to insure their future safety and freedom, may be crowned with success.

—That this Meeting hereby records its special gratitude to God for the triumphs of His mercy among the barbarous tribes of Western Polynesia, and in sustaining and increasing His suffering Church in Madagascar, during the protracted period of its persecution; and the Meeting hails with holy joy the prospects of enlarged success which now invite the exertions of faithful Missionaries in these important fields of labour.

Evening Meeting.

Same day, at vi P.M.; at Finsbury Chapel; Rev. Dr. Campbell in the Chair: Col. 20*l.* 4*s.* 11*d.*

Movers and Seconders.

Rev. W. Kirkus; and Rev. S. R. Ward: supported by the Rev. Mr. Russell—Rev. J. Vaughan; and Rev. J. Fleming: supported by the Rev. Mr. Allen—Rev. L. Byrnes; and Rev. G. Wilkinson—Rev. E. Prout; and Rev. J. Sugden.

Resolutions.

—That this Meeting, recognising the divinely-instituted principle, that Christianity is self-extending, rejoices that its power is exemplified in the Mission Churches, both in the liberal funds which they contribute, and in the native agents they send forth, for the extension of the Gospel among the Heathen.

—That this Meeting, acknowledging the Word of God as the sole ground of Christian Faith, and exclusive rule of Christian Duty, is especially gratified and thankful that the Sacred Scriptures, wherever they were not previously possessed, have been presented by the Missionaries of this Society in the native tongue, to every tribe and nation among whom they labour.

—That this Meeting, more especially representing the juvenile constituency of the London Missionary Society, hereby pledges itself to renewed and increased exertions for the support and extension of its important labours.

State of the Funds.

Receipts from all sources, 71,821*l.* 1*s.* 6*d.*; of which the sum of 9421*l.* 16*s.* 8*d.* is for Special Purposes—Payments, 65,992*l.* 0*s.* 9*d.*; of which 1000*l.* has been expended in the relief of the sufferers in South Africa.

SAILORS' HOME AND ASYLUM.

Meeting.

Thursday, May 12, at i P.M.; at the Institution, Wells Street; Vice-Admiral Bowles, C.B., in the Chair.

Movers and Seconders.

Admiral Earl Waldegrave; and Capt. Lean, R.N.—Montague Gore, Esq.; and Capt. A. Chapman, H.C.S. — T. Nisbett, Esq.; and W. T. Cole, R.M.K.H. — Capt. Scott, H.C.S.; and Rev. M. Francken.

Resolutions.

—That this Meeting desires to express its gratitude to Almighty God for the progress which these Institutions have made during the past year, and rejoices at the successful efforts which are now making for the establishment and support of Sailors' Homes in various parts of the United Kingdom.

—That this Meeting gratefully acknowledges the kind support afforded these Societies by the continued liberality of their friends in all parts of the country, and for the ready and abundant supply of useful articles of clothing forwarded to the Destitute Sailors' Asylum, by the unwearied exertions of many benevolent ladies, to whom they tender their warmest thanks.

State of the Funds.

Receipts, 6905*l.* for the Sailors' Home; and 2204*l.* for the Destitute Sailors' Asylum.

OPERATIVE JEWISH-CONVERTS' INSTITUTION.

EIGHTEENTH ANNIVERSARY.

Sermon.

Thursday, May 12, at vi½ P.M.; at the Jews' Episcopal Chapel; by the Rev. E. Garbett, from Ezekiel xx. 32: Col. 5*l.* 15*s.* 6*d.*

Meeting.

Friday, May 13, at vi½ P.M.; at the London Tavern; Earl of Morton in the Chair: Col. 9*l.* 1*s.* 9*d.*

Movers and Seconders.

Rev. J. B. Cartwright; and Rev. B. W. Wright—Rev. Wm. Vincent; and Rev. Joseph Mayers—Rev. John Scott; and Rev. Hezekiah Lawrence — Rev. Dr. M'Caul; and Rev. A. M. Myers—Rev. L. M. Humbert; and Capt. Layard.

Resolution.

—That this Meeting, knowing that it is not by might, nor by power, but by the Spirit of the Lord of Hosts alone that this or any other work can prosper, desires to express its entire dependence upon the Divine Blessing and guidance for the success of the future operations of this Institution.

State of the Funds.

Receipts, 1012*l.* 7*s.* 10*d.* — Payments, 963*l.* 19*s.* 5*d.*

Statement.

The sum received for work done at the Institution is 3733*l.* 15*s.*

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EASTERN-FEMALE EDUCATION SOCIETY.

ANNIVERSARY MEETING.

Friday, May 13, at vii P.M.; at the Music Hall, Store Street; Hon Arthur Kinnaird, M.P., in the Chair: Col. 56*l.* 14*s.* 8*d.*

Movers and Seconders.

Rev. Thomas Nolan; and Rev. J. J. Garbett—Rev. Hugh Stowell; and Rev. Dr. Duff: supported by the Rev. R. Dibdin—Nathaniel Bridge, Esq.; and W. D. Owen.

Resolution.

—That the attention of the Meeting having been drawn to the neglected state of Female Education among the Europeans, and their descendants in British India, and to the great activity of the Roman Catholics, it pledges itself to support the Parent Committee in the effort to establish Schools for this class at Mussoorie, and other places, to be conducted on true Christian Principles; and it considers that the increasing desire, on the part of the Natives of India, for the education of their wives and daughters, is a loud call from God to His people to make the Saviour known to those who, without hope, and without God in the world, are training up their children in heathenism and superstition.

BRITISH AND FOREIGN SAILORS' SOCIETY.

TWENTIETH ANNIVERSARY.

Sermon.

At Regent-Square Scotch Church; by the Rev. Dr. Candlish; from Heb. ii. 11—13: Col. 31*l.*

Public Breakfast.

Tuesday, May 17, at ix A.M.; at the London Tavern; Rear-Admiral Moorsom in the Chair: Col. 42*l.* 7*s.* 2*d.*

Speakers.

Rev. Dr. Archer; and Rev. J. C. Goodhart—Rev. Dr. Hamilton—Rev. G. Smith—J. R. Morrison, Esq.—Mr Alderman Wire—Rev. J. Burnet—Rev. J. C. Gallaway—and Rev. A. P. Black.

Speakers' Topics.

Ocean Life:—its Perils and its Needs.

The British and Foreign Sailors' Society:—its Object, Operations, and Success.

Emigration:—its Interest in the Character of the Sailor.

The British Sailor:—his Claims on the Shipowner and Merchant.

The Sailors' Society:—the best means of increasing its efficiency.

State of the Funds.

Receipts, 2600*l.* 4*s.* 3*d.* — Payments, 2344*l.* 8*s.* 7*d.*

PEACE SOCIETY.

ANNIVERSARY MEETING.

Tuesday, May 17, at vi½ P.M.; at Finsbury Chapel; Henry Pease, Esq., in the Chair: Col. 30*l.* 12*s.*

Movers and Seconders.

Rev. Charles Stovell; and Barclay Fox, Esq.: supported by Rev. Dr. Stowe—Samuel Gurney, Esq.; and Rev. G. W. Conder—James Bell, Esq.; and Rev. J. Burnet: supported by Rev. Edward Lang.

Resolutions.

—That this Meeting, regarding the great truth which has ever formed the fundamental principle of the Peace Society, that war is opposed in its very spirit to the essential genius of Christianity, as a truth that ought to be jealously maintained and affirmed in all its integrity, deems it to be no less the right and duty of the friends of peace, to employ as auxiliaries to that Christian Argument, all considerations drawn from the manifold social, political, commercial, and economical evils, which the war-system has inflicted, and is inflicting, upon the world.

—That this Meeting has observed, with deep and sorrowful regret, the opprobrious and irritating language which a portion of the British Press has so perseveringly applied to the French Government and people, as directly calculated to rekindle those ancient animosities which have already proved so prolific a source of misery and crime to the two countries; and strongly recommends all the friends of peace to do all in their power to promote and strengthen to the utmost feelings of reciprocal confidence and friendship between England and France.

—That this Meeting acknowledges, with satisfaction and gratitude, the marked success which attended the Conference of the friends of Peace, held in Manchester in January last, and rejoices to know that it is intended to convene a similar assembly in the city of Edinburgh in the course of the ensuing autumn.

State of the Funds.

Receipts, 1952*l.* 0*s.* 6*d.* — Payments, 1832*l.* 4*s.* 6*d.*

FOREIGN-AID SOCIETY.

ANNIVERSARY.

Wednesday, May 18, at ii P.M.; at the Hanover-Square Rooms; Marquis Cholmondeley in the Chair: Col. 53*l.* 18*s.* 4*d.*

Movers and Seconders.

The Earl of Galloway; and Rev. W. R. Fremantle: supported by Bishop M'Ilvaine—Rev. Dr. Malan; and Hon. and Rev. B. W. Noel.

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Resolution.

—That, although the present religious aspect of the continental nations, especially of France and Southern Italy, is unfavourable to the propagation of true Christianity, this Meeting nevertheless finds cause to rejoice in the increased earnestness of God's elect, and in the wide-spread spirit of inquiry among the Roman Catholics of France and Italy, and considers these as sure tokens that God is in the midst of His work, preparing a people for Himself, and opening up in those countries a free course for His Word, that His name may be glorified.

The Meeting was also addressed by M. Le Comte de St. George, from Geneva; M. Le Pasteur Heidelberg, and M. Le Pasteur Vallette, from Paris.

State of the Funds.

Receipts of the year, 2796*l.* 6*s.* 10*d.*—Payments, 2204*l.* 9*s.*

CHURCH MISSIONARY SOCIETY.

WE lay before our Readers a few passages from the Report.

Income.

The Committee have again to praise God for a year of great financial prosperity. The income has reached the high amount of 120,932*l.*; and the ordinary contributions from Associations, the most important item in the amount, have exceeded those of the last year by 3382*l.* The statement is as follows—

	£	s.	d.
I. *General Fund* — Associations, Benefactions, Legacies, &c.	107,287	14	5
II. *Special Funds*—			
Disabled Missionaries, &c. &c. 2096 8 6			
China-Mission.. 764 4 9			
	2860	13	3
Total received in the United Kingdom	110,148	7	8
III. *Local Funds*—Raised and expended in India, &c.	10,783	16	3
Gross Income	£120,932	3	11

which is an increase of 2257*l.* 13*s.* 9*d.* over the gross income of last year.

Expenditure.

The large balance, announced at the last Anniversary, has been absorbed, partly by the expenditure of the previous year—which, through the irregularity of commercial bills, fell into the account of the current year—and partly by the building of the Missionaries' Children's Home. And the Committee have the great satisfaction of stating, that the whole of the large income of this year has been expended, within a reasonable balance—and expended through the enlarging and strengthening of their foreign Missionary Operations, namely—

	£	s.	d.
On account of the General Expenses of the Society at home and abroad, exclusive of Special and Local Funds, but including China	100,736	7	1
On account of Disabled Missionaries, &c.	6737	12	9
	107,473	19	10
Local Funds, as above	10,783	16	3
Gross Expenditure	£118,257	16	1

being an increase, over the expenditure of last year, of 13,938*l.* 6*s.* 5*d.*

The home expenditure is only of the ordinary amount; and no more than the usual and necessary sum has been expended on buildings within the Missions. But the number of Missionaries employed by the Society has been raised from 162 to 172; and there has been a proportionate increase of agency in the other foreign departments of the Society's Operations.

General Summary of the Missions.

Stations	116
European Missionaries	159
East-Indian Missionaries	2
Native Missionaries	20
European Catechists and other Laymen,	31
European Female Teachers	18
East-Indian and Country-born Teachers,	14
Native Teachers	1681
Communicants	16,772
Baptisms during the year, adults and children	5444
Attendants on Christian Worship, estimated at	107,000
Scholars under Christian Instruction, estimated at	40,000

Conclusion.

The Committee have, on several previous Anniversaries, spoken of the openness of the field of the world for Missionary Labours. But the evidence which the present Report adduces, authorises them to advance upon their former statements, and to speak of the heathen world as manifesting, not only an openness, but A WIDE-SPREAD THIRST FOR THE WORD OF GOD. The Committee have carefully weighed the force of the term they use. They do not assert that such indications are universal. Apathy still possesses the masses of the people—bitter enmity rages in many places; but, in every place visited by Missionaries, there are also found very many who evidently thirst for the Word of God. This is a wonderful change in the state of things, and the Committee humbly recognise in it the moving of the Spirit of God upon the face of the nations—the dawn of their regeneration.

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The Committee would avoid, on the one hand, rash and presumptuous conclusions; and, on the other hand, slowness of heart to believe that God has heard and answered the prayers of His faithful servants. They have, therefore, carefully examined the evidence; and they feel constrained to announce the conviction forced upon their mind.

And what, the Committee ask, has been the chief agency honoured of God to work this change? The present Report bears testimony that this Society has had its share. The Committee claim for it no more than a share. Other Societies have had their share also. It has been estimated that the Native Converts of Protestant Missions throughout the world number one million, of which this Society can claim little more than a tenth, though, in some particular fields of labour, it has been honoured with a larger proportion of the whole success.

The Committee might here at once appeal for an increase of Missionaries throughout the world; for they are jealous for the honour of their Church, lest others should press before them into this inviting field, and reap the harvest. But, as they desire on this occasion to direct their appeal specially to the case of India, they will, first of all, refer to a few particulars in respect of Missionary Labours in that land.

Correct statistics have been lately furnished of all Protestant Missions in India and Ceylon. From these it appears that twenty-two Missionary Societies are sending thither their Evangelists. Two of this number are episcopal—namely, this Society, and the Society for the Propagation of the Gospel. Twenty other Societies—non-episcopal—of England, Europe, and America, are labouring for the conversion of India! One hundred and ten Stations, with 139 Ordained Missionaries, are occupied by the two former; by the latter, 203 Stations, with 340 Missionaries.

The results of Missionary Labour in India are, as yet, in favour of our Church—we have inherited the fruits of the Danish Missions in South India. Sixty-four thousand converts are members of our Church—forty-eight thousand of other Christian Communities. Thirty thousand children are educated in our Schools—fifty thousand in theirs. These facts are too important to be overlooked. The success of *other* Societies is too precious to be viewed with any other feelings than those of praise and thanksgiving to God. It is one of our fundamental rules, that "a friendly intercourse shall be maintained with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ"—and we wish them prosperity in the name of the Lord. Thus the whole results of Protestant Missions in India and Ceylon present 112,000 Native Converts, and 80,000 children, under Christian Instruction. If these numbers be compared with the vast population of 160 millions, they are all but insignificant; yet, viewed in another light, they are most encouraging. The Missionary Stations are the starting-points and centres of the holy enterprise for the conversion of India. The large body of *Native* Teachers—of which this Society alone employs 1150—forms a spiritual army, of which the Missionaries are the officers, and to maintain and extend which the Christian Schools furnish the recruits.

Here, then, we ground our special appeal. An army of allies is ready to take possession, in Christ's name, of India—this land of promise. The troops are mustering—to enter with us, if we are ready to go up, or in advance of us, if we linger. As St. Paul boasted "to them of Macedonia, that Achaia was ready a year ago;" and as he stirred up the rich Achaians by the reciprocal record, that the Churches of Macedonia, "to their power, yea, and beyond their power, were willing of themselves" to minister to the saints; so should the twenty-two Protestant Missionary Societies, labouring in India, "consider one another, to provoke unto love and to good works." Will the Clergy of the United Church of England and Ireland hesitate to enlist in this glorious enterprise? Will our Universities withhold their students from us? The funds are in hand—the men alone are needed. Many posts are but feebly supplied, the Missionaries are already over-worked, some are single-handed. We need an accession of men to keep up our present work. Unless such help can be obtained, the Committee will be compelled to enjoin their Missionaries to hold back, lest the enemy deprive them of the ground already won.

But why should we not receive such a supply as to enable us to make an onward movement? The Society has at present above thirty Missionaries in India, whose familiarity with the native language and

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character qualify them for itinerating among the Heathen: they long to be so employed, if only they were released from the pastoral charge of 38,000 Native Converts. These might be watched over by newly-arrived Missionaries, assisted by Native Teachers, till these new Missionaries had themselves acquired the language, and were prepared, in their turn, to go forward. So an onward movement might be at once organized, by this Society alone, with thirty veteran Missionaries. So led, so sustained, how gloriously might the kingdom of Christ be advanced! How eminent might be the position maintained by the Church of England in the conversion of India!

To-day the opportunity is offered! While other Christian Communities, from England, Scotland, Germany, and America, are pressing forward; while the legions of infidelity are mustering; while the emissaries of Rome are marshalling their well-appointed ranks; shall the episcopal churches of England and America abide in their protected domains, "among their sheep-folds" and their "ships?"

The Committee, at their last Anniversary, declared their ability and their readiness to send out forty additional Missionaries. A mere fraction of that number has, during the past year, been supplied from home. Yet, more than that number are wanted for India alone. Then there is all Africa, and its now unfolding prospects—Palestine—Rupert's Land!

The Committee will not now mention any particular number as the index of their wants; but they state, in the presence of this vast Meeting, and before the Church at large, their willingness to accept any number of true-hearted Missionaries, who may appear to be called of God to the work. They will send out any number, trusting to the Lord of the harvest, whose is the silver and the gold, to supply their treasury with the funds for this blessed and glorious undertaking.

Western Africa.

CHURCH MISSIONARY SOCIETY.

FREETOWN.

The Pademba-Road Congregation.

CIRCUMSTANCES occurred, during the half-year ending Sept. 30, 1852, which brought out, in a very touching manner, the affection which the congregation at this Church, and the Christian Africans generally throughout Freetown, entertain towards the Rev. J. Beale, who has long, faithfully, and affectionately laboured among them. The particulars will be found in the following extracts from Mr. Beale's journal for the period above mentioned—

Additions to the Church.

March 14, 1852—After careful selection and special instruction, I this day admitted 22 individuals into communion with the Church—5 to baptism and 17 to the Lord's Supper. One of them had been a noted country-fashion man. May our God keep them stedfast in His covenant, and preserve them by His grace unto eternal life!

Farewell Sermon, and Embarkation for England.

April 4: *Lord's Day*—Expecting to depart on the morrow, I preached a farewell sermon to my dear people from Acts v. 20. They were deeply affected and attentive.

April 7—Having engaged our passage for England in the "Dart," a Madeira Packet, the captain sent word for us to go on board to-day. Since Monday our house has been thronged with our affectionate people, rendering us every assistance that love could dictate. As the time of separation drew on, it was moving to see the people, from the highest to the lowest, in and out of the Church, with copious showers of tears, and blessings on our heads, bringing their parting tokens of affection, in the shape of oranges, pine-apples, fowls, arrow-root, &c. At twelve o'clock we paid a last visit to our poor dying Christian Visitor, which was most affecting to us all. We then hastened to the ship, Mr. Young joining us by the way. Could the friends of Missions have witnessed the scene presented at the wharf, they would have felt that the Africans are as affectionate and grateful for favours received as ever, and do highly value the labours of those who bring tidings of life and peace to them. They did not know the hour of embarkation, and scarcely the day; yet a large concourse of old and young had assembled to take a parting look. It was difficult to get through the people, and still more so for their hands to release ours. The ship moving from the harbour was

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the signal for us to proceed on board, when such a burst of heartfelt grief rent the air as would have affected any heart. The scene reminded us of Paul parting with the elders of Ephesus—Acts xx. Mr. Young declared he had not witnessed such a scene for many years.

Departure, and Shipwreck.

April 8, 1852—The "Dart" finally left the anchorage at four P.M., and proceeded to sea in company with Her Majesty's brig "Sea Lark." In a short time, the land we love for the Lord's sake disappeared from our view.

April 9: *Good Friday*—All on board is in confusion—putting the ship in order. How different from the holy-day of our brethren on shore, of whom we often thought, and longed to be in the midst of their worshipping assemblies.

April 12: *Easter Monday*—A day ever to be remembered for the loss of our beautiful "Dart," and, but for divine interposition, of our own lives! We were looking for a pleasant and speedy voyage to our native land; but, alas! how soon were all our projects brought to nought!

On the 11th, Easter Day, they distinctly saw Cape Verd, and during the night, although standing to the west, saw on the horizon the reflection of fires on the shore. At six o'clock on the evening of Easter Monday, as the vessel was going from four to five miles an hour, she ran on the Conflict Reef, in lat. 10° 20′ N. and long. 15° 17′ W. Such was the heaving and straining of the ship, that it was with difficulty the boats could be launched, and the passengers and crew be got into them. Their sufferings subsequently are thus described by Mr. Beale—

April 13—I cannot pass over the events of this day without recording our distressing situation. On the mighty ocean, sitting in water, and soaked to the waist; in a boat so small that when we, four in number, sat down, there was not room for our feet without treading upon each other; nothing but raw provisions, and little water; no rudder, no proper sails, no mast or anchor; a sea that broke over us continually, and endangered our lives; and no one knowing what inhospitable shore we might be compelled to land upon! The poor sailors had been in the boats more than twenty hours, and for sixteen hours had been rowing with all their strength—to gain, if possible, one of three vessels, whose top-masts at different times were seen on the horizon; and, if not, to reach the shore, as yet out of sight. About four P.M. the wind much increased, and forced our little bark rapidly through the heavy swells. It at length brought down, with a sudden crash, our temporary mast and sails, almost breaking the leg of Mrs. Beale, tearing away the seat and timbers, and snapping the ropes by which it was fastened. The men did what they could to secure them, but the rope was rotten, and the pressure of wind so great that it broke away as often as fastened, and fell into the sea.

Arrival at Ropas.

April 17—The sight of a civilized spot cheered all our hearts, and we thought our troubles at an end, especially when we found at Ropas so many ships at anchor. Our chief wish was to get a passage to the colony. The two days which had now elapsed since landing, had enabled us to replace what was needful in the way of clothing. Our hospitable host and his two daughters, as well as the merchants, did every thing in their power to aid us, and we had hoped the shipping would do the same. At a meeting of the passengers, certain gentlemen were empowered to obtain a vessel for Sierra Leone, when to our surprise 2000 dollars were asked, the cash to be paid at once. Others were applied to, but all our pleading could not bring them down to less than 1000 dollars. As for paying at once it was impossible, as some had lost every thing, and the rest much; so that the money could not be made up. In our dilemma, the Belgian Consul, a very kind, sympathizing man, came to our help, and generously placed at our disposal a small French Brig. It was finally arranged that the captain should receive 400 dollars for the passage.

Whilst with Mr. Becaise we were visited by several persons belonging to Sierra Leone. Some of these had been in my School. They deeply sympathized with us, and helped us in every way they could. By request, Mr. Young and myself preached to them, and much enjoyed the opportunity of speaking a word for the Lord in this moral wilderness, and of pouring out our grateful hearts in prayer and praise. It was a solemn and re-

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freshing season. They begged hard for the Society to remember them in this lonely spot.

The Europeans here seem to be in tolerable health. Should the Society do any thing for the Soosoos again, this town and neighbourhood would seem to afford facilities not to be had elsewhere among this tribe. The town itself covers a larger space of ground, I think, than any I have seen out of the colony, either north or south. The trade in ground-nuts is very considerable. On the day we entered the river, six vessels passed up. Mr. Becaise, the princely merchant of this place, informed me that there were only about 600 inhabitants in the town, but usually about 1000: many had left at present on account of the war. There are two other large towns within a short distance. Mr. Becaise assured me that there would be no difficulty in establishing a Mission there, and promised that he would do all he could to aid me if one were established.

Return to Sierra Leone—Arrival.

April 18, 1852: *Lord's Day*—All was hurry and confusion, as the Frenchman would proceed with us to Sierra Leone. We entreated him to remain over the Sabbath, but were compelled to yield. We started with wind and tide in our favour, and descended rapidly for about an hour, when, at a sudden bend of this serpentine river, we were pitched stern on into the mud, which defied all our exertions to get her off. As the tide receded the vessel heeled over, and the bow settled down with the water, whilst the stern was high and dry. The soft mud allowed her to slide forward as the water decreased, leaving an immense deep gulley in the black mud. It was not till Tuesday Morning that we could get clear of these noxious smells and mangrove trees. Exposure to the sun in these swamps by day, and to the heavy dew at night, without any proper resting-place, was very trying to our health. As more than four could not sleep in the cabin—only about six feet wide—the bare deck was our only bed beneath the falling dew. We had one good meal per diem. The captain was very kind and sympathizing. On his vessel we had one privilege which had been denied to us in the more elegant "Dart"—family prayer and praise, under the broad canopy of heaven, at which all were generally present.

April 21—Towards evening a tornado gathered, which made us very uneasy, as we had no means of sheltering ourselves from it. The heavens were very black, and the lightning very vivid; yet our Heavenly Father, who holds the winds in the hollow of His hand, suffered it not to descend upon us. Most of us had not taken our clothes off for the past ten days, and felt sadly jaded for want of rest. The ill effects of these exposures within the tropics became visible in every countenance: especially we felt concerned for Mr. Young, as he appeared to be weakly, and fast sinking. At night the rain came on, and drove so many into the little cabin for shelter that the heat became insupportable, and the fatigue such as to compel us to seek rest on the hard deck, regardless of the falling rain.

April 22—At daybreak the blue mountains of Sierra Leone were once more discernible in the distance. At dark we reached the anchorage, much exhausted. On landing, our unexpected appearance caused great consternation, as nothing had been heard of our fate. Mr. and Mrs. Jones received us with much kindness and sympathy at the Mission House. After a refreshing cup of tea, Mr. Jones kindly drove us to Pademba Road. Just as we reached our house a heavy tornado fell. Never shall I forget our feelings of gratitude that night. When we retired to rest, such was our sense of mercies past and mercies now possessed, that we slept not for the joy and gratitude which filled our hearts to our gracious Deliverer and kind Benefactor.

Sympathy of the Africans.

April 24—The report of our wreck soon spread, and our dwelling became a continued scene of sympathizing people. "Oh, master! thank God, thank God! Hush, master! Hush, mistress! No mind, so long the Father spare life. He will give you more than that," &c. After a few hours, we were obliged to keep our beds from pain in the head and ears, and fever, which was only increased by the excitement. The people had but just loaded us with tokens of their affection on leaving, and yet now seemed not to know what to do to evince their sympathy in our distress. Besides presents of fowls, yams, loaves of sugar, and butter, they sent us many articles of wearing apparel—as shoes, stockings, shirts, trowsers, pieces of muslin and print for dresses, &c. Only in one case was money received for shoes, the master being out. Shortly after, the money was returned, with an

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apology. Such facts need no comment. They only lay me under a deeper obligation to my God and to His people.

April 25, 1852: *Lord's Day*—Having somewhat recovered, we attended Divine Worship, to give public thanks for our merciful deliverance from shipwreck, and felt it good to be there.

Death of the Christian Visitor.

Early this morning Mr. Johnson, my zealous, devoted, and useful Christian Visitor, entered into that rest for which he had long been waiting in the "patience of hope." He was a strong, robust man, of the Yoruba Nation—one of the early converts in Leicester Mountain. During the mania for emigration, about ten years ago, he went to the West Indies, and there remained about three years. Finding his privileges as a Christian curtailed, he returned to this colony. On arriving out, he was placed on an estate where was a Roman-Catholic Chapel. On the first Sabbath he went, he was surprised to find none of that simplicity to which he had been accustomed. On the Monday he went to his master and said, as related to me by himself, "Please, Sir, this place cannot do for me. I go to Church, but it is not like what I am used to: I do not understand what the Minister says. I want a Minister who can tell me words which I can hear" (understand). It cost him much trouble to get a passport to remove to another estate; but though the distances he had to walk were great, and before he succeeded he had to go many times, he never rested until he could go to a place where the Gospel was preached. On his return hither he settled in the west of Freetown, but joined himself to the Congregation in Kissey Road. His house was very distant from the Church, but no man could be more regular in his attendance on the Means of Grace. On our Church being built on this side the town, he was chosen by the people as Christian Visitor, an office for which his bold and earnest spirit well fitted him. Though the emolument was small for a man of his standing, with a large family, yet he accepted it for the Lord's sake, and set himself zealously to work, not only to visit the sick, but to seek and call in the Heathen. Many, I trust, will acknowledge him, in the last great day, as the first instrument to lead them to a Saviour. Many of his countrymen quail before the "country-fashion" man, but not Johnson. On one occasion, when preaching in the grass field, after my address I took out some idols from Yoruba, and explained to my hearers that these had once been worshipped, but that now the worshipper had become a Christian, and cast them away. After I had done, Johnson took the gods, and, lifting them up before a number of idolaters, delivered a most touching and earnest address. "Mind," said he, "they are wood; they can burn! They have eyes, but cannot see," and so on, and so suited the action to the word that it went home to every heart. About eighteen months ago, whilst engaged in his work, he bruised his foot against a stone. For some time the wound was very small, but it did not heal. He tried various means, but in vain. At length I requested him to put a man in his place, and rest it, placing him, at the same time, under the care of our medical man, who attended him for some time. It did not heal, however, as was wished, and he was recommended to go to the Kissey Hospital. Like others of his countrymen, he had a great aversion to that place, and at first could not consent. At length he went, and the foot improved daily. On the medicine being changed, as he said, it got worse, and he sent to me. I went, and found him in a dreadful state of suffering. He told me, that for more than a week he had not slept night nor day. At his request he was brought home, but still got worse. We had another doctor to see him, but he also pronounced the case hopeless. The knowledge of his danger did not terrify him. He "knew whom he had believed." As his end approached, the whole limb became awfully swollen and dreadfully ulcerated. Under all his sufferings he was very cheerful and contented, and looked forward with confidence to a better inheritance in heaven, through a crucified but risen Saviour. To one who said to him, "Well, Johnson, how do you bear all this?" he replied, "He that gives the pain gives also the power to bear it." It was a common feeling among his brethren, who went to visit and comfort him, that he would, in his turn, be their comforter. Seldom did any one leave his couch without a word of warning or encouragement. He ever manifested deep interest in our spiritual Zion, and longed, not only for the members to increase in number, but in spirituality. In the last few months, as he ripened for glory, these feelings deepened much. His sufferings

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were of no ordinary kind, but he was wonderfully supported under them. Grace has seldom, among us, shone forth with greater lustre than in him. He wanted no light talking—nothing but experimental Christian Society, and holy fellowship with brethren of a like spirit. He was highly respected by all Christians. The members of Kissey-Road Church would come and join my own, in prayer and praise around his couch.

Last evening, feeling a little relieved, Mrs. Beale and myself made our first visit to his dying bed. We had not expected to meet again on earth. On entering his room, we observed a great change for the worse in his appearance. The day before, those about him had been looking for his removal, and he had spoken little. It was evidently a pleasure to him to see us once more. He desired to sit up, and was raised by the friend who supported him. "I want to sit up good"—to be raised higher, he meant—"to talk plainly to master." Hope beamed in his countenance, though it was a dying effort. "Master, I hear all your trouble. I trouble on account of you. I sorry. And you trouble on account of we poor Africans. I hope God will reward you. Since you go, Mr. Peyton has been very kind to me." I replied, "Yes; I trouble for you, too, when I see you suffer so much." He answered, "I soon done now: I shall soon be with Jesus." These were his last words. A few hours after, he fell asleep, and entered into the mansions of the blessed. This evening Mr. Peyton and myself read the Burial Service over his remains, in the presence of a large number of sorrowing friends, all anxious to pay their last tribute of respect to one who had been a bright ornament to his Christian Profession. He leaves behind, to lament his loss, a bereaved widow and seven children.

Tokens of affection from the people.

May 14, 1852—The few days elapsing between our landing from the wreck of the "Dart," and sailing again in the "Mail," has afforded our people further opportunities of manifesting their sympathy besides the substantial marks mentioned on the 24th of April. We were surprised to receive three notes, each from a few members of Kissey and Pademba-Road Churches, begging our acceptance of 6*l.* 7*s.* 1*d.* and 10*l.* 13*s.* 6*d.*, making together 17*l.* 1*s.* 7*d.*

May 18—Many things had seemed to say, "God has work for you to do here yet;" but the arrival of the steamer full from the Cape, for the first time since they began to run, left no further doubt in our minds as to the path of duty. We therefore (D.V.) remain at our post another year, and cheerfully resign the pleasure of seeing our son, family, and friends; only praying for grace and bodily strength to be useful in our Master's vineyard.

Perseverance amidst difficulties.

Aug. 6—We have from time to time experienced some opposition from the idolaters in the grass field; but last week my people returned, sadly discouraged by the taunts and reproaches giving way to more open violence. As they were ringing the bell, one of the idolaters came impudently forward to know what auction was going to be held. On being told it was not to be an auction, but for the people to come and hear the Word of God, he became very violent, asking the Visitor what he called God, and who made the marks upon his face if not his country god. Becoming still more violent, he at length struck the Visitor on the face two or three times. My people looked upon this as a set thing, not of that man only, but of a combination of the heathen, and were disposed to use the strong arm of the law to put it down. I however wished them rather to "take it patiently," as suffering for Christ. I therefore went this evening myself; but before preaching I went round, visiting the people by house row, and conversing with them until the time. In this way we visited several streets, and dropped a word or two in many houses. All received us kindly, except one family. Seeing badges of superstition, I was not willing to take the promise of attending the meeting without some signs of preparation. When the woman answered my importunity with a rough "No by force, Massa," I replied, "Yes, by the force of love, such as the angels showed when they took Lot by the hand to bring him out of Sodom, lest the fire should destroy him." In this way we got a considerable assembly. I mounted a stone, and, after singing the hymn, "There is a fountain filled with blood," and prayer, I preached on the love of God in the gift of His Son to a very attentive assembly. All returned thankful and encouraged.

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North-West America.

CHURCH MISSIONARY SOCIETY.

LAC-LA-RONGE STATION.

Various Trials—Unsuitableness of the present locality.

At this distant outpost, the northernmost of all our Stations, the Rev. R. Hunt and Mrs. Hunt have had many trials and discouragements, amidst which they have been permitted to experience the truth of the promise, "As thy days, so shall thy strength be." Mrs. Hunt has suffered under long-continued illness, although now happily convalescent; the progress of the Indians in Christian Knowledge and experience has been apparently slow; and the unsuitableness of Lac-la-Ronge for a permanent Station, and the necessity of selecting some new locality, have caused them much solicitude. On this latter point Mr. Hunt thus expresses himself—

Many circumstances have occurred to induce me to conclude that this particular spot will be untenable, or that, at the least, my former anticipations were correct—that, if the Station remain at this exact locality, every thing must be on a small scale. Accordingly, my plans and preparations for building have been contracted more and more; till a Church, a separate house for ourselves, and a distinct School-house—all of which, however, would have been built of logs—have shrunk within the same walls under the same roof: and latterly, during the whole winter, in fact, the carpenter has made nothing that could not easily be removed.

In these matters I have endeavoured to do the Lord's will, as indicated by providential circumstances. Perhaps I have held this spot—which was occupied as the Station before my arrival; and to improve which I have laboured, working with my own hands—too tenaciously; but I have not, till lately, seen any way open, or any sign of God's finger pointing, to a better. But now I think I see the darkness around me beginning to be enlightened, and the pillar of fire about to move. This movement is partly manifested by the external improvement of our Indians, which has altered their opinion of this locality. The little land here contributes so scantily toward their sustenance, that they find it necessary to wander away from the Station, and take many of their children with them; instead of sending them to School, and remaining themselves near to God's House, especially in summer, to enjoy the benefit of more frequent and more continued daily instruction. This benefit is what the majority of them now declare that they desire; and this is, in fact, what they all greatly need, in order that their spiritual progress may appear. If we may judge from externals, the desire they express for improvement is sincere; for in all, and more especially in the women, the improvement in decency of habits and mode of dress, since our arrival, is very manifest.

We now refer to Mr. Hunt's journals, first introducing some extracts which will explain to us his position at Lac-la-Ronge, and the aspect of his Missionary Labours there; and then, others which detail the measures pursued by him with reference to the selection of a more suitable locality.

Severity of the climate, and incommodiousness of the dwelling-house—State of the People.

Nov. 30, 1851—Very cold—probably sixty or even seventy degrees of frost. Both the thermometers we brought from England were destroyed at Red River. The cold warped the boxwood frame of one till it broke the tube: the other had a metal and ivory frame, but on its being brought too near the fire, from intense cold out of doors, the sudden transition burst the bulb.

Dec. 1—Up to this time the School-room and our own little dwelling have remained unmudded for want of proper and efficient help; that is to say, many of the crevices between the logs have remained open to the weather, or been only partially closed by the hoar frost and ice generated on the inside of the walls by the freezing of our breath and other moisture.

Our people are away, hunting furs, &c., but in about three weeks will begin to assemble, to be here at Christmas, one of the three periods at which we comme-

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morate the dying love of our Lord at His table. Immediately after, they will all be off again, except such of their children, and aged and destitute persons, as we can encourage to depend upon us for support. We should have more hope of seeing the converting and sanctifying effect of God's Word upon them if they could remain longer under its influence: and this even the men could do in the summer, and their wives and children a good part of the winter also, if the land were more capable of improvement. As it is, they are discouraged: and one or two of their little plots of ground would have returned to a wilderness state, during the owners' absence, if I had not sent to weed them. And this is a picture of the state of their hearts and minds—with this additional disadvantage, that, during the greater part of the year, most of them are scattered so far and wide that we cannot follow them, or send to them, with instruction and admonition; and thus their old natures and habits overrun and choke the seeds of truth they had received, and peradventure welcomed, at the Station. They say we ought to find some place where the plough could at once be put into the ground, and where they could also keep some cattle, neither of which can be done anywhere in this neighbourhood.

Christmas-Day Services, 1851

Dec. 25, 1851: *Christmas Day*—If we were to judge of our dear people entirely from what we see when they are around the Lord's table, as on this day, how very favourable would our impressions be! In our little log School-room—probably as mean a building as that in which the Lord of life first drew a breath—forty-nine of us offered to Him this day our sacrifice of praise and thanksgiving, and after such a scene one might have almost expected the angels to repeat the song, "Glory to God in the highest, and on earth peace, good will toward men." The total number of Communicants is sixty-two.

Sickness among the Indians.

Jan. 24, 1852—The weather is uncommonly mild for this time of the year—almost a thaw. There has been a considerable amount of sickness among the people in general, as well as in our own house, which might raise a question as to the salubrity of this locality; but as God first sent us here, here our affections have taken root; and while we can keep our little flock around us in any thing like Christian Order, we think this the happiest place in the world, though buried in boundless forests, lakes, and swamps. If, however, we could lead our charge to a better place, of easier access, and under the guidance of the chief Shepherd, few would regret to leave this spot, whose disadvantages they now begin to appreciate.

Preparation of manuscripts in the Syllabic character.

Jan. 31—I am now engaged in making manuscript copies of some of the most important passages of Scripture—comprising the creation, fall, and corruption of man; and the plan of salvation, and promises of God through faith in Christ Jesus; concluding with a short prayer, the Collect for the sixth Sunday after the Epiphany. Settee has translated the whole into Cree, and I have put them into the syllabic characters, which most of the Indians can read. I wish every Indian to have a copy to carry with him in his wanderings. My dear wife will, when able, make some copies for the women; and then, we trust, they will be in possession of the primary doctrines of the Bible in a form to which they may refer to refresh their memories, and, by the Holy Spirit's aid, reanimate their Christian Affections and resolutions.

Death of a School-child.

Feb. 28—The remains of poor Margaret Bird were brought to the Station. She is the fourth child called from the School by death since our arrival here: of some of them we have a good hope that they sleep in Jesus. It seems that poor Margaret's last words to her old grandmother were, "Try to save your soul." Perhaps she had become more careful about her own, in which case she would know to whom to go for its salvation. As we look upon those who are left, and know not whose turn it may be next, our anxiety increases to bring them to Jesus—every one.

Feb. 29: *Lord's Day*—With reference to Margaret Bird's death I spoke twice to-day from Christ's words, "I am the resurrection and the life," &c.

The English River, or Missinippi, separates the Cree Indians, amongst whom our Missionaries are located, from the Chepewyans to the north

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—a distinct nation, speaking a different language, who extend, in various tribes and subdivisions, until they meet with the Eskimos within the arctic circle. Increasing opportunities of communicating with this people, and giving them Christian Instruction, are being afforded to Mr. Hunt.

Arrival of Chepewyans at the Station.

March 16, 1852—Three Chepewyans came to the Station, two of them Roman Catholics, the other not baptized. They at first complained that they had no ammunition. I gave them a little, and then paid them some more for a little smoked meat.

March 17—I had the Chepewyans in School to teach them Mr. Evans's syllabic characters, that they may be able to read a copy of my little abstract of Scripture Doctrines. One of them understands Cree very well, and another of them had learnt these characters from the Roman-Catholic priests at Isle-a-la-Crosse, who, I find, are making use of them.

Visit to Carp River.

The next paragraph refers to a visit made by Mr. Hunt to a place called Carp River, about eight or ten miles distant, to examine its suitableness for a Missionary Station. It affords us a lively picture of Missionary Travelling in this quarter in the month of March.

March 23—I set out for Carp River, to see the aspect of the place; and took the fisherman with me, and a net, to test the reports in this particular; and the carpenter to examine the wood in the neighbourhood. We arrived near the place too late to set the net, or to find a sheltered place to sleep in; or sufficient dry wood to make a good fire. We dug a hole in the snow, had supper and prayers, and did the best we could; that is, we partially lined our snow room with pine brush-wood, and thus made a bed of white and green, with furniture of the same; and a dissolving view over head soon furnished us with a coverlet as white as snow.

March 24—We rose early, cold and unrefreshed. We had prayers and breakfast, and then went to set the net, and examine the ground in eight or ten places on each side of the river; first digging the snow away with our large snow shoes, which we took off for that purpose, and then with an axe cutting into the ground one or two feet deep. The soil itself was as good in some places as I expected, but the extent of good land was greatly exaggerated, if we saw it all. Before I can form a more decided opinion I must see it again, when all the snow and frost are gone; but without doubt it is much more free and safe from redundant moisture than where we are. At night we were better provided than before, and enjoyed our supper, reading, prayer, and bed, much more than last night.

An unusual event.

April 5—A whole deer brought by James Allcott, the very first whole animal that the Indians have let me have, although one man sometimes kills five or six animals. I told them, last Christmas, that, if they had brought us meat to sell, as they certainly ought when they had it to spare, I should have been glad to give them all a Christmas Dinner together. The deer now brought I intend to divide among them and the residents at the Station on Easter Monday.

Good Friday and Easter Services, 1852.

April 9: *Good Friday*—My subject at the services was, God's plan of salvation. "How shall man be just with God?" "What shall I do to be saved?"

In the afternoon I had my harmonium at the School-room, at the request of the Communicants, who very much enjoyed the music. I attempted to accompany their voices while they sang some of their own Cree hymns; and then explained and sang to them some English hymns. Their Cree hymns are rough and lengthy translations, without either rhyme or rhythm, of English hymns, which they sing to English tunes, so crippled and distorted—in order that they may keep pace and measure with the long and limping Cree Translation of the hymns—as hardly to be recognised. Still, the dying love of Christ can enter their uncultivated ears and hearts, even through this channel.

April 11: *Easter Sunday*—My subject was a continuation of that of Good Friday. The length of the Cree Services makes it advisable—if not necessary to the profit of the Indians, whose minds are unaccustomed to long-continued efforts—that we should have the first part of the Communion Service, including the Epistle

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and Gospel and the Creed, at our early Morning Service. This we do every Sunday; and the rest of the Morning Service, including the Litany, is still long enough, as it is always followed by a discourse by myself, translated, as delivered, into Cree by the Catechist. I feel that my progress in learning the language is not so slow as it has been; but it is not yet so satisfactory as Mrs. Hunt's. For the above reasons I administer the Communion in the afternoon, and have a short Service in the evening, on these occasions, and a full one on other Sunday Evenings. We find the people exhibit fewer signs of drowsiness than before I adopted this plan. My addresses are necessarily long, in general, because every thing must be explained and illustrated: you cannot, as in England, bring a subject of reference before the minds of the people by a single name, or short quotation. There were fifty Communicants this afternoon, including two new ones.

Arrival of more Chepewyans.

May—More Chepewyans came on the 26th of April—altogether, six men, nine women, and twelve children: eleven of the latter come to School, but they are very careless. Mrs. Hunt also meets the women, two of whom understand a little Cree. We have been able to make ourselves pretty well understood through an interpreter, one of themselves. In addition to their attendance at our daily Morning and Evening Services, at which they are not very regular, I meet them in their tents every Sunday Afternoon. One old man—brother to David, the Chepewyan whom I baptized last year—is very ill. He caught cold while extricating one of their children from a hole in the ice. The Crees have their faults, certainly, and the Chepewyans seem to have theirs; one of which appears pretty plainly to be self-conceit and self-righteousness, which arms them against the Gospel. I fear they are likely to be satisfied with the little they know of Christianity from the Roman Catholics; unless they think they can get more of the good things of this world from Protestants.

Whit Sunday at Rapid River—Proposed occupation of a new locality.

On May the 28th Mr. Hunt set out on a journey to Rapid River, English River, and Frog Portage. Whit Sunday was spent at the former place, and we subjoin Mr. Hunt's notice of this season.

June 3, 1852—I arrived at Rapid River on Saturday, May the 29th. I enjoyed a refreshing season among such of our dear people as were assembled there. During Whit Sunday, Monday, and Tuesday, my addresses to them were chiefly on the person and offices of the Holy Spirit; and I humbly trust that His presence was manifested among us as the Spirit of power and love. We have a log house there, which we share with the Hudson's-Bay Company, and there is no longer any necessity to have prayers, &c., in the open air. During these few days, I fancied I saw more indications of the influence of the Gospel upon the conduct of several than I had ever hoped they were capable of exhibiting: quite enough to justify the assertion that the Word and Spirit of God, Church Communion, Church Discipline, and other ministerial offices, are imparting saving, sanctifying grace. Till lately, one might have compared them to children playing at Christian Soldiers, who felt themselves at liberty to throw aside the character assumed whenever any other pleasure sufficiently attractive presented itself. Now, in the conduct of not a very few of them I think I see more decision, sincerity, earnestness, faithfulness—a feeling that old sinful habits are not to be surrendered to, but combated by the grace and help of God: and my dear wife and myself enjoy more of their sympathy and love. May the Lord Jesus Christ, and God the Father, and the Holy Ghost, increasingly and abundantly magnify their glorious name in and by us all!

It was pleasant to hear that, upon the settlement of their accounts with the Hudson's-Bay Company, very few of our Indians were in debt at all, and a good number of them have repaid what was advanced to them: I know that some of them have been making extra efforts lately. I have not thought it inconsistent with my office to exhort them that a Christian Hunter should be as "diligent in business," and "fervent in spirit, serving the Lord" in his lawful calling, as a Christian of any other occupation should be.

We observed the land well on both sides of us as we came down to this place, forty or fifty miles from Rapid River;

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but such is the character of the country here—large masses of primitive rock, and forests of stunted pines—that we had occasion only once to suspend our rapid course, to examine closely into the nature of the ground, and that place disappointed us. I therefore retain my preference for a point of land about eight miles above Rapid River, where the Missinippi, or English River, swells out into a lake.* There is good land, enough at least for a branch Station; so, if the Lord will, I shall erect two or three very inexpensive log buildings there; and if my dear wife's health allow, she and I, and as many of the children as we may hope to feed, will pass a few months there, probably from about September to May next, by which time we shall have ascertained the capabilities of the place, and the number of Indians likely to frequent it. I must leave Settee at the old Station, with a fisherman, the rest of the School, &c. The carpenter being with me will be a sufficient interpreter, as we have now a young Indian Woman, for a servant, who speaks Cree more purely than Settee, and is, moreover, very distinct in her pronunciation, and communicative of what she knows. We shall therefore hope to make good progress in the language. I shall visit the present Station whenever, and as often, as desirable, and perhaps hold all our sacramental Services there.

At Frog Portage Mr. Hunt was met by a Chepewyan Chief from Deer Lake, to the north-east, deputed by his countrymen to ask for a Protestant Missionary. He stated their anxiety on the subject to be very great; that it was never absent from their thoughts, as they felt that they were passing out of the world without any right knowledge of God, or the world to come, and do not know how to get instruction.

From the Red-Deer Lake, to the north-west, a similar application has been made. We trust Mr. Hunt's path will be made plain to him.

FAIRFORD, MANITOBA.

Our first extracts from the journals of our Missionary at this Station, the Rev. A. Cowley, refer to the latter part of the year 1851.

Preparations for Winter.

Oct. 18, 1851—I am still under the necessity of repairing my house with my own hands ere winter is upon us, and have this week secured the outside mudding, so that we are not afraid of the cold. We have a greater number of settlers; but, this fall, those of them who are able are busily employed with their own houses, &c., while many are sick. I make a point of never hindering any of them, if possible, from their own work, conceiving it of the utmost importance to get them on toward comfortable independence.

Oct. 25—I have been engaged this week in a great variety of occupations—working at the children's home, the outhouses, and inside our own house; engaging Indians to assist with the fall fishing, furnishing them supplies in advance, in the shape of warm clothing, &c.; and sending them off to the fishing-ground, visiting the sick, conversing with them, and prescribing for their respective maladies. Thus the time passes, one scarcely knows how.

Nov. 1—Some of the sick have recovered, but others are still very unwell. One old woman seems on the verge of death,* and one has passed through the dark and dreary valley into the unseen world.

The School—Acknowledgment of supplies from home.

The School, which always in harvest time, and during the necessary repairs prior to winter, suffers some hindrance, is now again in activity, I trust for the winter. It is a great labour to provide food for the children; but the School is the most hopeful part of my charge, and therefore I strive to support it.

I have introduced the reward tickets

* This point, they told me the other day, was fixed upon by Mr. Hunter before the Station was fixed at Lac-la-Ronge by Settee.

* *Nov.* 3—The old woman continues on the verge of eternity. I think she can be little less than a hundred years of age, as her great grandchildren are numerous, and all her children, that I know, are beginning to look and be called old.

Nov. 6—The old woman seemed a little better. She always listens very attentively, and seems very thankful when I go to see her. I have some hope that the Lord is indeed opening her heart, at the last hour, to attend to "the things which belong unto her peace." I do not remember visiting any heathen with more pleasure. The question, "Do you pray in your heart to God?" she answered in the affirmative; and she seems to receive instruction relative to eternal life with God with peculiar satisfaction, so far as I can judge.

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kindly furnished us by Mrs. Rumsey, through her good nieces the Misses Donkin, of York, who, while sojourning in Bristol, kindly got up among their Christian Friends a box and cask of most useful articles for our School-children, and forwarded them to us. They seem likely to be very serviceable, as the children are quite pleased with them. The Scripture Prints, I believe, will prove not only interesting, but highly instructive, but I have not yet tried them. While thus remembering these kind friends, I desire also affectionately to record the worthy names of all others who, like them, have remembered us in this land of desolation and wretchedness extreme, and assisted us in many "things that be needful." And first, gratitude demands a prominent position for Miss Mary Heighway, of Marlborough, and her connections, who for many years past have not forgotten our School, but contributed annually to its support. Then, what could be more seasonable than the boxes of admirably-selected wearing-apparel sent us by Mrs. Ridgeway, Mrs. Blenkinsopp, and Mrs. Johnson, the Misses Donkin and Colborne, and the Rev. A. Rogers and Mr. Raven. I trust the Committee will not fail to announce publicly the great pleasure and gratification both Mrs. Cowley and myself have felt, in being thus highly favoured. We esteem it as done to ourselves. May God reward them all a thousand-fold, both here and hereafter!

Illness and death of a baptized Indian woman—First Christian burial at Fairford.

Nov. 3, 1851—James Brooks' wife, I am sorry to find, is laid prostrate with an affection of the chest: it has made rapid advances, and threatens to be serious.

Nov. 5—Poor Sophia Brooks no better. I was sorry at having to reprove them for want of confidence in God's faithfulness and all-sufficiency in the time of extremity, evinced by allowing a conjurer to drum over their relative. I told them to give themselves entirely either to God or heathenism, as they could not serve both, and strove to incline them to God. To this they gave heed, and promised to admit me, and not the conjurer, to give medicine. I have no objection to Indian Medicine, but to the heathen practice which seems ever to accompany it.

Nov 6—Sophia is quite delirous. It is painful to witness her distressing state. God have mercy upon her! I have done what I could, and have not ceased to pray for her; but their fears are greatly excited, and they desire again to try Indian Medicine. To this I told them I had no objection, provided they would abstain from heathen practices. Their knowledge is limited, and their faith weak.

Nov. 7—I had not been long in School before a messenger came to say that Sophia was gone. This is a solemn case, and a warning to us all. She was a young woman, and the other day in the bloom of health. Her relatives wished her buried at once—the Indians always like to bury as soon as possible after death has taken place—but she had been baptized, and, as a Christian, was entitled to Christian Burial. It appeared that what was done by her heathen friends—drumming over her—was in opposition to her will and word, and hence we determined that her right was inviolate. In the evening all was ready, and I invited all the baptized persons in the settlement to attend. As many as could, I believe, did so, and they and the School-children met the corpse on this side of the creek, and formed a long procession of followers to the grave. The bell tolled solemnly as the funeral procession neared the house of prayer. The evening was dusk and wild; the snow was falling fast, and, driven by a fierce north wind, rendered all out-door employment, independent of the sadness of the occasion, any thing but pleasant. So we walked perhaps somewhat faster, than, under other circumstances, we should have done, and I ended the verses within the rails—we have no desk nor pulpit. Next followed the Psalm appointed, and in a moment all bustle, noise, and confusion, were hushed in the stillness of reverential awe. In the midst, resting upon two forms, and covered with a dark cloth, lay the remains of one, who, but a few days since, seemed as full of life as we; while on both sides of the School-room, and even round to the door on each hand, were those who had met to perform for her the last sad rites, or to witness the ceremony of a Christian Burial. After reading the very impressive and appropriate lesson for the occasion, I proceeded to improve the event to the very different classes of persons assembled, some of whom were heathen. We now proceeded to the grave, where, in a very short time, owing to the state of the weather, ended the sad solemnities of the first Christian Funeral at this place since the

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establishment of the Mission in 1844. I have constantly viewed it as a special mercy, that the Christians of this place have been preserved, while numbers of the Heathen have fallen; and I desire to record it to the praise and glory of God our Saviour, that not even from the School has one child been cut off by death. May the same gracious and merciful God continue to exercise toward us His loving-kindness and tender providence, and to His holy Name I hope ever to be able to give the praise!

Inundation at Fairford.

Dec. 1, 1851—John Daniels, whose house is further down the stream than ours, and on lower ground, has been working here to-day, but was called home ere it closed, to rescue his property and family from inundation. The river, which till now successfully resisted the action of the atmosphere, has at length begun to freeze; but ere it was encrusted the floating ice and drifting snow well-nigh blocked its passage, and, preventing the current, forced its waters over the banks at the lowest parts. The ice, which heretofore bounded the river's brink, now giving way, was lifted from its former bed, and afforded an easy egress to the hitherto-restrained water, which flowed in a continuous stream to poor John's house. He and his family left it for the night, hoping that, as the river was now set in, the water would return to its former level, and that they likewise would be able to re-enter their house.

Dec. 4—The waste water has deluged nearly all the low lands. Our own house is about a foot out of water, but I fear the School-house is somewhat less, and it is still gaining upon us. I have thought of trying to dam it out; but this is hopeless, as the water thaws the earth and enters through the substrata. I must go to the Upper River to-morrow, and seek a place whither to flee, in case we shall be driven out of doors by it. As to ourselves, we could live up stairs, but we cannot find upstairs room for all. And then there are the cattle! what is to be done with them? However, we "know in whom we have believed," and that He is both able and willing to protect us in every emergency. "The sea is His, and He made it," and He holdeth the waters in His hand: they cannot rise one inch higher than He permits. No! if I can only believe, all will be safe. May my faith fail not!

Dec. 5—The water is very high: it has come into our cattle-yard and into the hay-yard, and part of the hay is standing in the water, as is also Mr. Mackay's hay. The water has even flooded his cattle-house, so that the poor animals cannot be housed therein. I have been to the Upper River to look out for a place where we may, if necessary, make a temporary shelter for the School-children. The land there is quite high yet, some of it as much as ten feet above the present water level, so that we have a place to flee unto nigh at hand. For this I am thankful to God.

I felt happy to-day to stand upon the height of land, and look at the water ten feet below. When we first came here, our faith was too small to believe that God would change the heart of the Saulteaux, and give us a permanent possession; and in this unbelief we located upon the plain open country, that being less difficult to cultivate, and affording greater facilities to Missionary Enterprise at a small expense. Now I feel in duty bound to take possession of the Upper River, in the name of Jesus Christ, and there build our mill, and, if the Committee sanction it, our Church also. Thither, also, do I hope gradually to remove the School-buildings, and our own house. I feel justified in taking this step now, as there is a prospect, or rather an earnest, of permanent success. The distance is less than four miles in a straight line, or by land, though a little circuitous by water.

Dec. 7: *Lord's Day*—We had a large Congregation this morning. The first lesson was beautifully applicable to the circumstances of many of my people. I strove to apply it as spoken to them. May God bless His Word, for Jesus' sake! The School, too, was well attended.

Quonina and his family.

Dec. 8—More cause for thanksgiving and praise to God. Quonina and his wife and family, I now hope, need no longer be kept waiting for Baptism. They profess all that is required of persons to be baptized.

My heart is ready to weep for joy—yea, while I write, my eyes fill with water, under a grateful sense of God's mercy. Surely this is of God, for who could have been less likely to embrace Christianity than this woman. And there is one circumstance of this case that will especially rejoice the heart of all who know it, if they love the Saviour at all. Emma—

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yes, Emma—who more than once, like Onesimus of old, ran away, has never, since she was at School, joined her friends in the Indian ways! And here I cannot but admire the beautiful adaptation of the Christian Religion to the state of man. The father, when speaking of the baptism of himself and wife, said, "We wish also that our children should be baptized with us, as it will be very bad for us to go one way and them another." "The promise is unto you, and to your children."

Christmas 1851.

Dec. 27, 1851—On Christmas Day we had two Services, as on Lord's Days, and School once; and I was happy in the thought that all had in some measure the means of being joyful on that day.

Mrs. Cowley reminded me, that on the first Christmas Day we spent here all the Christians, and all the heathen then upon the spot, dined together in our room, 13 feet by 16. This Christmas Mr. John Mackay entertained nearly, or quite, forty adult Christians to dinner. We do rejoice in this altered state of things, and bless God for His mercy. I have seen, and in a feeble measure prepared, all the Communicants for the solemn ordinance of the Lord's Supper. I find among them much weakness and ignorance; but they all seem sorry for sin, and desire to share the love and mercy of God our Saviour. Last night they drank tea with us, and conducted themselves with decorum.

Dec. 28: *Lord's Day*—Beside the ordinary Services of the day, we have celebrated the Lord's Supper. We were, in all, 17.

As the clock in the School-room was frozen, I kept the Congregation too long. We did not get home till nearly three o'clock, and the Evening School suffered in consequence. This, however, enabled us to have Evening Service a little earlier, and it was better attended than usual.

It is painful to reflect, that of those who communicated to-day only one was of Saulteaux origin. The Saulteaux are indeed a depraved race, and one can scarcely believe that the present generation will rise to any thing like nobleness of soul. Every exertion for their good is viewed with suspicion, and, I have reason to fear, long treated with contempt, as unnecessary and vain.

Missionary Tours to Berens' River and Fort Pelly.

Mr. Cowley was joined by the Rev. C. Hillyer on the 17th of January 1852. Immediately after his arrival, Mr. Cowley set out on a Missionary Tour through Lake Winnipeg to Berens' River, returning by the Saskatchewan, and reaching home the latter end of February.

FORT PELLY.

Fort Pelly is a post of the Hudson's-Bay Company on the route from Fort Garry, on the Red River, to Fort Carlton on the southern Saskatchewan; its distance from the former point being about 394 miles, or fifteen days' journey; and from the latter, about 276 miles, or twelve days' journey. It lies in a S-W direction from Fairford, Manitoba. Fort Pelly is sheltered on the north by a range of woods, and has the Assiniboine River in front: the cold in December is very severe sometimes—44°, equal to 76 degrees of frost.

The Native Catechist, Charles Pratt, was sent forward, with his family, from Fairford to this advanced post in May 1851. From his journals we introduce some extracts.

Hostility overcome.

Aug. 11, 1851—More Indians arrived at the Fort. A little after, they all came to my tent, and were glad to see me. After a while, they inquired what was my intention in coming to them. I immediately began with Scripture. They listened with wonder and attention to what I told them, particularly when I said that God so loved the world, that He gave His only begotten Son to die for it. People of every nation and tongue under heaven were lost, but He came to look for the lost sheep. I continued my speech till midnight. Before they went out they told me, "Do not be disappointed: wait a while, and then you shall have your wish, when all the Indians come together."

Aug. 12—At even, Indians from the plain arrived here — a principal man, named Cha-wah-cis, with a few others. The said old man came to my tent at night, accompanied by his young man,

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with his great conjuring article in his hand, quite displeased with me, and forbidding me to build here. He said the following words—"Who told you to come here? I never told you to come and build on my lands. Go back! go back from whence you came; and do not presume further to build: and if you still build, you shall find the dread of me so long as I live You shall not be safe. Go back, and build on your own land." I told him, "There is but little wood on my land to build with; but if you wish me to build on my own country, I shall build on the middle of your territories." He sat studying awhile, and then asked me, "Do you pray?" I replied, "Yes, my friend, I do pray to the Almighty God our heavenly Father, who made heaven and earth, and all things that are therein." He answered, with a high tone, "I don't pray. God tells me all the praying-men go to the devil; and as for me and my children, we will not pray." I told him, "Let me speak my turn, my friend. The god that told you to hate prayer is the devil, who never wearies to destroy men's souls in everlasting fire. And now I will tell you what my God—who is the God of gods and Lord of lords, who created the heaven and the earth by His word, and in whose hand our life and breath depend—tells me. He says that you, and I, and everybody, must pray to Him, through His Son Jesus Christ, with all our hearts." And I told him further, "The great God says, 'The wicked shall be turned into hell, and all the nations that forget God.' Think, my friend, how all our countrymen are passing their lives — without God and without hope in the world." He still, however, threatened me closely, when an Indian came in and seized him by the right arm, and led him out. I scarce had any sleep this night, for he came the second time, and began at me again; but some other Indian came in and led him out, so he did not come again.

Aug. 13, 1851—I paid a visit to the old man, with a piece of tobacco, and I had a long discourse with him. He seemed very sorry for what he had said to me last night, not knowing that I was one of his countrymen. At even he came with another Indian to my tent. After supper, I took the great Bible, the Old and New Testaments, the present which I received from the Rev. W. Cockran, and, holding the two volumes in my hands, I said, "Look at these great books of wisdom and knowledge. In these lie the unsearchable riches of Christ, the everlasting Father, offered to all mankind of every tribe through the whole known world." They made deep sighs. I continued, "I suppose you wonder to see such books. You have seen the outside of them, and now I will tell you something from the inside." I then began to read the first chapter of Genesis.

Aug. 14—The plain Indians are returning to the plains. The old man went off quite pleased. He told me to build on, and try to get the house up. "Do not be afraid," said he: "there will be no danger."

Conversations with Medicine Men.

Sept. 7: *Lord's Day*—Every Sunday Morning and Afternoon I hold an Indian Meeting at my place. I was very happy to find that the Little Shell, a great medicine man, had collected all the Indian Women and children. About fifty came to my tent. I commenced the third chapter of Genesis. The Little Shell thanked me, and said to his family, "We must give ourselves up to God, and leave off our old ways, and be baptized. I have worked long enough in my own way, but I see and know nothing to guide me to the true God: we must turn, we must turn;" repeating these words twice over. Moreover, he said, "My own way tells me nothing about my soul—where I am to go after death. Let us, then, listen to this great book that is coming this way to us. This way may be true." I added, "Do so, my friend. Take good heed to the word of life, and you shall not be ashamed at the last."

Sept. 12 — Gabriel Cote, one of the principal conjurers, came to my tent today. He said, "I am very glad to have seen you again. I heard of you before, that you were coming this way. I am thankful I see you now." Soon after, I began to read from the tenth chapter of St. John's Gospel, concerning the Saviour of the world, who came to seek and to save the lost. I continued about three hours, and ended the subject of the chapter. He sighed greatly, and said, "I have never heard such news. The best news I ever heard in this world!" He said further, "Wait a while, till we have all come together, and then we will speak to you." I said, "My friend, we have no time to lose. The time is very pre-

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cious, for we have lost so much of it already. We do not know what a day may bring forth. And another thing—we must not depend on other people, for God judges every one according to His work, whether it be good, or whether it be evil. God's book tells us, that, 'though hand join in hand,' the wicked 'shall not be unpunished,' and so we need to take great heed. Death is fast approaching, as fast as it can roll on."

Sept. 20, 1851—At even, the Little Shell came to me, and said, "I think a great deal of what you tell us—how we ought to live, and how we are to get to God. I have been uneasy ever since you have been telling us." He added, "I know nothing to prevent me from joining with you. I have long enough walked in the dark. I know I have not a long time to live now. It will be a wonder if I live over the winter. I have great need to be thankful to the great God, who has not forgotten us poor Indians, by His Son." While he was talking, Gabriel Cote came in. After sitting some time, he said, "I wish to hear the Word of God read. My thoughts have troubled me ever since I heard you. I am very sorry that we are going to pitch off so soon, but we have nothing to eat." I then opened a subject from the tenth chapter of the Epistle of Paul to the Romans, telling them concerning the Gospel of Christ the Son of God, who came down from heaven, bringing glad tidings of salvation to all upon earth, and sending His servants all over the world, telling them that He would be with them alway, even unto the end.

Visit of the Rev. A. Cowley.

In March 1852 Mr. Cowley proceeded to Fort Pelly, for the purpose of ascertaining what progress Pratt had made in his preliminary efforts. The following is Mr. Cowley's narrative of his journey—

March 17, 1852—I left Fairford to visit the Indians at Fort Pelly, and such as we may find on the route thitherward. Mr. Hillyer accompanied me through the woods to Lake Manitoba, a distance of six miles. We did not reach the lake till late in the evening, owing to the great fall of snow, which had covered the track to the depth of about twelve inches. The late heavy snow-storms will make our journey very tedious and laborious.

March 23—Our journey to-day has been through the Winnepagusis towards the Duck River, where we arrived late at night. Here the Papists have had some kind of an establishment for many years, but lately they abandoned it altogether for the Manitoba, and since then they have deserted that also. A few Canadian half-breed families are wintering here. They received us in a very friendly manner, and we took up our abode in the house of the first man who offered it to us. The Indians of the place, hearing of my arrival, came to pay me a visit.

March 26—We have been detained till now by the bad weather, and by waiting for the track to freeze. During my stay here I have visited all the people, 114 families—28 half-breeds and their families, of the Roman-Catholic Faith, and 86 Indians and their families, partly Papists, partly Heathen. It is lamentable to hear the devotions of this people, as poured forth in the worship of the Virgin and other saints. I urged that Mary is no God, but a dead woman; but they did not seem affected by it. I spoke with all the people by families at their respective abodes. They certainly seem prepared to receive a Teacher, and I think that if a Schoolmaster could be stationed here it would be well.

April 3—We reached Fort Pelly today at about 10 o'clock, and arrived at Charles Pratt's, which is nearly a mile beyond, in a few minutes more. Fort Pelly comprises a number of one-story buildings, with lofts, crowded together in a very small space, and is surrounded by stockades. The Fort is built upon the edge of, and is nearly surrounded by, a large swamp, which, I am told, in summer is in many parts impassable. The little house built on behalf of the Church Missionary Society lies to the west of the Fort, and, though small—of but one room—is truly very creditable to Charles's industry, considering the circumstances in which he has been placed. Charles and his wife were glad to receive us, and several Indians soon came to pay us a visit.

May 3—Early this morning an Indian from the Crees rode to the Fort to announce the arrival of the Crees. The guard-post people come in with them. The Crees halted at Pratt's, as I believe is their custom, to dress, and prepare to appear at the Fort. This gives Charles an opportunity to speak with them. When

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painted, &c., to their satisfaction, they left Pratt's on their way to the Fort, firing salutes at intervals as they advanced; but no flag or salute replied from the Fort. Still they fired as they proceeded, till they reached the Fort, where they arrived in due marching order. In the same stately order they proceeded through the yard, and into the room where I was sitting. The Chief walked first, an old Ojibwa followed, and after him all the rest in single file, and very stately. I had never seen any thing like it among Indians before: there was a dignity in their deportment which was quite imposing. The room had been previously prepared for their reception, and they took their seats in the same dignified manner in which they had hitherto conducted themselves. Tobacco was on the table, and the interpreter filled and handed a pipe to the Chief, who, having smoked a little while, passed it on to the next. Meanwhile the interpreter filled another pipe for him, which he used as before, and so the pipe of peace went round.

May 7, 1852—From what I can learn respecting this tribe, I conceive that a Missionary may travel among them, as Fox did among the Teloogoo People, with acceptance, and with a good prospect of success. This I must recommend. In the plains no settlement can be formed for want of wood. The nearest favourable place for locating Indians is, I believe, in the neighbourhood of Fort Pelly. If a Missionary should travel, and collect a number of Christ's sheep from among the Crees, he might in time induce them to locate upon available lands near Fort Pelly, whence, like the settlers of Red River, they could make trips to the plains for provisions, and thus there might be another happy Christian Village of Native Indians, to the praise and glory of God our Saviour.

Departure of the Rev. C. Hillyer to occupy the Station.

From Fort Pelly Mr. Cowley proceeded to the Red River, returning to Manitoba on the 18th of June. Five days afterward Mr. Hillyer left Mr. Cowley's Station, to enter upon the new and important sphere of usefulness presented at Fort Pelly.

June 23—Mr. Hillyer leaves to-day. I have done what I could to prepare him for his future duties. He goes in the little boat, with a full cargo and a good crew. There embark, the crew, consisting of three men, Charles Pratt, his interpreter and guide, whom I brought round with me, and himself. I, Mrs. Cowley and family, Mr. and Mrs. Mackay and family, most of the School-children, and several of the settlers, accompany him through the Partridge-Crop Lake, to take our leave of him and his party at the mouth of the Upper River, where we all encamp for the night.

June 24—We took our final leave of Mr. Hillyer and party, and returned home, after having commended them and their cause to our heavenly Father in prayer by the river-side. He goes upon a most glorious and blessed work, with a fair prospect of success. May the gracious God go with him, bless him, and make him a blessing, for Christ's sake!

It has long been my earnest wish to open Missionary Operations in the district of Fort Pelly, and now God has gratified my desire beyond my most sanguine expectations, for which I bless His holy name. I trust He will yet give me grace to seek its welfare, by pouring out upon me the spirit of prayer, and the grace of supplication, that I may wrestle with Him successfully in "effectual fervent prayer."

The following brief extract from a letter of the Bishop of Rupert's Land, dated February 8, 1853, contains all the intelligence which has reached us respecting Mr. Hillyer since his departure from Fairford—

I heard accidentally to-day of Mr. Hillyer, but have no letter: the mail from that quarter may be expected in about seven days. He was reported as well, among the Indians and half-breeds at Touchwood Mountain, some little distance from Fort Pelly.

MOOSE FORT.

Ordination of Mr. Horden, and Arrival of the Rev. E. A. Watkins.

Mr. Horden reached this Station, formerly occupied by the Wesleyan Missionary Society, in August 1851. Having, in his efforts for the instruction of the Indians in true religion, to contend against the efforts

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of Romish Priests, he soon found the disadvantage of not being in holy orders. Anxious to place him in a favourable position, the Bishop proceeded to Moose Fort from the Red River, reaching his destination in August 1852, after a voyage of upward of 1000 miles in a birch-rind canoe. Shortly after, the Rev. E. A. Watkins, sent out from England by the Society, reached Moose Fort; and the Bishop having been thus enabled to ordain Mr. Horden, had the satisfaction of leaving behind him two Ordained Missionaries in charge of this remote district, one of them, the Rev. J. Horden, remaining at Moose Fort, the other, Mr. Watkins, to be stationed at Fort George, or Big River, on the east side of James's Bay, whither he was to remove at an early period, there to open communications, not only with the Indians in that quarter, but also with the Eskimos.

The extracts from Mr. Horden's journals, to which we now refer, are comprehensive of many points of interest. The successful introduction of the syllabic character amongst the Indians, by which the elongated words of the Cree Language are abbreviated in writing, and access to the Scriptures amazingly facilitated, comes out in a very interesting manner in these journals. The Indians write beautifully in this character, women as well as men. They carry about with them their little books within two boards joined by a string; and thus, when on their hunting expeditions, and far distant from the Means of Grace, are able to read for themselves portions of the Holy Scriptures. Mr. Horden's rapid acquisition of the Indian Language, so as to be able to speak to them without an interpreter at the end of nine months' residence amongst them, also deserves attention.

Pastoral Work—Departure of Indians to their hunting-grounds.

Oct. 26,1851: *Lord's Day*—After tea I walked out to see a woman who was lying sick, but did not find her, in consequence of a mistake in the name. On returning home. I heard a voice from Oo-le-kit-chesh's tent. It was the voice of prayer: he was pouring out his soul to God before he retired to rest. I remained until he had finished, when I approached him, and found also a woman, who had brought to the sick man some warm food. Here, I think, are some evidences of Christianity, fruits which cherish and refresh the Missionary's heart, and cause him to feel that his work is "not in vain in the Lord."

Oct. 30—Oo-le-kit-chesh came to bid me good bye. In the afternoon my kitchen was full, there being at least thirty men, women, and children. This really looked well. I commended them in prayer to Almighty God. On parting, almost all had some remark to make, either, "I will try to remember the good things you have told me," or, "I will not work on the Sabbath unless I am starving." May God shower His blessings on them, protect them when no one is near to hear their cry, console them in difficulty, and give them strength and health!

Arrival of Indians from Albany.

Dec. 9—I was informed that some Indians had arrived from Albany, but had some difficulty in finding them, as they had gone a great distance in the woods to protect themselves from the cold. I found fourteen or fifteen in the tent. One family had come 100 miles for the sole purpose of seeing me. I remained with them a long while, telling them of the great love of Christ; after which I prayed, but, I am sorry to say, in English. One said she thanked God I could now speak to them a little in their own language. It is indeed a very little that I do know, but I must persevere.

Dec. 10—The Indians came to my house, and I instructed them in some verses of the Scriptures and in the syllabic characters. They certainly wish to know all they can, paying the strictest attention to what is said to them, and allowing nothing to pass without understanding it.

Cheering Indications.

*Dec.*14: *Lord's Day*—The cold intense, 38° below zero; but it was quite cheering

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to see so many at church soon after seven o'clock—more than I had seen there for many a day. I had two English and two Indian Services.

First Visit to Albany.

Albany, to which reference is made in the next series of extracts, lies on the west side of James's Bay. It is the head-quarters of Romanist Effort in this remote region.

Jan. 5, 1852—I arose early, and prepared for departure to Albany, having commended my wife and myself to the care of Almighty God. Soon after seven A.M. we walked to the Factory, where most of the people were waiting to bid me God speed. I stepped into my open sleigh, drawn by five small dogs, miserably harnessed, and soon set off, attended by two Indians. After riding a few miles, feeling very cold, I was glad to get out and walk, but could not do so long, as the dogs travelled much faster than I could, not having been initiated into the art of snow-shoe walking, nor of running upon the snow without snow-shoes. About one we stopped for a little while to take dinner, after which we pursued our journey until half-past four, when we halted for the night. We left the sleigh on the edge of the woods, into which we walked about two miles. Here the snow was very deep and soft; and, although I wore snow-shoes, I sank nearly a foot at every step. Two or three times I fell down, and found it quite impossible to rise again without assistance. Having reached our quarters, the Indians cut a large quantity of brush and wood—the former for our bed, the latter for our fire. A piece of canvas was spread at our backs, and a good fire made. After supper I devoted some time to the instruction of my companions. One of them, who understood English, read to me, translating what was read into Indian. We commended ourselves to God in prayer, and I lay down, they covering me with my blankets. I slept tolerably, but my feet were very, very cold.

Jan. 6 — We started about half-past seven. The atmosphere was very thick, which made travelling uncomfortable. About ten the mist cleared, and the sun shone brightly; but it revealed nothing new in the landscape. On one side was the bay, lying in heaps, and on the other the woods. We halted about the same time as yesterday, but had not so far to go into the woods. Our encampment to-night presented one of the most beautiful pictures I ever beheld. In front of our fire was a small circular area, surrounded with lofty pines, the brush of which was covered with snow, and on this the moon shone in all her beauty. This, together with our bivouac, presented something on which the eye and mind could rest with benefit and pleasure. We finished the evening as on the preceding day, and I afterward enjoyed comfortable repose.

Jan. 7—At four o'clock this morning I was awoke by the men, who told me it was time to get up. After breakfast, as they were preparing the sleigh, I marched on alone. The moon shone brightly, and I enjoyed the scene. The cold was intense, and I was frequently obliged to open my eyes with my hands, in consequence of the moisture freezing. I was overtaken by my companions when I had walked six miles, and soon after got into the sleigh, and rode for two hours, when I again walked. At two we took a little refreshment, and *shod* the sleigh. This is performed by planing the runners, and pouring water thereon. For a mile or two our route lay over a piece of ground entangled with small wood, where the snow was very deep, when we again entered on the frozen bay. Hour after hour passed on, and I became thoroughly tired and weary. I sat in the sleigh for a time, but soon became very cold, and the dogs were so tired that I considered it cruel unnecessarily to add any thing to their load. They had now nothing to draw but our blankets and provisions, which were, however, too much for them, the men being obliged to assist in hauling. Time passed on, but we were not near any putting-up place. At twelve, one of my companions went to look for a suitable place for encampment, but could find none; for although at a distance the coast appeared well wooded, yet upon nearer approach we discovered that it was merely covered with willows.

Jan. 8—At three o'clock A.M., after some difficulty, we found an Indian's House, and on entering a strange sight presented itself. Around the room lay fifteen or sixteen Indians, each wrapped in a blanket. There was a little fire, which revealed the countenances of a few. They now arose to bid us welcome, and made a good fire. I endeavoured to eat, for beside my own victuals they provided me with fish, and, to my great astonishment, brought me a table, about eighteen

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inches square. Yet, with these luxuries, I was too much fatigued to eat, and was therefore obliged to content myself with a little tea. I had walked nearly forty miles, sometimes in snow-shoes, and occasionally over slippery ice. One man, a Moose Indian, was very ill. Having spoken words of comfort to him, I addressed myself to the rest, with whom I conversed about an hour; when, having offered my prayers and praises to Almighty God, I had my buffalo rug brought in and spread on the floor. I lay down, and soon fell asleep, sleeping as soundly and securely as if I had been lying on a down bed, surrounded by my relatives. Having slept about three hours we arose, and I again instructed the Indians, and took breakfast, after which we prepared to depart. In this I was assisted by the inmates, the whole of whom came to see me off, with the exception of the one who was ill. The eldest of them, a very old man, said to me, "I did not hear all you said, as I am rather deaf: pray tell me again." I did so, giving him a summary of it. The woman whose husband was ill, with tears in her eyes, said, "I do not think you will see my husband again." I comforted her with a passage from the Word of God, which I think both she and her husband love. After rewarding their hospitality by giving them a little tea and sugar, I stepped into the sleigh, for I could scarcely walk. The dogs, too, were in a dreadful state; and after riding four miles, I got out and walked the remaining ten; and found, to my benefit, the truth of the encouraging words, "Cast thy burden upon the Lord, and He will sustain thee." I was very kindly received by Mr. and Mrs. Wilson, and after taking a little refreshment visited two families who reside at Albany, and remained with them an hour. On retiring to rest my sleep was sweet.

Jan. 9, 1852—An Indian came in this morning, but wished to depart directly. He had heard of my arrival, and, as soon as he saw me, hastened off. I followed him, and induced him to return, when I instructed him for half an hour, and commended him to God. I then went to the only tent on the island, where I saw four old women. After conversing with them for a time, and telling them some of the Word of God, to my surprise one of them took a parcel from her bosom, which she presented to me, saying that the Priest had been to her two or three times before she would receive it. It contained two strings of beads, with crosses and medals attached to them; two pieces of figured cloth, the use of which I did not understand; and a print, representing the Virgin Mary sitting on a throne, and looking in a most pleasing manner on some infirm and lame people, one of whom was presenting a garland of flowers to her. Another of the party gave me a crucifix. They said they were glad to hear me speak of heaven. On my return to the house, I found five Indians, whom I had seen at the Indian House, waiting to see me. I instructed them for two hours. In the afternoon two families from the north came in, but would not come to see me. I therefore went to see them, and found them in the tent, taking their evening meal. I had a long talk with them, in which one told me that he did not always pray, but he counted his beads. On asking what the Priest taught him, he said, "Just the same as you do." I pointed out to him the difference. May the Almighty have mercy upon their souls!

Resumption of Missionary work at Moose Fort.

March 13—The weather being fine and warm, the snow in some places disappeared, and a little grass was visible. With what joy did we look upon it, and with what delight did we walk on the verandah in front of the house. Every thing appeared to be covered with its most beauteous dress, and the mind to cast off a load which unknowingly had rested upon it. Let us praise God for His goodness; for although we have a long winter, yet the fine days, with which we are occasionally favoured, cause us to feel more grateful for them than we otherwise should.

May 10—Many Indians came in today, and we had a good number at the Church in the afternoon. Most of them appeared intent upon learning to read, and becoming acquainted with the Catechism which I have written for their use. Now, at length, has the river given way. Water has again made its appearance, after having been congealed for nearly six months. The canoe is now in requisition, the birds are raising their voices, the budding of the trees is perceptible, and every thing is proclaiming the return of spring. May its appearance be a token of the springing up of the fruits of holiness in the hearts of the poor Indians entrusted to my care!

May 21—At the meeting this evening,

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after having spoken on Christ's coming to judge the world, I exclaimed, "What do you think of it?" One answered, "True, true, I believe it; I believe it;" and another, "True, true; I believe it, and all the words Christ spake." I was speaking without the aid of an interpreter, and I think I was tolerably understood. May the Lord assist me, that I may be enabled thoroughly to master the language, which is of such consequence both to me and my flock!

May 28, 1852—Two women were at my house, writing books. They were there also yesterday. They required constant attention, as they had never attempted any thing of the kind before. However, they persevered, and performed their work tolerably.

I instructed the women at the Church this evening. About half-past nine, wishing to enjoy the beauty of the night, I went to take a short walk in front of my house. The moon shone brightly—the river was without a ripple on its bosom—scarcely a breath of air stirred—not a note was heard from any bird, and among the lower animals the frog alone broke the silence. But another sound caught my ear. It proceeded from a suppliant Indian Widow, who, before she lay on her humble bed, was offering to her Maker and Saviour, surrounded by her family, the sacrifice of prayer and praise.

Arrival of the Bishop, and subsequent proceedings.

Aug. 3—I wrote an Indian Book in the morning, and in the afternoon met my people at the Church. Soon afterwards the Bishop arrived, and I was therefore unable to meet him on his arrival. For a long time had I been anxiously looking for him, that he might strengthen my hands and settle the place of my destination. Now I have met with a reward due to patience.

Aug. 4—In the afternoon I took the Bishop to the houses of most of the inhabitants. Here I certainly learnt a lesson on Christian visiting. An example was placed before me, which, by the grace of God, I hope I shall follow. The Bishop's affectionate manner, his entering into their little concerns, his soothing and edifying advice, and his simple yet comprehensive prayers, shewed that he was well acquainted with this, one of the principal, if not the principal, duty of the Christian Missionary.

Aug. 5—In the afternoon we visited the remainder of the families, one case causing us great anxiety. In the evening we had Service in the Church, which was well filled with Indians. They read their books and sang, after which the Bishop delivered a delightful address, stating the reasons which had brought him here; and one could observe in the countenances of the Indians that his words made some impression on their minds. May they produce fruit a hundredfold!

Aug. 8: *Lord's Day*—We had Service in the Church at seven o'clock, when, according to their usual custom, the Indians offered up extempore prayers. That of Oo-le-kit-chesh was very beautiful. He commenced by thanking God for sending the Bishop here in health; then asked God to help him to teach them. Taking in his mind the whole inhabitants of the island, he requested that the blessing of God might rest upon them, and that, of His infinite mercy, he would turn both Englishmen and Indians from their wicked ways. Pleading his ignorance and insufficiency, his heartfelt prayer was that God would assist in the training of all the children in the ways of godliness. Acknowledging his sins, he pleaded that his and those of all present might be washed away in the blood of Jesus. Throughout it was marked with that deep humility of soul, yet fulness of heart, which characterise importunity, yet unworthiness.

In the forenoon we had prayers, and a sermon by the Bishop from Rom. i. 9—12. We had Indian Service in the afternoon.

Aug. 15: *Lord's Day*—As we were walking to the Church, thinking on what was before us, the sun shone most brilliantly, a very gentle breeze played over the island, the river was almost without a ripple, and there was not a single musquito to be seen. If thus fair outside, how could the interior of the house of God appear otherwise, when we beheld an attentive Congregation, eager to offer to their Lord the sacrifice of prayer and praise? Six adults were received into the bosom of the Church by Baptism, making confession of their faith. They all appeared to feel the solemnity of the occasion.

In the morning the Bishop preached from the words, "What mean ye by this service?" in which he dwelt on the nature and benefits of Confirmation; after which twenty-three renewed their baptismal covenant, binding them still closer to their heavenly Father.

In the afternoon the Church was full to

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overflowing, and the Service very impressive, when 105 Indians received the rite of Confirmation. Every thing passed off with the greatest quietness and order, although, in consequence of the fulness of the Church, the difficulty of moving was great. The Bishop's address was in unison with the rest of his discourses—plain, practical, good—and the attention of the Indians was quite marked.

At the early Morning Service great excitement was felt by all parties. At the close, "Ke-sha-che-man! Ke-sha-che-man!" ran through them—"The ship is come! The ship is come!" Thanks be to God, who has thus, of His infinite mercy, protected its inmates while crossing the mighty deep!

Aug. 18, 1852—It is happiness itself to meet with others engaged in the same noble work of evangelizing the Heathen. A threefold cord is indeed strong, and here we were—the Bishop, Mr. Watkins, and myself; brought together by God for the advancement of His glorious kingdom. May the Lord of might and love be our director, protector, and assistant, in our deliberations and engagements!

Aug. 22: *Lord's Day*—At the English Service there was a large Congregation, when the Bishop delivered a most impressive discourse from Ex. xxviii. 36, bringing out most beautifully the benefits and hopes arising from ordination and the reception of the Lord's Supper. May the advice he then gave me remain deep and long in my heart, and there be watered by the Holy Spirit of truth! My Ordination then took place, in which Mr. Watkins assisted. A tolerable number then partook of the Lord's Supper.

In the afternoon my soul almost enjoyed heavenly delight. I admitted fifteen into the visible Church of Christ—six adults and nine children: but what was my greatest joy but to see, the doors being shut, twenty-seven of my flock, over whom I had watched and prayed, and with whom I had spent many, many happy hours, partake, for the first time, of the sacrament of the Lord's Supper. Their devotion was quite exemplary, their humility marked, and it was quite delightful to hear them speak of their self-abasement and unworthiness to partake of so great a feast.

Aug. 25—We had Morning Service, when I received Ordination for the priesthood.

Aug. 29: *Lord's Day*—We met the Indians at seven o'clock, when we had prayers, and further catechized some adults, Candidates for Baptism. At the English Morning Service the Bishop most kindly read prayers for me, and I preached from Mark vi. 50. Soon after dinner we had an Indian Service, when I had the happiness of admitting fifteen as members of Christ's visible Church. The Bishop delivered an excellent discourse to the Congregation, which I interpreted for him. It was a most happy meeting. In the evening we had English Service. I read Prayers, and the Bishop preached from Zechariah iv. 7.

Aug. 30—This morning the Bishop had all the Albany Indians assembled, and gave them a very excellent present. At twelve he stepped into his canoe. All were present to bid him farewell: many a tear was dropped, and many a hearty wish uttered for him. May the Lord protect him, and take him in safety to the place whither he goeth! I left at three o'clock, travelling in a small canoe until three the following morning.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. J. Beale and Mrs. Beale, and the Rev. N. Denton and Mrs. Denton, left Sierra Leone on the 21st of April, on account of ill health, and arrived at Plymouth on the 10th of May—The Rev. A. Klein arrived in London from Jerusalem on the 2d of May—The Rev. C. C. Schreiber left Bombay on the 20th of December last, on account of ill health, and arrived in London on the 27th of April—The Rev. J. Chapman left Madras on the 29th of December, in consequence of ill health, and arrived in London on the 26th of April.

WESTERN AFRICA.

Church Miss. Soc.—The afflictive intelligence of the removal by death of one of the newly-arrived Missionaries has just reached us. The Rev. R. C. Paley died of dysentery on the 1st of April, after a few days' illness.

CHINA.

Church Miss. Soc.—The Rev. R. H. Cobbold and Mrs. Cobbold safely arrived at Ningpo in January last.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. C. G. Pfander safely arrived at Agra on the 24th of February last, to resume his labours there.

Baptist Miss. Soc.—The Rev. W. Carey, of Cutwa, died on the 3d of February, after labouring as a Missionary for more than forty years—The Rev. John Trafford has arrived at Serampore.

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Missionary Register.

JULY, 1853.

Biography.

MEMOIR OF GUERGIS,

A CONVERT FROM AMONG THE NESTORIANS, AND CONNECTED WITH THE NESTORIAN MISSION OF THE AMERICAN BOARD OF MISSIONS.

MR. COCHRAN, after an acquaintance of three years with Guergis as one of his pupils, and Mr. Coan have given an account of his life, whence we gather the particulars which we now lay before our readers. He died at the early age of seventeen.

Guergis came to us a rude mountain boy, having little in his external appearance to recommend him to our favour; and he scarcely exhibited more than ordinary capabilities or attainments until after a residence of two years with us. Immediately on being brought under religious influences, he is reported to have abandoned profane language, to which, from his earliest speech, he had been much addicted.

In the spring of 1849 one of our number was at Gawar, and—walking out to visit an old church, the walls of which only are standing—he accidentally overheard this lad engaged in prayer; and he was so struck with his humility and fervour as to feel assured that the youth had learned the language of Canaan.

The revival of the succeeding winter wrought a still greater external change in Guergis. His convictions of sin became more powerfully pungent, and his prayerfulness and interest in the welfare of souls more earnest. I well remember questions of conscience and of duty, which he proposed during that season of religious interest, that impressed me with his discrimination and sincerity in seeking the Truth, and placed him perhaps before any other person in the Seminary in these respects, unless a single exception be made. His prayerfulness since has probably seldom been equalled. During the period of greatest interest, he would occasionally pray for nearly the whole night. Ordinarily he was among the last in the evening at his private devotions, and the earliest in the morning; and quite frequently he would rise at midnight and repair to his cold and dark closet, which he ever found warm with a Saviour's love and radiant with His presence. He was often known to spend two hours at a time in prayer; and in his gifts and capabilities in this exercise, as might be inferred, he soon excelled many of his superiors in scholarship and natural talent.

Such traits, united with his consistent life, his spiritualmindedness, and his clear and vivid apprehensions of saving truth, rendered him, in the estimation of all, a jewel of rare worth and loveliness. During the summer vacation his family bear testimony to the uniform consistency of his Christian Walk. He was untiring in his efforts to assemble the people of his village for religious services on the Sabbath, and fearless in reproving profaneness and other sins. Godless women used to remark, "Guergis prays so much and talks so much, that he saddens our hearts."

His industry, dutifulness, and manly bearing are mentioned as no less remarkable than were the developments of sanctifying grace. His physical and mental growth were rapid and premature. At the commencement of the present term of the Seminary he gave much higher promise as a scholar than formerly, and his humility and piety were particularly noticeable. In a solitary instance he was momentarily provoked to an angry altercation with a school companion; but on being called to my study, two or three days afterward, he frankly and penitently confessed his fault, and stated that he had become reconciled to his companion, and

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that they had prayed together for pardon.

A death-bed so happy and so uninterruptedly illumined by the Saviour's presence I have never before seen, either in this or my native land; and I feel my utter incapacity to describe the emotions of gratitude, as well as of grief, which the dying scene has awakened. The effect of his decease on the spectators was truly overwhelming; and we may hope that its admonitions will not be without profit, either to ourselves or to the Nestorians. A discriminating Native remarked, "Our people have never known such a death."

Mr. Perkins, in conducting the Funeral Services, used the following language in relation to these scenes: "I have been happy, during his sickness, to try to alleviate his bodily pains; but I have also been greatly refreshed in spirit, and I have been instructed, admonished, edified, and comforted, in watching the remarkable exercises of his mind and the ardent longing of his soul after Christ and heaven. Since the death of Mrs. Grant, more than twelve years ago, I have been present at no such rapturous death-bed scene, nor have I ever beheld any more interesting or wonderful."

Dutifulness and respect to his parents marked the whole of his Christian, and perhaps of his earlier, life. During his sickness the names of his father and mother were almost constantly upon his lips. "Oh, my parents, my beloved parents! My heart burns for you. When shall I see you? You are far off." Then, as if to console himself, he would exclaim, "My father is in Gawar; but Jesus is near: He is at my side. Precious Saviour! I can see Him bleeding on the cross for me." His father, not aware of his son's illness, and leaving his home, as he avowed, for the sole purpose of seeing Guergis, by a most merciful Providence, arrived at Seir the night preceding his death, and in time to receive the parting recognition of his beloved child. His grief seemed almost unbounded; but the efforts of the son to comfort him continued as long as his strength remained. "Fear not, my father; God is merciful; God is good," he would often remark. When the father said, "But what shall I do, my son?" the reply was, "Trust in the Lord." By this counsel we may hope the bereaved father, himself a child of God, as we believe, will not fail to profit.

The self-abasement of this youth seemed as deep as it was sincere and artless. More than once he called to his bedside his uncles, three of whom were present, kissed them, and begged that they would forgive him every offence, and request his parents and all his friends to do the same. On one occasion he was asked if he had a father; but Guergis, being absorbed with eternal things, and realizing his ill desert, most feelingly responded, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." In his most cheering views of the glories that awaited him, he would exclaim, "I am a sinner; I am vile; my face is black."

His clear apprehension of the Lord Jesus Christ, as his righteousness and his salvation, should also be mentioned. At one time, having mistaken the conversation of some persons in the room, and supposing that there was an intention to make a sacrifice and vow in his behalf—a custom formerly very prevalent among the Nestorians—his abhorrence of the idea could hardly have been less than was that of the Apostles, when the idolaters of Lycaonia were about to sacrifice to them as gods. "No! no!" he violently exclaimed, "Christ is my sacrifice; He is my offering: I have given myself to Him, and He requires no more." The great doctrine of redemption by the blood of Christ seems to have been implanted deeply and intelligibly in his mind, as the only foundation of his faith and his salvation.

Although conscious of his own vileness and ill desert, his confidence, in regard to his personal acceptance through this last great sacrifice, seemed never for a moment to be shaken. As at the commencement, so at the end of his sickness, he could humbly but confidently affirm, "I have chosen Christ, and I know He will love me."

His familiarity with the Scriptures, considering the extent of his studies, appeared to us in a high degree remarkable. He was frequently delirious; but even at such times his recollections of Scripture incidents were always correct. Ordinarily his mind was wonderfully active, vigorous, and communicative; and the scenes of Bible History, the dealings of the Lord with Abraham, Isaac, and Jacob, the labours of our Saviour, the scenes of Gethsemane and the cross, were described accurately, and dressed in the habiliments of the most glowing and captivating imagery.

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His spiritual apprehensions may be regarded as characteristic developments of his sickness. On the Sabbath before he died, as an uncle who was attending on him expressed a wish to hear Mr. Perkins preach, he replied, "He is a mere man; but the Lord Jesus is preaching here. Can you not see Him? He is there." pointing upward. "He is crowned with glory. Myriads of angels surround Him, and are chanting hallelujahs to His praise." And in the glow of his emotions he began to sing a hymn, "Would that I could rejoice with your joy!" Soon the vision changed, and he cried out, "Oh, wretched sinners! Wretched millions going down to hell! My heart bleeds for them! How near is Jesus! Will they not look to Him and be saved? One prayer of the penitent thief would save them all." He was much in audible prayer, and Khamis at one time, fearing the effect of over-exertion, requested him to cease from the effort for a season. He answered, "How can I cease? In your sickness last year you were not awakened, else you would have prayed more. I must pray: I cannot cease from it. If my mouth were shut, my heart would still pray and praise the Lord."

His views of God, and of the glories of the eternal world, seem wholly unaccountable, save on the supposition of a special illumination given to departing spirits. Their originality and sublimity were marvellous in the extreme. The eternal throne, the persons of the Godhead seated there, the solemn transactions of the final day, the joys of heaven, the garments of celestial glory, were successively passing before his mind, as things of unmistakeable reality. "Moses on the mount," he remarked, "did not see God as I see Him. But no mortal has seen Him as He is. His glory is inexpressible. I cannot tell you any thing about it. Oh, the ravishing beauties of heaven, the shining garments of the blessed! What is all earthly beauty compared with these?" His joy and exultation were overflowing. In the midst of the severest pains he would break forth in songs of praise. He saw himself, as it were, surrounded by glorified spirits, and he longed to mingle his hallelujahs with theirs. He almost believed himself one of them.

Such was the peaceful end of this happy spirit. Death had lost its sting. The swelling Jordan, as to the dying Payson, appeared but an insignificant rill, and the celestial city was fully in view. Among his last words were, "Father, I am Thine. Christ, I have chosen Thee."

I have often seen (says Mr. Coan) the power of the Gospel to sustain in a sick and dying hour; but never have I beheld richer displays of that power than in the case of this young person.

His sickness was very severe, so much so as to deprive him of reason at times; but no murmur escaped his lips. On one occasion he called me to his side, and, after expressing himself in the most grateful terms for the little attentions he had received, he proceeded, of his own accord, to say, "I am very sick, I know; but I think I may recover. On one account I wish to get well, namely, that I may serve God by labouring in His vineyard." After expressing the deepest solicitude in regard to his absent parents and the people of his native Gawar, he remarked, "But if God should not help me, what could I do? Let him throw His hand from me (that is, let me die); the sooner the better. Why should I live longer to sin against my Saviour?" He then said, "I wish to die; I want to see my Saviour." I asked him, "Is not Christ near?" "Yes; He is very near to me. He is at my side. My eyes hang on Him. I see the crown of thorns on His head. I see the blood flowing from His side. I see the print of the nails in His hands and feet."—"Guergis, have you faith in Him? Do you receive Him as your Saviour?" "Oh yes; my faith is strong in Him."

He then closed his eyes, and offered one of the most touching prayers I have ever heard. It were in vain for me to attempt to repeat it. He began by expressing a desire to die and be with Christ; but he checked himself by saying, "Not my will, but Thine be done." He then proceeded, in a most humble and penitent strain, to speak of his own vileness and utter unworthiness, and to adore the sovereign and unmerited love of God in calling him to be an heir of His grace, and in making him a partaker of promises which had been given to Abraham, to the Prophets, and to the Apostles.

His humble confession of sin; his strong confidence in the efficacy of the great atoning Sacrifice, even for him, sinful as he was; his entire renunciation of all righteousness of his own, and all dependence upon any thing save the grace of God in Christ, were deeply affecting. He ceased,

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and on opening his eyes he saw us weeping. "Why do you weep?" said he. "If it is the will of God that I die, my heart is burning to see Christ, and behold Him in His glory. My heart is burning, my heart is burning." I was much overcome by his simple, child-like faith, and his unwavering confidence in his Saviour; and I thought, Surely here is a monument of grace worth infinitely more than all the treasure and self-denial which have been expended by the Church in the whole history of Missions. Not long afterward he called Deacon Tamoo and Khamis to him, and, having asked their forgiveness, exhorted them to greater prayerfulness and faithfulness.

This triumphant believer, not many months before his decease, was a degraded, ignorant, profane boy, having his home in the wilds of Koordistan. And it is to produce such mighty transformations in lost and darkened minds that Missionaries are labouring in all parts of the earth.

There was an unusual concourse at the funeral of Guergis. Instead of the usual haste of this people in burying their dead out of their sight—in some cases almost immediately after dissolution—his remains were kept till the following day. They were then placed in a rude box, covered with a black cloth, brought into the Seminary, and placed upon a table.

Mr. Perkins conducted the funeral exercises, and preached from the passage, "Blessed are the dead who die in the Lord," &c. Remarks were made by different members of the Mission at the close. The silent tear of suppressed grief was upon every countenance, and took the place of the more boisterous and loud lamentations for the dead which ordinarily characterise Nestorian Funerals. The father of the deceased, in the agony of parental grief, frequently rose from his seat during the exercises, and bent forward, with streaming eyes and agitated frame, to gaze on the coffin which contained the remains of his dear and only son; and it seemed as if his heart would burst. But he has borne himself like a Christian throughout this severe trial.

After the customary Burial Service was read, the body was committed to the grave near the Seminary.

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT THE JUBILEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

UNITED KINGDOM.

Labour in distributing the Scriptures eternal in its results.

AMID this array of willingness and power now gathered on this platform to join in a great act of filial love and homage to the Parent Bible Society, I feel profoundly that every ministrant who is called upon to take part in the rite should keep rigidly to that which will have least risk of marring or overlaying the general effect, or grating on the combined harmony. Disavowing for myself all claim to any special service on this occasion, I shall only endeavour to make my weak note of praise chime in with the general chorus of acclamation and triumph at the progress and prospects of the Bible Cause throughout the world. I think, indeed, it is well for us to be thus assembled. Our common Christianity—as far, at least, as it is likely to be represented here—does not exact or encourage many outward exhibitions of pomp or pageantry; but if it does not, like the elder faith of which it is the complement and consummation, lead forth its solemn dances by the brook of Siloah, or ascend amid the clang of trumpet and graduated songs the long flight of steps to the portals of the temple; if, in its ordinary modes of working, its ministrations are principally to be found in acts of self-denying labour and unostentatious love, its shrines in the hearts of its worshippers, yet there are seasons when we may point to such occasions and to such assemblies as the present, and feel that we, too, have our festivals, our galas, and our strains of triumph: there

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is a Christian as well as a Jewish Jubilee; and the achievements of which you have this day heard the recital, and of which we now perpetuate the memory, are not unworthy of lending a new chord to the harp of David or the lyre of Isaiah. You will all feel that, primarily, the whole praise, honour, and victory, are due to the Omnipotent; and you will feel next, that, so far as He has been pleased to own and bless human instruments, the praise then chiefly belongs to the humble and laborious agents and servants of the Society, whether at home or abroad—to the travelling agent plying his unwearied round of visits, even amid the listless and indifferent, to the secretary working at his desk, to the translator amid overwhelming difficulties and intricacies of idiom and dialect, to the Colporteur toiling under unkind and chilly skies, and often amid the even unkinder threats of his fellow-men, to the Missionary, a word always synonymous with the exile, and often with the martyr. It is to their persevering, often unobserved, and seemingly unrewarded labours, we are to trace our 8000 Bible Societies, our 148 languages, and 43,000,000 copies of the Scriptures. This is indeed a magnificent result. How continuous and how triumphant has been the series of its operations, how innumerable its fields of labour, how unflagging the wing of that angel who flies in the midst of the heavens, "having the everlasting Gospel to preach to them that dwell upon the face of the earth!" It is not only in the polished and cultivated realms of Europe that the healing has been manifested;—in that France, from which we mostly derived so much learning and piety through her exiled ministers and servants at the time of the revocation of the edict of Nantes, and to which this country has now in some degree repaid the debt; that Germany, which has so much kinsmanship with us both in blood and character, the country of the Reformation and of Luther; that Italy, pale and fair sister of sorrow, with whom it would seem hardly to be in keeping with the holy calm of this occasion if we gave full vent to our sympathies. But beside all these, Asia, with its worn out civilization and obliterated dynasties, caste-ridden India, mysterious China, the swarthy Arab, and the coal-black African, together with the new world, America—now entering into such noble competition with the old in the Bible and Missionary cause—all, all these—shores scarcely open to commerce, and islands new to geography, are now welcoming the foot prints of the messenger of peace—are drinking in the accents of Almighty love. Yet, thrilling and glowing as this statement is of what has been done, and what is still doing, in this noblest of all undertakings—the sobriety of the truth and the force of the obligation devolving on us all—forbid it to be concealed how much, how enormously much, remains still to be done; to what countless numbers, over what unmeasured spaces, the message of the Redeemer has not yet come; and until it does come, what dark abodes of superstition and cruelty must still remain, what obscene rites must still insult the face of heaven, and what altars of false gods reek with human victims! Well, then, if these things exist, let me call on you to say whether they shall still continue. In the midst even of this our legitimate Jubilee, this recollection arises before us, and arouses us to continued, aye to increased zeal, hope, and prayer, and their only trustworthy fruits, personal liberality and personal exertion. Let this be the real trumpet-call of our Christian Jubilee. How long, I say, is the state of things to which I have alluded and which is to be lamented to continue? If we were not dealing—I hope I may say it without irreverence—if we were not dealing with the work of Him to whom "a day is as a thousand years, and a thousand years but as a day," I might be tempted to say, "Let not the full centenary of the Bible Society be completed before the whole world has become the dominion of the Gospel, and paganism and infidelity, unsound belief and doctrines been swept away for ever from its ransomed population." But although I feel most emphatically, that with respect to the future, it is not for man to feel assured, far less to dogmatise; and though the whole field of unfulfilled prophecy is by no means thrown open to familiar and presumptuous access, yet, judging by the tenor of past predictions, and comparing them with their ascertained fulfilment; comparing them, again, with the tenor of predictions still remaining unfulfilled, I cannot resist the impression that the world around us may even now be big with the throes of crisis and of conflict, and may I not add, of deliverance. Oh! and while the waters of the mystic Euphrates seem to be daily

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drying up, and we cannot read a single leading article in our intelligent, though on this point apparently unconscious, press, which does not serve as an illustration of the views of the chief commentators on Bible Prophecy — while in the whole of the western empire, Rome seems to be redoubling her ancient, though now somewhat spasmodic efforts, and refurbishing the weapons of her ancient armoury; while infidelity scarcely ever before exhibited such bold malignity; superstition such shameless effrontery; or priestcraft such subtle ambition—while through all these, above all these, conquering and to conquer all these, the blessed Gospel summons, even in this our Jubilee strain of triumph, is gathering strength from resistance and exaltation from depression, mingling our prayers of earth with the hallelujahs of heaven, it is impossible not to think that prophecy may touch on its fulfilment, and the mystery of time be heaving to its completion; and even the intenser gloom we now witness and shudder at may be fringed with the uprising rays of the coming glory. What, then, my kind hearers, before whom I have ventured to touch, all unworthy as I may be, on such majestic themes—what is the warning and admonition they convey to all of us? Is it not, that next to the great work of personal holiness, and, of course, in subordination to those immediate duties belonging to the position in which Providence has placed us, we ought to labour intently, as our opportunities and spheres of action permit, in the sublime work of the evangelization of the world, which, we must all of us think, will be probably the prelude and preparation for the world's final happiness. And, at least, it seems to me, that we who are now here assembled shall be justified in embracing fully this conviction, that whatever else may pass away and perish in a perishing and passing world—its pleasures, its pomp, its labours, its heroism, its genius, its winning comeliness, and its dazzling grandeur—that at least the work of the Bible Society will not be among the things that will be included in the final dissolution of the passing and perishable, but that it will leave its traces, aye, even in the succeeding eternity.

[*Earl of Carlisle—at B F Bible Soc. Jubilee.*

The Eventful Crisis at which the B F Bible Society was commenced.

We have been reminded that this Society first sprang into existence in the year 1804. Now I think I see the Divine Goodness specially marked in God's having put it into the hearts of His servants to establish this Society at that particular epoch. Never, perhaps, according to human observation, was there a period in the history of the world when such a Society was less likely to have had a sphere of labour. It was in that year the power of Napoleon had culminated to its zenith, and the French Empire was founded. It was then that the ports of the Continent were hermetically sealed. It was then that all commerce was interdicted, and that all enterprise was prohibited between this island and the nations of the Continent; and yet, it was at this period that the little seed was dropped which was destined to become so great a tree. Well might the Scriptures declare that the ways of God are not as our ways, nor His thoughts as our thoughts. When the Society had passed the infancy of its existence, prepared its Bibles, and got its machinery into order, the ports of the Continent were opened as the result of the downfall of the French Emperor; and thus the British and Foreign Bible Society was enabled to carry to the people of those nations the book of peace, instead of the implements of war.

[*Bp. of Winchester—at the same.*

Demand for the Scriptures greater than ever.

A retrospect of the life of this Society encourages energy and action. Notwithstanding the vast issue of Bibles—from 4,000,000 (the number supposed to have been printed before the formation of the Society) — to 43,000,000, the supply, whether at home or abroad, is by no means equal to the demand. The progress of the past, however successful it may have been, should serve as a stimulant to further exertion, remembering that dying people are waiting on the energy and faithfulness of Christians. All the records of this Society go to prove the fact, that there is an increased desire on the part of the people to possess the Book of Life. The communications of all our Agents prove this. There is a growing consciousness that nothing but the Word of God is capable of stopping the progress of error; and it becomes the duty, therefore, of Christians to place it within easy access. Popery, of course, will oppose with all its might the success

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of our efforts, and the reason is plain. It is remarkable how Popish Priests themselves have borne witness to the fact, that their system and the Bible are diametrically opposed. Pope Paul V. said, on one occasion, "The Holy Scripture is a book to which, if any man keep close, he will quite ruin our faith." Such is the testimony of Rome herself to the danger she is in from the circulation of the Holy Scriptures. Upon real Protestant Christians such testimony will have no other effect than this, that it will stimulate them to increased exertion for the circulation of the Word of God, looking to Him for a blessing, and doing all with the simple desire of being made the humble instruments of promoting the glory of His adorable name. [*The Same—at the same.*

The Bible the Repeller of Popery.

It was once said by Sheridan, in relation to a corrupt Ministry, "Give it the prerogative of the crown, the keys of the treasury, a venal House of Commons, but give me the liberty of the press, and I will explode it all." Now I will say something like this of Popery—Give it a triple crown, give it all its claims of keys and swords, give it the Inquisition, give it that detestable grant to Maynooth, give it a Cardinal Wiseman, canon law, and a hierarchy, and with that little instrument, the Bible, with freedom for its universal circulation, and, by the blessing of God, I will effect its complete destruction. With the Bible at the low price of tenpence, with education going, as I hope it will go, over the country, on Bible Principles, and that Bible in every man's hand, and every man taught to read it, to understand, and to practise it, I think we may allay some of our fears about the aggressions of Popery. [*Rev. J. A. James—at the same.*

What is our Duty for the Future?

We have more reason to feel humiliated that we have done so little, and not done it better, than elevated by the thought that we have done so much. Let us regard our position as the Right Reverend Prelate has so beautifully admonished us to do, ascribing all the glory to God and none to ourselves, and let us go forth to the future with earnest prayer, and in the spirit of dependence on God. The next generation—the present will soon be off the stage—will see greater things than have yet been witnessed. Let none of us, however, forget that a time of success is a time of danger. When an instrument becomes mighty, there is a tendency to repose on it: and it becomes all the more important that we should not forget that our sole dependence must ever be on the Most High. Go on, then, I would say; go on, my country, to support this and kindred Institutions; go on to guard the sanctity of thy Sabbath from desecration; go on to circulate God's Word, and exhibit it in all thy conduct; go on to consecrate thy power, thy commerce, thy wealth, thy science, thy art, to Him from whom all thy greatness proceeds, and then never will come the time when thou shalt be seen, like ancient Tyre, a dreary and barren rock for fishermen to dry their nets upon; but thou wilt be preserved in thy strength and thy majesty, and be foremost among the nations that shall bring their glory and their honour into the new Jerusalem, the most munificent contributor to the splendour of the Millenium, and the largest and happiest sharer of its ineffable felicity. [*The Same—at the same.*

The Bible the Test of True Doctrine.

It is my firm conviction that the great mass of the people in Roman-Catholic Countries would be ready and willing to read and acknowledge the authority of the Bible if allowed to act freely for themselves. I am very desirous, not only upon this occasion, and upon this platform—where extreme language is sometimes said to be used—but upon no occasion whatever, to utter one word disrespectful toward the religious convictions of any body of people in the world; but I will say to those with whom I disagree—If such be your religious convictions, come and defend them upon that one ground upon which Christian Doctrine must ever be founded and defended. I entertain no feeling of bitterness whatever against the Roman-Catholic Church, but I confess that I mean by that word not the priesthood, but the great mass of the laity of that Church; and the only feeling of indignation which has been excited in my mind against that part of the Christian World is occasioned by the fact that the office-bearers in that Church should dare to stand between the people and access to the Word of God. Why can they not defend their doctrines upon that ground? They say, "We hold the keys of Peter." Why do they not refer to his living words? Why do they not come to the ground upon which the Apostles preached, and

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defend their opinions as all other communities of professed Christians do, and upon that ground alone? There is one other point to which I will refer before sitting down—the part which has been taken by some of the civil governments of the Continent for the purpose of preventing the free circulation of the Bible. I can conceive no insanity, no madness, so great as is indicated in the course pursued by those governments. [*Duke of Argyll—at the same.*

Why is Britain so eminent among Nations?

At the beginning of last century this little island of the ocean could scarcely be said to have any connection with foreign lands, except, perhaps, North America. At that time, too, this island of ours had almost entirely lost its living Christianity. But about the beginning of last century began a wonderful series of events in two directions. We recognise, according to our creed, Christ, not only as King and Head of His Church, but King and Governor of the nations; and we then behold Him as King and Governor among the nations, raising up this little island so that its power and dominion gradually spreads over the globe. Then, at the same time, we find him re-entering, as it were, the bosom of the Evangelical Church, rekindling the lost light and the lost life, and that, too, by a series of events almost unprecedented in the history of the Christian Church; until, about the beginning of the present century, we find these two parallel events meeting in one. If there were a voice from heaven speaking to us, could it speak more emphatically in our ears than these events put together speak? It is Christ, the King and Governor among the nations, saying, Not for your sakes, but for the manifestation of my own glory, I have raised you up to this pre-eminence of power and dominion over the nations of the world; at the same time, I have given you a larger possession of pure evangelical knowledge and principle than to any other empire in Christendom, and therefore freely you have received, freely give, in order that this bread of life may be distributed over all the nations.

[*Rev. Dr. Duff—at the same.*

The Bible Britain's Defence.

This is the greatest of all Defence Societies; because this is a Protestant Country; it is pre-eminently Protestant; its strength, its beauty, its glory, its stability, consist in its Protestantism. For, what is Protestantism? Not, as it is in vulgar estimation, a mere negative, a mere protest against the errors of the Church of Rome. It has in its bosom something wondrously positive. For the right origin of the term, go to the Diet of Spires, and see what originated the term Protestant. Ought we not to be reminded, in a day like this, that "the Bible, and the Bible only, is the religion of Protestants?" The attempt was to put down the Reformation: this was found too much: then they said, "Let there be no further reformation or innovation; let those who are reformed remain so; let those who are Popish remain so; let the whole be stereotyped." Then what did the noble Reformers do? They said, "No; we cannot submit to this stereotyping. God has said, 'Go ye into all the world and preach the Gospel unto every creature.' We therefore acknowledge not the natural right, but the divinely constituted right of all men to hear the Gospel, and to be put in possession of the Scriptures which contain the Gospel; and therefore we protest against any of this stereotyping; we protest in favour of an unfettered and unrestricted Gospel—a free, unfettered, unrestricted Bible circulation." This was the origin of Protestantism. And let us remember, this being so, how from this our land we find that God continually interposed for our deliverance when we were most thoroughly Protestant. Yes; in the time of the great Protestant Queen Elizabeth, when the blasphemously-called Invincible Armada appeared on the waters, and when the country was ill prepared to receive it, He who holds the winds in His treasuries, let them loose upon the surface of the waters, and down went the fleet and the warriors to the bottom of the deep. Then again, in the time of James II., when this country was threatened with a Popish Ascendancy, came the deliverer from Holland; yes, the winds and the waves, according to Bishop Burnett, prospered his way, and the wave landed him safely on our shores. So, also, when our French Neighbour sent his formidable armaments against this land the winds were again made to interpose. And we therefore hold it for truth, that it is only when we maintain the Bible, circulate the Bible, and thereby uphold the Protestantism of this realm, that this realm can be gloriously free and gloriously strong. [*The Same—at the same.*

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BRITISH AND FOREIGN BIBLE SOCIETY.

FORTY-NINTH REPORT.

Introductory Remarks.

YOUR Committee had never to make their Report under circumstances of greater interest than those which attach to the present Anniversary. It finds the Society in the midst of the celebrations of its year of Jubilee: some of these have already passed, and will be recorded in their proper place; others are in contemplation, both in our own country and in distant parts of the world. Beside which, schemes will this day be propounded, which will, it is hoped, under the blessing of Almighty God, render the coming year one of much enlarged usefulness, as well as of hallowed joy.

But the first and immediate duty of your Committee is to review the transactions of the year now closed—a year that will bear a gratifying comparison with any of those which have preceded it, whether as to the amount of its receipts and issues, in both of which there has been an increase; or as to the extent of its operations, which were never more widely diffused and encouraging; or as to the harmony which has characterised the counsels of the Parent Society; in all which your Committee trace and desire thankfully to acknowledge the hand of God.

Patronage.

Your Committee have first to advert to the death of Sir Digby Mackworth, Bart., one of the Society's Vice-Presidents, and one of its most devoted and active supporters, whose personal services, as well as influence, were long and cheerfully consecrated to the cause of the Bible.

Your Committee would also make honourable mention of the late lamented Professor Scholefield, who, though not officially connected with the Society, was one of its most sincere and steady friends, and who rendered it valuable service in its literary department, as also by his able and frequent advocacy of its claims.

Your Committee have added to the list of Vice-Presidents the name of the Lord Bishop of Meath, who, as Dr. Singer, was known for many years, and highly esteemed, as the efficient and faithful Secretary of the Hibernian Bible Society.

The Rev. George J. Collinson has resigned his office as one of the Secretaries of the Society, having accepted an appointment to St. James' Chapel, Clapham. Your Committee have invited the Rev. Robert Frost, M.A., Incumbent of St. Matthias, Manchester, to succeed Mr. Collinson, as Clerical Secretary, who has acceded to this request, and proposes to enter on his official duties at Midsummer next.

Funds.

The receipts of the year have increased, irrespective of the contributions received for the Jubilee Fund, which are not included in the present year's income.

The total receipts, apart from the above fund, amount to 109,160*l.* 10*s.* 8*d.*, being 711*l.* 9*s.* 10*d.* more than those of last year, which were 5118*l.* 18*s.* 2*d.* more than in the year preceding. The chief increase of the year has been in the Free Contributions from the Auxiliary Societies, which are 2422*l.* 16*s.* 11*d.* more than last year: a most gratifying and encouraging fact.

The sum applicable to the General Purposes of the Society is 54,587*l.* 11*s.* 6*d.*, viz.—Free Contributions from Auxiliary Societies, 36,523*l.* 15*s.* 11*d.*; Legacies, 9762*l.* 7*s.* 7*d.*; Donations, 5317*l.* 1*s.* 11*d.*; Annual Subscriptions, 1752*l.* 19*s.* 3*d.*; Dividends, 1096*l.* 12*s.* 10*d.*; Collections, 134*l.* 14*s.*

The receipts for Bibles and Testaments have amounted to 54,572*l.* 19*s.* 2*d.*, being an increase of 2807*l.* 6*s.* 5*d.*

The Legacies have amounted to 9762*l.* 7*s.* 7*d.* The Donations have amounted to 5317*l.* 1*s.* 11*d.*

The expenditure of the Society has amounted to 95,507*l.* 2*s.* 6*d.*, being a decrease in the net payments of 8423*l.* 7*s.* 4*d.* The engagements of the Society amount to 55,239*l.* 3*s.* 10*d.*

Particulars of the Receipts and Expenditure were given at p. 258 of our Number for June.

Issues of Scriptures.

The Issues of the year have amounted to 1,168,794, viz. From the Dépôt at home, 840,552; from the Dépôts abroad, 328,242; shewing an increase of 14,152 copies over the preceding year.

The total Issues have now amounted to 26,571,103.

Auxiliaries and Associations.

The number of new Societies formed during the year is 184. The number of Societies now existing in England and Wales is 3270; viz. Auxiliary Societies, 445; Branch Societies, 365; Bible Associations, 2460; making a total of 3270.

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The number of Meetings held during the year has been 1967. Of these 1073 have been attended by the Officers, Agents, or deputed Visitors, and 522 in Norfolk, Suffolk, Nottinghamshire, Derbyshire, Durham, and Northumberland by Local Agents. Since 1832 the number of Meetings has increased from 557 to 1967.

Grants and Gratuitous Issues.

A grant of 300*l.* has been made for the purposes of Local Agency in the counties of Derby, Nottingham, and Lincoln; 350*l.* to Manchester, and 100*l.*, beside 6149 copies of the Scriptures, to the Merchant-Seamen's Auxiliary.

To the Day and Sunday-School Fund the sum of 500*l.* has been set apart, and during the year 8997 Bibles and Testaments have been granted, making a total of 127,384 copies from this fund.

To the London City Mission there have been further grants made of 1289 Bibles and Testaments.

Direct grants have been made for the benefit of emigrants, amounting to 566 copies: this is irrespective of supplies furnished through the medium of Auxiliaries and special Agencies.

The London Society for Promoting Christianity among the Jews has received 724 copies of the Scriptures.

To the Home and Colonial School Society 172 Bibles have been granted.

To various Theological Colleges and other Institutions grants have been made, in Hebrew, Syriac, and other languages, to the number of 199 copies.

The Ladies' Negro Education Society has received a grant of 250 Bibles and 250 Testaments.

Scotland—Numerous grants have been made to Scotland during the year, among which may be specified 60 Gaelic Bibles and 350 Testaments for Emigrants from the Island of Skye; 20 Gaelic Bibles and 500 Testaments to Dr. M'Leod, of Glasgow, for Highland Emigrants; 220 Bibles and Testaments in English and Gaelic to the Rev. W. Sinclair, of Lochalsh; and 100 Gaelic Testaments to Rev. A. Clerk, of Kilmanie, also for Highland Emigrants.

Mr. Low, of Greenock, has been occupied in supplying the Emigrants sailing from that port.

Ireland—The Annual Meeting of the Hibernian Bible Society, lately held, was more numerously attended than for many previous years. It was presided over by the Lord Bishop of Meath. The issues of the Society during the year amounted to 67,026. The total number of copies issued by the Society since its formation is 2,138,437.

To the Sunday-School Society for Ireland grants have been made amounting to 14,300 Bibles and 17,500 Testaments.

Your Committee have had the pleasure of receiving the sum of 456*l.* 19*s.* 2*d.* in return for books granted to the above Society.

The Baptist Irish Society has received a grant of 1000 Bibles and Testaments in English, and 250 in Irish.

To the Irish Society of London have been granted 300 Bibles and Testaments in Irish.

Jubilee Proceedings.

On the approach of the Society's fiftieth year, your Committee thought it right to consider whether so interesting an epoch in its history should be accompanied with some special commemoration; and whether, following the example of other religious and benevolent institutions, it should be celebrated as a Year of Jubilee. After much deliberation, the measure was resolved upon, and a circular was drawn up and issued, accompanied by the Resolutions of the Committee on the subject.

Scarcely had this document gone forth when communications poured in from all quarters, expressive of a deep and widespread sympathy in the proposed commemoration, and a cheerful willingness to take part in it. Your Committee were thus encouraged to proceed at once to the preparation of other Papers and Appeals, adverted to in the above Resolutions. The "Jubilee Statement," to contain a brief Review of the History and Operations of the Society, was confided to the Rev. G. J. Collinson. The assistance of other friends, not officially connected with the Society, was solicited and kindly proffered, and several papers have been selected and published.

Your Committee soon found it necessary to appoint some competent person to whom might be more immediately committed the charge of this novel and interesting movement, and they were happy to be able to secure the services of the Society's agent for Wales, the Rev. T. Phillips.

The first Meeting held to celebrate the

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Jubilee was on Monday the 7th of March, the day on which the Society entered its fiftieth year. It was convened at the London Tavern, Bishopsgate Street, in the room in which the Society was originally formed.

On the next day, Tuesday, March the 8th, a Public Meeting was held in Exeter Hall.

The Resolutions adopted by the Committee for the celebration of the Jubilee, and given at pp. 193—195, were at this Meeting confirmed, and some extracts from the speeches delivered were laid before our readers at pp. 195, 196, and pp. 292—296 of our present Number.

At this Meeting the Jubilee Fund was formally and publicly opened; and, before the close, the contributions announced amounted to 7000*l.*, including sums of 500*l.* and even 1000*l.*; which amount has since been increased to 17,000*l.*, and additions are being daily made.

On the following day, Wednesday, March the 9th, a Commemorative Sermon was preached at St. Paul's Cathedral, by His Grace the Archbishop of Canterbury. The Lord Mayor and several of the Aldermen, with the Chamberlain and other Members of the Corporation of London, were present, in their official characters, on the occasion.

These Meetings have already been followed by others of a most gratifying nature.

In regard to the appropriation of the Jubilee Fund, of the responsibility of which trust your Committee are deeply sensible, they beg to announce that they have already resolved on the following measures:—To open a correspondence with the several Presidencies in India, and with their friends in China, with a view to some more extended efforts for the benefit of those countries; to send out a deputation, consisting of one or two suitable persons, to Australia and New Zealand, possibly to touch also at some of the other Islands of the Pacific; and further, to employ some accredited Agent of the Society to visit the Colonies of British America and the West-India Islands.

They have also adopted a scheme for a more extensive system of Colportage throughout Great Britain, in connection with the Year of Jubilee.

Thus auspiciously has the Jubilee commenced. Your Committee feel encouraged to hope, from the intelligence which has reached them from our Colonies and Dependencies, and other distant parts of the world, as well as from our numerous Auxiliaries and friends at home, that, as the year advances, the feeling which has been awakened will increase and spread, more especially by the observance of the 12th of October as a day of Jubilee celebration; and that the next Anniversary of the Society will shew an amount of good accomplished, as well as of sacred pleasure enjoyed, that shall render this year of the Society's Jubilee truly and delightfully memorable.

Conclusion.

Are not the circumstances under which we are this day assembled such as to call forth and justify the abundant utterance of joy and praise? The review of the year just closed affords much cause for thankfulness; the retrospect of the past half century, with its changes, conflicts, and triumphs, viewed in connection with the position which the Society now occupies, is adapted to fill our cup of gladness even to overflowing. What an amount of goodness and mercy does the history of our Institution present! "The Lord hath done great things for us, whereof we are glad;" He hath done for us exceeding abundantly above all that we could have asked or thought. "O come, let us magnify the Lord, let us exalt His name together."

Let our joy, however, on this occasion be a chastened joy; chastened by the remembrance of the many infirmities which have intermingled with, and often marred the work of our hands—chastened by an overwhelming sense of the incompleteness of our labours, which have fallen so far short of what the spiritual necessities of our fellow-men, of what the wants of the world demand—chastened by the sad spectacle of many adversaries, adversaries not so much of us as of the truth, for whom it becomes us to pray, "Father, forgive them, for they know not what they do."

But though tempered, and softened, and interrupted, it may be, for a moment, even by sighs and tears, still let the voice of grateful praise be heard: let it be heard in the assembly and in the secret chamber; let it be heard throughout our own borders and in distant lands; let it be lifted up even from the ends of the

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earth—wherever the blessings of the Bible have been spread abroad.

And while we thus "give unto the Lord the glory due unto His name," let us not omit to "bring an offering" too. Gifts and offerings are the natural tribute of the grateful heart—the appropriate accompaniment of joy and praise. The Jubilee Fund has already received a gratifying amount of gifts and offerings; let them be greatly multiplied.

At the same time, we must also prepare ourselves for further efforts. Our Jubilee, let us be reminded, finds us in the midst of an unfinished work; with a vast amount of labour still before us—for that which has been accomplished is small indeed compared with what remains to be done; it calls on us and encourages us to attempt great things for the future, as well as to erect a memorial of the past. It is already proposed, as you have heard, to send forth the British Colporteur, to scatter more widely the good seed of the kingdom at home. It is also proposed to explore our more distant fields of operation; to visit and strengthen our outposts, and thus to lay the basis for enlarged and more vigorous action abroad.

Other practical measures wait to be matured, and all this in addition to the ordinary operations of the Society, which even now embrace no inconsiderable portion of the globe, and grow in interest and magnitude from day to day.

Who among us is willing this day to consecrate himself afresh to this great work? rather, we would ask, who can refrain? It is the Bible—an open Bible—the Bible for the world—for which we plead, and for which alone we strive. In meekness and forbearance, in brotherly kindness and charity, let us join hands with all who are willing to unite with us in our one simple and glorious object. And then, putting our trust in Him, in whom is "everlasting strength," and humbly invoking His aid, let us move forward, a peaceful yet determined band; resting not, fainting not, until the voice of the Lord, speaking through His written word, be heard in every land; until the records of redeeming love be read in every tongue; and until each member of the fallen family have in his own possession that which is his rightful heritage—the precious volume of his heavenly Father's grace!

Then shall go up in louder, sweeter strains, a Song of Jubilee!

Western Africa.

CHURCH MISSIONARY SOCIETY.

FREETOWN.

WE now lay before our Readers some further extracts from Mr. Beale's Journal.

Resumption of Ministerial labours.

May 19—To-day Mr. Peyton delivered up charge of the Church to me, and I began my work by occupying the pulpit in the evening.

May 24—I went down to the north-east side of the grass field, but could prevail nothing with my hearers until I named the troubles through which we had passed on the sea, and how we only now wished to do them good, and lead them to God. One of the people caught the word, and muttered, "He the minister whose ship broke in big water." Several exclaimed, "That him!" and in a moment all their sympathies awoke. They shook my hand, telling me, "Hush, daddy, hush!" Such an unexpected burst of feeling from strangers touched my heart, and gave me free access to them. Thus our God brings good out of seeming evil.

May 28—I have paid pastoral visits every day this week. I this morning, by request, saw and conversed with a young man, formerly a member of our Church, and felt greatly distressed at his present condition. Some time ago he was cast out of the Church for forsaking his family and walking disorderly. He cast off all restraint, and entirely forsook the Lord's House and people. Now I found him, bodily, broken up. On inquiring into the state of his mind, he used a number of cant phrases about God's mercy and goodness, but seemed to have no sense of the enormity of his sins. He rather endeavoured to excuse his vileness. My reproof, and efforts to undeceive him, and bring before him his real character, seemed very unpalatable, and I left him with a heavy heart.

In the evening I preached in the open air to a group of Heathen, in that nest of idolatry behind the new burying-ground. This place, at the foot of the mountain road in the east, has long excited my compassion. There, as in the grass field at the west, the tomtom never ceases among the thunder worshippers. At these places a large number have been grouped together for years undisturbed. They never

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enter any Place of Worship, and know little more about Christianity than the Heathen in the deep forests of the interior. God helping us, and by His strength, this foul blot shall be done away. Henceforth we purpose carrying the gospel to their very doors, and, with holy violence, compelling them to come in.

May 29, 1852—In the evening I met my helpers, to choose a Christian Visitor in the place of poor Johnson. His intimate friend was selected—James Lisk, also formerly of Leicester Mountain. The monthly subscription brought in for the same purpose was 2*l.* 3*s.* 1*d.*

A Christian Death.

July 9—Whilst catechizing the schoolchildren I was sent for to see one of my members, who had been taken seriously ill. On reaching the house, I found him in a dying state. He was quite conscious but able only to leave a few words of consolation to his bereaved family. To my question as to the foundation of his hope in this trying hour, he replied with difficulty, "I live—in the hand—of Christ—no more but Him." I went home for means to revive him, but a messenger returned immediately, telling me he was no more. He was in my house yesterday, though not quite well. How little did we look then for such a change. What force does it add to the apostle's words, "The time is short."

Conversion of a noted Idolater.

Sept. 2—I received as a Candidate Mary C., a noted dealer in superstition and idolatry. For more than thirty years, twelve of which she has spent in this town, she has resisted the glorious Gospel. She said she knew me in Bathurst, where I had helped her children when sick. The last time I remember seeing her was in a public idolatrous procession, bearing an iron instrument, with many branches and a sort of bell to each, and a cow's tail at the end—all badges of idolatry. She was then dancing in the most indecorous manner through the streets, and seemed the most unlikely person in Freetown to make the present application. She gives up because she finds no benefit, and "her heart no let her sit down. When she looked her children, some belonging Church, and herself outside, she was compelled to give up." Many incidents in her life she recounted with deep emotion, as, how she had been brought up under Missionaries in the Liberated African Schools, and could read, but yet had been blindly led to follow country fashion until now. Grace is performing in her a mighty work. She now comes to Church, Morning Prayers, &c., to the surprise of many. All this, and much more, she related in such a subdued tone that no one could have believed it was that boisterous country-fashion woman so well known in these parts.

Conclusion, September 1852.

For the first time since my return to Africa in 1845 I have been tolerably free from buildings, and consequently have been able to devote my time and strength to the great work of making Christ known. I have given two hours' daily instruction to the first division of boys and girls in the School, except on Mondays. On Fridays the whole School has been catechized, and instructed in divine things. The Church Catechism has been the groundwork.

The Sabbath School has had its share of attention, I always being present in the morning, and sometimes in the afternoon. I have also occasionally catechized. Their interest in the Word of God does not at all diminish, and there has been a little increase in numbers.

Mrs. Beale continues to attend to her department among the females as usual. She has the girls daily for two hours, takes the first class in the Sabbath School, meets the Female Communicants for religious instruction once a fortnight, &c.

The two lectures among the Heathen in the east and west of the town are working their way, and have been well sustained during this half-year. In the Church I believe there are improving signs of unity among the members, zeal for God, and Christian Love. I thankfully record my sense of the help of Mr. Peyton in the Public Services of the sanctuary, and also of my Schoolmasters and Visitor, especially my youngest Schoolmaster, for his deep interest and attention to the Heathen near the burying-ground.

Thirty-eight Inquirers have been received into the different classes since I took charge in May last. Eighteen Candidates for the Lord's Supper will be admitted to full communion at the next celebration, making a total of 130 members. Two have been excluded for walking disorderly, but one returned in deep penitence, and was admitted as a backslider. The third year since the Church was opened is now closing. We have increased from 40 Communicants to 130, leaving 80 Candi-

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dates in the classes, making a total of 210 souls; whilst our worshipping assemblies are serious, and gradually increasing. I trust we can feel that our people are "edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, are multiplied."

We have raised during the half-year, for various purposes, 51*l.* 14*s.*, not including the sum of 17*l.* 1*s.* 7*d.* presented to Mr. Young and myself on account of the wreck of the "Dart."

Such is a brief review of the work at this Station for the past six months—enough, I think, to shew that the Lord our God is working with us and by us. There is a shaking among the dry bones, a movement for good throughout the district, and a growing concern among all classes respecting their salvation. We now see why we were not permitted to leave these shores in the beautiful "Dart," or the Cape Steamer. Health, and many private family matters, seemed to call us to our native land; but the Lord had a work to be done—a people to gather to Himself, and He chose to use us as instruments.

Kissey-Road Church.

From the journals of the Native Pastor, the Rev. T. Maxwell, we present extracts bearing on various points of interest connected with his ministerial work.

Penitential Confession.

In my journal of the half-year ending September 1851, I mentioned the death of Mary Fox. I was pained at the time by a wake being kept on the occasion, at which some of my people were present. With the exception of one of them, these persons afterward expressed much sorrow for their conduct. Fearing their example might lead others into similar inconsistencies, they entreated for an opportunity of publicly confessing their fault, as well as their sorrow. I was but too glad to comply with their entreaty. Accordingly, on a Friday Evening, when both men and women were assembled, after we had sung a hymn, read a portion of the Scriptures, and prayed, I called upon them to make their confessions. One of them said, "My friends, I little thought I was doing wrong when I went to Mr. Fox's that night. I went simply to pay my compliments to him, and to sympathize with him on the loss of his mother. But from the Sermon our Minister preached last Sunday, I feel that, as a young man professing to be a Christian, I ought not to have been there. When I returned home from Church, I felt convinced, as David was when the prophet said to him, 'Thou art the man.' I am very sorry for my conduct; and lest you might think, because we who attended the wake are colony born, who have had greater advantages than yourselves, that therefore our conduct was not sinful, we ask for this opportunity of confessing before you that we have done wrong, and we hope none of you may follow our example." Another said, "My brethren and sisters, I only have to say I ought not to have been at the wake. I am very sorry for my conduct, and hope never to repeat it: as the Apostle says, 'If meat make my brother to offend, I will eat no flesh while the world standeth.' I hope you will all forgive me: above all, I hope God will forgive me." These simple confessions, mingled with signs of real sorrow, produced a solemn effect on the whole assembly. Prayers were offered for the offending brethren, after which the people departed. All appeared much pleased at the humility which had marked the behaviour of the penitents on the occasion. These persons have since been received again into the Communicants' Class, are consistent in their walk, and regular in attending the Means of Grace.

Betsy Paul.

Oct. 29, 1851—I visited several persons, among whom was Betsy Paul, a sick Communicant. She was lying on a sofa, and reduced almost to a skeleton. On seeing me she rose, and, wondering, said, "Who shewed you my house?" "I found it by asking," I said. After a while, I said to her, "Betsy Paul, you are much afflicted." "O yes!" she replied, "cough has brought me to nothing." She was afflicted with asthma, and often she was thrown into violent convulsions. I said to her, "Should the Lord remove you out of this world now, are you prepared to die?" "I am glad to go now," she said, "if it be the Lord's will. I am only waiting His time. I have suffered much in this world. I long to enter into rest." "Wait patiently," I said. "God's time is best. But through whom do you hope for salvation?" "Through Christ only," she said: "I put all my trust in Him." I prayed with her, and then left.

A short time after this I visited her

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again, and found her hope in Christ still unshaken. She was often visited by the females of my Congregation, who prayed with and for her, and comforted her. I have since committed to the grave the remains of this much-afflicted Christian Woman, "in sure and certain hope of the resurrection to eternal life."

Missionary Prayer Meeting.

March 13, 1852—In the month of February last, at a Missionary Prayer Meeting, I brought before my people an appeal of Mr. Crowther for subscriptions towards the purchase of a bell for the Sierra-Leone Church, Abbeokuta. I told them that the Congregation at Wellington had subscribed more than 2*l.*, and expressed a hope that *they* would not be behind. This morning I felt much happiness in being able to forward to Mr. Crowther, by my Visitor, the sum of 9*l.* 10*s.* 5*d.* Of this sum three pounds were collected by persons not belonging to my congregation, but who wish well to the Yoruba Mission.

African sympathy.

April 22—About eight o'clock in the evening, as the Congregation were leaving Church, one of the wardens suddenly apprised them of the wreck of the "Dart." All who heard him stood motionless with anxious surprise; but he proceeded to inform them that the passengers were safe, and that Messrs. Beale and Young had come back. It is difficult to describe their feelings on hearing these tidings. Exclamations of joy and sorrow instantly broke out from every lip.

For several weeks the preservation of these brethren from a watery grave was made a subject of thanksgiving to God in Kissey-Road Church. The people, according to their ability, and without my knowledge, contributed a small sum, which they gave to Mr. Beale as a token of sympathy, love, and gratitude; an humble but pleasing proof that Africans are not without feelings.

A tried Christian.

May 13 — I visited several persons, among whom was an afflicted Female Communicant. She spoke freely to me of the different ways in which the Lord deals with her. Sometimes, she said, she was so bowed down with sorrow that she could not help murmuring; and she often thought that she alone was afflicted, or that her afflictions were greater than those of others. At other times she rejoiced in her afflictions, and felt that Christ was near her. She could not refrain from tears the whole time I was with her. I told her that hers was not a solitary case; that the people of God in all ages have been a suffering people; that God had some wise and gracious ends, unknown to her at present, in afflicting her; and that, while the season of affliction is one of blessing to the Christian, it is also one of much spiritual conflict with the powers of darkness, when Satan is most apt to assault the soul with doubts and unbelief. I encouraged her to fix her trust more firmly in Christ, with the full assurance that He is "too wise to err, too good to be unkind." I quoted Heb. xii. 5, 6, prayed with her, and then left her—I trust in a better frame of mind.

Adult Baptisms.

June 13: *Lord's Day*—I had the pleasure of admitting, for the first time, to the Church of Christ by baptism eight adults—seven men and one woman. They had been Candidates for two or three years. A few weeks before they were baptized, I prepared them by a special course of examination, and felt satisfied with the knowledge they had generally of the nature of the vow they were about taking upon themselves. May they continue Christ's faithful soldiers and servants to the end of their lives! I preached from Gal. vi. 15.

Commencement of a Bible Class.

June 16—For some months past I had been thinking on the desirableness of forming a Bible Class for young men, in connection with Kissey-Road Church, by which means I hoped to be able to draw their minds to think on religion. On this day, blessed be God, I was able to commence this class with five young men.

I am happy to report that the list now (September) numbers 17. Nicholls' "Help" is our text-book, and is followed by devotional reading. At present they are reading the "Pilgrim's Progress," and they appear to enter into the spirit of the work. May the Lord bless this humble effort to the benefit of growing youths in this neighbourhood, and to His glory!

General View, September 1852.

In reviewing the past half-year, we behold a twofold picture of light and shade—a lovely summer sky, here and there overcast with clouds. Success and disappointments generally mark the progress of our work; and while there are many things to cheer and warm our hearts with gratitude, there are others to make us humble. During this half-year I have been forced to the painful duty of

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removing, I hope only for a while, three persons from the Communicants' Class. Thus, while God is blessing us by bringing numbers into the fold, Satan is busy in sowing tares among the wheat.

During the last year the people of Kissey Road have raised 38*l.* 1*s.* 1*d.* as school collections, and during the past half-year more than 26*l.* for local and other purposes; such as churchyard fence, lighting the church, a new pall for church members, &c., and contributions for Mr. Crowther, mentioned in my journal for March. Contributions for the Society are, however, small; and although I am aware that more ought to be done than has been done in this respect, yet some excuse may be made for the people when we consider the pressure of the times on the inhabitants of the Colony generally, and the poverty of the majority of my flock, not to mention the many calls which are constantly being made on them for the support of private objects among themselves. There is a willingness to give, but the ability is greatly wanting. As a proof of this, I may mention a case which accidentally came to my knowledge. When it was proposed that contributions should be made toward the purchase of a bell for the Abbekuta Mission, a list of names of contributors was handed to me. I was struck to find in it the names of some poor women, who, from age and bodily infirmity, are unable to provide for themselves, and are therefore thrown on the government allowance of one shilling per week, but who had contrived nevertheless to give sixpence each towards that object. I was reminded, by this circumstance, of St. Paul's testimony concerning the self-denying liberality of the Macedonian Christians—2 Cor. viii. 1—4. Truly, out of the depth of their poverty these poor women gave their pence, in order to supply the lack of their heathen countrymen! "With such sacrifices," no doubt, "God is well pleased."

The latter part of the half-year has not been marked by any striking signs of success in regard to pulpit ministrations, although we believe the great work is going on imperceptibly. It has not been as in times past, in which a week seldom passed but I had the pleasure of receiving one or two inquirers into Church Membership. The Spirit appears to withhold His breath. Nor ought this to be wondered at. The dispensations of grace are analogous to those of nature. Even in the middle of the rainy season, days or weeks may elapse without a shower. It is to be hoped, however, that this state of things will not long continue; but that soon the Spirit may descend, with His life-giving influences, and give efficacy to the word. On the 20th I received three persons into the class of Candidates for baptism and the Lord's Supper. One of them said, "I wish to join Church, because I feel that I have a soul to save. I must die, and this is the time for me to make ready." Of the Communicants and Candidates generally I am happy to report favourably. They are being established in the faith, and "walking in . . . the comfort of the Holy Ghost."

The work of visiting has been regularly attended to every week, my dear wife frequently accompanying me. The people are always glad to see us, and I have experienced the truth of the saying, "A house-going minister makes a church-going people."

The Day and Sunday Schools, with a small falling-off in the latter, owing to reasons stated above, are continuing their usual steady progress. The elder girls of the Day School have the advantage of Mrs. Maxwell's superintendence three days in the week, from nine to half-past ten in the morning, in reading, writing, Scripture history, &c., and on Mondays and Fridays, inclusive of those three days, from twelve to two P.M. in needlework.

The following are the statistics of Kissey-Road Station — Communicants — Men, 115; women, 149: total, 264, being an increase of 45 members above the total of last year. Candidates—Men, 81; women, 69: total, 150. Day School—Boys, 144; girls, 132; total, 276: average attendance, 207. Sunday School—Men, 173; women, 77; total, 250: average attendance, 122.

WILBERFORCE, ABERDEEN, GODERICH, &c.

The Rev. H. Rhodes has under his charge a group of villages not very far from Freetown. The district is one which, until his arrival, had not been included within the circle of the Society's Labours. The aspect of it, in a spiritual sense, is wild and uncultivated, and the character of the labours in which he is engaged is Missionary, and not pastoral. His journal presents, in this respect, a contrast to the ge-

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nerality of those received from Sierra Leone.

Sabbath Services at Aberdeen and Wilberforce.

Oct. 12, 1851: *Lord's Day*—After Morning Service at Wilberforce, I went over to Aberdeen to take the Afternoon Service there, during which I baptized the infant child of one of our members. I was much gratified to see our little Place of Worship full, and to witness the orderly and attentive behaviour of all present. I preached from the last two verses of the first lesson, Ezek. xviii., and embraced the opportunity to allude to the sudden death of one who had lately worshipped with them, and from whose grave they had just returned.

Oct. 16: *Lord's Day*—This morning the attendance at Church was larger than usual. I could not but rejoice to see the gradual improvement in this, as well as in the afternoon and Thursday-Evening Services. O may the word of life, which is preached Sabbath after Sabbath, be rendered effectual to the salvation of many, by the life-giving influences of the Spirit!

Opening of the new School at Goderich for Divine Service.

Oct. 30: *Lord's Day* — Mr. Peyton having kindly undertaken my duties at Wilberforce, I started early this morning for Goderich, to open the new school-house for public worship. There being no bell, a large horn was sounded instead—reminding me, for the moment, of Joshua's assembling his people for warfare against their idolatrous foes. Truly every Missionary feels, that, on the commencement of a new Station, he is engaging in a warfare against the strongholds of the devil. I had a better Congregation than I expected, for I knew that several evil-disposed persons had endeavoured to prejudice the minds of the inhabitants against us. There were 42 men, 50 women, 16 boys, and 14 girls present. In the afternoon I preached again to a smaller number, about 70. A Sunday School was also commenced. In the morning there were present 19 men and 8 women, and in the afternoon 34 men and 26 women; at the conclusion of which 12 men and 2 women remained behind, begging to be admitted into our Church. Three of them were formerly members when living at Gloucester. It was gratifying to see their desire to return to the Church in which they had been instructed in divine things, and they were not backward to tell me that they always liked our way. I took down their names, and promised to commence at once a class for their religious instruction.

Marriage of an aged couple—their admission as Candidates.

Dec. 11 — This morning I married a couple from Aberdeen, who have been living together for more than twenty years. The only reason assigned, for their not marrying at first, was the man's desire to make a large feast for all his friends, which he felt unable to do. His marriage was thus deferred year after year, till some of his children were grown up to manhood. His eldest son, a consistent member of our Church at Aberdeen, has been the chief instrument in prevailing on his parents to take this step. He has been working on my premises as a carpenter for months past, and from his praiseworthy exertions and little earnings has enabled them to marry respectably, although without that ridiculous display and feasting which his father at first contemplated, and which is far too much practised here.

Jan. 12, 1852—To-day I had the pleasure to receive into the class of candidates for religious instruction at Aberdeen, the elderly couple whom I married on the 11th ult. They have been regular in their attendance on the Means of Grace, and I have reason to believe that their son has been made an instrument of much good to them. May it please God to keep them stedfast unto the end!

Admission of Candidates from Aberdeen.

Jan. 23—Yesterday nine persons came to me from Aberdeen, and this morning five more—with recommendations from Mr. Wilson, our Native Catechist, as to character, &c.—desiring to be received as members of our Church. After examining them as to their religious knowledge and motives, I admitted them into the class of Candidates.

Establishment of a Relief Company at Goderich.

Feb. 2—Our Church Members at Goderich having heard of the recently-established "Church-Relief Companies" at Wilberforce and Aberdeen, begged that I would begin one for them; and I accordingly went over there to-day for this purpose. Fifteen men and eight women agreed to the regulations which I proposed, and a

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"Church-Relief Company" was at once commenced. The majority of our Members, both at Wilberforce and at Aberdeen—and I find it to be the case here too—are much dissatisfied with their old companies, because the relief given is very limited, and too often the regulations are not strictly adhered to, to say nothing of the objectionable practices sanctioned by them.

I admitted, also, five men and seven women into the class of candidates for religious instruction.

Sermons by the Rev. S. Crowther—Missionary Meeting.

Feb. 15, 1852: *Lord's Day*—This afternoon my friend Mr. Crowther preached a faithful and enlightening sermon here to a numerous, eager Congregation—I trust and hope not without effect, if I may judge from the attention manifested. Several Aku Heathen were present, who I found were a little disappointed, as were also some of my own people, because he did not preach to them in their own tongue; but on being promised that they should see and hear him again at a meeting, they went home more contented.

April 18: *Lord's Day*—Mr. Crowther having promised to perform my duties at Wilberforce, I went over to Aberdeen, to take the Morning Service there, and to administer the Lord's Supper. In the afternoon an opportunity was afforded me of hearing a sermon from Mr. Crowther, and I was thankful that my people were privileged to have the Gospel preached to them by one of their countrymen. On any difficult point, or where there was the least danger of misapprehension, he had resort at once to his native language, and thus rendered gospel truths simple and plain to their understandings. Several who had never entered a Church before were induced to attend, nor was our little Place of Worship ever so well filled on any previous occasion. May the Lord bless the word spoken to the salvation of many souls!

April 20—The Missionary Meeting, which I usually hold on the first Monday in the month, was postponed till to-day, when Mr. Crowther promised to address the people. There was a good attendance, and all were intently anxious to hear him. The account he gave of their first entrance into Abbekuta, the rise and progress of the Missionary Work in that place, persecution, &c., were graphically described, and interesting to all. The country names of persons whom he mentioned were familiar to many, and were not heard without emotion. Many Heathen were present, and had an opportunity of hearing from an eye-witness, and one of their own nation, of the great and good work that is being carried on in their own country. A small collection was made, and handed to Mr. Crowther for his Church.

Review of the six months ending March 1852.

In reviewing the past six months I am thankful to say, that, with a tolerable degree of health, my duties have been performed with scarcely an interruption.

During the last rains our Day School was fluctuating, the number at the close of last half-year being 69 on the list, with an average attendance of 55. During the last six months there has been a gradual increase, and we now number 90 on the list, with an average attendance of 70.

Our present numbers of Communicants and Candidates are—

	Communicants.	Cand. for Lord's Supper.	Cand. for Baptism.
Wilberforce -	- 27	40	13
Aberdeen -	- 18	26	9
Goderich - -	- 2	30	4

Easter Season.

April 9, 1852: *Good Friday*—This day I could not but observe the orderly conduct of my people, and their good attendance on the Means of Grace. It was really cheering to see so many cease from their daily labours to join in the solemn services of this holy day, which has certainly had more the appearance of a Sabbath than the two former which I have spent at this Station.

April 11: *Easter-day*—I preached from John xx. 20—"Then were the disciples glad, when they saw the Lord." Truly there is in the name and salvation of Jesus a fountain of joy which can never be exhausted! Reflecting on the greatness and preciousness of that salvation, my own heart could not but rejoice and be glad at the return of the present season. And I am not without hope that many, in my little Congregation, are beginning to know by experience the power of true religion in their hearts, as also to participate in the joys of salvation through a crucified and risen Saviour. Twenty-two partook of the sacrament of the Lord's Supper.

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First Communion at Goderich.

June 6, 1852: *Lord's Day*—This morning I rode over to Goderich, to administer the sacrament of the Lord's Supper for the first time. The candidates for this sacred ordinance have been under instruction for more than six months past. I spoke particularly on the institution and nature of the sacrament, pointed out plainly what was required of them in order to a worthy partaking of it, and concluded by pressing upon them the important duty of self-examination, together with fervent prayer to God for His blessing. Six men and three women then celebrated the dying love of their Redeemer, and my earnest desire and prayer for them is, that they may have grace to adorn their Christian Profession by a consistent walk and conversation.

Commencement of Missionary Work at Murray Town and Lumley.

June 9—During the last two or three days, my mind has been much occupied with a plan for having a cottage lecture during the week at Murray Town and Lumley, each about two miles from Wilberforce, but in opposite directions. Murray Town contains a population of 700. Notwithstanding its proximity to Freetown, but little effectual good has been produced. The population of Lumley is between 600 and 700, with Bassa Town annexed. Both these villages have been sadly neglected, and, consequently, idolatry and immorality prevail. Many a time, when I have passed through Lumley on the Sabbath, on my way to Goderich, have I had to regret that hitherto, owing to my building occupations, I could do nothing for them. I have therefore now resolved, if possible, to commence a weekly cottage lecture at each place. For this purpose, both yesterday and to-day I have been out in search of houses, as well as to ascertain whether any persons would be likely to come. In both villages I met with encouragement, and the promise of a house in each. I returned home with a thankful heart that the way was thus far opened.

Adult Baptisms.

Aug. 22: *Lord's Day*—After breakfast I proceeded to Aberdeen, where I baptized and received into the visible Church of Christ eight persons. For some months past they have been under Mr. Wilson's teaching; but I have met them myself, and examined them individually, at my own house, and all of them have given me much satisfaction. After the Service I administered the sacrament of the Lord's Supper, of which the newly-admitted members partook.

Sept. 19: *Lord's Day*—This was a refreshing day to me, and I believe to many in my Congregation at Wilberforce. I received into church membership nine persons, with two others whom I baptized after the second lesson in the Morning Service—one, a liberated African youth, the other, a man who was formerly a dancer in heathen processions. The first mentioned, a native of Angola, was apprenticed, when about thirteen years of age, to Mr. Bickersteth, one of the Society's Schoolmasters; but he now lives on his own little lot, near to my house. He has persevered in attending the Sunday School, and can now read his Bible very tolerably. His conduct altogether has been orderly and satisfactory, and his attendance on the Means of Grace so regular, that I could in all confidence admit him into the Church by baptism. Nor has the other, a Yoruban, been less promising; though his being older, together with his former connection with heathenism, is a drawback to his comprehending Christian Truth so quickly. This man I have mentioned, in an earlier report, as having come out from his heathen associates, with whom I at first found him parading the street, and left off their practices altogether. He is now, I have reason to believe, a sincere, humble Christian. I afterwards administered the sacrament of the Lord's Supper to 31 persons—an earnest, I trust, of similar additions here to the Church of Christ.

Application from Bassa Town and Lumley for a Place of Worship.

Sept. 21 — This evening I was much gratified by receiving from the inhabitants of Bassa Town and Lumley, or rather from those chiefly who have been in the habit of attending the weekly lecture, a petition for further help from the Society, accompanied by a subscription of 1*l.* 4*s.* 2½*d.* towards the erection of a temporary Place of Worship. It was the more gratifying, as it emanated entirely from themselves. Limited as this effort for Lumley may have been—with one or two exceptions, I have gone regularly every Friday Evening—here is a proof, I trust, that my visits have not been in vain. The average attendance has been about 30.

The attendance at Murray Town has been less regular; but it is my opinion,

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that, were there a small place of worship erected, and a teacher placed among them, we should soon have a congregation. At the request of several young persons, I have recently commenced a Sunday-school in the house where I have the lecture, which is conducted by one of my schoolmasters from Wilberforce. A Bible class of six has been formed, and the attendance has been about twelve.

MOUNTAIN DISTRICT.

Liberated Girls' School at Charlotte.

From Mrs. Clemens, who has charge of this Institution, we have received the following

Report for the half-year ending March 1852.

The children continue to learn in School zealously, so that it is quite a pleasure to me to teach them. In their behaviour and manners they improve, so far as I can judge, being much more civil and mild, and in their appearance more pleasing and neat. But I am often grieved to see that the effect of careful instruction and constant watching is still only in outward improvement, not having yet touched the heart. Any temptation, especially to anger and wrath, will call forth their wild passions, of which, I see it daily, nothing can cure them but the heart-renewing grace and power of God. Therefore it is my ardent desire and constant prayer that a rich blessing from above—the outpouring of His Holy Spirit in an abundant measure—may graciously be granted unto us, that this wilderness may be changed into a garden of God, full of plants of righteousness, to His honour and praise.

My Bible Class I continue as before, and I hope it is the means, through God's mercy, of impressing the young minds of some with the importance of seeking, above all things, to "remember their Creator in the days of their youth."

In January I obtained from the hospital two new Kusso Girls—one, now my youngest child, only about four years of age; the other about seven. They were received with shouts of joy by my children, and, though they did not understand a word of English, seemed to be immediately at home. They have never cried, and imitate all that they see and hear very cleverly. In washing, ironing, making their own cloth—indeed, in every kind of needlework and knitting—they all improve greatly. One poor girl is especially clever in all such works, but has been deaf, it seems, from her birth, and consequently, though she has a good voice, has not learned to speak. This poor child, about fourteen years of age, is, in diligence, obedience, and steadiness, quite an example to all the others. She understands easily all that I tell her by signs, only of the "one thing needful" she must of course be quite ignorant. As she sits day by day near me, never idle, always attentive to my wishes, I am often urged to pray for her with tears of compassion; and then, as well as in our family prayers, she kneels with such a devout, serious expression, that it sometimes gives me hope that the Holy Ghost may have, in a direct way, His work in this young heart. I therefore cannot help earnestly wishing that some pious friends of the Africans might pity this promising girl, and place her for a year or two in an establishment for such poor children. It would be a work of great mercy, and that not only for herself, as I hope and believe she could afterwards be very useful in the schools.

Through the kindness of a Christian Lady, who has interested others in her behalf, this poor girl has just reached England.

We conclude our notice of the Mountain District by some extracts from the journals of Mr. J. C. Taylor, the Native Assistant at Bathurst.

Retrospect of a Liberated African.

April 5, 1852—About a quarter to four o'clock a man from the neighbouring village, whose wife I had buried about two months ago, called to see me. As we were conversing together, he said, "I hope to meet my wife when I die! But my heart is too bad, and I am not fit to die, although God has delivered me from great danger, even before I came to this Colony. In the kingdom of Dahomey I was tied to the stake, to be offered as a sacrifice; but the Almighty delivered me from my cruel enemies. Forty of us were bound, our hands being tied behind our backs, to be killed. As soon as the signal was given, the executioner began to perform his atrocious office. Thirty-eight persons' heads were cut off, but before the man could come near to take off my head, the king said, 'Stay.' Then he sent to inquire of what nation I was, whether Yoruba or Popo I told the messenger that I was a Yoruba Man, and the other man that was next to me also. Therefore the King sent to take

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me away, and the other man likewise, and he sent out two persons to take our place. In our presence these two persons' heads were separated from their shoulders. Forty persons must be killed daily for sacrifice." After he had related all that had happened to him, he exclaimed, "Ah! are not all these great mercies?" I replied, "It is great mercy indeed that the Lord saved your life from that savage nation, who are sporting with the blood of their fellow-men." How wonderful and mysterious was the deliverance of this man from being killed as a sacrifice to dumb idols of wood and stone, which have eyes, and see not, feet, and walk not, &c.!

SEA DISTRICT.

YORK.

The Rev. C. F. Ehemann is in charge of this village. Besides the duties of the Station, he has been much engaged in the study of the Sherbro Language, and has accomplished a Missionary Tour in that country, which occupied him nearly two months. The following are extracts from his journals—

First Baptisms at York.

Nov. 30, 1851—I added 8 men and 3 women to the visible Church of Christ by baptism. This was the first time I had had the privilege of administering this sacrament to adults at York. All of them had been under regular instruction from the first half-year after my arrival at York. The knowledge of some is not very great, and I think they hardly would have been any wiser after several years' more instruction; but I have the satisfaction to see that they make good use of the little they know of the truth, as all have hitherto been leading a blameless life, so far as their conduct is noticed by the eyes of men. Over some I can fully rejoice that my labours have not been "in vain in the Lord." My prayer for all of them is, that their names may be recorded in the book of life, that I may be enabled to say at the last day, "Behold I and the children which Thou hast given me."

One of them has already gone to his rest, of whom I can entertain the hope that his end was peace. He was very patient under his severe sufferings, and manifested a child-like trust in his Saviour, of whom he liked to hear. As he had nobody to nurse him, blind Jem, one of the eleven whom I baptized, cared for him in his sickness. It was a touching sight to me to see this poor blind disciple of Christ—who, not without reason, might have made excuses for himself—thus faithfully fulfilling the office of the merciful Samaritan, and the words of our Lord in Matt. xxv. 36.

YORUBA MISSION.

The Missionary Force—Death of the Rev. R. C. Paley.

After the departure of the Rev I. Smith from Yoruba in March 1852, the Rev. Messrs. Townsend and Gollmer alone remained in charge of the Mission—the former at Abbeokuta, the latter on the coast—but they were enabled, with the valuable aid afforded by the Native Catechists, to sustain the work. On June the 14th of last year the Rev. S. Crowther, with Mrs. Crowther, accompanied by Mr. S. Crowther, Mr. T. Macaulay, and other Native Labourers from Sierra Leone, reached Lagos, and after a short delay proceeded to Abbeokuta, where he arrived in safety on the 3d of July. The Rev. D. Hinderer and Mrs. Hinderer, the Rev. R. C. Paley and Mrs. Paley, accompanied by an Infant-school mistress, and Mr. Hensman, medical adviser to the Mission, landed at Lagos on the 6th of January 1853, and reached Abbeokuta on the 20th of the same month.

It is with deep regret we have to announce the diminution of this little band, in the removal by death of our most promising young Missionary, Mr. Paley, whom it has pleased an all-wise and gracious God to transfer to his heavenly rest, just as he had placed his foot upon the threshold of the interesting field of labour which opened before him. He was attacked by dysentery, which terminated fatally on April the 1st.

We desire to bow with profound

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submission to His Divine will, and to commend the young widow to the prayers and sympathy of the people of God. May that same God, who has removed a valuable young Missionary at a moment when the wants of this and other Mission Fields are so urgent, and European Labourers so slow to offer themselves, graciously raise up many to supply the place of the one we have lost!

BADAGRY.

Alarms from Dahomey.

During the first six months of the past year Mr. Gollmer continued to reside at Badagry, with occasional visits to Lagos. Badagry was kept in continued alarm by rumours of an attack from the Dahomians. We find a reference to this in the following extract from Mr. Gollmer's journal—

March 8, 1852—This morning Commander Wood, H.M.S. "Alecto," came on shore to communicate the distressing news of the King of Dahomey's bad behaviour to Her Majesty's officers, and of his intention to destroy Badagry, which he had just heard from Commander Bedingfield, of H.M.S. "Jackall," who saw and spoke H.M.S. "Philomel," Captain Forbes, at Whydah yesterday. The intelligence we received was, that the King of Dahomey would not receive Captain Forbes and Mr. Fraser, nor allow the commodore's letter to be read to him; and said if they did not quit his presence he would take off his shoes and give them a flogging; that he did not care—we might blockade all his ports, and five years hence he would be as strong as to-day. We might bring an army of 20,000 men against him: half would perish from want of water, and the other half he was ready to fight. He would receive no more officers, for they play a game which he could not understand. "One of them goes to Abbekuta, and teaches them to fire big guns, to fight me; another goes to Porto Novo, and makes a treaty with one of my boys; and another comes to me." He would treat with an ambassador only. Badagry, he said, he would destroy, and warning must be given to the white people there to go away. He did not want to kill any of the white men, but if his people should do so he could not be answerable. He would stop all communication between the sea and the interior, and if he should catch any white man he would make him a prisoner.

Continued spiritual apathy.

The people at Badagry continued to manifest the same indisposition to spiritual instruction, as will appear too plainly from the following extracts—

May 19, 1852—About twenty-nine people, belonging to the Yoruba Nation, arrived from the Brazils. They had purchased their ransom at a high price. Some of them brought a little property, but no religion. They were followers of the false prophet before leaving the country, and returned as such; but they would have allowed their children to come to our School, being alive to the importance and value of knowing how to read and write, but for the Sierra-Leone Mahommedans, who dissuaded them, as they do not send theirs.

May 20—As our Thursday-Evening Service was so badly attended, I keep a Prayer-meeting instead.

May 21—I kept the Candidate Class as usual. Six only attended, four of whom I intend to baptize shortly, as I believe them to be sincere.

June 3—I went into the town to visit some people, and to speak a word. At a Popo House I spoke of God's goodness daily shewn to us, and asked, "What do you for God? Do you pray to God?" "Yes," replied the woman, "when I get up in the morning I pray."—"And what do you say?" "God keep me, and give me food and children." I endeavoured to lead them into the path of truth and life. Passing on, I met a man sitting under his piazza. "What is your employment?" I asked. "Priests' work," he replied; and, to convince me, he fetched a small bag, and shewed me a handful of scraps of paper with Arabic Writing on them. "We are sinners, and need a Saviour," said I. "This book can save me," he rejoined. Then I pointed out our only Saviour, Jesus Christ. I then called at Honbati's, one of the principal men here. Some time ago he attended our Services, and was attentive. A short time after, when the treaty was made here, I hinted the pro-

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bability of my removal, as we labour in vain. "This must not be. You labour not in vain. Have patience, and you will see your Church full of people. All will come. I am just thinking to change my mind, and where I put my head all my family will." Since that time, however, neither he nor his people have come to hear God's Word, so I went to inquire into the cause. Excuse, as usual, was the subterfuge. I spoke for a long time about the creation, fall, and redemption, to which he and his people listened with marked attention.

June 4, 1852—I went into the town, and addressed a party under a tree. Some Mahommedans listened also, and said, "True words he speaks;" but when I said, "We all are sinners, without exception; God is holy and righteous, and He declares that no liar, no deceiver, adulterer, covetous person, nor any unclean, can have communion with Him;" they went away. I then went to the house of an Abbeokuta Man residing here, where I met several people, to whom I spoke "the truth as it is in Jesus."

In the market, also, I took my seat under one of the little sheds, and spoke for some time to the people. I shewed the goodness and love of God, which is greater than that of a father toward his beloved child; and I asked, "What do we for God? Will not a father or mother be grieved if their child is ungrateful for all their care and kindness? and shall not God be angry with us if we disregard Him, and are unthankful for all His mercy?" "Too much trouble," a man replied, "is the cause of our not doing more for God." "See this child," said I. "If there be danger, will it run away from its parents? No, the danger will drive it to them. So, trouble is designed, not to drive us *from* but *to* God." Some of the people were attentive, and answered my questions freely, whilst others wished me to be off; and one, especially, said to the man who answered most, "Don't reply any more. Let him go." "My friend," I said, "hear God's Word when you may;" but he beckoned with his hand for me to go away.

Retrospect of past labours.

Mr. Gollmer, under date of June 22, 1852, thus notices the conclusion of his labours at Badagry—

With the close of this quarter we have arrived at an important era, viz. the close, or nearly so, of our Mission at Badagry, and the forming of our chief coast Station at Lagos. As this will be my last journal from this place, I must take a retrospective view. In January 1845 we arrived here from Sierra Leone, destined for Abbeokuta; but God closed up our path into the interior by the unexpected and sudden death of Sodeke the king and war chief, so that we had no alternative but patiently to wait here. Mr. Townsend, Mr. Crowther, and myself, lost no time in commencing our work. Mr. Crowther kept regular Service under a tree in town, whilst Mr. Townsend and myself alternately kept Service either at home or at one of the chief's houses, or elsewhere, besides visiting both chiefs and people, when we always endeavoured to make known to them God and His Word, and to lead them into the path of truth and life. For eighteen months we thus continued our work here and in the neighbourhood, when a slave-trader forced the Abbeokuta Road open, that slaves might be brought down to him. Of this our friends Townsend and Crowther availed themselves to proceed to Abbeokuta, whilst I was appointed by the Parent Committee to remain behind—I might almost say "by the stuff"—as we found, by experience, that a Mission in the interior demanded a Station on the coast.

For another two years I carried on my work here alone, and apparently not altogether in vain, since the chiefs and people gave up some of their children for education; and in 1848, when, after upwards of six years' residence in Africa, my health rendered it necessary to return to Europe for a season, I left a promising Boarding School of thirty boys and one girl. The Rev. I. Smith carried on the work of God during my absence of nearly two years, with neither increase nor decrease as to numbers; and on my return I found things much the same as I left them.

Since that time, for twelve months, the late Mr. Van Cooten and myself carried on our work of faith and love; and when I lost his valuable aid I prosecuted my labours alone, and I trust I have done so faithfully, though in much weakness.

Well may we now ask, What is the fruit of your seven years' labour at this place? Alas! I see but little—I had almost said, "I have laboured in vain, and spent my strength for nought;" for, after

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seven years' labour, there is not one from among the Popos whom I can consider converted to God. They are as averse, a few excepted, to God and His Word as in former years. Even the judgment of God—the war last year—made but little impression upon them. They will listen for a time, when we go to their houses or meet them in the streets; but ever foremost is, "I am hungry." "What shall I eat and drink, and wherewith cover myself?" As for coming to our Church to hear God's Word, or to our Sunday School to learn to read, they will not. Why? They prefer darkness to light, because their works are evil. Remarkable it is, that even the Mahommedans have not made one proselyte during the long time they have been here, although the Popos could of course embrace Mahommedanism with less self-denial than the Christian Religion. But no! they are wedded to their idolatrous and superstitious systems, and will not depart from the ways of their ancestors Not one Mahommedan, not one real Christian! A few were baptized, not by us. The promising Boarding School, like a beautiful flower scorched by a mid-day sun, withered away, because no immediate temporal advantages accrued to the parents from their children's attainments—in plain words, because we *only* fed, clothed, and taught them free of expense, and did not pay them a good salary besides, they took them away, and sent them to the bush to cut sticks; so that, of the thirty boys, there remain but half-a-dozen with us.

But although we see no fruit from among the Popos, I do believe that our labour has not been "in vain in the Lord." Many people from Abbeokuta, coming down to trade, have heard God's Word here: and may we not hope that a grain has fallen in good ground, and brought forth fruit? Moreover, some of the strangers, Yorubas and others, residing here, have heard God's Word. Some are convinced of the truth, some waver, some strive with the devil, the world, and the flesh, to come out. Others have gained the victory, and live by faith. Fourteen adults—Yorubas and Egbas—and thirty-six children, have been baptized, and one marriage and eighteen funerals have taken place. The monuments of our Mission at this place are the four Missionary Graves, which remain as witnesses of devotedness to our work among the people of Badagry.

In consequence of the war at this place last year, the still unsettled state of things, and the opening at Lagos, Badagry has dwindled down to a small and unimportant place. Many people are removing to Lagos, so that fewer still attend our Services, and no more than a dozen children remain in our School. By these events we consider that God has clearly marked out our path to depart from those who so long have despised Him and His Word, and to carry it to those who have hitherto sat in darkness and in the shadow of death. May God open their hearts to receive the blessed Gospel, and Christ, without whom there is no salvation.

Meeting with long-lost relatives.

Mr. Isaac Willoughby, Native Catechist, remains in charge of Badagry, assisted by Mr. Wright, who arrived with Mr. Crowther from Sierra Leone. The following account of Mr. Wright's meeting with his relatives is interesting—

July 22, 1852—This afternoon Mr. Wright, the Visitor, was with me, and we were surprised by seeing five men and three women enter the yard, whom we concluded were from Abbeokuta, and would stop with us. Mr. Wright guessed they were his long-lost relatives, and after several words two of the men came to us, one of them being Mr. Wright's uncle. He seemed to recollect Mr. Wright, but held his peace, and fixed his eyes on him. The other man called Mr. Wright by his country name, and asked whether he was not in the yard. Mr. Wright was lost in wonder, and after a pause he asked them how they came here, and how did they know the man of that name. Having explained themselves, Mr. Wright could not refrain himself any longer. He told them that he was the man. The uncle fell on his neck, and was about to shed tears of joy. Mr. Wright forbade him, and said *he* had rather rejoiced, and he went with them to the rest, whom he found, with great joy, to be his sister, brother, uncles, and aunts. A joyous day, and a striking scene! For one, after about thirty years' separation, to meet again with his relatives, is a matter of the greatest joy. Let abundant blessings from above be poured on Britain's Queen and on her dominions; and may the Gospel "loud resound from pole to pole." Mr. Wright has been very busy in shew-

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ing and explaining to them the goodness of God and the generosity of the English. He told them of the God who carried him away and brought him in again, and the end for which he came; and thus he drew an inference of the vanity of idols.

General View, December 1852.

Badagry continued to the end of the year to be distracted by rumours of war, and apprehended dangers from different directions; and the minds of the chiefs and people have been in a state altogether unfavourable to the reception of serious impressions. Still, our Native Labourers persevere zealously, and not without some encouragement.

Mr. Willoughby thus concludes his journal for the quarter ending Dec. 25, 1852—

Dec. 19—Alarm that the Esos were coming spread everywhere in the town. Oh, when shall war cease! When shall the vulture be a dove, and the tiger a lamb! May the Prince of Peace soon bring the desideratum!

Dec. 22—Our Communicants and Candidates are attending regularly, more than usual, and we hope all will be true Christians; and that the time will soon come when all Africans, or our heathen relatives, will know the true and living God. That this may soon come to pass is our constant prayer.

LAGOS.

Cheering results of the abolition of the slave-trade by the British.

Lagos is about thirty-six miles to the eastward of Badagry. It is a large and populous town, having water communication far into the interior, as well as for hundreds of miles along the coast. It has been hitherto a great centre of evil, the head-quarters of the slave-trade in the Bight of Benin, from whence suffering has been dealt forth with an unsparing hand on the surrounding nations. Expelled from Lagos, that inhuman traffic, under which Africa has so long and grievously suffered, is extinct along the coast, and Lagos is now a Missionary Station, the landing-place of our Missionaries, and our door of access into the interior. We adduce various testimonies, from the journals of our Missionaries, as to the beneficial results to Africa from the occupation of Lagos. The first is from the journal of our Native Catechist, Mr. James White.

The taking of Lagos by the resistless arms of England is a circumstance which should inspire every true Christian, and particularly every friend of Africa, with heartfelt gratitude to God. We deeply regret the loss of so many British in the late war. Had we been able to do any thing, even to the laying down of our lives to save theirs, we would have done it with pleasure. By the taking of Lagos, England has performed an act which the grateful children of Africa shall long remember. Let not England so much grieve for the loss of her sons, as consider the benefits that must accrue from the result. A few gallant men have sacrificed their lives to save those of a whole population. Fortified by nature, and commodiously situated for commerce, Lagos was proud of this superiority above the rest of her countrymen, and mightily oppressed them. Not satisfied with desolating other places, she set out with an expedition to bring even Badagry in iron fetters to Lagos. But God's justice overtook her. Her forces were recalled to cope with one more powerful. Just at that moment, one of H. M. ships of war arrived to engage the attention of haughty Kosoko, and thus freed Badagry from his intended invasion. Let not the delicate feelings of pious men induce them to look with horror on the dark side of the picture, if they are the true friends of Africa. Lagos is taken. One of the principal roots of the slave-trade is torn out of the soil. The chains of the wretched prisoners are broken; and we anticipate that the place, once filled with groans and murmurs, shall in future years echo the praises of the Redeemer. Afric's sons are not only morally declared free by England's banners, but this circumstance is subservient to the spiritual restoration of that untutored race to liberty by the heralds of the Messiah, when that great event shall succeed.

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The next is from a letter written by the Rev. S. Crowther, September 22, 1852.

Our little schooner anchored off the place from which I was shipped for the Brazils in 1822, thirty years ago. I could well call to recollection many places I knew during my captivity, so I went over those spots where slave barracoons used to be. But what a difference! Some of the spots are now converted into plantations of maize and cassava; and sheds, built on others, are filled with casks of palm-oil, and other merchandise, instead of slaves in chains and irons, agony and despair. The resources of the country are being called forth since the abolition of the slave-trade at this place. Those chiefs in the interior who felt the loss of their favourite trade in slaves attempted to shut up their markets against other trades for a time, in sympathy with the expelled usurper; but those who rejoiced at the downfall of the slave-trade—and they by far the greater number—took advantage of it to supply the merchants with abundance of palm-oil, ivory, and camwood. The slave-trading party was dreaming that the abolition was but for a time, and that the trade would soon revive; but when they saw no prospect of its revival, two markets were immediately thrown open for the above-mentioned produce, and the usurper was cautioned by those chiefs in whose country he took shelter never to disturb those markets at his peril.

I can assure you from personal knowledge, and from the expressed admission of many chiefs in this part of the country, that the abolition of the slave-trade at Lagos, and they hoped from Whydah also, was the greatest deliverance that ever was wrought on behalf of this country. The barriers which had been put between one tribe and another, and which made travelling very unsafe, are now being removed, so that one tribe is open to another; and they are travelling together in the interior for mutual trade and intercourse, while the farmers in many parts begin to feel security in the pursuit of their peaceful occupations. How many ejaculatory prayers have been and are offered from thousands of hearts to God to bless the English Nation, their friend, and the deliverer of their country from utter destruction through slave wars! Here is an instance of the security the people begin to feel that they shall not now be made slaves. I have encouraged the people of the Otta Tribe to assist me to improve their roads from Lagos, through their country, to the boundary of the Egba Territory. From the confidence they have that their country will be secure from molestation by their enemies, through our influence, they have promised to turn out, when the weather permits, to improve the roads according to my wish. This no one could have persuaded them to do while the slave-trade existed at Lagos, because good roads would facilitate the approach of the enemy to their towns; whilst their object was literally to hide themselves in the thickets of the forest, to screen themselves from those who would enslave them.

This is a brief statement of the impressions which the abolition of the slave-trade at Lagos has made on the minds of the chiefs and people of the interior. They long wanted an umpire to decide the case; but, all being guilty in the blood of their brethren, none could act the part of one, although they felt the evil which they could not cure. The chiefs have suffered the loss of relatives, as well as the people at large, and they have been led, through a curious tradition, to look for an umpire from white men beyond the waters. The tradition is to this effect—That in old time, when their country was in a state of agitation and confusion, some white men, preceded or accompanied by black men, came from beyond the waters, set the country to rights, and then returned. It is added, that these white men introduced into the country at that time such sweet fruits as bear the name of ọyibo—an inhabitant beyond the waters—as ọsàn-ọyibo, orange; ọsàn-ọyibo, pine-apple; ẹ̃bo, the paw-paw. This tradition has been told me time after time, both by priests and people, in conversation. It was mentioned even this very morning. "This is the second time the country has been so," say they, and they believe that only white men can set things to rights again. Without attempting to deny or assert the truth of the case, I have always taken advantage of such circumstances to deepen the favourable impressions thus made upon them—that they should learn, from these circumstances, to receive, believe, and act upon, all that comes from the white man's book.

Occupation of Lagos as a Missionary Station.

The importance of the place decided Mr. Gollmer on transferring

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the head-quarters of the Mission on the coast from Badagry to Lagos, and, until his own personal removal became possible, to occupy it with a Native Catechist. Mr. James White, therefore, was placed in permanent residence at Lagos in the middle of February, Mr. Gollmer remaining at Badagry until July the 20th, when he also reached Lagos.

Intercourse of James White with the people — Opening of Day and Sunday Schools—Arrival of native helpers from Sierra Leone.

We refer, in the first instance, to Mr. White's journals, which present many interesting points of information.

On the 18th of February, about seven o'clock P.M., we left Badagry with our assistant-schoolmaster, in a canoe, and arrived at Lagos at twelve o'clock on the 19th.

Feb. 22, 1852: *Lord's Day*—Having yesterday informed Akitoye that to-day would be the Sabbath, I went this morning to tell him that it would soon be time for Divine Service; but he told me that he had been sent for by one of H. M. ships, and consequently could not attend—promising, however, to tell his people to assemble in his absence to hear the Word of God. A short time after he went on board, with a great number of his people, in large canoes. When it was time I went out, but, finding nobody assembled for Service, John and I went out into the streets. As we were leaving home we passed by a Mahommedan's apartment, and found him making charms for various purposes. I asked him a few questions, and what he charged for them. Having satisfied me, I left him for the present, as I had no inclination to attack him before I had got to the bottom of all his absurdities. We next visited two smiths' shops, and told the people that we had come to offer them the gospel of peace; and we further asked whether they would not give us their children for instruction. They told us they were quite willing.

As we left these places, our curiosity was roused by the front of a house that was marked with various figures of different colours. Just below is a fence inclosing a fetish-house. We walked up to the man, who was sitting in the piazza, and asked him whose house that was. He told us, the headman of all the Ifa worshippers at Lagos. I told him we were going to build a Church, and asked whether he would not attend, and also give up his children to be instructed. He told us he was bred up an Ifa worshipper, and could not exchange his religion for a new one. I told him he had taken a wrong way, if he wished to serve God aright and go to heaven, and that we had come to shew him the right way. He told us we might shew others, but not him. I asked whether he would not shew the way to a man who wished to go to Abbeokuta, but who had taken the way to Badagry. He said, "Yes." "So you are mistaken," I told him, "and we wish to shew you the way." He asked us whether we would consent to worship his Ifa. I told him I would if he were the true God; but being a false god I considered it mean to bow down to him, and I trusted the time would come when he would find out the true God. He replied, that he hoped the time would come when we should bow down to his Ifa. "Ifa!" I said, "I have known all about Ifa. You need not tell me any thing about him; but you have never tried our religion. Try, and you will find we are telling you the truth." After a lengthy conversation he took us to his house, confessed the truth of what we told him, and promised to attend Church as soon as one was built. During the conversation, men, women, and children were gradually drawn in as spectators; so I now turned to them, and told them that the same word applied to them all.

In the evening Akitoye returned home, and asked me how I did. I told him I was sorry he had disappointed me; that nobody assembled for Divine Worship, as he told me, and therefore we went to speak God's Word in the streets. He said he was sorry; that he had left orders for his men to assemble, and he hoped it would not occur on another Sunday.

Feb. 23—About six o'clock P.M. Mr. Gollmer arrived, with one of our teachers, two boarders, and some other men.

Feb. 29: *Lord's Day*—Mr. Gollmer kept the Morning and Afternoon Services at the king's courtyard. In the morning he preached from John iii. 16, and in the afternoon from Acts iv. 12. There were not many assembled in the yard; but in the spacious room which opens to it were many men and women, either afraid or ashamed to enter. I was therefore obliged,

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during the devotion, to ask them to walk in. In the afternoon I told Akitoye when it was time. He sent for his chiefs and people to come and hear the Word of God, many of whom were only *compelled* to join us. This, which is a novelty to them, we trust will soon be familiar. The people paid very great attention at both Services; and it was well worth their admiration to behold one of a different colour standing up in the midst of them, and proclaiming the glad tidings of the Gospel in their own native tongue. May the time come—yea, soon come—when the people will learn to appreciate the word of life, and joyfully say, "I was glad when they said unto me, 'Let us go into the house of the Lord!'"

March 14, 1852: *Lord's Day*—We kept our Morning Service at Akitoye's back-house, a much better place than the other. The King, Pellu, and some others were present, and I spoke to them from Isaiah xliv. 8. In the afternoon I had not many hearers, but the king, Pellu, and others were present, and I continued our morning discourse from the same passage of Scripture.

March 21: *Lord's Day*—We kept our Morning Service at the King's other house, and addressed the people from Isaiah xliv. 9—20. In the afternoon I went into town.

March 23—As I was going to attend the labourers employed about our house, I met with a man who told me that he was much pleased with the words I had spoken at the King's house, because they were true. In the afternoon another came to me at my lodging, and told me that he and his friends love me, and that much is said of me, and of the words I have spoken at the King's house. These are encouragements. May the Lord water the seeds that are being sown in the hearts of these people!

May 1—Mr. and Mrs. Gollmer left us for Badagry. This evening, about seven o'clock, a Mahommedan Priest, my neighbour, paid me a visit. We have several times before repulsed each other in arguing about Christianity and Mahommedanism; and we have often left off the conversation, neither side being willing to acknowledge the other victor. This evening he began by saying, that, though we know much of God and His laws, there is still something in which we are deficient. "What is that? pray tell me," I replied. "You do not pray always, but on Sundays," he answered. I told him, "A man without prayer is spiritually dead, and to be a Christian without prayer is to be without Christ. A Christian prays, not only on Sundays, but every morning and evening, and, indeed, he is to 'pray without ceasing.'" He said, "But we do not see you." I told him, "We are commanded, when we pray, not to be, 'as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men;' but we are to 'enter into our closet, shut too our doors, and pray to our Father which is in secret.'" "But you do not pray in the name of Mahommed, without whom no one can get to heaven." I replied, "Mahommed is an impostor, and our Bible tells us, 'Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved,' but the name of Christ." He told me, "Mahommed was a great prophet, and even greater than Christ." I answered, "I will not dispute who is superior, because I know you will not acknowledge Christ, and our argument will continue *ad infinitum*; but, as the tree is known by its fruit, let us contrast the characters of Christ and Mahommed, and we shall be able to form a better judgment." I then began relating the history of the first man, and how he fell; which gave rise to the first prophecy, that "the seed of the woman should bruise the serpent's head." I continued, that, as time advanced, the prophecies respecting our Lord became more minute; and that not only the time when, and the place where, He should be born, but the tribe whence the Saviour should spring forth, the circumstances respecting His birth, His character, His sufferings, His death, His resurrection and ascension, were all predicted several hundred years before the events took place; and thus a continued chain of prophecy, having its fulfilment in no other but in the person of the Messiah, sufficiently evinces that He is the promised seed of the woman. I then gave a brief account of the history of Mahommed, directing my antagonist especially to their own morals, and then asked him which he thought preferable. He seemed convinced, though he would not own it. During our discourse I was much assisted by three of our converts from Abbeokuta, who came here to trade, and, unwilling to mix with the Heathen, took their lodgings close by us. Being able to speak the language more fluently than myself, they se-

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conded me, and reasoned so acutely with him, that, being too much exposed, he blushed and ran away. Thus God is making Abbeokuta a light to lighten the surrounding countries.

May 4, 1852—I went to the chief Bajulāi, and spoke with him a long time about the Word of God. He is a very intelligent young man, and had been to the Spanish Country, where he had seen many curiosities. He talks of our mode of worshipping as similar to what he had seen in that country, with the exception of wearing the cross, image-worshipping, invoking the saints, &c. I told him, "We strongly protest against these things, for they are idolatry, only in another shape, and we are commanded to worship none but God, and that it is very sinful to worship the creature instead of the Creator." Seeing an idol in his house, I asked him the name of it. Having told me, I asked him why he worshipped it, since it is a helpless object. He replied, that it is his mediator, and presents his prayers to God, and through him God bestows on him those things which he asks. I told him that we have a far more excellent Mediator, Jesus Christ, the Son of God, and the Saviour of a sinful world. He said they were only pursuing the works that their ancestors left them. "But your ancestors have not seen those things which you see." "Truly," he replied, and so we closed the conversation.

May 17—This morning Ajinia, the chief, in fulfilment of his promise last week, sent me two boys. Two of Akitoye's sons, and one of his servants, also came. Committing these to the care of one of our elder boys, who came with us from Badagry, I went about and collected seven more children. With these twelve I opened the School, praying that God's blessing might rest upon our feeble efforts. The curiosity of many young men and women was roused on the occasion, and many seemed desirous of joining the children. This School, though it is apparently a "small thing," we trust will be the means of converting many a perishing soul from the error of his ways. May it awaken a spiritual desire after heavenly things, and be subservient to the great end for which Christ came into the world!

May 27 — At seven o'clock P.M. I visited one of our neighbours, an Ifa Priest, and met him sitting on the ground, with his family, and some other men, around him. I thought this a seasonable opportunity to speak God's word to them. Though I met with the usual objection, yet I took pains to illustrate to them the beauty of worshipping the one true God. They told me that Ifa and their other idols are only mediators, who carry their prayers to God. I said that their notion of a Supreme Being was correct as to the necessity of a middle-man, through whom we can communicate with God. If we require a mediator, therefore, that mediator should be touched with the feelings of our humanity, and therefore must be man; and as God is a holy being, the mediator must be sinless, and without spot—must, indeed, possess the divine nature, and be God—to enable him to be an able and suitable advocate. "What an insult is it to God, therefore," I continued, "when we employ insensible and irrational objects to intercede with Him for us. There is only one Mediator, Jesus Christ, who unites the divine and human nature in Himself—God and man joined together, and qualified for the office He is to fill. Believe in that Jesus, and you will find God accepts your prayers through Him." They seemed convinced. Some of them proposed several questions to me; and having satisfied them all, I left them to reflection.

May 29—This morning, as I went to remind the king of the ensuing Lord's Day, I found him and some of his chiefs offering a sacrifice. They had nearly finished. Two pigeons were the victims, besides some broken pieces of kola nut. As soon as he saw me his countenance indicated the internal commotion of his mind, and he exclaimed, "O ri mi?" (Hast thou found me?) How true and forcible is the language of Scripture—"The word of God is quick, and powerful, and sharper than any two-edged sword." "O King!" I replied, "how often have I told you to put aside these absurdities!" "Give me a little time," the King replied, "and I will soon do what you say." Soon after, he left off sacrificing; and, taking his seat, he said, "You see I am not yet confirmed on my throne. It is only five months since I returned home, and I am altogether a stranger to my people. At present every thing is topsy-turvy; and I am trying to do all in my power to gain the affection of my subjects. Still, I do not forget what you so often tell me."

June 6: *Lord's Day* — To-day I was enabled, through God's assistance, to open

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the first Sunday School here, that adults—who, for want of leisure, cannot conveniently attend the Day School—may avail themselves of this opportunity of being taught to read the Word of God in their own tongue. A party of young men, the servants of the chief Bajuläi, whom I have frequently visited, attended, not to mention the Abbeokuta Converts. I introduced to them the Yoruba Alphabet, and taught them to pronounce the letters after me. In order not to weary them with one continued exercise, I next brought before them Mr. Crowther's translation of Watts's first Catechism, which I found to be of much service. What a delightful scene it was to behold in these young men such anxiety to get up these simple elements! Their eyes were stedfastly fixed upon the book, and they tried to sound the letters as exactly as the teacher. After this I taught them to kneel down with me, and join in prayer. This being done, I asked them to wait till Divine Service was over. They did so, and I addressed them from Acts xvii. 30. They paid great attention during the whole devotion, and tried to follow after the other people in the responses. In the afternoon they all attended School, and remained with us to the close of Divine Service. Upon the whole, I felt how cheering were such opportunities of doing good to perishing souls, when there are people willing to listen to the Word of God. May the Lord bless our weak endeavours to bring Lagos under the power and influence of the Gospel!

On the 14th, the ship conveying Mr. Crowther and several Native Catechists from Sierra Leone arrived at Lagos. Mr. White thus notices this joyful event—

June 14, 1852—This morning we went with Mr. Gollmer to the beach, to welcome our dear friends who have just arrived from Sierra Leone, after a voyage of six weeks. This was a season of truly Missionary joy to us—a season to give thanks to God for His answer to the prayers of His servants. We need this supply more especially, as the Lord is everywhere opening a way for the spread of His Gospel. Under the present crisis, triple the number of labourers sent would find a ready field of labour. We feel cheered, and we are enabled to go on in our work rejoicing. After an interview with our dear friends, accompanied with several tokens of reciprocal joy, we conducted them home. While on our way home, we were touched with the relation of our dear friend, Mr. Charles Young, of the manner in which he was taken as a slave, and shipped on board one of the Portuguese Slavers; and it struck us that he could, after several years have passed, point his finger to the very house from which he was sold. He asked whether his master were still here, and was told that he had gone to Brazil. We joined him in acknowledging the kind providence of God, that had attended him from the time that he left to the time of his return to Lagos.

June 18 — Equally striking is the case of Mr. Gilbert Lawson, one of our newly-arrived friends. He was sold to one of the Portuguese by his master, Asogbọn, one of the chiefs here, early one morning, when he least expected it. This morning he requested me to accompany him to Asogbọn, and accordingly I went with him to his house, and requested his servants to inform him that we had come to see him. After some time he came, and asked us to sit down. I introduced Lawson to him, and asked whether he could recollect who he was. He said he could not remember any thing of him. Lawson replied, "I am the man who some years ago was your slave, and whom you sold to one of the Portuguese. God mercifully delivered me from the cruel hand of the Portuguese slave-dealers, by the kind interposition of the British Cruisers, took me to Sierra Leone, and has brought me back to tell you what good things He has done for me. You have been living in sin, and doing what is wrong in the sight of God: but now attend to the word that God's messengers have come to proclaim to you. Little did you think to see me again, when that morning you ordered me to be sold to the Portuguese. Such, indeed, are God's mysterious ways!" The confusion into which the chief was thrown can be better imagined than described. He tried to change the conversation several times, and betrayed much uneasiness in his mien. What a contrast between the slaves of the chief and Mr. Lawson! While the former, miserable as they are, approach their master in humble prostration—compelled to flatter and approve his every action—Lawson was dressed in a better style, and seated on the same form with the chief, freely conversing with, and faithfully reproving him. The miserable condition of these

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slaves is a proof of the neglected state of their souls, while Lawson's exterior is, we trust, an indication of the better state of his immortal soul.

July 13, 1852—This day Akitoye lost one of his servants—the first boy who came to us for instruction after our arrival here. He was able to say the Lord's Prayer in Yoruba, and had begun the Primer. I went several times to the king, to ask him to allow him to stay with me, or to permit him to go to School, but he obstinately refused. He was anxious to learn, and came to School several times by stealth. His fellow-servants, who were jealous of him, reported him to the King, who threatened to put him in chains should he find him any more at School. Since then he continued to come secretly to us, though he was laden with more than his usual work. Yesterday, about 10 P.M., I was informed that he was seriously ill—deprived of speech, and past recovery. Sacrifices were offered, to propitiate the gods to spare him, but it was all to no purpose. I mention the circumstance, because he was a promising lad, and likely to become one of the fruits of our labour.

July 31—I visited a Lagos Man, who has been a constant attendant at Church. He said he had given up his Ifa, and that his other companions are displeased with him for it. I told him he would have to endure much affliction and tribulation if he wished to become a child of God, as the children of Satan would always be at enmity with the children of God. "As for me," he said, "I wish to serve God from the bottom of my heart, and I do not know any thing in the world which will turn me away from it." I told him to look up to God for strength to support him. When I asked him whether he remembered that the Sabbath was approaching, "Yes," he said, "and I have bought all that I want for Sunday, so that I can devote my whole time to my book."

Aug. 15: *Lord's Day*—I kept our Morning and Afternoon Schools and Services. In the morning I addressed a Congregation of 150 men from Heb. ix. 11, 12, and in the afternoon another of 86 men from Heb. ix. 13, 14. It is a pity to state that few women come to see or hear us, either because they are too much engaged at their trade, or because they think it is a point of duty which belongs exclusively to the stronger sex. The wives of the King, as is the common practice in Africa, are scarcely permitted to come out of doors. Mrs. White, on visiting them, asked why they did not come to hear God's Word. They replied, "The King does not permit us to go out, but if you speak to him, he may be pleased to allow us." Mrs. White, therefore, went to the King to obtain leave for them to attend Church. The King, however, would not allow them to go out, but said Mrs. White might go in and speak God's Word to them. To-day, therefore, she went and spoke to them. They all, she remarked, heard her with great attention, though some of them scorned and laughed at what she told them. We thank God that, though the King does not take an active part in the religion we profess, yet he greatly tolerates it. This, of course, is the effect of that part of the treaty, between Her Majesty and the King of Lagos, which is much in favour of Christianity.

Aug. 19—This day we had the testimony of a Mahommedan protesting against the religion she embraces. She came to see one of the Abbeokuta Converts, who was her relative, and who was telling her to try and come to Church every Lord's Day. Immediately, therefore, I interfered, without knowing that she was a Mahommedan, by drawing a contrast between Christianity, on the one hand, and Mahommedanism and idolatry on the other. In confirmation, therefore, of what I had told her, she gave the following brief narrative of herself. "I was brought here from Jebu as a slave, and I used to worship Ṣango; but the man who bought me made a wife of me, and caused me to embrace Mahommedanism. I brought a boy with me from Jebu, whom he wished to convert also; but he continued to refuse from day to day, and looked with contempt on their religion. One day he fell sick, and my relatives, who were idolaters, took him away to attend to him. After his recovery, the Mahommedan Priests, fearing the people would attribute this deliverance to their idols, and thus lessen their influence, held a conference, and determined that the boy should be killed. One day, therefore, one of them was despatched to carry this wicked design into execution. He came to my house and asked for my boy, and the lad immediately came out to see him. He took the child on his lap, and, pretending to whisper a blessing on him, poisoned him, in a manner nobody could account for. Immediately after the Priest was gone the boy began to complain of headache, and died towards even-

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ing. My husband was privy to it, and joined them in all they did. Nor was his own son spared. Some time after, I left home and went to trade in another town; and I dreamt one night that a destructive potion was given my boy to drink. In the morning, feeling rather uneasy, I returned home, and found my little boy, who ran to me, and embraced me, saying, 'Mother, I drank it,' which he repeated till he breathed his last. These are only what I have experienced myself: I say nothing of other people, and the numberless injuries committed against them."

Aug. 29, 1852: *Lord's Day*—I kept our Morning and Afternoon Schools and Services. In the morning I addressed 105 persons from Jer. ii. 13, and in the afternoon continued the discourse. Previous to our morning devotion I went to see the King, to tell him to prepare for Church; but not finding him at home, I went to the chiefs, Sabba, Akodu, Asọgbọn, Soẹnu, and Bajulăi. Asgọbọn and Bajulăi attended, as they promised. They seemed to be moved with the charge, brought against the Jews in the first place, and then against the whole idolatrous world, of "forsaking the fountain of living waters, and hewing them out cisterns, broken cisterns, that can hold no water," and they frequently repeated the expression, "Lord, have mercy on us!" To-day the King, in a beautiful equipage, attended by his retinue, went out to visit the merchants. While passing our schoolroom he called on me in the School, and, saluting him, I said, "I went to your house this morning to ask you to attend Service. You should have given this day to God, and go and visit your friends some other day. The two chiefs, Asọgbọn and Bajulăi, immediately told him that they had attended the house of God in the morning. "I praise you," said the King: "that is what I wish you to do. Should I not be able to attend at any time, you can attend for me." On his return from his visiting, I asked him to walk in. He therefore entered, and sat on his chair, that was borne abroad for him by one of his servants. His elders, forming his privy council, sat next after him, then his military officers, &c. As soon as I had begun to address my Congregation the King interrupted me, and proved to the chiefs the veracity of what I had said, appealing to me for the correctness of his statements. Attributing this unusual boldness in the King to the power of ardent spirits, I respectfully admonished him to wait till the Service was over, and then to ask me any question he pleased, more especially when he requested me to digress from the topic the text required me to dwell on, and to speak of the serpent through whose enticement our first parents transgressed.

Sept. 11—The last few days the people have been much engaged in singing, dancing, and sacrificing to the memory of a chief, who, they say, died seven months ago. I went to the house where they said the body of the dead lay, and saw a heap of clothes piled up in the form of a coffin. As it is customary, at the funerals of such great men, to offer as sacrifice some of the most beloved wives, and a great many slaves, to serve the deceased in the regions of the dead, every body suspected that a great number of men would be killed; but Mr. Gollmer quickly interposed, by sending a warm message to the King, reminding him of that part of the treaty which forbids human sacrifice, a violation of which would bring on him the severity of the English. Thus another great evil is remedied by the taking of Lagos.

Labours of the Rev. C. A. Gollmer—Erection of a Mission-house—A Contrast.

Some extracts from Mr. Gollmer's journals will close, for the present, our notice of this Station.

Aug. 8: *Lord's Day*—I had a large and attentive Congregation under a shady tree, and visited one of our sick Communicants in the afternoon. I made arrangements with my native helpers to go out into the streets and lanes, to urge the people to come in, that the Lord's house may be filled. Mr. White keeps his two Services, as usual, in our temporary schoolroom at the east end of Lagos; Mr. Young goes out into the streets, &c., at the east end of the town; whilst Coker, Pearse, and myself, preach the Word of God at different places at the west end of Lagos; so that, as often as possible, the glad tidings are made known in five different parts of the town, and to a goodly number of people. Coker and Pearse also keep the Afternoon Service alternately under my tree, which is almost better attended than the Morning Service.

Oct. 17: *Lord's Day*—I kept the Service in the street, and had a small but attentive Congregation. Samuel Pearse repreached my sermon in the afternoon, when many people were present. I have

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adopted the plan of making my two Assistant Schoolmasters, Pearse and Coker, re-preach my sermon of the morning alternately, with a view to make the people understand well the "word" we preach; and I find it is a good plan, for if I cannot sufficiently express or explain myself in Yoruba, they can do it.

Oct. 23, 1852—Our new Mission-house being so far completed as to be partly habitable, we to-day moved from our dark and dismal barracoon, after a three months' imprisonment, into our light, airy, and comfortable new house—a change for which we are truly thankful. The day before yesterday it was three months since we commenced the work. The house is almost a wonder to me, for in every thing I experienced God's blessing most signally. Wisdom, health, and strength, were given me and my people, and materials and labour were blessed alike. The house is a Mission Ebenezer. May it be a beacon for the misguided, a light for the benighted, life for the dead, and a house of prayer and praise!

Dec. 25: *Christmas Day*—I kept Service under the tree, and made Christ's coming into the world known to my hearers.

In conclusion, I would acknowledge the goodness and mercy of God, so richly bestowed upon us during the year now closing. Twelve months ago we were surrounded by war and rumours of war, and the horizon threatened a fearful storm. It soon burst forth, drove the deadly exhalations beyond, and left the cool refreshing air behind for us. The destruction of Lagos dispelled all the dangers and anxieties of war, and brought us tranquillity and peace. What a change for Lagos! Twelve months ago it was in full possession of the prince of darkness. Now, his stronghold is broken open, his bulwarks are overthrown, and his banner must give place to the standard of the gospel of Christ Jesus. Twelve months ago, thousands of poor people were under an iron sceptre, degraded below the brute creation. Now, an air of comparative liberty pervades the place, and cruel oppression is reprobated, changing the expression of despair into a happy smile. Twelve months ago, the king, chiefs, and people, invoked their gods, and called the neighbouring gods, even, to their assistance, and bloody sacrifices abounded. Now, many people assemble to hear God's Word, sacrifices are discontinued, idols thrown away, and the true God believed and worshipped at least by some. What a change! What has God not wrought! What an earnest for Africa's speedy salvation! God hasten the time!

ABBEOKUTA.

Death of Mr. Hensman and Mrs. Paley.

The intelligence received from the Western-African coast since the publication of our last Number acquaints us with new bereavements. Mr. Hensman, the medical adviser of the Mission, has been removed by death, and Mrs. Paley, the widow of the late Rev. R. C. Paley, died at sea a few days after her embarkation for England. Such has been the will of Him, whose "way is in the sea, and His path in the great waters, and His footsteps are not known." Mysterious as these and similar dispensations appear to our shortsightedness, yet, in the exercise of faith, we are persuaded they are for good. "What I do thou knowest not now; but thou shalt know hereafter." The foundations of the Sierra-Leone Mission were laid amidst bereavements and afflictions of this nature; and the Yoruba Mission, in its commencement, partakes, to a certain extent, of the same character. Such appears to be the seminal principle of Christianity—"except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

Value of the Native Labourers.

We stated in our last Number, that, during the three months preceding July the 3d of last year, the Rev. H. Townsend was the only European Missionary in Abbeokuta; there being three distinct Stations within the walls which required superintendence — Ake, Igbein, and Ikija—besides Osielle, about eight miles distant to the north-east. Mr. Townsend bears

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the following testimony to the services rendered by the Native Assistants during this period—

June 20, 1852—I feel it to be my duty to state, that my native helpers in Abbeokuta have rendered me all the assistance they could since I have had the whole of the Churches under my charge—as, indeed, they have always done—and have shewn much ability in teaching in the native tongue.

Death of Sarah Oguntolla.

Jan. 13—On my return from Otta, before I had entered the yard, I heard, the sad intelligence of Sarah Oguntolla's death. She was the daughter of John Freeman, one of our Communicants, an emigrant from Sierra Leone, and a man of good character. She breathed her last yesterday morning, and her remains were interred in the evening by Mr. Townsend. Her illness lasted only three days. Her death was much lamented by all, and I myself felt it very deeply, for she was very loving to every body. She had been with Mr. and Mrs. Crowther for a good while, till a short time previous to her marriage and their departure for Sierra Leone, when she went to her father. As regards her attendance on the Means of Grace she was very regular. Unless through illness, her place, both at Sabbath School as a teacher, and at Divine Service, was never, to my knowledge, once seen vacant since my residing in this Station. I am informed by her father and other friends, who were present with her two days before her death, that, though unable to speak, yet was she found now and then on her knees in the attitude of prayer, committing herself to God. It is the belief of all that she has joined the celestial throng above. The fortitude and Christian Resignation with which the father patiently submitted to this heavy affliction was quite instructive to all the heathen around.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

KARACHÍ.

Moral Condition and Prospects of the Sindhis.

MR. Matchett's first journal is prefaced by the following observations—

If God will only bless our labours, I see no reason why Sinde should be a barren spot in the Lord's vineyard. It is true, the people, as regards civilization, are almost savages; and they are as much lacking in morality as in civilization. Like the Cretians, one of their besetting sins is lying: so notorious have they become for this vice, that the Persians have a proverb, "Let a serpent escape, but kill a Sindhí." Yet the Sindhis are a noble-looking race; and, if one may judge from their fine open countenances, there is reason to believe that, when they are converted, they will be as great an honour to the Christian name, and as great a comfort to the Christian Missionary, as were the Philippians in Paul's time. They are more vigorous, more spirited, and less compliant, than their neighbours of India. They have the credit of being greater liars than the Hindus; but this arises from the fact, not that their lies are more monstrous or more numerous, but that they tell falsehoods less cleverly than the Hindus. A Hindu's lie is clever and specious, and often truth-looking: a Sindhi's lie, on the other hand, is so barefaced, that you cannot be deceived.

I am satisfied that the savageness and immorality of Sinde may, in a great measure, be fairly attributed to the wicked and unjust government of the tyrannical Amirs. If the rulers were oppressive, extorting, and overbearing, was it not natural that the subjects should become savage and immoral? and, where they were not able to oppose force to force, that they should seek to outwit by lies those whom they could not by physical force overpower?

God has now blessed the Sindhis with a good government and righteous laws, under which they may possess their property without fear of plunder: and may we not hope, that, when to the blessings of His providence He adds the riches of His grace, we shall see this barren and thirsty land become, in every sense, a garden of the Lord?

The study of the native languages has hitherto been the chief labour of the Missionaries. The sowing time has scarcely yet commenced in the Sinde Mission. We introduce a few extracts from Mr. Matchett's journals.

Visit to the native town—Instruction of the two Converts.

May 22—This morning I visited the

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native town! What a filthy, ill-smelling place. The smell sticks to one's clothes for hours. The flies were in such swarms, that it was with difficulty one could distinguish the articles in the butchers' and grocers' shops. I saw weavers, hatmakers, combmakers, and shoemakers, at work. Oh, how glad shall I be when I am able to preach to these people, out of a full heart, the blessed Gospel of the grace of God!

May 23, 1852: *Lord's Day*—I began to-day to devote an hour, from twelve to one, to religious reading, conversation, and prayer, with the two young converts. I pray that this weekly hour may be good both to their souls and my own. I feel much interested in these youths. Their ages are about twenty-two and twenty respectively. They are amiable and teachable; but much remains to be done. May God make them to see and feel that they are sinners, and stand in need of a Saviour, as well as to see, what their understandings appear to be convinced of, that idolatry is false.*

Visit from two of the Beni Israel.

June 26 — To-day two Beni Israelites called upon us. Their names were Shalom and Moses. They understood Marathi, but very little of Hebrew, except how to read the Hebrew Character fluently. We pointed them to one or two Psalms in the Hebrew Bible. One of them read a verse in the Hebrew, and then the other read the same verse in the Marathi Bible, and so on. This put me in remembrance of Nehemiah viii. 8. Their manner of reading resembled the intonation in our Cathedrals at home. Their pronunciation of Hebrew is the same, with one or two slight exceptions, as that adopted by Mr. Heisch in the Church Missionary College. Mr. Rogers spoke to them in Marathi about Christ. They freely acknowledged, that before Christian Missionaries visited India they had sunk into idolatry, and that they were indebted to them for their deliverance from it. Would to God they had gone a few steps further, and not stopped with Judaism! We pointed their attention to some of the principal texts in the Old Testament which are generally brought forward by Christians against Jews. I admired the good sense of one of them, when he said that he would not give an answer until he had thought more of the texts.

The Ramazan.

June 30—This is a fasting month—Ramazan—with the Mahomedans. They must eat nothing from sunrise to sunset; but they eat before sunrise and after sunset—and eat so much, too, that they become quite stupid. During this month Mussulman servants are very little worth. How much like Popery is this!

Lingual Difficulties.

July 14—Learning the Hindustani. I felt very much cast down to-day, that I knew so little of the language. What a pleasure it will be to me to go and tell the Mussulmans and Heathen, in the language which they understand, that "there is none other name under heaven given among men, whereby we must be saved," but the name of Jesus! I now feel very much how great a gift the gift of tongues on the day of Pentecost must have been.

End of the Ramazan.

July 19—This is a great feast day with the Mussulmans. What a concourse of them I have seen to-day—well-dressed men, women, and children, riding on camels, horses, and asses, and walking. Shall any of these ever take up the cross for Christ's sake? God grant that many of them may do so! Ramazan is over. The devout followers of Mahomed are now at liberty to divide the quantity they eat into three or four meals, instead of devouring it all before sunrise and after sunset.

The late Mrs. Schreiber.

August 16—In the afternoon I accompanied Dr. Nicholson to Munura, a very rocky, healthy spot, at the mouth of the harbour—a kind of sanatorium. I met there a lady who had nursed dear Mrs. Schreiber in her last illness, and who spoke in strong terms of the meek, Christian spirit which our departed sister shewed throughout her sufferings.

Oct. 14—I had conversation with a pious gentleman this evening, who spoke much in praise of Mrs. Schreiber. Her zeal was manifested in her progress with the language, and in the many schemes which she had laid out for future usefulness among the Sindhi Females.

* Five weeks later Mr. Matchett writes—"I hope and pray that the hour I spend with the young men may result in their everlasting good. They appear to attend with much seriousness to what I read or say. May God work upon their hearts!"

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Laying the foundation of Trinity Church, Karachi.

Sept. 9, 1852 — At the Rev. W. K. Fletcher's request, we attended the laying of the foundation-stone of Trinity Church, Karachi. The scene presented was very striking, the assembly being composed of military men, and a large number of Natives, beside the wives of the officers. The Native Christians were present.

Visits from Arabian Jews.

Sept. 15—This afternoon three Jews called, two of whom had lately arrived from Arabia. It appeared that the Jews of that country had excited the indignation of their Mussulman rulers, and that a large number of them were in consequence cast into prison; among them, the fathers of the two who called on us. We argued together for some time, apparently without any good result.

Sept. 16—The Jews called again to-day. They appeared to think that the Old Testament afforded no proof in favour of Christianity.

Sept. 18—The two Arabian Jews came to-day. They were offered a trifling assistance toward the liberation of their fathers; but they refused to take it, this day being their Sabbath. One of them is twenty-five years old, and the other seventeen: the latter, he said himself, was of the tribe of Judah: he had a fine countenance. As we could make nothing of them, we thought it better to give them six written questions on the subject in discussion, and to answer six written questions put by them. To this proposal they agreed. They appeared to have a good knowledge of the Old Testament, but no knowledge at all of the New.

Native-Christian Marriage.

Oct. 11—I married two Native Christians. It was a very interesting ceremony, the Hindustani Service, the native dress, &c., tending to make it so. The bride and her mate had been instructed by Seal in the nature of the vows which they were about to take upon themselves, and made the necessary answers very distinctly.

MADRAS.

General View.

This Mission Field may be divided into four distinct departments, in each of which we find the Missionaries of the Society labouring, with a greater or less measure of result, according to the time from whence the commencement of the work dates, and the blessing which the Lord has bestowed upon it—for "Paul planteth, Apollos watereth, but God giveth the increase"—Madras, the Telugu Mission, Tinnevelly, and Travancore. In these four departments there are, according to the statistical returns for the half-year ending December 31, 1852, 32,546 individuals connected with the Mission, of whom about 20,944 are baptized, and 11,602 under instruction preparatory to baptism. Compared with the returns of December 1851, the following increase presents itself—in the grand total, of 2732; in the baptized, of 1872; and in the unbaptized, of 860. The Communicants also have increased, during the same period, from 4180 to 4800; and the school-children from 9742 to 10,285. We now proceed to the separate consideration of these districts.

The Rev. J. Bilderbeck, the Rev. J. B. Rodgers, and the Rev. Dewasagayam Gnanamuttoo, continue their Missionary labours in this populous city. We shall take the statistics for December 1852, introducing into the general extracts from the journals any interesting points which present themselves since June 1851, the period when our last review terminated.

Black Town.

The congregations at Black Town are under the pastoral charge of the Rev. D. Gnanamuttoo, from whose report for the half-year ending December 31, 1852, the following are extracts—

There has been no material change in the number of the people in the congregation, no adults having been admitted by baptism, nor any received from the Church of Rome, during the six months. The average attendance on Sunday Mornings at the Church-Mission Chapel has been about 162, including men, women, and children. The Sunday and Wednesday-

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Afternoon Services at the Central School have been, on the whole, well attended, averaging about 150 in all; but this includes many Heathen also, who usually stand without and hear with much interest. The number of Communicants on the list is 135, and the average attendance at the table is 45.

In conclusion, I rejoice in the Lord that our labours have not been in vain, being blessed to many in the congregation, if not to all; for several of those in the habit of regularly attending the Means of Grace have manifested a growing attention to the Word, and perhaps, unknown to us, there may be other precious fruits of our labours in the Lord, which eternity alone can disclose!

John Pereira's and Mount-Road Congregations.

These congregations are more especially under the care of the Rev. J. B. Rodgers. In the list of them there has been an increase, during the half-year ending December 1852, of 15 adults and 7 children. Of the adults, 4 are converts from heathenism, and 9 from the Church of Rome, the 2 remaining being native Protestants. The Communicants are 74 in number. In reference to the people connected with these Stations Mr. Rodgers remarks—

I might say, respecting the congregations generally, that they are in a satisfactory state, judging from their regular attendance on the Means of Grace, their devout demeanour there, and the absence of any outward misconduct among them during the half-year. I have visited them at their own houses, and have been much gratified by my intercourse with them.

Tinnevelly Settlement.

In this crowded and daily increasing locality a neat and substantial building has been erected, and was opened for Divine Service on Whit-Sunday of last year. The attendance was most gratifying, the building being filled chiefly by people on the spot; and the occasion, interesting in itself, was rendered still more so by the baptism of three adults, of whom, in his report for the half-year ending June 30, 1852, Mr. Bilderbeck gives the following account—

Two of them were from this neighbourhood, and the other was a travelling Vulluva Guru, who had joined me when I was out on a Missionary Tour. This man now not only assigned his reasons, like the rest, for renouncing heathenism and embracing Christianity, but also took off his sacred thread, and, with his bundle of heathen books, gave them both up publicly, as he drew near to the water. Thus was our Bethel dedicated to God with earnest prayer that He "who taught, as at this time, the hearts of His faithful people, by the sending to them the light of His Holy Spirit," would graciously shed upon us the influences of "the same Spirit," and vouchsafe to us such a measure of blessing as that those now baptized should only be an earnest of that fuller harvest which shall hereafter here be gathered into the fold of Christ's flock! In order to provide tats, blinds, mats, and other conveniences for the place, I am indebted to the liberality of several Christian Friends, who contributed toward it to the amount of nearly 123 rupees, which I desire thankfully to notice.

In Mr. Bilderbeck's report for the succeeding half-year we find further notice of this Station.

Our new building at the Tinnevelly Settlement has been found well adapted to answer the objects contemplated. My colleagues and myself meet there every Monday for mutual prayer and conference on the business of the Mission, when we hear the journals of our Catechists and Readers, and make our arrangements for the week; so that nothing transpires in our respective spheres but what we are all cognisant of, and endeavour, as far as practicable, mutually to promote. Public Worships also conducted here once every Sabbath, and an evening lecture every Thursday. At other times, two Native Schools are continually at work, one in which English is taught, and another purely vernacular. Often several persons resort here for conversation—they come, indeed, without difficulty, whether men or women, and tell me whatever is turning in their minds; for, from its open and inviting aspect, the building offers a

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friendly shelter to all, pitched as a tabernacle in the midst of a dense native population.

The Word of God has been dispensed, not only at this locality, but also elsewhere, at places adjoining it and remote. During the half-year three Services have been held every Sunday, as follows—In the Tinnevelly Settlement at 8 A.M.; in the Leper Hospital at 10 A.M.; and in Perambore and Central School alternately at 4 P.M.: the attendance on these occasions has been generally very good. As these congregations chiefly consist of a large proportion of Heathen, it is pleasing to observe the interest with which they listen, and the order they generally maintain. Sometimes they ask questions which shew that their minds are properly exercised by what they hear, and often the same people are seen to repeat their visits so regularly as to lead one to hope that they appreciate these seasons of public instruction.

The extension of Sabbath Services and preaching to the Heathen, at the different places above mentioned, and the generally good attendance, present an interesting feature in this Mission, which we doubt not will be attended with the happiest results. We can well identify ourselves with the feelings under which Mr. Bilderbeck penned the following passage—

While I have occasionally taken a duty for my colleagues in their Churches, it has been my privilege more exclusively to devote myself in preaching to those who are still without the pale of the Church, remembering those precious words of the Lord, so full of hope and promise, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd." Yes, scattered and hidden as these may be among the mass "that know not God, and that obey not the Gospel of our Lord Jesus Christ," yet are they to be sought after and brought in, "that my house may be filled," saith the Lord. At any rate our duty is plain—we are not to be "weary in well doing," but to go on declaring "the unsearchable riches of Christ" whether men hear or forbear; knowing it to be now no more a "mystery," but a truth unfolded designedly with a view of its answering as a moral remedy for all the moral diseases of men.

On week-days as well as Sundays the work of preaching to the Heathen has been vigorously prosecuted, as will be seen in the next extract—

Independently of the three Sabbath Services, I have been engaged during the week in reading and expounding the Scriptures at the Tinnevelly Settlement, Monegar Choultry, Mount Road, Egmore, and Black Town, almost every day—once, twice, or thrice, according to circumstances. In these exercises profitable conversations often ensue, which enable me to meet objections, remove doubts, and apply the truth according to the state of mind discovered by inquirers. As the result, many have called on me for books and further conversation. Some of these have candidly acknowledged the error of their ways, and professed to be well affected toward the Gospel; but, as is frequently the case, they have felt timid as to the steps they should take, and therefore, Nicodemus-like, they have come under cover of the night; yet I could not resist the feeling that at least a few of them were "not far from the kingdom of God," and must sooner or later decide for Him. Were I not afraid that I should do more harm than good, I could easily enter into further details; but I had rather let time and circumstances develope their case, without attempting to forestall the one or force the other. Meanwhile, "it is good that a man should both hope and quietly wait for the salvation of the Lord." Missionary Work, at the best, let us remember, is still but a "work of faith," and still but a "labour of love." The first should prompt, and the last should satisfy. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

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Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—Mr. William Stagg and Mrs. Stagg left Gravesend on the 11th of June, for York Fort, to join the North-West-America Mission—Mr. and Mrs. Acheson left Calcutta on the 12th of February last, in consequence of ill health, and arrived at Blackwall on the 31st of May—The Rev. J. H. Bernau, on account of failure of health, and Mrs. Bernau, accompanied by Mrs. Lohrer, left Bartica Grove on the 11th of May, and arrived in London on the 30th of that month.

Wesleyan Miss. Soc.—With deep and solemn regret we record the sudden death, on Wednesday, the 13th of April, of the Rev. Benjamin Clough. He was one of the Missionaries who embarked with Dr. Coke for Ceylon at the close of the year 1813; and the Mission in that island had the benefit of his able and zealous services for a quarter of a century, the results of which appear to this day. Since his return to England, his interest in that Mission has been unabated.

WESTERN AFRICA.

Church Miss. Soc.—Mournful intelligence has again reached us from this Mission. Mr. W. Hensman, the medical adviser of the Mission, died at Abbeokuta on the 10th of April, after a short illness. Mrs. Paley, who, in a very reduced state of health, left Abbeokuta on the 25th of April, with Miss Apthorpe, for Lagos, with the view of returning home by the African Steamer, died at sea on the 6th of May, of fever, within sixty hours of Sierra Leone.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—Mrs. Sandys, wife of the Rev. T. Sandys, died at Calcutta, on the 20th of March, of cholera.

NEW ZEALAND.

Church Miss. Soc.—Mr. and Mrs. Booth, Mr. J. Stack, and Tamahana Te Rauparaha, safely arrived in New Zealand in December last.

Miscellanies.

A NEW-ZEALAND HONGI.

THE Engraving on the following page represents a New-Zealand hongi, or rubbing noses. This is the substitute for our shake of the hand, and the custom continues to be universal, though not so much used as formerly. On important occasions the hongi is generally accompanied by the tangi, or cry—a singular outbreak of strong feeling, which was usual among the New Zealanders both in joy and sorrow. On the departure of friends the tangi was heard. Expressions of mingled grief and affection display themselves in the countenance of the wailer. Tears glisten in his eyes. At length, approaching the object of his lament, he clings around his neck, crying bitterly, and earnestly embracing him; while in former times, to evince more strongly the depth of his feeling, the flint was unsparingly used by the wailer on his neck and arms until the blood gushed forth. On the return of friends it was just the same: their arrival was greeted with doleful cries and lamentations; nor was it until the formalities of the tangi had been duly discharged, that the natural sounds of joy and mutual gratulation had room to express themselves.

It was, however, when a chief died that the tangi assumed its most severe aspect. The body, having been decorated according to native fashion, was exposed in view of the assembled tribe, and bitter weepings and wailings continued night and day, until the sun had three times risen and set. All the immediate friends, relatives, and slaves of the deceased, by the severity of the cuttings they inflicted on themselves, testified to their affection and their sense of the loss they had sustained. Each person armed himself with a piece of flint, held between the third finger and the thumb, the edge protruding according to the depth of the wound intended to be inflicted. The face, from the forehead down on either side, the legs, arms, and chest, were lacerated, the women surpassing the men in the severity of this self-inflicted punishment, while boisterous crying added to the horror of the scene. It was a just representation of heathen sorrow—sorrow without hope. How many mournful scenes of this kind are going forward throughout the heathen world! The New-Zealand tangi, as an universal ceremony, is fast being laid aside. On the death of the great chief Te Rauparaha there was no tangi, except by a very few, chiefly owing to the endeavours of his Christian son Tamahana to put it down.

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A NEW-ZEALAND HONGI.

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Missionary Register.

AUGUST, 1853.

Biography.

OBITUARY NOTICES OF NATIVE CONVERTS,

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S MISSION IN WESTERN AFRICA.

WE collect from the Journals, and other communications from the Labourers in Western Africa, several notices of hopeful converts who have died, it is believed, in the faith of Christ. Such instances of the happy effects of Gospel Truth may well encourage Christians to acts of persevering self-denial in their endeavours to spread among the Heathen the knowledge of a Saviour's love.

Mr. King, in his Journal, gives an account of the

Death of a School-girl.

May 10, 1852—We this morning had the painful task of committing to the grave the remains of Maria Makanju, one of our scholars, about twelve years old. She was the daughter of a Native Communicant. Her illness lasted about three weeks. She afforded a proof that our Lord and Saviour is working here in the hearts of the young as well as of the old. Before her death, she gave good evidence that a change of heart had been wrought in her, and that she placed unshaken confidence in Christ, the Rock of Ages. Her elder sister once brought her medicine from an idolater, but she refused it with disdain. On another occasion her mother was going to buy something for her, and, as there was nobody at hand, manifested deep concern because Maria would be left alone. The poor girl checked her mother's needless anxiety, by saying that she was not alone, since *Jesus was with her*. Two days before her death she begged to be removed to her uncle's, because her mother's grief and anxiety, she said, did her harm. On the day before she died she mentioned the great benefit which she had derived from attending School. The instruction which she had there received greatly assisted her now to bear her severe pain, and she recommended that all parents should send their children likewise. On that day I visited her as usual, accompanied by Mr. Barber, and asked her whether she were afraid to die. With a smile on her face she earnestly said, "Oh, do ask Him to take me away at once!" This, we told her, was wrong, and advised that she should patiently wait the Saviour's own good time. After this we knelt down and prayed with her. We then took leave, and it proved to be for the last time. Yesterday—Sunday—as she turned her face to the wall, after telling her friends that she was going to take a little sleep, her spirit took its flight without a struggle. Her friends might have been ignorant of it, had not one of them been stedfastly looking at her as she turned her face.

If, among the multitudes that stand around the throne, and who "have washed their robes, and made them white in the blood of the Lamb," there will be children also to swell the chorus of redeeming love, it is the conviction of all the Christians here that Maria Makanju will doubtless be one of them.

Mr. King also informs us of some particulars respecting the death of

Abraham Kason.

May 27 — To-day I committed the remains of Abraham Kason to its kindred dust. His death was a cause of much grief to all. He was one of most decided character among our people, and had been one of Mr. Crowther's most confidentials, as well as with myself. He had undergone many trials by persecution, and was one of those who fled to Bada-

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gry on the last outbreak. He, with his companions, about eight in number, had been to Lagos to trade, and, on their return, were attacked by a kidnapping party of the Ijebus, on the banks of the river, on the 24th, about seven A.M. While defending themselves, Abraham received a shot between the rib and thigh, and an attempt to extract it was quite useless. Lying all day in the canoe, he bled much through the oppressive heat of the sun, and was brought home on the evening of the next day. In spite of all we could do, he breathed his last yesterday, about one o'clock.

Difficulties arose as to the interment of the remains, which are thus explained by Mr. Townsend—

May 27, 1852—Engaged the chief part of the day in obtaining permission from the Chiefs to bury A. Kaṣon. He being an oboni, the oboni law is that he must be buried by them according to their secret custom. I had more trouble with our own converts than with the Chiefs. They had collected guns together, to bury the body by force, if the obonis should refuse. I would not permit one of them to go with me when I went to the Chief about the funeral, and without trouble obtained, not only consent to bury the corpse, but also a decision that the oboni fee should not be paid by our converts, but by the relatives, who, out of anger, made the young man an oboni in the time of persecution.

We now revert to Mr. King's Journal.

Having placed the coffin on the bier, and stretched the pall over it, we started for the Church. The procession was grand and numerous, all the converts at Ake, and most of those at Abaka Road, being present. As soon as we descended the little hill, and had come to the central part, between Igbein and Igbore, great lamentation was heard from the numerous crowd for our departed friend. I must say that he was one of our living epistles, "known and read of all men." Whether at home or abroad, he never omitted telling his friends and companions what he had heard and tasted of God's mercy. He was one who had undergone great self-denial, on whom the keen edge of persecution had been fully levelled, and who, rather than give up his faith, fled to a distant place, in order to maintain his hold and confidence in the Rock of his salvation. If it be inquired why such a sincere and honest Christian Man, of decided character, should suffer such a death, the reply can be no other but this—that he unhappily fell a victim to violent revenge for the loss of the slave-trade, as the Ijebus are nothing but Kọṣọkọ's instrument in all these things.

Mr. Crowther's Journal contains an account, which we now lay before our readers, of the

Death of Mary Coker.

Oct. 26—To-day I committed the body of Mary Coker to the earth. She breathed her last yesterday. She was a meek and pious Christian, and one of exemplary character. She was very helpful to me in seeing after the female members of the Church, especially the sick. She had been for a long time an invalid, but a patient sufferer all the time. She got worse, and was able to attend Church but once in July last, the first Sunday after our arrival. From that time she was altogether laid up; and was visited many times both by Mr. Barber and myself. Nor was her house ever empty: some one or other of the members of the Church would attend, and render her needful help. She was all the time supported from the Church-Relief Fund. On one occasion I questioned her on the prospect of death, when she replied, "I leave myself entirely to the will of our Master. I would not be impatient, but make His will my own." I asked her whether she did not feel very great bodily pains. She replied, "I feel more than I always talk, but it is of no use to complain, because I deserve more than that." I asked her, "What is your hope and support in your affliction?" She replied, "Jesus is my hope and support. All the gods of the heathen are lying vanities." I tried to impress on her mind the great necessity of resting upon that sure anchor of the soul, on whom whosoever puts his trust shall never be confounded. I then commended her in prayer to the care of the great Shepherd, who has engaged to lead His helpless sheep through the valley of the shadow of death, and whose rod and staff will be their comfort and consolation.

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OBITUARY NOTICES OF NATIVE CONVERTS

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S MISSION AT MADRAS.

THERE have been twenty-six deaths connected with the Congregations. Interesting notices of some of this number occur in Mr. Bilderbeck's Reports.

Among those removed by death were some who had adorned the Gospel while living, and experienced its comfort while dying. One was a real loss to the village in which he lived; as from his age, experience, and knowledge of the Scriptures, he long shone in it as "a light in a dark place," ordering himself and his household after God. We were accustomed, at his request, to meet in his house every week for reading, exposition, and prayer, when he used to get his friends and neighbours together to profit by the word; and often did he beg us to warn and admonish the careless. When the infirmities of age disabled him from actively promoting their best interests, he still continued to witness for God, by his steady and consistent profession, till the taper of life was exhausted, and then "he came to his grave in a full age, like as a shock of corn cometh in in his season," declaring that "the Lord was his Rock, and there is no unrighteousness in Him!" He died at the advanced age of 75.

Soon after this, we committed to the grave the remains of another aged disciple, who had also given satisfactory evidence of a change of character, and of good hope in her Lord. She had lived upward of thirty years in a Christian Family, and since her conversion had maintained such an unblemished and exemplary character as to secure the confidence and esteem of her employers, who now treated her more as a member of the family than a servant. I visited her often during her illness, and found her mind at all times clear as to the ground of her acceptance with God. Death seemed quite divested of all fears to her; and though her language, with respect to herself, was low and unpretending, yet she could speak of Christ as her "all and in all!" In short, her removal was felt quite as a bereavement in the family, and can scarcely yet be adverted to but with touching emotions.

I shall allude to but two more, Senavooppoo and Sinnapen. The former was a young woman educated in the Central School. Though born and brought up a Romanist, her training in the School was afterward made the means, in God's hand, of opening her mind to the errors of that Church, and also of giving it a serious direction. She began to read the Scriptures diligently, to frequent the House of God regularly, and to evince an attachment to His people. Mrs. Winckler, to whom she owed much, always spoke of her with interest and affection, and in course of time had the satisfaction of seeing her comfortably settled. After marriage she went with her husband to a station in the country, where I sometimes met them during my occasional tours, and always found them contented, active, and happy, their employers, at the same time, bearing them good testimony. She here used to assist in teaching a Native-Female Charity School, conducted by one of the ladies of the house, and was thus voluntarily helping to forward a good cause in a quiet way. But "she hath done what she could," and is now one of those who have fallen asleep in Christ, waiting for the resurrection of the just, and the glory which shall follow. Her death took place at Madras, she having been taken suddenly ill between this place and Punamalli, on her way to the Presidency.

Sinnapen was one of those who spoke at the last meeting of our Native Association, and ably aided in carrying forward our views. Little indeed did I think, in writing an account of it, that I should have to record his death while the ink was still fresh in giving the details. "Even so, Father, for so it seemed good in Thy sight." His removal is truly to us a great loss, for he was a most valuable and respectable member of our Congregation at Black Town. He always led our singing in Church, regularly took a class in our Sunday School, was punctual in attendance on all the Means of Grace, and assisted us greatly as an efficient and active member of our Church-Fund Association. His talents were of a high order, and would have fitted him for any situation. He was one of those who not long since challenged examination, and obtained a government prize of 200 rupees. Having been educated in our Mission Seminary at Palamcottah, and subsequently at Bishop Corrie's Gram-

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mar School, he came out thoroughly finished, and qualified to take a superior standing in native society, to which he might have proved an ornament and a blessing had he been spared. But "God's thoughts are not our thoughts, nor are His ways our ways." Caste was his stumbling stone; but it was evident he did not feel tenderly about it for its own sake—family influence alone prevailing to bias his mind. It seems therefore to have given him no little pain, in his last moments, to think that he should, on any account, have passed for one of its advocates. The tempter also took occasion, from it, to becloud his mind and distress his conscience, endeavouring to fill it with this and other misgivings, and for a time appearing to deprive him of every comfort. But he was a child of God, notwithstanding, and the tempter therefore could not long prevail. The cloud, through God's goodness, was soon dispelled, and he was graciously permitted to triumph over the last enemy "by the blood of the Lamb." Peace was restored, and he died happy in the arms of his blessed Lord.

I send these little obituaries, not to praise the dead, but to magnify God's grace and goodness to poor sinners, and as a record of the power of the Gospel in the happy experience and peaceful departure of so many of our native sisters and brethren in this heathen land, more especially as these are flowers which fall unobserved. It was well said by one, "Tell me not how a man died, but how he lived;" and the instances here given will, I trust, shew how the Gospel tends to transform the character in life, and to support the mind in death. How precious, then, must be that legacy of our blessed Saviour which thus gives the "promise of the life that now is, and of that which is to come!" And if it does so much, should we be justified in withholding it from myriads of our fellow-creatures who in this country neither know how to live nor how to die, and who, if the Bible is to be believed, "have no hope, and are without God in the world!"

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

UNITED KINGDOM.

The Religious Condition of the Labouring Classes.

When you consider the great extent of that which is called education—the vast amount of literature now circulated and the avidity with which it is received—when you consider the intellectual and the moral position of the great mass of operatives and artisans in our large cities, and in those hives of industry, the counties of Lancaster and York—I think you will see that there is much to excite your attention, much to stir your fears, and much to call on you to use redoubled energy in the great work which you have undertaken. Of destitution, no doubt, there is a sufficient abundance, both in this metropolis and in other parts of the kingdom; but I think there is a great deal more indifference than destitution; and it is for us and for you to consider whether indifference be the sole or whether it be the main cause of the fact which nobody can gainsay, and which I shall not presume to attempt to explain—the fact of the almost total absence of the great mass of the working classes from Places of Worship, whether they be of the Church of England or of Dissenting Denominations. Now, in such an assembly as this, and before a great body of the most experienced and worthy of our Clergy, it would not become me, perhaps, as a layman, to enter into the causes of this apparent indifference. I will only take the liberty of indicating it to you as a matter worthy of the most serious consideration. The state of things in this country is pretty nearly this. The wealthy, and what are called the higher classes, have been touched in a much greater degree than they were heretofore. Many of the lowest and poorest of the working classes have been reached and wrought upon by your administrations. But there is a large intermediate class, comprising persons of intelligence, artisans of comparative affluence, persons

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who are working their way even to a higher position than they now occupy, who hitherto have escaped, who hitherto have been beyond the reach of all the efforts that have been made to overtake them. This, I think, is a matter well worthy of consideration, and I indicate it to you now because I am quite sure that the time is come when, by a vigorous and concentrated effort, that great class may be overcome. I do not believe that there is within them any inherent dislike whatever to the Church of England. On the contrary, I believe there is rather a tendency to the Services of the Church. But it is for you to take such means as may make these Services inviting, and make your own persons acceptable to them.

[*Earl of Shaftesbury—at Ch. Past.-Aid Soc. An.*

Present Condition of the Diocese of Llandaff.

I will endeavour to give you some little information relative to those districts in which your Clergymen are at work. And first, with respect to the diocese as a whole. You are, no doubt, aware that the Diocese of Llandaff consists of the county of Monmouth and of the greater part of the county of Glamorgan. Through the centre of that district, and parallel with the Bristol Channel, there runs a lofty ridge of hills, intersected by numerous valleys, which slope gradually down toward the water's edge. These hills and these valleys and the adjacent country, form the extremity of that large coal-field which is the chief geological feature of South Wales. It abounds in the richest deposits of iron ore and of coal of excellent quality, admirably adapted to the purpose of steam navigation. The increased demand for iron for the construction of railroads and other purposes, the demand for coal, and the great facilities for export afforded by the Bristol Channel, have caused a complete alteration in the condition of that part of the country within the last half century. At the commencement of this century the Diocese of Llandaff was a remote, a quiet, and a rural district. Our mountains were little better than sheep-walks, and our retired and sequestered valleys were frequented only by a few farmers and persons of that description. But now the whole face of the country is changed. The population has increased in a greater ratio than in any other part of the United Kingdom. Your Noble Chairman, in his opening address, alluded to the condition of Lancashire and Yorkshire. I know not what may have been the case in the last decennial period, but in the interval that elapsed between 1831 and 1841, while the increase in the population in all England was 14$\frac{8}{10}$ per cent., while the increase in Lancashire was 24$\frac{7}{10}$ per cent., and in Durham 27$\frac{7}{10}$ per cent., the increase in the county of Glamorgan was 35$\frac{3}{10}$ per cent., and the increase in the county of Monmouth was 36$\frac{8}{10}$ per cent. In fact, since the year 1800, our population has more than trebled itself by 40,000 souls. I believe that the population in 1800 was 117,000; and although the last returns are not yet published, I understand, from private information, that the present population of the diocese is 357,000. But even this does not represent the whole of our difficulties. Supposing the whole of this vast population had been equally distributed over the whole of the country, the pressure being diffused through the various parishes, a portion of it would have been borne by every one, and the effects on our spiritual condition would have been less disastrous than it is. But from what I have already said, you will see that this mass of people has been cast on one particular portion of the country, and on precisely that portion of the country which was least able to bear it, for a century ago it was nothing but a mountain waste and sheep-walks. The parishes are very large—one of them containing 80,000 acres; for this is not the parish with only one Church—with perhaps only one Church, and the tithes being exceedingly small. You may readily suppose what must be the condition of such a country as that, and how unable it must be from the resources of the Church to meet any thing like the demand which such a condition of things must necessarily entail on it. Now just observe the course of events in that part of the country. A coal-pit is opened in some remote district, and some 500 persons, with their wives and families, are all at once brought to the spot. While the Church is lingering and unable to do any thing for the spiritual condition of the people there assembled, some ten or twelve meeting-houses are built; and before we can establish a Church with or without a miserable endowment, the Clergyman finds the people steeped in immorality and infidelity, or

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utterly alienated from the Church of which he is a Minister. But is this all we have to contend with? When a Clergyman is labouring in the populous streets of Birmingham, or in the clothing districts in the Diocese of Ripon, he has the happiness of reflecting that those by whom he is surrounded are all associated by the bond of one common tongue. He has not to contend, as we have, with the strife of tongues. It is true that the use of the English Language is increasing among all classes; it is true that the young people are beginning to speak it familiarly. Cheap English Literature is being most extensively circulated; and you will perhaps be amused when I tell you, that so anxious are the people to learn English, from a consciousness that it tends to promote their worldly interests, that in one parish where I had thought it my duty to insist upon a Welsh Service, a petition was got up and numerously signed by the Welsh Workmen, praying that I would allow them to have an English Service, in order that they might have the opportunity of improving in the English Language. Now observe the practical difficulties arising from this state of things. If we were altogether Welsh, or altogether English, we should know how to adapt our Services to the circumstances of the case. But the two languages are mixed together in all conceivable proportions; so that if we have an English Service we disgust the Welsh People, and if we have a Welsh Service we disgust the English, and if we have a mixed Service we please neither the one nor the other. If we have an English Service in the morning and a Welsh Service in the afternoon, perhaps we hear complaints that the order ought to be reversed. In proportion as a man is spiritually-minded, and feels the necessity of religious instruction, he will be offended if he cannot have two Services a day. If we endeavour to make the same building accommodate both parties, we find that the hours clash, and again we offend both. It is therefore absolutely necessary that we should have two Ministers and two Places of Worship, and that, too, in parishes where we are often unable to support one; for, with the exception of the Diocese of St. David's, there is no part of the country in which so large a proportion of the income properly belonging to the parochial Clergy, was alienated from them in Roman-Catholic times; and at the Reformation, instead of being restored to its original purposes, that property was unfortunately given into other hands. I believe the actual rent-charge of such property in the Diocese of Llandaff was 59,605*l.*, and out of that sum not less than 25,624*l.* was thus alienated. So that, what between appropriation and impropriation, our Clergy have been greatly despoiled, and it is calculated that the average amount of the parochial incomes is under 140*l.* a year. [*Bp. of Llandaff—at the same.*

The Observance of the Sabbath a test of a Nation's Character.

I look on the Sabbath as a great practical triumph of Christianity, a sign of our Lord's supremacy, and a visible token of the nation's acknowledgment of the religion of Jehovah. Do away with its observance, and what is there to testify of any people that it is a Christian people? I consider, therefore, any thing which tends to diminish the reverence of the people at large for the observance of the Sabbath does injury, not only to the cause of religion in the country of which they are citizens, but to the cause of morality and good order throughout the world. Undoubtedly where the Sabbath is least observed, there the nation is least moral, least observant of the plainest duties of humanity and of mutual kindness. On the other hand, where the Sabbath is best observed, we may regard its observance as a token that the Christian Virtues are more highly prized; that the people at large are more deeply impressed with a sense of their Christian Duties and privileges; that the sovereignty of Jehovah and the mediatorial kingdom of Christ are felt and acknowledged to be realities; and, therefore, even if we could not base the duty of observing the Sabbath on a distinct Divine Command, yet the consequences which flow in upon a people from the faithful observance of the Sabbath, or, on the contrary, from its desecration and neglect, are such as justify us in saying that the observance of the Sabbath is a duty incumbent upon all, not less by the plainest maxims of policy than by the express declaration of the Word of God, and the obligations connected with the ordinances of his Church.

[*Bp. of London—at the Lord's Day Obser. Soc. An.*

The Working Classes desire the Sabbath to be kept sacred.

I look upon this fact, that the most unhesitating expression of respect for the sanctity of the Sabbath, and the most determined opposition to the opening of the

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Crystal Palace on the Lord's Day, have proceeded from the working classes of this metropolis. I look upon this fact, I say, as one of the most encouraging symptoms of the times in which we live. Of all classes, perhaps they were the last from whom many persons would have expected such an expression to emanate. Although I have much greater confidence in the religious principles of the working classes than it is the fashion for many people to express, yet, being sensible of the unfortunate position in which numbers of them are placed, and from which it is not their fault that they are not extricated, I must confess that I did not expect such an expression of feeling in reference to Sabbath Observance as has proceeded from them. I think the memorial presented by a deputation of the working classes to Viscount Palmerston is one of the most encouraging documents I ever read. It is probable that many persons now present have not had the advantage of perusing that document. I am not going to read the whole of it; but I must say that I am extremely gratified to find the labouring classes holding such language as this: "We object to the Crystal Palace being opened on the Sabbath, because it will be opened for merely secular and commercial purposes." Undoubtedly, if the Crystal Palace be opened by legislative sanction on the Lord's Day, a very short time will elapse before we shall see opened on that day not only the British Museum—for which, perhaps, something might be said, as that building is full of the treasures of science and art, and is calculated, in the case of a rightly-constituted mind, to increase a feeling of reverence for the beneficent Creator of the world—not that I think for a moment that would justify the opening of it on the Lord's Day. But let the British Museum and the National Gallery be opened on the Lord's Day, and we shall very soon see all our places of public amusement opened; and then what will become of the sanctity of the Sabbath in the metropolis, or what will become of our character as a God-fearing nation? The memorialists also touch on what appears to me one of the most important and irrefragable of the arguments against the opening of the Crystal Palace on Sunday. I say, that whatever tends to deprive the working man of any portion of the Sabbath, or to employ him compulsorily on that day, by bringing others into competition with him as regards his labour, tends to render him a less affectionate husband, less attached to his children, and less attentive to all the sweetest relations of life, while it tends to deprive his own mind of the benefit of the ordinances of religion and of the reading and hearing of God's Word. How gratifying it is to find the working classes holding such language as this: "We believe that Sabbath labour socially degrades man, and, speaking commercially, injures him." That is perfectly true. I remember that in the evidence taken by a Committee of the House of Commons with regard to the observance of the Lord's Day, it was distinctly stated by more than one person, and among the rest by that eminent and pious physician Dr. Farre, that labour on the Sabbath diminishes the value of that which is performed on all other days of the week; and that a man who works seven days in the week will neither work so well nor so long as one who works only six. That is an argument for the Utilitarians, and were there no other, I think it would be sufficient; though I would not base the duty of Sabbath Observance on such low grounds as that. I say, then, that I consider that memorial of the working classes to be of inestimable value, and one of the most encouraging symptoms of the times in which we live. It convinces me that the Church is doing her work—silently, unobtrusively, gradually perhaps, but zealously and certainly. [*The Same—at the same.*

Impediments to the Gospel.

The Ministers of religion, and the agents supported by this Society, have in the course of their labours to contend not only against these physical disadvantages, but against moral disadvantages, against great and crying evils and temptations of the most urgent nature, which are not only tolerated, but sanctioned by the Government of this Christian Land. I do not hesitate to say that the whole economy of our public-houses, gin-shops, and beer-shops—the whole economy, in short, of the drinking system of this country—requires a searching investigation at the hands of the Legislature. Whilst our Legislators are often wasting time, precious time, in party debates and political strife and partisanship, they are allowing many great moral and spiritual questions to lie over, and lie over while, in the mean time, the moral and spiritual vitals of the country are being diseased and distempered to an extent that can

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hardly be calculated. We pray day by day to our Father in heaven, "lead us not into temptation;" and have we any right to lead our poor fellow-sinners and fellow-countrymen into temptation every day and every hour? They cannot pass out of their dreary cellars or their impoverished dwellings; they cannot go out at an early hour to the factory, but there is the gin-palace decked out with all its glittering meretricious attractions. The blazing gas is lighted to catch their glance, and the tempting liqueurs, with the light shining through them, appear the more attractive to their wistful eye. Weary, benumbed, and half awake, at that early hour in the morning, it is not unnatural for them to steal in and drink the liquid fire. And then begins the fatal habit, which so often ends in premature old age, debauchery, misery, and death! And what shall we say of those even still more pestilent sources of temptation and mischief, the beer-shops of England? I do not hesitate to say that there never was a more immoral or mischievous measure passed by the Legislature of this country than the beer-shop system of England. These beer-shops have diffused and scattered the seductions of intemperance. They have furnished facilities for crime, for unhallowed combinations, and unhallowed resort to an extent that it is not possible to over-estimate. And what good have they done? Does the poor man get his beer cheaper, or less adulterated?—Does he take it home to his own fire-side, to share it with his wife and children? So far from that, I believe that, in ninety-nine cases out of every hundred, these beer-shops do unabated and unmitigated evil and mischief. If, then, we acknowledge the existence of this evil and mischief, why not grapple with it manfully, Christianly, nobly, and effectually, as we ought to do?

[*Rev. H. Stowell—at Ch. Past.-Aid. Soc. An.*

RELIGIOUS-TRACT SOCIETY.

FIFTY-FOURTH REPORT.

Introductory Remarks.

THE public events of the year have called the attention of the Committee to various subjects of deep importance connected with the Society's Operations. They have felt it their duty to give every facility to the circulation of the prize and other works opposed to the doctrines of the Church of Rome, both in Great Britain and Ireland and in the colonies of our land.

Sabbath Day—The various attempts which have been made to obtain a Royal Charter, sanctioning the opening of the Crystal Palace at Sydenham on a portion of the Sabbath Day, led the Committee to present a memorial to Her Most Gracious Majesty, praying that in any charter to be granted a clause might be inserted requiring that the building be entirely closed on the Lord's Day, in the same way that the Great Exhibition was closed. The memorial wasgraciously received. In furtherance of the Sabbath-Day object, grants of suitable Tracts have been voted to the extent of 67,900; about 10,000 were placed with the Agents of the London City Mission, and an offer was made to the Society's Auxiliaries to supply 100,000 Tracts at half-price.

Jubilee of Bible Society—The Committee and friends of the Religious-Tract Society feel themselves called on to present their hearty congratulations to the Committee and friends of the British and Foreign Bible Society on the attainment of its Jubilee Year, and on the encouraging and prosperous circumstances connected with its present position. The origin of the Bible Society in a Committee of the Religious-Tract Society is regarded by this Committee as one of the most interesting facts connected with the Society's own early history, and leads to a feeling of special interest in the extensive and successful operations of the British and Foreign Bible Society.

Leisure Hour—The Committee directed the special attention of their friends to this new work in their last Report: they are glad to state that it has met with the kind approval of the Society's supporters, and is a popular serial among the working and other classes of our land.

Duke of Wellington's Funeral—This interesting national event led the Committee to prepare several Tracts and a handbill for special circulation on the day of the funeral. They hoped that some persons waiting for the solemn procession might be induced to receive "the word in season" presented to them. The Committee caused a large gratuitous circulation to take place. The total issues amounted to 145,000: about 130,000 of

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these were efficiently distributed by the Agents of the London City Mission, who kindly undertook the work.

The Persecutions of the Madiai.—The great public excitement justly produced by these persecutions induced the Committee to publish a full account of the facts. To secure the co-operation of many friends, they offered to furnish the Tract for gratuitous circulation at half the catalogue price. It gave the Committee sincere pleasure to find that 31,000 copies of the little work were circulated in a few weeks, and that at least 25,000 were given to the Sunday-School Children at Liverpool and Manchester. It is hoped that this record of the faith and patience of modern confessors of the Gospel will be greatly blessed to all branches of the Church, and lead many to "contend earnestly for the faith once delivered to the saints."

Issue of Publications.

The total issues of the Society's publications during the year have been TWENTY-FIVE MILLIONS, EIGHT HUNDRED AND FIFTY-ONE THOUSAND, EIGHT HUNDRED AND FIFTY-ONE, being an increase of THREE MILLIONS, THREE HUNDRED AND FIVE THOUSAND, ONE HUNDRED AND FOUR, and the largest annual circulation hitherto attained. The total circulation of Tracts and Books, in 112 languages and dialects, including the issues of affiliated Societies in foreign lands, has been about SIX HUNDRED AND EIGHT MILLIONS.

Grants for Great Britain and Ireland.

These grants form a large portion of the Society's miscellaneous circulation, and include many objects of deep interest. The friends who have felt the deep importance of counteracting Popery and infidelity in all their varied forms, have been assisted with the needful means. The wretched cellar has been visited; the hospital and the prison have not been overlooked, nor the wants of the soldier in his barrack, the sailor in his berth, or the lonely navigator employed in the Arctic Expedition.

	Tracts and Books.
London City Mission, District Visiting, Town Mission, Scripture-Readers' Christian Instruction, Loan, Tract, and similar Institutions	1088676
Sabbath-Day Circulation	67898
Soldiers, Sailors, Rivermen	237166
	1393740
British and Foreign Emigrants	732709
Prisoners and Convicts	17562
Patients in Hospitals	8213
Workhouses and Union Houses	2214
Pleasure Fairs	98115
Races	23750
Agents connected with Home Missions	14712
Foreigners in England	10844
Miscellaneous — being about six hundred and fifty grants for various objects, particularly to counteract Romanism, Mormonism, Infidelity, and other errors; also, the Christian Spectator, Reports, and Specimens sent gratuitously to Subscribers	1198560
Ireland	445019
Scotland and Orkneys	184553
Wales	20787
Total	4,150,778

The value of these publications is 5756*l.* 3*s.* The publications voted to the London City Mission in the year have been 835,404, and the portion of their value actually granted has been 477*l.* 19*s.* 9*d.* Many have run to and fro, and it is hoped that moral and religious knowledge has increased.

Notices relative to Domestic Grants.

Libraries for Destitute Districts—Libraries supplied on reduced terms have been 328; the amount granted, 874*l.* 19*s.* 10*d.*

Libraries in Union Houses—Several years since the Committee offered to Boards of Guardians and Chaplains a selection of Books, of the value, at the catalogue prices, of 13*l.* 6*s.* 8*d.*, on payment of 5*l.* The offer has been accepted by a large number of the Unions, and the books have been found extensively useful. The above offer is still available to those Unions which have not yet received the grant; and the Committee are willing to make a further grant of books, as an addition to the Libraries already obtained, to the amount of 6*l.* 13*s.* 4*d.* at catalogue prices, on payment of 2*l.* 10*s.* Extensive good has resulted from the Society's grant: 16 Libraries have been granted.

Libraries for Emigrants—Libraries have been prepared, containing instructive and valuable Books, which may be had in cases, at 10*s.*, 20*s.*, and 40*s.* each to non-subscribers—the usual allowance being made to subscribers and booksellers. It would confer a great benefit on persons intending to emigrate to present

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them with one of these Libraries, which would supply means of religious improvement, though far removed from the public means of grace. Catalogues may be obtained at either of the Depositories, or will be forwarded on application.

Tracts for Emigrants—A volume has also been issued entitled "The Emigrant's Friend," being a collection of Tracts, bound together, which will serve as a token of remembrance to many, when separated from those they love. A good assortment of Tracts is likewise made up, and may be had for one shilling.

Emigrant Series—Four small books have been issued for the special use of emigrants. They are entitled, 1. "Emigration, what it is; what it includes, and what it requires." 2. "Homes beyond the Seas: the Australian Colonies." 3. "Outward Bound; or, Hints to Emigrant Families." 4. "The Young Working Man Afloat." These new works are adapted for their special object, and the Committee strongly recommend their wide circulation. The Society's Agents have visited about 450 emigrant vessels, and have given the packets to 16,535 families, and 28,714 single emigrants, containing about 542,126 publications. This special effort has called for the appropriation of 1936*l.* 18*s.* 7*d.* It gives the Committee pleasure to thank many generous friends for the contribution of 2074*l.* 5*s.* 11*d.*, in aid of the object. As emigration is likely to continue to a great extent, the Committee trust that the special fund will still be maintained.

The Committee have availed themselves of the agency of many friends; among these, they notice "The British Ladies' Female-Emigration Society;" "The Highland Emigration Society;" "The Emigrant's-Library Association," among the Society of Friends; and Mr. Sidney Herbert's Society to assist emigrating needlewomen. The operations reported must be a work of faith as well as a labour of love.

The extraordinary progress of emigration has called the Committee's attention to the high duty of making the best preparation in their power for the moral and spiritual good of their countrymen. Viewed only in relation to the immediate interests of the individuals who are now colonizing our dependencies, the subject claims the attention of every friend of humanity; but when it is considered in reference to the character of the communities of which they will be the founders, it becomes a matter of still greater magnitude, as involving the well-being of unborn generations. During the ten years ending December 1849, one million and a-half of emigrants left the United Kingdom. In 1850 there went forth 280,849, or nearly double the preceding annual average. The Society secures the regular visitation of all the emigrant vessels by pious and competent Agents at the different ports. Each emigrant family, when ready to sail, has received a neat packet, consisting of a popular and practical volume, a variety of Tracts, together with a selection of small picture-books for children. Each unmarried emigrant has received a smaller packet, containing an appropriate selection of Tracts.

Libraries for Lunatic Asylums—It has appeared to the Committee, that among other ameliorating means for the benefit of the afflicted occupants of lunatic asylums a judicious employment of Libraries would be of service. A careful selection of interesting books has accordingly been made, which it is wished to introduce, under the sanction of the medical authorities, into houses for the reception of the mentally afflicted; and the Committee offer volumes to the amount of 4*l.*, on the payment of 2*l.* This offer has been already accepted in several instances, and the medical superintendant of one asylum thus writes: "I beg to express my thankfulness to the directors of the Religious-Tract Society, for their extreme liberality in sending out so large and excellent a supply of books, at such a small cost. They appear to me to be especially adapted to the wants of a lunatic hospital; and many a poor lunatic, during the next winter, will gather temporary solace from their perusal."

It should be stated that there is nothing in these volumes which has any tendency to wound the feelings, excite the mind, foster delusion, or to create unfavourable impressions. While they are imbued with a religious spirit, they are not likely to lead to religious discussion, or to induce religious depression or alarm. On the contrary, they are suited to inspire hope, confidence, and faith, and to afford, even to diseased minds, cheerful and instructive reading. There have been twenty-one Libraries granted, amounting to 40*l.* 4*s.* 8*d.* Two Libraries have also been furnished to asylums for *idiots*—a class of the afflicted who have

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recently become objects of Christian Commiseration and charity, and on whom also a course of wise and gentle treatment has produced the most hopeful results.

Select School Libraries—There have been seventeen Libraries, containing 100 volumes for 2*l.*, granted to various places; and four select School Libraries, containing fifty volumes, have been granted to other places.

Books for Ministers on their Ordination — The Committee have received thirteen applications from Ministers and Missionaries of limited resources, for books for their private Libraries. These selections have amounted to 84*l.*

Books for National and British-School Teachers — The applications received have been eighteen; and the total value of the grants, 38*l.* 16*s.* 6*d.*

Offer to Sunday-School Teachers — The Committee offered ONE THOUSAND copies of the "Pocket Commentary," either Old or New Testament, at half the catalogue price, to Sunday-School Teachers. The offer has been thankfully accepted, and the whole number has been supplied. This "Commentary" is compiled from Henry, Scott, and other approved writers. The work also contains a large variety of notes, illustrative of the sacred text, on the manners, customs, topography, and natural history of the East.

Wales—The Society's Agent, the Rev. John Hughes, has superintended the issue of new works, and the Society's general objects in the principality; and the subscriptions and donations obtained have been 50*l.* 18*s.* 10*d.* The new Welsh Tracts printed in the year are "Reasons for Faith," "Believe and be Saved," and a volume entitled "The Solar System," by Dr. Dick. Mrs. Roberts, of Benarth, Conway, has given 8*l.* 8*s.* for stereotyping four Tracts in Welsh, namely, "Old Andrew," "The Lost Soul," "The Brazen Serpent," and "Poor Joseph." The grants of Tracts for Wales during the year have been 20,787. The Bishop of St. Asaph, by the assistance of the Society's former grant of Books, has been enabled to form parish libraries in his diocese. The Committee have voted twenty-five copies of each of six books selected by his lordship for similar objects, at half the catalogue prices.

Scotland—The Society's travelling Secretary, the Rev. Philip John Saffery, has again visited the principal towns, and has been permitted to collect in many of the Churches. The Public Meetings have been marked by a growing interest in the Society's objects. The aggregate of the collections was considerably larger than in the preceding year. Matthew Greenlees, Esq., of Glasgow, has again greatly promoted the circulation of "The Leisure Hour," and has advanced, to a considerable extent, the general objects of the Institution. The annual subscriptions and donations received by him from Glasgow and the west of Scotland have amounted to 377*l.* 5*s.*, and the sum of 292*l.* 0*s.* 6*d.* in aid of the Emigrants' Fund. The grants to Scotland have been 184,553 Tracts, and 256 Libraries. Among the grants may be noticed those made for emigrants. About twenty-two vessels have been visited at Glasgow and Greenock, and packets given to 620 families and 1047 individuals.

The total grants to Scotland, exclusive of Libraries, have been 144*l.* 2*s.* 11*d.*

Ireland—The condition of the people of Ireland has excited many friends to increased labours in the circulation of pure truth. During the year, the circulation of Tracts has been much larger than usual. About 445,019 Tracts and Children's Books have been voted to Societies and friends for gratuitous circulation. The dread of the priest has been removed from many minds, and there is a more cheerful reception of the Word by which the people can be saved. The results of Colportage during the year have not been satisfactory. The sales have only realized 110*l.*, and to obtain these returns the Agents have received 70*l.* 17*s.* in wages, and 36*l.* 13*s.* 6*d.* in commission. The expenses have, therefore, nearly exhausted the returns realized. There are many difficulties in the way of Irish Colportage, particularly the poverty of the people, and the constant counteracting influence of the priests of the Romish Church. On the recommendation of the Dublin Committee, it has been determined to continue the services of the Colporteurs at Kingstown, Parsonstown, Tullymanse, Dunshauglin, and Ballinasloe. Although the fruits of Colportage have not equalled the expectations of the Committee, yet they believe that the labours undergone have not been altogether in vain. Tracts in the Irish Language and character have been more generally circulated than formerly. About 100,000 copies have left

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the Society's Depository during the last two years.

Total number of Libraries—The Libraries voted in the year amount to 874, without including those sent to foreign lands. The total value of these Libraries amounts to 3979*l.* 15*s*; the portion gratuitously voted being 1894*l.* 17*s.* 10*d.* The number of Libraries granted since 1832, for Great Britain and Ireland, is

For Destitute Districts . .	2972
For Sunday and Day Schools,	4350
Select School Libraries . .	589
For Union Poor Houses . .	198
Factory Libraries	60
For Lunatic Asylums . . .	21
For National, British, and other School Teachers . .	245
Total	8435

the reduced price gratuitously voted being 21,434*l.* 1*s.* 1*d.*

New Publications.

During the year ONE HUNDRED AND SEVENTY-ONE new Publications have been issued.

Notice of New Publications.

The Leisure Hour—The observations and experience of another year have served to increase the conviction that secular knowledge should be brought under the influence of a Christian Spirit, and in this form widely diffused through the country. There are numerous cheap serials, which are not only powerless for good, but, finding affinities in the corrupt heart, they pander to the lowest propensities of human nature. Every attempt, therefore, to enlist the weekly or monthly periodical on the side of morality and godliness, claims the support of the friends of the Religious-Tract Society. The measure of success which has already attended the "Leisure Hour" shews that the public were prepared to sustain such a work. A cursory inspection of the contents shews its adaptation for a family journal, combining the instructive, the pleasing, and the useful. It is, however, felt that its circulation in the number form is far below what is desired: the sale of the weekly number is indicative of the extent of its circulation among the working classes. From among the latter purchasers, the deleterious and irreligious portion of the press finds its chief support.

Annotated Paragraph Bible—A third part of this edition of the Holy Scriptures has been completed, forming, with the preceding parts, the first volume, from Genesis to Solomon's Song: the plan and merit of the work for family or private use can now be appreciated. Its brief yet comprehensive notes are compiled from the most learned and evangelical critics: they will be found perfectly consistent with the Society's great rule of abiding by the doctrines in which the Reformers were agreed; and in every practicable way they will tend to promote the right understanding of the inspired text.

Works on Romanism—"The Gospel and the Great Apostasy" is the successful essay which received the prize of 100*l.* offered by the Committee of the Society on the subject of Popery. It is a searching analysis, and powerful exposure of the dogmas, seductive arts, and religious despotism of the Church of Rome. The book is eminently adapted for the times, and is distinguished by vigorous thought, historical correctness, range of subject, and evangelical sentiment. "The Great Usurper (2 Thess. ii. 4)" is a spirited controversy on the usurped authority of the Church of Rome, conducted between a young Christian Lady and her uncle, a dignitary of the papal communion. The subject-matter is not fictitious, but consists of the substance of an actual discussion, suited to establish the tempted and waverer in the true faith, and to convince misguided opponents. A small work on "Penance and the Confessional" exposes a prolific source of evil—a practice alike unscriptural and immoral.

Books suited for Presents and General Reading—The "Rose-Bud" is chiefly designed as a superior present for the young. Pious sentiments are conveyed in descriptive scenes and tales. Prose, poetry, and beautiful pictures combine to render it instructive and attractive. "The Lights of the World," by the Rev. J. Stoughton, presents illustrations of the cardinal graces of spiritual life, as seen in the character and conduct of eminent believers. "The Book for the Seaside" is a companion for those who wish to make their visits to the coast profitable and truly recreative. The various objects of marine, vegetable, and inanimate life are described by a competent hand, and in a popular manner. "The Method of Grace," by John Flavel, is a reprint

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of an old favourite piece of divinity, rich in evangelical truth, and will be esteemed by those who relish the plain and forcible statements of our Puritan Writers. "Old Humphrey's Friendly Appeals" is written in the affectionate and cheerful style of the author. A large variety of topics are touched upon, and the whole is suited to animate to virtue and piety. "Quiet Thoughts for Quiet Hours" consists of original prose and verse; domestic tales and pious reflections are blended in the hope of agreeably engaging those hours which are devoted to the improvement of the mind.

The Monthly Volume—This series has been sustained during the year by volumes not behind the earlier issues, whether for comprehensiveness, interest, adaptation, or the moral and religious principles in which they are written. "Dublin," "Old Edinburgh," and "Venice," are the titles of three volumes combining much historical and general information. "Tyre" supplies a variety of facts associated with sacred and profane history. "The Life of Caxton," with striking biographical incidents, treats of the progress and present position of the art of printing. "Charlemagne" is a graphic sketch of this celebrated king of the Franks. "The Greek and Eastern Churches" contains a variety of particulars on the doctrines, ceremonies, and influence of the Oriental Communions. "The Palm-Tribes" gives an account of the physiology and geographical distribution of this division of the vegetable kingdom. "The Wonders of Organic Life" is a popular view of phenomena connected with the vital principle. "Money" treats of the subject not only as a branch of political and commercial economy, but regards wealth in its moral uses and responsibilities. Two parts of the "Lives of the Popes" are a valuable contribution to Protestant Literature. Low as is the price of these twelve volumes, they will be found to be written by competent and talented authors, and well suited for family reading, or the school and village library.

Children's Books—The "Children of the Bible" is printed in large type, and adorned with coloured plates of a superior description, produced by a new process. A "Book about Animals" is in the same style of artistic embellishment. These two little volumes have been welcomed by thousands of children in the middle and higher ranks of society. "Three Months under the Snow" is a tale founded on fact, teaching the young what they can effect, when thrown upon their own resources, by steady diligence, a pious resignation to the will, and a firm reliance on the aid, of Divine Providence. "Wayside Fragments" pleasantly communicates instruction on every-day objects. "Helen's Adventures" is a record of incidents, suited particularly to interest young females. "Frank Harrison," a tale for boys, shews that the ways of sin lead to disappointment and ruin. Old Humphrey has added two little volumes to the shilling series. "Hymns for Little Children" are simple and appropriate, and may be introduced into the nursery.

Almanacks—The "Christian Pocket-book," "Christian Almanack," and the three smaller works of the kind, as in previous years, have been rendered suitable to Christians in various walks of life, embracing much useful information—astronomical, chronological, legislative, statistical, political, domestic, agricultural, and general.

Emigration Series—Four small books have been published suited to advise, guide, and encourage an increasing class of persons. It is a matter of first importance that our departing population should receive such counsel, given in a Christian Spirit, as may regulate their conduct during the voyage, when arrived at their destination, and in their movements in the land of their adoption. The attention of emigrants, and all who are interested in the present colonization movement, is invited to these works.

Card Boards for the Afflicted—Four cards, of a quarto size, have been printed on both sides, in large type, containing portions of Scripture and hymns. They are designed to lead the thoughts of the sick and dying to the great truths of the Gospel. They will be useful in hospitals, infirmaries, and chambers of affliction.

Tracts—The funeral of the late Duke of Wellington presented an opportunity for publishing two Tracts and a handbill. The working classes have been addressed on the evils, considered socially and religiously, which would arise from the opening of the new exhibition at Sydenham on the Lord's Day. The persecution of the Madiais called forth two Tracts, in which the intolerant and persecuting spirit of the Church of Rome was faithfully exposed. Three others of these little

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compendiums of truth have been directed against papal arrogance and errors, and one against the absurdities and delusions of Mormonism.

A series of "Biographical Tracts" has been commenced, printed on good paper, and stitched in a neat wrapper. They contain brief accounts of eminently Christian lives, selected from the different sections of the evangelical church. Persons in the higher grades of society may be disposed to receive these publications, to whom the ordinary Tract would not be acceptable.

Publications in Welsh and Foreign Languages—The second part of Dr. Dick's work on the "Solar System," and several Tracts, have been added to the catalogue, in *Welsh*:—Dr. Robinson's "Harmony of the Gospel," the "Missionary Book for the Young," Barth's "Bible Stories," in *French*; Luther's "Family Sermons," Müller's "Spiritual Refreshment," Arndt's "True Christianity," and "Prayers," and several other Books and Tracts, in *German*; and a few handbills in *Dutch*.

State of the Funds.

At pp. 260, 261 we laid before our readers the particulars of the Income and Expenditure of the Society for the last year. The Report says, in reference to the Funds—

It is a source of thankfulness to find an increase of 1582*l.* 6*s.* 6*d.* in the ordinary benevolent income: this has partly arisen from the efforts made for the Emigrants' Fund. Still the Committee cannot but regret that the income placed at their disposal is inadequate to the ever-opening prospects before the Society. The contributions from Auxiliaries have been 1854*l.* 12*s.* 8*d.*; being a small increase of 227*l.* 9*s.* 8*d.* The general donations and life subscriptions are 1155*l.* 4*s.* 3*d.*; being a decrease of 129*l.* 8*s.* 4*d.* The annual subscriptions have been 3613*l.* 17*s.* 3*d.*; being an increase of 327*l.* 11*s.* 11*d.* The congregational collections have realized 228*l.* 11*s.* 3*d.*; being an increase of 99*l.* 7*s.* 1*d.* The Christmas collecting cards 65*l.* 15*s.* 1*d.*; being a decrease of 26*l.* 18*s.* 9*d.* when compared with the previous year. The legacies amount to 895*l.* 6*s.* 6*d.*

The following are the amounts of special contributions received:—

Special Fund for India.....	126	14	0
" " for China, including Donations for Colporteurs, and Dividends on Stock....	174	0	9
" " for the Jubilee Fund,	120	9	7
" " for Emigrants.....2074	5	11	

The total benevolent income arising from subscriptions and donations, including the sums contributed for special objects, has been 9497*l.* 12*s.* 10*d.*

Gratuitous Issues—The grants of money, paper, and publications to India, China, the British Colonies, and foreign countries, together with grants voted for Great Britain and Ireland, including emigrants, amount to 12,134*l.* 5*s.* 8*d.* They have been—Foreign Money Grants, 1014*l.* 11*s.* 3*d.*; Foreign Grants in Paper and Publications, 3479*l.* 6*s.* 4*d.*; Domestic Grants, 3862*l.* 11*s.* 6*d.*; Emigrant Grants, 1882*l.* 18*s.* 9*d.*; Grants in aid of Circulating Libraries, 936*l.* 6*s.* 8*d.*; Grants in aid of School Libraries, 857*l.* 14*s.*; Grants in aid of Union House Libraries, 60*l.* 12*s.* 6*d.*; Grants in aid of Lunatic Asylum Libraries, 40*l.* 4*s.* 8*d.*: Total, 12,134*l.* 5*s.* 8*d.* These grants have considerably exceeded those of the preceding year, and have actually called for the appropriation of 3057*l.* 17*s.* 2*d.* beyond the benevolent receipts of the Institution for the year, arising from subscriptions and donations. The foreign supplies could not have been made, but must have been declined under most pressing circumstances, had it not been for the appropriation of 1344*l.* from the Jubilee Fund.

Sales for the Year—The sales have been 58,473*l.* 8*s.* 1*d.*; being an increase of 8136*l.* 3*s.* 4*d.*

Cash received for Sales—This sum has been 55,930*l.* 9*s.* 6*d.*; for the gratuitous issues, 9216*l.* 15*s.* 8*d.*; making a total of 65,147*l.* 5*s.* 2*d.*; being an increase of 9780*l.* 9*s.* 6*d.*

Total Receipts—The total receipts, including the balance in hand in 1852, amount to 77,690*l.* 11*s.* 2*d.*; being an increase of 9563*l.* 19*s.* 10*d.*

Concluding Remarks.

It is a cause of sincere thankfulness to the Committee that the sales of the Society's Publications have not only been maintained, but increased through another year, a large portion of the increase having arisen from the circulation of "The Leisure Hour." Looking, however, to the great activity of the sceptical

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and irreligious press, the Committee trust that their friends will continue their zealous efforts on behalf of the Institution.

The Committee cannot refrain from expressing their earnest desire that the permanent income of the Institution may be liberally increased. It has been seen, by the statements which have been made, that the ordinary receipts of the Society cannot meet the demands made on the Committee. The fact has been frequently placed before the Society's Friends, that all the expenses of the gratuitous operations are paid out of the Society's business funds, and that not a fraction from the Subscriptions and Donations is taken for such expenses. In addition to the payment of these charges, the gratuitous issues for home and foreign objects exceeds the entire voluntary contributions by 3057*l.* 17*s.* 2*d.* The Committee, therefore, express their earnest hope that an Institution, catholic in its principle, devoting the whole of its funds to the diffusion of truth, without any charge for expenses, and granting its publications to all sections of Christians, and to all parts of the world, will have in future an income commensurate with its ever-enlarging objects.

The Committee have now presented a report of the Society's varied labours during another year, and, through the Divine Blessing, they trust that its past agency has not been in vain in the Lord. It is their earnest prayer that it may continue to be one of the means through which "His way will still be made known upon earth, His saving health among all nations."

In looking to the future operations of the Institution, both at home and in distant lands, the Committee would calmly advance in the path of duty, in humble dependence on the Holy Spirit. They would in patience possess their souls, and say not to the Most High, by unbelieving anxiety for the early success of their enterprise, "Let him make speed, and hasten His work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it." The anxious desire of the Committee in every future effort is humbly to follow the clear leadings of the Lord in His providence, and to look for encouragement in every "work of faith and labour of love," not so much to the evidence of success, as to the sure promises of God, "which are yea and amen in Christ Jesus." Our foes are mighty: we have to contend with the gross ignorance of the people of all lands, with the treacherous course of Romanism, the daring opposition of infidelity, and the chilling indifference of formalism: "but our sufficiency is of God." The enemy may come in like a flood, but "the Spirit of the Lord will lift up a standard against him." Let, then, the bright visions of prophecy cheer us forward, and faith realize the scene, when "every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

Western Africa.

CHURCH MISSIONARY SOCIETY.

ABBEOKUTA.

Alarms of a renewed attack from the Dahomians.

ALARMING reports of the approach of the Dahomian Army continued to prevail throughout the earlier period of the year. Early in January, it was rumoured that, in consequence of an oracle from Ifa, it was intended to offer two individuals in sacrifice, in order to ensure victory over the Dahomians. The late Commander Forbes, who was then at Abbeokuta, immediately proceeded to remind the several Chiefs that the treaty which they had entered into with England prohibited human sacrifices, as well as slave traffic and the persecution of Christian Converts.

The messengers of the king of Ifè arrived subsequently. The following extract from Mr. King's Journal narrates the meeting held on that occasion—

Jan. 30, 1852—Informed at Ake yesterday that there would be a meeting of the Chiefs to-day, I went, in company with the Rev. H. Townsend, to learn what they had to say. The meeting was convened at Ṣodeke Market. After waiting for a good while for the return of the war chiefs, who went to the late Chief's

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house to hold a private conference among themselves, the meeting was commenced by the Ifè messengers delivering their errand, which was as follows—That, in the way of advice, the king of Ifè cautions them against three things; viz. to beware of the evil of civil war among themselves; to accept no offer of assistance from any one—meaning such as the Ibadan People; and that, as no agriculturist would dispose of any part of his seed for sale without having first planted or sown his own field, so they should not sell gunpowder and muskets to any till they had finished combating with their enemy, the Dahomians. By way of prediction from Ifa, the speaker's master desired him to tell them, that not one of them should miss before they had defeated their enemy; that his master had spent ten bags of cowries in sacrifices on their behalf; and that nine sheep were to be offered to Sango for the same purpose. He concluded, that the King of Ifè has already routed the King of Dahomey from his seat at Ifè; that, as the King of Dahomey was gifted for much charms at the beginning, he has now deprived him of the power. After this, some of the warriors, about four in number, delivered speeches, of which Ọbbasọrun was the last. They all spoke to this purport—That, as they are expecting the King of Dahomey within a few days, those among them who cannot contain should at once begin to flee; and, as a check to confusion, all who should be found with loads on that day should be plundered by the soldiers with impunity: that all those who went to Lagos should return in a short time; and should any be absent at the time of the battle, such should be put to death, or never permitted to return to the town. Particular care should be taken of all the Dahomey Captives taken in the last battle—their masters should see that they be put in chains; and a reward of ten bags of cowries was promised by Ọbbasọrun to any one who should get the King of Dahomey secured, which caused very loud and hearty cheers among the whole assembly. Five bags of cowries were brought out, one of which was given to the messengers from Ifè, and three to the Mahommedan Deceivers, for their pretended prophecy respecting the result and success of the expected war. We were quite astonished to see them crowning the whole of their proceedings with such folly—yielding to the imposing cheats of the Mahommedans, and the messengers of the king of Ifè.

This, however, seems to have been done rather out of deference to the King of Ifè, than from any confidence in the power of heathen or Mahommedan Charms, as will appear from the following extract—

Feb. 13, 1852—Another meeting of the Chiefs was convened to-day. It was a more severe and awful one than they have ever held since my arrival here. About eleven o'clock I went to learn the design of their convention, but it appeared that I went there too soon: many of the Chiefs were not yet come. I returned without delay, which freed me from witnessing a most awful scene; but I was informed by one of our men of all their proceedings, which were reported thus—That Ọbbasọrun and the elders should not omit doing any thing for the protection and safety of the town, by adhering strictly to whatever thing the white men should say to them. Moreover, the babbalawos and Mahommedans, in irony, were told to do whatever lay in their power for the protection of the town. As a test of their pretensions, each one of them was challenged to foretell what would be the result of the approaching war. In this respect the babbalawos did not shew their heads. To wipe off the shame from their faces, on account of the three bags of cowries given to them last time, one of the Mahommedans affirmed that they would take the King of Dahomey prisoner this year.

The conclusion of the meeting was attended with more solemnity and severity, by the execution of four men who were detected to be in great attachment with the Ijẹbus, acting the part of traitors by divulging all their private proceedings to the latter, as well as being their guides in the several attacks made by them of late.

The agitating influence of such reports is thus referred to—

Feb. 17—About ten o'clock at night, a general alarm that the enemies were near took place. Criers with gongons were dispersed about, affirming that one of the hunters who were sent out as spies had returned, stating that the Dahomians have crossed the Ọyan, a tributary of the Ogun, ten miles on the north. Conse-

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quently all the men were turned out to take their stand by the walls till break of day.

Feb. 18, 1852—About seven o'clock A.M. I went to see the men by the walls, as well as to ascertain how far the reports were true that were circulated about, and returned home after nine. As the reports appeared to be false, I ordered the School to be opened; but in about an hour after, another was given, which was more exciting than that of last night, the women crying in all directions, "Up in arms! up in arms! the enemy are come!" while the men who had just returned from the walls, and scarcely laid aside their muskets, much less taken any food, were obliged to run with all speed again to the wall. We were obliged to dismiss the children immediately, so that the parents might have charge of them. On my return from the walls, I met ten muskets, a keg of powder, and some thousands of shots, sent by Captain Forbes to be distributed to our people, who are without ammunition, on condition, should the news be false, to return them back to the store. These were accepted with cordial gratitude by the people.

Feb. 19—I kept the Evening Service as usual. About seven o'clock, Mr. Barber, returning from a walk, stated that he heard something like a rumour among the people in some part of the town, which, in a short time, became general. It was affirmed that the Dahomians were seen coming, some miles distant, on the opposite side of the river. The men, in consequence, were obliged to lodge by the walls, as on the night preceding.

From this threatened danger the town of Abbeokuta has been happily preserved; and the anniversary of the previous assault was gratefully remembered by the Native Christians as a day of merciful deliverance.

The first series of extracts from the Journals of Mr. Townsend and Mr. King, and referring to various points of interest, extend over the earlier six months of the year; Mr. King's journals embracing the whole period, Mr. Townsend's the second quarter only, his journal for the first quarter having been included in our last review of the Mission.*

We refer, in the first instance, to Mr. King's Journals, as commencing from an earlier date.

Earnest anxiety of a Communicant for the salvation of his heathen relatives.

Feb. 29: *Lord's Day*—Both the School and Service were well attended this morning. I preached to the people from Mark xvi. 16, endeavouring to explain what it is to be lost. After the Service, one of our Communicants, who was deeply affected, and much concerned for the souls of his heathen father and sister, came to me, and wept aloud. To my question, "What is the matter with you?" he replied, "See, even the heat of the sun, though coming from such a distance, is quite insufferable; much more the sufferings of those eternal flames you have been speaking of to-day. I have a father at Okeodan, who might be advised to come and live either at Ọtta or thereabout, beside my sister, who is at Ọtta, as you saw when you went there last time. If these glad tidings were to be made known to them, they might be led to believe. You said that nothing but unbelief will condemn a soul. Oh, how shall my relatives and countrymen hear these glad tidings!" He was of the Ọtta Tribe or dialect, and was sold here when young; but his redemption was procured some time ago, by the assistance of the Rev. Samuel Crowther. I endeavoured to comfort him, and advised him to pray much for them, that the Lord may send His word to them by and by.

Native-Christian sympathy with sisters in trial.

Although every thing of open persecution is now prohibited, yet our converts are exposed to much domestic suffering. A woman, who had been redeemed from slavery by her husband, subsequently incurred his displeasure by becoming a Christian, and persevering in the same, notwithstanding the severity of the persecution to which the Native Christians were exposed in 1849. To this she had added the crime of placing a son by a previous husband under the care of

* Mr. Townsend's Journal for the first quarter reached us in July 1852: Mr. King's, for the same period, in the succeeding November.

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the Missionaries. The husband eventually separated from her. On his sudden death, his relatives, who shared in all his hostility, demanded from her the price of redemption; and, on her inability to pay, delivered her to be sold. It will also be observed, that, although foreign slave-trading is at an end, domestic slavery still exists. This can be removed only by the gradual and imperceptible action of Christianity on the national mind and polity. An appeal was made by Mr. Townsend to the Christians to help a fellow-member under such circumstances; that they ought not to expect the Missionaries to bear the burden; and recommending them to take the case into consideration. The result is stated in the following extract—

April 8, 1852—The Converts having convened themselves together, according to the aforesaid admonition, the first thing was to ascertain the sum of the woman's redemption. Having determined the price to be fifteen dollars, or heads of cowries, it was decided that the females should bring five heads, the males likewise five, and the remaining five should be our share. The sum, being made up, was carried to the seller, and Mary Ann Kuforiji, our sister, was set at liberty, and appeared among her friends this evening in His house, uniting with us in prayer and praise to Him who came to proclaim liberty, and to make us free from sin, hell, and the grave. What a striking demonstration that Christianity possesses and inculcates sublimer doctrines than Mahommedanism or Paganism, viz. love to God and to one another! And thus, step by step, our people are training to the habit and practice of a self-supporting system.

A similar instance occurs in Mr. Townsend's Journal.

June 29—Two of the Communicants of Ake Church came home to-day from Adu. They found there in slavery a woman who had been a candidate in the Igbein Church, but had been secretly sold away by her master, being a home-born slave. They at once paid the sum asked for her, and brought her home to me, trusting that the members of the Church at Igbein would refund the money paid, in which, doubtless, they will not be disappointed. We are thankful to witness this fruit and evidence of true religion.

The native Convert Ewuṣu.

The following account of this Convert exhibits the same element of stedfastness in the profession of Christianity under trying circumstances—

April 2—I have received a woman into the class of Candidates to-day, a relative of Mr. Barber. A short detail of what led her into this new change would, I trust, be somewhat interesting. She has been a devotee to Orisāko, or Orisa-oko—the god of the farm—belonging to their family; and though, for want of cowries, the rites of full initiation were postponed, yet the idol was committed to her safe custody by the family. Though Oro, the national god, from having some connection with the civil power, is considered as the first in rank, yet Orisāko belongs to the class of affluence, and of genuine and noble birth; for which twenty bags of cowries, or two hundred dollars, are spent in making. For that purpose the young woman and her mother have been strenuously endeavouring to collect cowries. Beside, the young woman, having three or four times sustained the loss of children, has been very zealous in propitiating Orisāko most earnestly, that, should a child be granted, and be preserved from dying, she would worship the iron with all the wealth she can acquire. A child having been born to her, she exerted herself to the utmost in rendering the gods propitious to her and her offspring, that it might not die. But in spite of all her zealous devotions, by costly sacrifices, the child died. In no better way could she vent her grief, at the moment the child expired, than by interrogating the idol in words most similar to those of the prophet—"What could have been done to this iron that I have omitted doing, that this child might live?" And at that moment she took hold of the iron and threw it out of doors. Neither was this the whole, but she determined to cast it into the river, had not some one wrested it from her hand. Thus she became so entirely disgusted with the object of worship, that she saw the necessity of turning her attention to a better and a

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greater one. By Mr. Barber's speaking, as well as my calling on them, they both commenced coming to Church. The relatives, having knowledge of this, once came upon her, threatening, if she dare disgrace and contemn that which constitutes their honour, esteem, and the respect of their family, that they would distress her for it. She told them to come and take the idol, or iron, from her house, as she would have nothing more to do with it. Once, one of them coming with sacrifices to be offered to the idol, when Ewuṣu—for that is the young woman's name—was coming to Church on Sunday, she resolutely prevented the offerer, remarking that no sacrifice should be made to it in her place, as she herself has nothing more to do with it. Since that time the Orisẹ̀ko has been taken away from the house. Therefore the sum of one bag, or ten heads, of cowries, she had once given toward the business, was demanded to be restored.

April 5, 1852—Though the flame of persecution, as regards the public, is, as I have observed, comparatively quelled, yet the underneath fuel of the furnace is still raging, more or less, at one time or other; a proof that the leaven of the Gospel is still spreading. I have been about all the day on account of Ewuṣu, whom her husband, after severely flogging yesterday, put in irons, simply for coming to Church. I first went to Lissa, of Igbore, to remind him of the treaty that the Egbas have lately made with the English. In the whole of his answers to me he fully justified the husband's conduct.

April 23—Last Tuesday, the 20th, poor Ewuṣu again came to acquaint me with the sad tale of her suffering for the faith in Christ. Her husband, seeing that he could prevail nothing by the severe punishment already inflicted on her, concluded that the threats of divorcement would accomplish what severe scourging and confinement could not produce. He therefore went to the mother, and requested, that, as he will by no means brook with any woman that is going to Church, or following book matters, and Ewuṣu would not give up so doing by any means, she had better come and take her daughter, and return his cowries back to him. In vain were all the mother's entreaties and arguments to assure him that his wife has not refused him, but is ready to do him any lawful service. As no apology of that kind could satisfy him, Ewuṣu's uncle called the other relatives together, five days ago, to decide the case. The uncle, with the rest, concluded that nothing less but severer punishment than the husband had inflicted would compel the young woman to give up this church-going matter. Therefore the uncle took the active business upon himself, which he did manfully, by severe blows and kicks. Her mother, also, was not altogether exempted from the affliction, but was turned out of doors, because they were of opinion that her daughter would not have been in such stubborn persistence had she not been a prop underneath her.

As soon as this was told me, I went to Oja, the War Chief of Igbore, to acquaint him thereof, and to assure him, that, unless a stop be put to such proceedings, Sagbua and Baṣorun will be apprised of the same, for it is a breach of part of the articles in the treaty lately signed by the Egbas. I met Oja sitting at the gate. "I come to acquaint you," I observed, "with the fact, that persecution is still carried on in your district with our people, after you entered into a promise to do no such thing." Besides Ewuṣu's, I brought the other woman's case forward, who, on the death of her husband, was delivered up to be sold by the relatives, which would not have been the case, had it not been for church matter. Having inquired who the women were, and I had told him, he said, that unless I should bring both together with me to his place he could not tell who they were. To-day I took both of them to him. After they had related their cases, he said, that, as the other woman's case was already past, he could say nothing to it. Next, he inquired closely as to whether Ewuṣu had not already chosen another husband, which he strongly suspected to be the cause why the husband demands his cowries. Being assured that such was not the case, he next guessed that declining to join with him in any kind of homage and adoration to Orisa and Ifá, looking upon them as objects of ridicule, might have been the cause; to which she assented by a smile. "It is a known fact," continued he, "that every one who has undertaken this church-going matter never performs any duty toward worshipping any thing, much less joining in the act. On the other hand, the husband cannot receive all this with coolness: this is the cause of persecuting her. Only the great achievement

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in the destruction of Lagos, and the expulsion of Kosoko from thence—which the whole of Ibadan, Ilorin, and Ijaye, in conjunction with Abbeokuta, could not have effected, and which will be told to succeeding ages—strikes them all with surprise, and in great measure checks them, so that they cannot say any thing now against the white people; else the bigoted idolaters among them would not have been now so quiet." In conclusion, he promised to call for and check the husband about it. So the women and I came away.

A new Inquirer.

April 6, 1852—To-day, Somogun, a subordinate officer, or lieutenant, came to pay me a visit. For some months back, he has been regular in attending the Services on Sunday. He was a lieutenant to the late Basorun. To-day he asked for a primer; but, as we have no more in hand, I gave him an old one that has been in use for some while. He said that many will, in a short time, join us through him. I shall perhaps be too quick in saying that he is decided and resolute in professing Christianity. He assured me that nothing should cause him to look back; and that he is quite willing and ready, should he be called, to die for the same. I rejoice with fear and trembling, humbly trusting that the Sun of righteousness has begun to illumine his heart, as he is one from whom we may expect much.

Opening of the Abaka-Road Church.

Mr. Townsend's Journal for the quarter ending June 25 is brief, as might be expected from the multiplicity of his engagements. We add to those already introduced, one extract, which will be interesting to our young friends.

April 11—I kept Service for the first time at the new Church built by Mr. Smith on the Abaka Road, close to his residence there. It is a very suitable building, erected by funds collected through the "Children's Missionary Magazine." We are requested to call it the "Juvenile Church;" but our kind young friends forget that we live in a foreign country, where the English language is unknown. Probably the natives will call it "The House of God on the Abaka Road." There was a nice Congregation present, who were very well pleased to be assembled in the new Church.

Journey of the Rev. S. Crowther and party from Lagos to Abbeokuta.

The month of July opens with the reinforcement of the Mission by the Rev. S. Crowther and his party; and we introduce his account of the journey from Lagos, and their arrival at Abbeokuta.

June 30, 1852—After much bustle in landing, unpacking and re-packing, I sent up our luggage to Abbeokuta by the river Ogun for the first time. God has given us the advantage and use of this river, which we have long desired, and for which we have prayed, to facilitate the evangelization, and the trade and commerce, of the countries of the interior. Oh, what a debt of gratitude we owe to Him to whom the earth belongs, and the fulness thereof, for mercies bestowed upon Western Africa by the abolition of the slave-trade from Lagos—and I hope also from Whydah, the two most notorious and strongest holds of that inhuman traffic on this coast! May we never be slothful in seizing every favourable opportunity to spread the Redeemer's name to those to whom He is yet unknown!

We ourselves arranged to travel by land; and purposed starting on Monday; and accordingly gave directions to our men to take the horses round from Badagry, and wait for us at the ferry at Lagos; but, owing to disappointments in receiving the remainder of our things from the vessel, we could not start till Wednesday. We got ready about noon; and King Akitoye ordered his large canoe to convey us across the Ossa, and sent seven men to escort us to Abbeokuta. On our landing on the opposite shore, no houses were to be found. The horsemen concluded, as we could not come on Monday or Tuesday, that we should not be able to start for Abbeokuta that week; and, as there were no houses for them to stay in, returned to a village about eight miles from the ferry. We therefore betook ourselves to our journey on foot under heavy rains, and contrary to the good account of this road we heard at Lagos. I never travelled here before: it was full of puddles—I may say a continual splash for miles, so that Messrs. Macaulay and Crowther, jun., were obliged to take off their boots and socks,

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and walk barefooted for fifteen miles to Ogba, an Otta Village, where we were glad to halt for the night, and dry ourselves near large fires kindled in the centre of the huts. Though we got to Ogba under most disadvantageous circumstances, yet we felt more comfortable in our little huts, on our way to Abbeokuta, than in the king's palace at Lagos, in which we never felt at home.

July 1, 1852—Having got our two horses ready, and provided two sets of carriers, after the usual difficulties attending such provision, we left Ogba at half-past seven A.M., and arrived at Otta Town about three P.M., under very heavy rains: this of course made the sight of a large fire very welcome, which the head chief immediately kindled for our comfort in his own unfinished house, where he lodged us. The Sierra-Leone Emigrants soon made their appearance to salute us, and not long after the elders of the town assembled and followed their example. Both parties were highly delighted when I brought them the tidings that Mr. W. Morgan, a Native Catechist, was appointed to labour among them. I requested them to find him a suitable place for a school-room, where he also would keep Service—which I advised them to attend themselves, as well as send their children—and also a comfortable house for his lodging, till we can build our own places. I pointed out to them, at the same time, the folly of resuming the worship of a tall palm-tree, around which I observed, as I was going on the road, the bush had been cleared, which I judged to be with no other intention but adoration. I brought the subject abruptly before them, thus—"Yonder palm-tree used to be worshipped before your town was several times destroyed, and the numerous inhabitants killed, made slaves, and dispersed; yet the palm-tree stood there all the while, without affording you any shadow of protection. For what do you now wish to worship it? For its inability to keep you, or for protecting your old ruins in your absence?" These poor old men were confounded, and were not able to answer a word. I then requested them to listen to Mr. Morgan, who would shortly come among them from Abbeokuta. He would point out to them an object worthy of their adoration, even Jesus Christ the Son of God, who came to seek and save those who were lost.

July 2—We left Otta at six A.M., rather dry. We travelled much better, and arrived at Papa, the mutual resting-place for caravans, either from Lagos by way of Otta, or from Badagry. Several persons arrived here the day before from Abbeokuta to meet us on the road, supposing we had started on Monday or Tuesday, the time previously fixed; but not finding us, nor hearing of our coming, they retraced their steps to Abbeokuta much disappointed.

July 3—We started from Papa early this morning, that we might get to Abbeokuta before night, though under a heavy rain. When we were five hours' journey to Abbeokuta, we met some of our converts and monitors, who had come thus far to meet us, with those who had returned home from Papa: it was a very cheerful meeting, and under more encouraging circumstances than when we left them in April last year. The number of our welcomers increased as we approached Abbeokuta; and toward evening we were once more surrounded by a host of friends, from all directions, to hail our arrival, the Chiefs sending their messengers to salute us.

I cannot look back upon my short absence from the Mission without feelings of unutterable gratitude to the God of Missions, for His protecting care over me and mine, when passing across the wide sea; and now I am brought back to the place of my labour in peace and safety. "The Lord hath done great things for us, whereof we are glad." May we ever be found faithful, as good stewards of the Lord Jesus Christ!

We shall conclude Mr. Crowther's journals before we resume Mr. Townsend's.

Printed copies of Yoruba New Testament.

July 4—I took Service in my Church to-day; and as we are blessed with some printed translations of each part of the New Testament, I introduced the reading of a chapter in the Gospel, or in the Acts, in the morning, and a chapter in one of the Epistles in the afternoon. Thus our Congregations will be brought more acquainted with God's Word, by hearing it thus publicly read according to the established rule of the Church; and thus our Church Service will be gradually introduced in its regular and complete order.

To this we append the following

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paragraph from the conclusion of the Journal—

Many of the Natives, who can read the Yoruba Testament well, acknowledge its worth. The Catechists and Schoolmasters confessed it made them to understand their English Testament better, because it expresses with clearness, in their language, many passages which were obscure to them in English.

I cannot pass without notice a hopeful event in the instruction of the young and rising generation in their mother tongue, with which I was particularly struck when in the Sunday School at Ake. I went round the School, and heard a great many adults applying hard to read their primers, Catechisms, and Testaments—some with great difficulty, others with ease and freedom. When I came to a class of schoolchildren, and heard each one standing up in his turn and reading off his verse with precision, I lifted up my heart in prayer to God for them, because in them are the hopes of the evangelization and civilization of this extensive country. I could not but call to mind the protecting care of God over the Jewish Nation, as applicable to the preservation of Abbeokuta from destruction: "Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all."

Formation of a new Station at Owu.

Owu and Gbagura are large districts of Abbeokuta, lying along the east bank of the Ogun River, southward of Ikija, and west of Ake and Igbein. To these we have at length obtained access.

Sept. 13, 1852—Two years ago, Mr. Hinderer laboured hard to obtain land for our fourth Station in Owu District; but he was unsuccessful, on account of the unwillingness of the owners of portions of the land, especially the owner of an iron furnace newly built in the centre of it, to part with their shares for any price. They were the more unwilling to do so, as Christianity was very unsavoury to the taste of this people at that time, and Lara, the head chief, being a leader, or chief babbalawo. I have been paying what attention I could to this district, but nothing short of a permanent Station, as Igbein or Ikija Station, could prove effectual among the populous Owu and Gbagura, who would not mix with the other people, the Egba Alake, as they distinguish themselves. I took the opportunity of Mr. Lewis's* visit to Abbeokuta, his relatives being in Owu, to touch upon the subject of the lands refused us two years ago. From that time I had a promise that I should have the place—they would persuade the owners to give it up. According to appointment, being accompanied by Mr. Barber, I went to Lara's house to meet the Chiefs about the ground. I took with me the prismatic compass, which was kindly given me by Christian Friends in Bristol and Clifton, by which I astonished the old Chiefs, first by screwing off the brass cap and opening the rod into three legs, upon which I placed the compass, and, finally, by touching the brass catch, which set the card to play upon the needle. I tried to explain the use of the instrument, but they would exaggerate my explanations when telling it to others; viz. that wherever the instrument points out to us that the line must run, and the house must stand, its direction must be obeyed. I thought, Surely if they would but put in practice what they superstitiously believe of the dictates of the compass, I would get the instrument to point toward some most eligible places for a Mission Station among them, which are at present occupied by rude square houses.

I took a letter to Lara, which was sent to him by some of his relatives from Sierra Leone. The old Chief wanted me to shew, on the address, how I could find out his name, Lara. I moved close to him, and pointed to Lara, his name; Owu, the town of which he was Chief; and Abbeokuta, of which Owu was a part. "Now I begin to learn white man's book," said he; and, putting his trembling finger upon Abbeokuta, he showed it to his brother chief, and said, "This is Lara," and with his finger upon Lara, "This is Owu;" and touching Owu, he said, "This is Abbeokuta." His friends, as may be expected, admired his quickness in learning the white man's book. One of the Chiefs, being a babbalawo, said if he were taught it, as he was taught to divine by Ifa, he could cypher it. After the letter had been read, which requested him to search out for the relatives of individuals named therein,

* Probably a native merchant from Sierra Leone.—*Ed.*

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which pleased them very much, two messengers were sent with us, that we might point out to them the extent of the lands required, that they might know how to set about persuading the owners to give them up, being private property. After this we returned home, and the messengers went to report to their Chiefs.

Painful Inconsistency and Backsliding.

It would be a great error, however, to suppose, amidst all we have to be thankful for, that no disappointments occur amongst the Converts at Abbeokuta, and that they all are, as our Missionaries would desire them to be, genuine and consistent. This was not the case even in apostolic times, nor is it so either in Abbeokuta, or in any of our Mission Fields. The Gospel net cast into the sea gathers "of every kind."

Sept. 27, 1852—Bankolle, one of our first baptized converts in Abbeokuta, who, about four years ago, entered into an engagement to marry a young person, was at this time disappointed by meeting a refusal from his intended wife. He took violent steps to frighten her to consent to their marriage, according to the wicked custom of the country. He went so far as to stick himself with a knife in the thigh, so as to implicate the young woman and her relatives in case he should die through it. This evil arises from parents engaging their children to persons when quite young, before the person engaged is capable of judging for herself. In the mean time cowries are received by the parents to ensure the pledge. Thus, when she comes of age, she is under the necessity of yielding to a marriage not of her choice, and in case of refusing is liable to many acts of violence, even from the parents themselves, to force her consent. The present case is worse still, inasmuch as all the persons concerned are connected with the Church. As the matter happened in the absence of Mr. and Mrs. Townsend, the investigation is left till their return, the young woman being in their house.

Thomas Aina, who was baptized at the same time with Bankolle, grew lukewarm, and was very backward, some time ago; but since my return I have not seen him once: so he has gone back, and would no more walk with the Lord and Saviour whom he openly professed before many witnesses. These are cases which call forth sympathy with our infant Church, and ardent prayers for the outpouring of the Holy Spirit to sanctify all we do. These remind us that our Church here is not exempt from the same evil which, more or less, tries the faith of the servants of God in other Missions—great disappointment in those of whom we have thought well at first. This will be the case, inasmuch as it is the same evil spirit which is going to and fro in the earth, to entice unstable souls to relapse into their former habits and customs. These cases have excited much sympathy and prayer among all our Converts here: they pray for the return of their backsliding brethren, when at the same time they are paying due attention to St. Paul's warning—"Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. x. 12.

Oct. 3 — I took Service in Ake Church this morning, and preached from the above text, so as to impress the present feelings of the people more home to the heart. Many persons shed tears during the time of preaching, especially when I alluded to the occurrence of last Monday as being one of Satan's devices, by which he deceives the unwary till he entangles him in an evil net.

Abbeokuta at war with Adu.

Intestine wars have not yet ceased in the Yoruba Country. It is our earnest hope, however, that as the Missionaries, occupying new towns, and thus extending themselves over the face of the country, are enabled to bring the influence of Christianity to bear on different sections of the population, the various causes of agitation and discord will be hushed to rest, and peace be given to the land.

Oct. 29—All the War Chiefs have started for a war against the people of Adu, who continue to adhere to Kọsọkọ, and, as they believe, are also in league with the King of Dahomey. Possu, of Badagry, took refuge here; and Kọsọkọ wishing, through him, to gain a footing at Adu, and, if possible, to get to Badagry, Possu had been using all the means he could get to beg the Egbas to take him back to Badagry. The latter, professing

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to be sincere, sent Atamballa, one of the War Chiefs, to entice Pọsu out, under a pretence of taking him to Badagry, so as to weaken the strength of Adu, and to make away with Pọsu, or deliver him to the admiral. As soon as that was effected, the warriors left Abbeokuta, but Pọsu was privately informed of the plot laid against him, and he escaped back to Adu three days before the army arrived. They have determined to subdue the place before they return home.

Progress of Biblical Translations.

Mr. Crowther thus concludes his Journal for the year 1852—

I have completed a translation of the book of Genesis. Those who are capable of judging will find, in many instances, that the Yoruba Language is in some degree Hebraical. The marginal renderings have been followed in many places, which renders it easy to translate. The usages and customs alluded to in Genesis are very similar to the usage and custom of this country. I have derived valuable help from Wilson's Bible Student's Guide, presented to me last year by Miss Rigden; and also from Gesenius' Manual Hebrew Lexicon by Gibbs. I hope these first attempts to put the Yoruba Nation in possession of translations of portions of the Old Testament may be accompanied by the blessed influences of God's Holy Spirit.

I am glad also to mention that a translation of St. Matthew's Gospel, by Mr. Thomas King, will be received at the same time. I have carefully read and revised it through with him, so as to prepare it for the press with Genesis. I am glad for this help, and for other advantages derived thereby by consultation and discussion upon different subjects in the course of our reading.

We now resume Mr. Townsend's Journal for the quarter ending Sept. 25, introducing various points of interest.

Discipline exercised.

Aug. 9, 1852—I heard that Thomas Okiji, one of my Communicants, had been guilty of offering new yams to the spirits of his ancestors, according to the custom of the heathen.

Aug. 14—In class this evening I called upon Thomas Okiji to account for his conduct in offering yams to the spirits of his ancestors. He acknowledged it, and also that he did it through the fear of man. I took advantage of this circumstance to call the attention of the members of the Church, as well as Candidates, to the sinfulness of the act, and the need of being always prepared to suffer for Christ. In my sermon on Thursday Evening I also made mention of the same subject.

Aug. 16 — Thomas Okiji expressed great sorrow for what he had done. I laid this upon him to do, to shew his sincerity—to go, in the presence of some member of the Church, and tell the senior members of his family that he had sinned against God in complying with their heathen custom, and that he would never more do so. He promised to comply.

Attachment of the Chiefs to Mr. Townsend.

In August of last year Mr. Townsend was contemplating a journey to Ijaye, a populous town two days north from Abbeokuta. The Abbeokuta Chiefs were under much anxiety lest Mr. Townsend should think of transferring himself to Ijaye; and their determination not to part with him comes out forcibly in the following paragraph—

Aug. 17—I received a visit from Basọrun, to express his good wishes for the success of my journey to Ijaye. His children dwelling with us came to him crying, to tell him that their mistress was going away, and that they could not tell what to do in consequence. They were comforted on being told it would be only for a short time. Basọrun wished to insist on my not leaving Abbeokuta for any length of time—that the Chiefs and peop'e knew me, and that I had become to them as one of them, therefore they were glad for me to visit and know the Yoruba Country; yet they could not suffer me to reside permanently anywhere but among themselves. He said, also, that as many white people as please could reside anywhere, as they saw fit, in the interior.

Aug. 18—I received visits from Ogubonna and Sagbua. The former said he was deputed by his brother chiefs to tell me that they wished me a prosperous journey, &c.; and repeated, as their general wish, just what Basọrun told me yesterday.

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We now conclude our review of this Station with a few extracts from the journals of Mr. Samuel Crowther, jun., who is engaged in the practice of medicine amongst his countrymen, and is availing himself of the influence which he acquires over them, to bring them to the knowledge of "the truth as it is in Jesus," prefacing them by the following paragraph from his father's journal for September 1852—

Many things have conspired about this time to work favourably to the prosperity of this Mission, one of which is Samuel's knowledge of physic. Our Christian Converts, who have long since separated themselves from the practices of their heathen countrymen, especially from the priests, who are also doctors, were very glad to have one thus qualified in the Mission, who could render them bodily assistance in time of sickness; but the Heathen would not leave the Christians to enjoy this privilege alone. At first they sought to have access to him through the medium of their friends who were Christians; but when it was known that no difference was particularly made between Christians and Heathen in the sale of medicines, the prices being fixed, and the hours to serve them daily being appointed, they gladly availed themselves of the opportunity; so that, in the course of three weeks, the number of patients increased to fifty daily; and it required a much longer time, and great labour, to examine them individually, so as to be able to give them proper medicines for their maladies. I thought it necessary to reduce the days of issuing medicines to Monday, Wednesday, and Friday, three days in the week, exclusive of any other duties, so as to give him the remaining days of the week for school and reading. No fewer than 110 persons applied to-day for medicines, but only seventy of whom he could serve. Not only the poor and common people reap the advantage, but persons of influence and respectability also, who had heard of the beneficial effects of the English Medicines upon others, applied also for help, though known to be, not long ago, great opponents to Christianity, and to those who embrace it. One of the elders of this district, who, about three years ago, severely persecuted our people in defence of their superstition, hearing of the good effects the English Medicines had on those who had used them, sent to me to help him in his own case. But, as he was an elder, he could not appear by day among the crowd who went for medicines; and wished to be examined privately in any place I would name, that he might also partake of the same advantage. I sent to tell him, if he could walk to Samuel's house at Ake in the evening I would meet him there, and so he did; neither did I lose the seasonable opportunity to give him lectures on their hostile feelings against Christianity, and those who embrace it, and for withholding their children from being instructed in the Schools, in order to favour their priests, who are very unprofitable to them and their people.

The following extracts are from his son's journals—

On the 29th of September a man called at my place, with his friend, with the sole intention, as I afterward ascertained, "of seeing sights." Being rather engaged, I could not spend any time with them for conversation, but told them to look to their hearts' content, and enjoy the sight of whatever they might think a curiosity. My visitor immediately led his friend to the window opposite the dispensary, through which he pointed out all the medicines, and attempted to explain the uses of each—this for stomach-ache, and that for fever. These valuable explanations aroused my curiosity, and I therefore listened more attentively. He then said, looking to his friend, "Where in all this land, whether Egba, Yoruba, or Jebu, are such fine bottles to be seen, filled with such effectual drugs, if not among the English. There is," continued he, "one great difference between Egba and English Medicines: in the former, there must of course be medicines of deceit with the true ones; but among the English Medicines there is no deceitful drug intermixed, for the identical effect that their doctors assign to any of their medicines, on its administration to a patient, is exactly what will subsequently be experienced.

Oct. 9—I understood this morning, from three of my patients, that the babbalawos are quite in a rage against me, for two reasons; first, because I spoil the trade, by charging too little for my medicines and advice, and have, as they say, secret means of drawing all the patients

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to me; and secondly, because, in consequence of this, many of them have been obliged to take to farming. They then thought, as it seemed, of having recourse to poisoning; but these things very little affected me, as I was aware that they were brought about by the momentary impulse of some old crafty priests, who have long been, and perhaps will ever be, enemies to the cross of Christ—and of humanity, as long as their craft is in danger. These unpleasant feelings I was then confident would very soon wear away; and so they did. Not very long after, one, and another, and another, joined themselves to the list of my patients.

Oct. 13, 1852—This afternoon Mr. Philip, the Schoolmaster, brought a man to my place. He told me that the man was a babbalawo, or country doctor, and a magician, reputed to be very skilful in all crafts and cunning tricks; and that he boasted very much of his skill and greatness, and defied him to stand before a charm—a lump of dirt, as Mr. Philip explained it—which he intended to bring on the next day. This I thought was a fit opportunity to shew some of the wonders of chemistry, thereby to convince our proud magician that there are a great many wonders, produced by scientific men, more curious and astonishing than his lump of earth, and which are only produced for the improvement of the arts and sciences, and for the expansion of the knowledge of man, and upon which no dependence is put for salvation. Mr. Philip then told him that I was his brother in the medical profession—"indeed, an English doctor!" said he. The babbalawo had a charm around his neck, which I asked him to shew me. After a long refusal, he produced it; telling me that it was worth three dollars, and that it preserved him from danger. I immediately added, "From death too?" at which he laughed heartily. I counted the number of cowries it had on it, which was thirty=three farthings; and told him that it was not worth more than that. "You may say what you think," said he: "I know I cannot let it go except for what I say." I asked him to allow me to experiment upon it, and prove whether it had the power of preserving itself from danger. I soon found out that it was he who was preserving his charm, and not his charm him, for he begged, and was in great earnest, to have it immediately. I told him that I knew nothing about charms, but if he would wait he should see a wonder. I brought some chlorate of potash and sulphuric acid, which I made to inflame in his presence. He immediately ran out from my house in great alarm, exclaiming, "Oibo! Oibo! the Oibos are not to be trifled with." He then asked me to attend the annual festival of the babbalawos, and told me that my presence would honour it; "only," said he, "do not forget to bring this thing with you;" to which I flatly objected. He then offered me five bags for my attendance. I told him I would not go for ten. "If you will not agree to this," said he, "give me some of that wonderful thing to experiment with in the market." This I also refused; and, after a long conversation, he went away, promising to relate all that he had seen and heard to his friends. Since then, neither Mr. Philip nor myself have ever seen him. We did not let him go without pointing him to the only true source of confidence and hope, to the only powerful and mighty, to Him who alone can do all great works; and exhorting him not to depend on man, "whose breath is in his nostrils;" for what a man is able to do he does through the knowledge that the Almighty bestows on him, and we should not therefore boast of our might and power.

IJAYE.

Hopeful Indications.

Mr. Charles Phillips was left behind in this town, as Native Catechist, on Mr. Townsend's departure for Abbeokuta on the 1st of last December, and we introduce one extract from his journal subsequent to that date.

Dec. 18—This day, about four o'clock P.M., we went to Arẹ's place for the purpose of reading to him the letters of the Rev. H. Townsend and Mr. T. King. We met him with some of the principal men of his town, conversing together. After a few minutes, I embraced the favourable opportunity of introducing myself into their conversation, Arẹ, with his inferior chiefs, listened to me with prayerful attention. Such listening to the Word of God I never once witnessed from any of the Chiefs I used to visit. Among the words I spoke to them was the explanation of the Ten Commandments, which I read and explained to them fully. After I stopped, Arẹ himself

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was engaged to interpret the same words to those who came afterward.

No contradiction whatever is here to be met from any of the people, in teaching the Word of God either in public or private. The town possesses only one head. All other Chiefs willingly submit to the one head, Are, or king's chief warrior.

India within the Ganges.

CHURCH MISSIONARY SOCIETY

MADRAS.

Baptisms.

FROM the united labours of the three Missionaries there have resulted 37 baptisms during the year 1852, of which number 13 were adults and the rest children. Of some of them the following account is given by Mr. Bilderbeck, in his June report—

One was a man who came down from Travancore to seek redress for some wrongs done to his wife by the subordinates of a native court: he continued for some time among the Tinnevelly settlers, and there heard the Gospel, which soothed his mind. Unwilling to return as a heathen to his country, and anxious to avoid hindrances in the way of a profession when he got there, he expressed an earnest desire to "put on Christ," offering to remain, and defer his journey, till he had acquired some more knowledge, that he might be able to teach his family when he went back, and induce them to follow his example.

Another was a servant in our dear Mr. Ragland's employ. He had been formerly under his predecessor, Mr. Tucker, and had therefore many opportunities of observing the genuine influence of true Christianity in the developement of character. But, though the Gospel seemed thus recommended to him in many ways, he had yet to learn what its springs of life were; and its truths he gradually discovered as his master, Mr. Ragland, collected his servants around him every morning, to read and pray with them in Tamil. That excellent Reader of the Christian-Instruction Society, Vathamuttoo, used likewise to frequent Mr. Ragland's dwelling, at his request, to read and explain to his servants; and as God often owned this venerable man's labour to the benefit of others, so they were blessed to this servant also by leading him in time to see the error of his ways, and to choose Christ for his portion. He now listened with interest whenever the Gospel was preached in the Church Mission Chapel, and was enabled at last, by the grace of God, to come out of heathenism and to profess Christ, Mr. Ragland himself standing surety for him at baptism. His wife, however, still continues opposed to the Gospel, and he suffers no little anxiety on her account.

Schools.

Of this department Mr. Bilderbeck thus reports at the end of 1852—

There are twelve Schools, of which five are Girls' Schools, and seven Boys'. There has been, therefore, an increase of two during the half-year. One is that recently opened by Miss Giberne, at the Tinnevelly Settlement, for caste girls, and the other a little Native-English School for boys at the same Station. The above number also includes the two Schools under Miss Walton and Miss Hogg, which are superintended by the "Ladies' Committee for Native-Female Education." Their public examination this year was not only numerously and respectably attended, but the result appeared to be such as to give general satisfaction. The statistical returns for the half-year shew an increase in the number of the children under Christian Instruction, being, in all, 540—264 boys and 276 girls. Our Female Boarding School, whose number is also included in the returns, contains now 27 children. They continue to give us much satisfaction, and we have reason to believe that, while all are advancing in knowledge to a greater or less degree, there are some amongst them of whom we shall have cause soon to rejoice in the Lord. Our vernacular Boys' Schools are not all that we could desire them to be, but we are not without hope that, on the whole, good is being done by them.

Native Association and Endowment Fund.

Our Readers will mark with interest this indication of a growing consciousness, among our Native Christians, that that they are under an obligation to exert themselves for the support of their own pastors. The origin of this movement

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is thus stated by Mr. Bilderbeck in his June report—

This little Society was originally got up with a view of providing for the wants of the poorer members of our native congregation at the Church Mission Chapel; and hence it acquired the name of the Poor-Fund Meeting, though the object was not exclusively secular. In the second year of its existence a little more of Missionary Spirit came to be infused into it, for it not only relieved the temporal and spiritual wants of poor Christians, but also helped to publish the Gospel by means of a house hired for that purpose in one of the greatest thoroughfares at Madras, and contemplated likewise bearing the expense of a Scripture Reader. In all this our people willingly joined to contribute their mites, and at its third anniversary they shewed themselves prepared even to go further. Our Society at home having, by a recent circular, intimated their desire that Native Churches should, as much as possible, in future be made to support their own pastors, in order to allow of their sending more Missionaries abroad, we seized this early opportunity of laying it before our people, and framed the Resolutions so as to elicit the views and feelings of our native speakers on the subject—one of these Resolutions being a proposal to hand over at once, as a first instalment, to the Church Missionary Society the sum of 100 rupees out of a balance of 127 rupees now in favour of the fund, to be applied by them toward an endowment for a native pastor for them. Although the meeting was not numerously attended, yet a delightful spirit pervaded the whole, and a rich unction of grace and wisdom seemed to rest upon the speakers, who not only cordially concurred in the Resolutions, but also spoke with such effect in support of them as to excite and enlist the hearts of all, and to make us feel that the Spirit of God was indeed amongst us for good. One of the speakers maintained that 100 rupees was too small a sum to be paid as a first instalment for the proposed endowment; and by a strong appeal, calculated to arouse his brethren to a sense of their many obligations to God, and to the Church Missionary Society under God, pressed home upon them the duty of giving more. Unwilling to restrain the feeling of grateful love kindled by this touching address, my esteemed brother, Mr. Gnanamuttoo, who occupied the chair, now asked such as were willing to contribute more to come forward and subscribe as the Lord had prospered them; and as the result, within a short time afterwards, we collected nearly 190 rupees more, so that, with the balance voted from the Poor Fund, I shall now be able to forward 290 rupees* toward the object recommended.

The further progress of this movement is thus adverted to in the report of the same Missionary at the end of the year—

Other sums have since been paid toward the same object; and there are now, we believe, 400 rupees in its favour with the Committee. Mr. Gnanamuttoo has prepared a memoir, both in English and Tamil, of Sinnappen Pillay, late a valuable member of the congregation under his charge, which it is intended to publish if approved. The surplus of any money which may be collected, after defraying the cost of printing, is intended to be applied toward this fund. May the offerings thus freely presented by our Native-Christian brethren on the altar of the Redeemer's cause, be graciously owned and accepted by the Giver of "every good gift and every perfect gift," and made subservient to promote His glory!

Conclusion.

Mr. Bilderbeck thus concludes his report of this interesting and improving Mission:—

In conclusion, I cannot refrain from noticing the movement which is now taking place in this great city among Hindoos of every class. Some of the most respectable inhabitants are now forming Societies among themselves to reform many of their civil and religious practices. They have agreed to allow their widows to remarry; to discountenance, as much as possible, the habit of giving away their daughters early in life; and to put down those grosser superstitions, connected with their festivities, against which common sense and common decency revolt. They have resolved upon such measures, and are carrying them on even amidst much abuse and opposition from their equally respectable and influential fellow-citizens. Now this is a great step towards reform;

* 230 rupees being *bonâ fide* from our Native-Christian brethren, and sixty rupees being given by us.

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and it is certain the movement will not end merely there, for the prevailing desire seems to be a conformity, gradually, to the customs and manners of a nation who "fear God and work righteousness," and whose religion, laws, and institutions, they are learning only now to appreciate. True, they may never be able to overtake a people so much in advance of them in every way; but they appear determined to "follow hard after" them; and are already, in their habits, trying to vie with each other as to who among them shall look most English. The poorer classes, on the other hand, even down to the horsekeepers, and grasscutters, and kulis on the Mount Road, are now more enlightened. They are becoming every day more convinced of the error, and ignorance, and degradation in which they have hitherto been held; and are growing in intelligence and knowledge so far as to be ready to laugh at their former superstitions, and to question the superior pretensions of the Brahmins and Pandarums. Hence there is now on every side a pressure upon the popular system which threatens its existence. Give way eventually it must; for "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." Great is the truth, and it must prevail.

TELOOGOO MISSION.

The Rev. Messrs. Noble, Sharkey, English, Darling, and Nicholson, are occupied in the various departments of this important field of labour. The leaven of Gospel Truth is being prayerfully and laboriously introduced, but it is yet hid in the meal. The statistics of Missionary Results at Bunder shew that it is there "the day of small things," there being, in December last, 52 baptized persons in connection with the Mission, and 100 unbaptized, with 18 Communicants, and 169 pupils in the Schools, 56 of whom are girls.

We shall refer to reports received from the Missionaries at different periods of the year, from whence an estimate of the condition and prospects of this infantile Missionary Work may be more clearly perceptible. The following extracts are from a

Report of the Rev. T. V. Darling, for the quarter ending March 31, 1852.

I left Madras for my Station, Masulipatam, on the 7th of January, and availed myself of various opportunities, during my journey, to preach the Gospel to the poor Heathen, sometimes in their own streets at other times at the travellers' bungalows. I was always quietly listened to, and my books were gladly received.

Tamil Congregation.

Immediately after my arrival I took charge of the Tamil Congregation, for whose welfare I intend, with God's help, to lay myself out to the utmost of my power. When I took charge of the congregation, I entered thirty-four members in my register Since, nine others, having come to the Station, have joined also, making the total, nine men, sixteen women, and eighteen children. Of these, fourteen are Communicants, and twenty can read their native tongue. Most of them, however, are very ignorant, and some are very lifeless Christians. There are none that I can speak of in terms of perfect approbation.

Native English School.

Mr. Noble and Mr. Nicholson having calls upon their time, previous to the visit of our Bishop, from my arrival at Masulipatam up to the 6th of March I was very agreeably employed, sometimes half, at others the whole day, in teaching in the Native English School, which is, I believe, a most valuable branch of our Teloogoo Mission. I am happy to be able to say that I have perceived in it a great improvement, compared with what it was when I left Bunder in September 1850. Better discipline is certainly maintained. Boys who at one time were almost uncontrollable, now keep perfect silence when once called to do so. A desire to stand high in their classes, combined with a respect for their teachers, is what appears to influence them. But the improvement I chiefly refer to is the state of feeling which now exists, and which, I think, is pretty general throughout the school. Formerly, I never examined a class without being pained with the disputatious spirit manifested by one and all of the scholars, and their objections were sometimes really blasphemous. Now, however, that spirit appears to have greatly subsided; and it is, moreover, encouraging to find that there exists a greater desire of inquiry regarding truth. When this does not shew itself, a disposi-

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tion to remain perfectly quiet—with a few exceptions—rather than dispute, when Christianity is again and again recommended to them, is most evident. Their arguments in favour of their own religion appear to be quite exhausted; but the carnal mind being still at enmity with God, they are yet unable to receive "the truth as it is in Jesus," simple as it is, and freely as it is offered. Soon, however, I hope the time will come, when "the Day Spring from on high" will shine upon their hearts, when they will be turned from gross darkness to the marvellous light of the Gospel of Christ.

Visit to Gudur and its surrounding villages.

Accompanied by Mrs. Darling, I passed a month at Gudur; during which time, twice a day, morning and evening, I visited Gudur, and some of its surrounding villages, twenty-three in number—not one of these is distant from the centre more than three miles—taking them in succession. To some of these my dear wife accompanied me, and collected by her presence—for many of the people had never seen an European lady amongst them before—large audiences, to which I was enabled, undisturbed, to make known the glad tidings of salvation. At Paleaveram we had at least two hundred people around us, including several women; and on that occasion some of the most friendly of our hearers begged we would visit them again, and also that we would establish a School in their village. On naming the Tracts I held in my hand, some of the men recognised not a few of them, and, as they had already perused them, begged for others, which I was unable to supply. This was an interesting discovery, and proved that it was not simply a desire to procure books to use as waste-paper that influenced them, but that they might have them to read.

At most of the villages I was kindly received, and if we could but visit them oftener, and establish a vernacular School in some of the largest, I doubt not that our labours would be crowned with success—so far, at least, as to arouse the lion from his lair. Some of us, even if a few fall in the chase, will kill him at last.

Caste Girls' School.

Seeking help from the Lord, my dear wife purposes to persevere in trying to establish a School for caste girls. We made an effort at Gudur to persuade a few girls to come to us, in order to pave the way for future usefulness, and succeeded in getting first one, then two, and at last four little ones, varying in age from six to ten years, to attend our house pretty regularly, to learn to sew, but not to read.

Leaving books out of the question altogether, for a time, is policy on our part, and the plan answered well at Gudur. The Hindoos being much opposed to female education, the plea that we wished to instruct their daughters has hitherto failed to bring them and ourselves together. By our new scheme, however, which we hope to be able to carry out as soon as we can get a house near enough the town for the purpose, we offer to teach only sewing, knitting, fancy-work, &c. This will, I hope, bring the girls within our reach, either by their coming to us, or by our going to their houses. In time, I am sure, a feeling of confidence and attachment will be established: by getting access to the females the ice will have been broken, and then permission to begin with books will also easily follow.

Baptism of two Pupils of the English School.

In July last our friends were cheered by two interesting cases of conversion from among the pupils of the English School. The particulars will be found in the following extracts.

Mr. Noble, in a Letter dated August 7, 1852, thus refers to these first-fruits of his labours—

You will rejoice to hear that God in mercy has at length given us, what I believe to be, good fruit from our School.

Last Thursday week, a young Brahmin and a young Vellama, each nineteen years old, both very respectable in connections and character, and both having read nearly five years in our School, ran away from home, expecting never to be allowed to come to School again, and told me they wished to be baptized. One had come in February last, and the other had repeatedly made such striking answers, before the whole School, when questioned by me, and was so very exemplary in character, that, after a few questions, I did not hesitate to receive them. That night they were taken before the collector. The next day the doctor and assistant collector came again to see them at my house, as their relatives had preferred a charge before the

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collector that I had given them medicine, and that they were mad. That night they broke caste. The next day the assistant collector was sent to see each privately, and about half-past seven the collector's decision reached me—that he could not interfere further than to secure the peace, as evidently the youths were of full age, in their right minds, and voluntary agents. The ferment had been very great indeed, and is so still. We had determined to baptize them early on Sunday Morning, but this became known to the Natives, and, as my compound is very large and open, I feared a general outbreak. I therefore proposed to our brethren, whether, to keep the peace, we should not baptize them at once. They thought it would be well. I baptized them accordingly, about half-past eight on Saturday Night, by immersion.

Our School, from 90, with 42 Brahmins and 10 Vellamas, has been reduced to 13. To-day there were 16 present. The dear youths are well and happy, I think.

The following are extracts from official memoranda connected with this case. They exhibit very clearly the opposition of the relatives, and the conscientious stedfastness of these young men amidst very trying circumstances.

On the afternoon of Thursday, the 29th of July, the magistrate received a letter from the Rev. R. T. Noble, intimating to him that two young men—a Brahmin named Munchala Venkutrutnum, and a Vellama-caste Brahmin, Iynala Nagabhooshanum—attached to his School, who had several times asked baptism from him, had come to his house, requesting that they might be protected from violence.

The magistrate at once sent peons to the gate of Mr. Noble's compound, instructing them to prevent any person from entering his premises without his permission.

On leaving the kachárí, at half-past six P M., the magistrate saw several people assembled in the road opposite to Mr. Noble's house, some of whom stated that they were relatives of the two youths who were in Mr. Noble's house. The magistrate summoned them to his house, when the father of Nagabhooshanum, and the mother of the wife of Venkutrutnum, among others, entreated that the young men might be summoned to the presence of the magistrate, questioned, and allowed an interview with their relatives. They admitted that they were upward of seventeen, and the magistrate entertains a firm belief that on this occasion they allowed they were eighteen years of age.

The magistrate immediately sent for the two youths, and intimated to the Rev. R. T. Noble that, should he wish it, he or any one else could attend to observe what took place.

On the arrival of the young men, they were accompanied by Messrs. Noble and Nicholson, and fifty or sixty persons, relatives or friends of the youths, came at the same time. The greater portion of these entered the room in which the magistrate was seated, and, before them all, Nagabhooshanum and Venkutrutnum declared that they had gone to Mr. Noble's house of their free will, as they had abandoned their former religion; that they had long considered the subject; that they had taken the step deliberately; and that they were determined not to return to their relatives, from religious objections. On some of the relatives appearing to object to the presence of Mr. Noble and Mr. Nicholson, they at once left the room of their own accord, and the magistrate then directed the relatives of both young men to go into the next room, to sit down and speak with them before the magistrate again called upon them to declare their wishes.

Some time was passed in thus conversing with their relatives, and an attempt was made by some of the friends of Nagabhooshanum, the Vellama youth, to carry him away by force, when he rushed into the room where the magistrate was, to seek his protection. The magistrate then again called upon the young men to state their wishes; when they repeated that they would not return to their relatives, and the earnest entreaties of their friends and relatives, male and female, produced no influence on their determination, the young men declaring that, were their relatives to pass days with them, they could not effect any change in their determination, and that they would not go home with them. Several of the relatives, including Munchala Audenarrainah, English Writer in the Sessions Court, then requested the magistrate either to send the young men home with them, or to place them in the public kachárí.

The replies of the young men appeared to shew that they were acting of their

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own free will, and there appeared to the magistrate obvious objections to either course. The lateness of the hour, 8 P.M. —the interview having lasted from a quarter to 7 to 8 P.M.—prevented any written statement being taken down that night, and the young men, at the suggestion of the magistrate, promised that they would do nothing by which they could forfeit their caste that night. Mr. Noble, who was again called in, after the youths had refused to yield to the solicitations of their relatives, promised also to do all in his power to prevent their loss of caste until they should have an opportunity of again seeing their relatives on the following day; and the magistrate, declining either to compel their return to their relatives that night, or to place them in custody in the police kachári, took steps to prevent them from molestation on their way back to Mr. Noble's house.

On the following day the relatives presented to the magistrate some petitions, on which it is remarked—

On referring to these petitions, the magistrate was unable to see that there was any thing which at once called upon him to act as justice of the peace. There was no charge against an European of assault, forcible entry, or other injury accompanied with violence; but as one of the petitioners expressed his belief . . . that some noxious drugs might have been given to the youths to derange their minds, and both expressed their opinion before the magistrate that the intellects of the youths were deranged, and that this had probably arisen from the above cause, the magistrate took immediate steps to ascertain their condition. The magistrate accordingly called upon the acting civil surgeon, assistant-surgeon Scales, to proceed to Mr. Noble's house, accompanied by the head assistant magistrate, by the petitioners, and by three other relatives whom they wished to take with them, with the view of questioning the two youths, of ascertaining clearly their state of mind, and of also being able to declare his opinion of their ages and their discretion. Assistant-surgeon Scales conversed for a quarter of an hour with them, and, in his deposition before the magistrate, declared, on solemn affirmation, that they were in a sane state of mind, not in any excitement, answered his questions with readiness and without hesitation, and were in no way under the influence of any noxious agent. That such was their state he pointed out to the relatives; and he had no hesitation in declaring his conviction that both were about nineteen years of age—Nagabhooshanum being probably about six months older than Venkutrutnum—and that, in determining that they would not return to their relatives, they were acting on an opinion formed after deliberate reflection, and that they were fully capable of forming a judgment for themselves. . . .

The magistrate was most anxious that there should be no doubt about the real feelings of the young men, and he therefore, on the following morning—to-day, 31st July—directed the head-assistant magistrate to proceed to Mr. Noble's house, to call each youth before him privately and separately, no one connected with the Mission being present, and to ask them to state in writing, of their own free will, whether they wished to remain where they were, or to return to the home of their relatives. The father* of the Vellama youth had attended, with another near relative, for further examination before the magistrate, and he informed them that he had given these instructions to the head-assistant magistrate, and that, before they were acted upon, they might have full opportunity of going to converse privately with I. Nagabhooshanum, no one else being present in the room; but this they declined to do, unless Nagabhooshanum were taken away from Mr. Noble's house.

Mr. Tweedie† has reported to the magistrate, that, as instructed, he had seen the youths M. Venkutrutnum and I. Nagabhooshanum, and has spoken privately and separately with each of them, and that each most distinctly declares that he will not rejoin his relatives, but wishes to remain where he is, for reasons deliberately stated.

The petitions, therefore, of the relatives—to the effect that the youths should be placed in custody, so as to prevent communication with Mr. Noble, or else compelled to return to their homes—were dismissed, and the young men, as of age, and possessing an amount of discretion which conferred on them

* Iynala Venkata Reddy.
† The head assistant magistrate.

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the right to judge for themselves, were left free from interference.

The following is Mr. Sharkey's

Report for the quarter ending June 1852.

Sundays.

1. We have two Teloogoo Services and one Tamil; a Sunday School for our Tamil Christians and Teloogoo Girls; a class of heathen servants; and another for the boys of my vernacular School.

The Teloogoo Services are conducted by me; and I have, during the last quarter, been occasionally assisted by Messrs. Nicholson and Darling. The average attendance at these meetings is ninety; of whom about thirty are the servants and dependants of the Mission, about seven are strangers, but related to our girls, and the rest are the girls and boys of our vernacular Schools. We have always found it difficult to get the wives of our servants to accompany their husbands to the Sunday Services; and, though one or two have occasionally done so, we cannot yet say that we have fully succeeded. In regard to my Teloogoo Congregation, or that portion of it which consists of our domestics, I confess, with deep humiliation, that I have not noticed the most distant approach to any thing like serious or anxious inquiry. It can be easily imagined, from the fact of the congregation being composed of the lower orders, that a studied discourse or systematic sermon is less calculated to instruct than a catechetical homily; and yet the introduction of questions in a mixed assembly of ignorant men, indifferent to the truth, and timid women—for whom to speak in the presence of men is reckoned a crime by heathen law—does not appear so judicious as when the men and women are separated, and distributed into distinct classes. I felt, however, that I could not, without being relieved from my duties in the Tamil Sunday School, adopt any plan for the individual instruction of the Teloogoo People. But help soon arrived. Joseph Cornelius Pillay, recently appointed to our Mission, kindly agreed to supply my place in the Tamil School, and left me at liberty to do what I could for the Teloogoo Members. I at once formed a class of as many of the Teloogoo Servants as wished to enrol themselves, and commenced the long-desired system of catechizing. I at the same time established a second class for our Teloogoo Boys, and committed it to Samuel, one of our converts. I pray that this small beginning may gradually gain strength, and that we may have teachers fully and powerfully to teach and apply the saving truths of the Gospel!

2. Our Tamil Sunday School is now under the joint care and management of Mr. Darling and Joseph Cornelius Pillay. I have always regarded this School as a most important branch of our Sunday Duties, and it has been originated and continued chiefly for the improvement and spiritual profit of our Tamil Christians. Besides the Sunday instructions, two of them have regularly called on me to read the Word of God, while several of the poorer members have had free and frequent interviews with me, beside the occasional visits which they have received from me at their own homes. For several months I paid a weekly visit to a family of Tamil Socinians, with whom I read a large portion of the sacred Scriptures bearing on the Godhead of our blessed Lord.

3. Our Girls' Sunday School is conducted by Mrs. Sharkey and myself, with the assistance of six of our grown girls. The instruction is imparted through the medium of Scripture Prints, first to the assistants themselves, and then through them to their respective classes. Two of the classes commit to memory the precepts and lessons marked on the prints, and read the narratives to which they refer. The younger girls confine themselves to a simple relation of the different stories, and to some of their leading truths. They take particular delight in marking the different expressions of countenance and figure of the persons before them, in describing their attitudes, telling their peculiar dress, and giving names to the flowers, trees, and other productions in the drawing. The attention of the children is thus kept up, and the instruction received and remembered without those fears and reluctance which they manifest in their other studies. May the good Lord make these poor children His own!

Week Days.

I have regularly, unless prevented by sickness or the fatigue of other duties, preached three or four times in the week in the streets of this large town. My receptions have been very encouraging. Men and women of all castes have been my auditors. During the past quarter, the number of native visitors that called to see me was much larger than usual, which, considering the distance of my home from the native town, is indeed very gratifying,

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and I trust, also, a favourable indication. I have a meeting every Thursday Evening for the friends and relatives of our girls. The attendance is, just now, small, but I have hopes of a speedy increase. The greatest seriousness prevails in the poor people who come, and they have invariably evinced it by their pleasing attention and anxious inquiry. I have a monthly examination of our Boys' and Girls' Schools, which occupies me an entire week. I have thus an opportunity of ascertaining the amount of progress made by each pupil, and the care and diligence of the Native Teachers. It serves as an impulse to master and scholar, as well as a remembrancer both of the obligations and privileges of Christian Instruction. After a training of nearly five years, one of our baptized girls, whose heart we trust has been touched by God's grace, has just been appointed as a Teacher in our Female School, in the room of one of our Masters, of whom we have still two more. We desire most heartily to bless God for this, and to pray that He may dispose and prepare our other converts also to undertake and perform the duties of the School, to the exclusion of all male agency. In addition to the monthly examination, I devote one hour every day to each of the Schools. The establishment of the Boys' School is of too recent a date to merit any further remark than that it is under the care of an efficient Master, whose diligence has been satisfactorily manifested by the results of the monthly examinations since January last. I have also been employed, during the past quarter, in arranging in Telooguo, according to Greswell's Harmony, the account of the resurrection of our blessed Lord, so as to present it as a connected whole, for purposes of discussion with my native visitors.

Baptism of two Sudra-caste girls.

The baptism of the two pupils from the English School was immediately followed by that of two girls of the Sudra caste, of whom we find the following account in Mr. Sharkey's journal—

On the 15th of August I baptized two interesting girls of the Cumma or Sudra caste, daughters of a farmer holding lands from the government in the vicinity of Masulipatam, and subject to the Zemindar of Isullapallie, an extensive landed proprietor of the same caste. He has three daughters, the eldest of whom was married in infancy, and the other two are both under the tender age of seven. His wife died when his youngest girl was only three years old. His character, however, is not altogether irreproachable. His evil habits and acts of violence rendered him a dread to his village, and alienated from him the regard of his friends and connections. For two years he neglected his agricultural pursuits, committed various outrages, and lived in bold defiance of his people in indolence and excess.

But an important change was now drawing nigh; for, dissatisfied with his reckless career, and apparently penitent, he meditated a pilgrimage to Benares. The thought of a journey to the sin-destroying city had no sooner crossed his troubled mind, than, distributing his little property to the poor, he prepared for his sacred enterprise. He chanced, however, to meet with an old acquaintance, a man of a different caste from himself, to whom he readily communicated his serious and all-absorbing design. With faithful remonstrance and convincing argument, his friend succeeded in shewing to him the wildness, folly, and certain ruin, of so long and fruitless a journey. He moreover, strongly urged him to a second union, and thought that if, fearless of the consequences, he could contrive to place his unmarried children in our Native-Female Boarding School, he would perhaps receive a sufficient remuneration wherewith he might re-marry, again ply his honest vocation, and retrieve his almost lost character.

With this hint he quickly and gladly exchanged Benares for Masulipatam, and, forgetting his pilgrimage, repaired in haste to the Mission Premises. With decent habiliments, and a countenance betokening no ordinary caste, he introduced himself to me as a stranger from a distant village with an important errand. Sitting down on a mat, he at once offered to educate his two daughters in our School, if we consented to give him fifty rupees to enable him to marry again, and once more try his fortunes in the calling in which his ancestors had so worthily conducted themselves. To his surprise we objected to his terms, and bade him reconsider the subject, count the cost, and bring his poor children to an asylum where, with anxious care, they would be taught to serve a God of whom he was fatally ignorant. Dissatisfied with his visit, he arose and retired.

Three months elapsed, and suddenly one day he re-appeared, and, to our agreeable surprise, unhesitatingly promised to bring

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his children. I assured him of my goodwill, afforded him every lawful encouragement, and strongly recommended him to attend to the interests of his children, who, according to his own statement, were painfully destitute and entirely neglected.

He returned to his village, but, to his dismay, found one of the girls missing. His friends, being informed of his intentions, had contrived, during his absence, to send her away to another village, and conceal her in the house of her aunt. After much search he followed his daughters to his sister's residence, and without much difficulty seized his prey and returned to his village. He next engaged a common cart, and when in the act of lifting his children into it, a body of men armed with sticks rushed in upon him, and, ere he could collect himself and act on the defensive, wounded him. Panic-struck at the sight of blood, his assaulters withdrew in haste, and left him to wash and dress his wounds, and pursue his journey unmolested.

With much difficulty he reached Bunder, and stood before us on the 10th of July 1850, with his two daughters, and with his upper garment stained with blood. He recounted his adventures, and committed his children to our care, promising to come and see them occasionally, and praying that we would deliver them to him whensoever he should claim them. In a few days the little strangers felt themselves at home, and were perfectly happy. The poor father's troubles now increased. He was interrogated and reprimanded by the Zemindar, censured by all, and even threatened with excommunication. He again and again took shelter in Bunder, and more than once apprehended a serious disturbance. His villagers were gradually disposed to admit him into their company, and eventually agreed to help him to marry, and re-establish himself in the village. But it was no easy matter to get a wife. His children being in a Christian School was supposed to be a disgrace never to be effaced, and a crime admitting of no atonement. After much endeavour and repeated disappointment, he succeeded in gaining the consent of a poor but respectable labourer to his marrying his daughter, and, every thing being satisfactorily arranged, we gladly made him a present which he had never expected, and to which we in no way had bound ourselves. We told him it was never our wish that he should suffer by what he had done, and that we were too glad of the opportunity which enabled us to make up any loss he might have sustained, and assist him in leading a life of honest industry and active benevolence. The marriage was soon celebrated, and he shortly after paid us a visit. On my asking him, he readily assented to his children being baptized. They broke their caste on the very day they came, and now the father's permission was obtained to their being received into the visible Church. Our way becoming thus clear, I gladly baptized these dear girls, and our humble prayer is, that the angel of the covenant may indeed seal them with the seal of the living God, without which the external rite is little better than a lifeless corpse. I would only add, that the elder girl has already advanced so far as to be able to read easy lessons in Teloogoo, and repeat the greater portion of a catechism on Scripture doctrine. Her sister can repeat Watts's first Catechism in Teloogoo, and read simple sentences. Both can sew pretty well, and sing three verses of the Sabbath-School Hymn. They are both supported by kind friends in England, at whose request the elder girl has been named Harriet Hillier and the younger Fanny Katharine. In point of appearance and mind they are superior to some of our Pariah Girls. May the Lord own them as His own, and bless them!

Increased spirit of inquiry—Opposition.

I had, during the past quarter, no less a number than one hundred and four visitors of all castes, chiefly Brahmins, Sudras, and silversmiths. To twelve of these I was not able to speak in consequence of other Mission Engagements, but with all the rest I had most interesting conversations, and with some of them long discussions. Shortly after the conversion of the two youths in the Native English School, the number of visitors increased, and many of their questions evinced a pleasing state of excitement, and a spirit of inquiry which I do not remember to have noticed before. The Natives in general were too much disposed to regard Christianity as a speculative theory or dead letter. Its renewing and life-giving power, its engaging the whole soul to a life of self-denial and practical godliness, to the resignation even of the tenderest of natural ties, and the surrender of life itself, was never well understood, and not at all credited. They were too sure the Gospel would not achieve the victory it has, and that its supposed efficacy was more a fiction than a reality.

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They were confirmed in their view by the absence of all living examples of the power of Christianity from the native population, though for seven years and more the Missionaries had diligently preached in the public streets of the town, and systematically imparted Christian Instruction in their English School. We had indeed Pariah Converts, but they were, in consequence of the inferiority of their original caste, beneath the notice of our opponents; and the misconduct of a Sudra baptized by us in 1847 was supposed to be, and was frequently urged as, a decisive argument against us. The Missionaries themselves they regarded as mere hirelings, who, for a decent maintenance, took care to preserve a fair exterior, but who in secret, they did not doubt, were under the influence of carnal motives to the same degree as they themselves were. These sentiments, however, have, in certain circles, undergone a change since the recent baptisms; and I am thankful to state that the inquiries of not a few wear a practical aspect, and the question has often been asked, "What is there in Christianity which so engages the mind of man? can it be the effect of drugs?" Such a question necessarily leads to the consideration of the internal evidences of our holy religion, and the secret work of the Holy Spirit. This last supposes the depravity of the natural heart, the atonement of Christ, and the entire work of grace. Thus the vast and consistent scheme of redemption, the great and glorious subject of the Bible, has often been stated, followed by a discriminate distribution of select Tracts, and the whole mingled with prayer, however feeble and poor. Still, the conversion of the youths has created a strong feeling against us in the higher classes of the native community. Rather than ascribe the work to God, they confidently assert it to be the fruit of ill persuasion, deceitful promises combined with winning kindness, and perhaps, also, the application of some rare drugs known only to the Missionaries. Some of the more influential have sought to form a combination of the different castes, and to present, if possible, an opposition too great for Missionary Zeal and effort to overcome. Accordingly, idle stories, evil surmises, false reports, gross slanders, and groundless fears, were industriously circulated and carefully instilled. Having thus secretly paved the way by a mode of action so purely natural, earthly, and devilish, a paper was circulated warning the Natives of the Missionaries and their Schools, strictly forbidding all intercourse with them, and threatening the refractory with expulsion from caste. The following is a free translation of the paper—

"A precautionary notification, written, after prayer to God, by the chief residents of Bunder, with the approbation of all people, to serve as a preservative against the great danger that now unreasonably threatens an intermixture of the eighteen constituted castes in the created world—created by the sport of the supreme intellect. Dated Friday, the sixth of the dark half of the month Sravana, in the year Paridhavi, coinciding with the sixth day of August, one thousand eight hundred and fifty-two.

"Mr. Noble, an Englishman, arrived in Bunder a few years ago, and, purposing to teach the English Language gratis, established a School. In order to create a love for his School, he commenced to give to such of the students as were very industrious, and made due progress, money in the form of salaries, in addition to other rewards. This circumstance, added to the poverty of the people in general, induced certain lads—glad at the idea of acquiring knowledge without much outlay of money, and actuated, moreover, by an ardent desire to learn—to continue reading in his School. But he, having previously treated them with much affection, succeeded on Thursday, the 13th of the bright half of the month Sravana, in the year Paridhavi, corresponding to the 29th of July 1852, in degrading from castes, under the plea that they were desirous of embracing the Christian Religion, a Brahmin of the name of Munchala Venkutrutnum, and a Sudra, Iynala Nagabhooshanum, thereby occasioning much grief to the connections of these lads. Since, then, those that read in his School are under his control, and it is feared that he has ample opportunity for practising every species of deception, without leaving any way of escape, it is hereby stated, for the welfare of all—

"That no individual of the Brahmin, or of any other caste in this town, should attend the aforesaid Noble's and other Missionaries' schools, or even go to their houses, for the purpose of studying or teaching the English, Teloogoo, Sanscrit, and other languages. Those who persist in going there are assured that danger will, without doubt, overtake them, just as danger awaits a fish attracted by the bait. If, however, they disregard this appropriate saying, and attend the above-

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mentioned School, either to read or teach, it has been agreed that they will be excommunicated from their castes."

This, on the whole, is a moderate expression of the indignation against us, but enough of the venom of the natural heart is manifest. The crime of the Missionaries appears, from this paper, to be simply their kindness. That the conversion of the young men should be attributed to deception is natural, and the allegation of no greater offence is remarkable. Some of the more intelligent refused to sign the paper; and I have not heard that it has, to any great extent, produced the desired change. The English School, where Mr. Noble is engaged, has sustained a shock from which it is gradually recovering. My own vernacular School I was obliged to close for more than a month. One of our caste girls manifesting more than ordinary attention to the Word taught, and expressing a wish to be baptized, was instantly removed from our School, together with her two sisters. Thus, on the whole, our Mission just now appears to be in an interesting state, and I think we have reason for interpreting the signs into an especial presence of our Lord and Master, provoking the great enemy of man to an extraordinary display of opposition, only to render the victory of truth more remarkable and complete. Our hands have been greatly strengthened, and I trust we have been made doubly earnest in our pleadings with the Heathen. It is likewise a time for much humiliation and prayer, and an appropriate season for re-dedicating ourselves to the glorious work in which we are engaged.

"Thine, Lord, the praise and triumph high:
Ours be the humbled tearful eye."

Some extracts from Mr. English's journals, illustrative of his reception by the people, will conclude our review of this Mission.

Visits to Villages.

Feb. 8, 1852—Being invited this morning to visit a village which had never seen a Missionary—so I was informed—I went to Visomitwada. I discovered one of the most respectable villages I have ever seen. Entering into conversation with a Brahmin, we were soon joined by a few more, and in a short time we were surrounded by a large circle of Brahmins. It seemed evidently a new message. O that it may prove saving to some! There was no cavilling, no interruption: all were courteous, respectful, and attentive. They were so interested as to receive my Tracts with pleasure.

After leaving the caste people I went in search of the poor Pariah. Upon soon finding some, I opened to them the treasures of infinite love. They, too, greatly pleased me by their lively attention. Whilst speaking, I was not a little surprised at seeing a number of the Brahmins of my first congregation draw near again, to listen to "the things which accompany salvation." All my Tracts were expended, and more wanted. They asked me when I would come again. I invited them to call upon me.

A few hours afterward, a large party of Brahmins came to me, through the mid-day sun, to procure books. I gave them about twenty Gospels and Psalms, and the Book of Genesis.

Feb. 9—We visited another village of caste people, and met with a kind reception. One Brahmin manifested much interest. About twelve heard me, most of whom received tracts.

Feb. 11 — Riding to a village this morning, I had a most delightful congregation of more than fifty persons, of different castes. They paid the utmost attention, and took all my Tracts. Upon my return, I had visitors from another village for the sacred Scriptures. One respectable man told me that it was not enough to come and tell them these good things and leave them again soon: they wanted much explanation and teaching in these books. I thought much of his words.

A most interesting man, a cultivator, has just called for a copy of the Gospel. He has travelled sixteen miles for this precious gift. I was told that he had no other business to call him here. So remarkable a case of interest in the Word I have not seen before. O that it may prove "the power of God to salvation!" More than forty were at Family Prayers.

Feb. 17—This morning we had a large meeting of Brahmins, who seemed earnest to know the object of our visit. They told me the Gospel had never been preached there before, and paid much attention to the humbling doctrines of Christ. Many received Tracts, and fourteen Gospels were given. We visited two distant villages of Pariahs. Many Brahmins, and a large number of the lower class, chiefly women, visited our tent. The latter came to see Mrs. English, who declared to them the only Saviour. We felt grateful for this rare opportunity of

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speaking the Word to this neglected class. We were very kindly received in this village. Upon our leaving, many came round us, and, to my astonishment, one Brahmin warmly pressed my hand with both of his.

Feb. 22, 1852—This morning I met the chief men of the town, who were expecting the collector's arrival. I addressed to them the words of eternal life. They were most respectful. After this, going into the town, and entering into conversation with a Brahmin, a large concourse of all castes assembled. They received my Tracts cheerfully, and listened kindly, without any murmurings or disputings. They promised to consider well these new things, and said that they desired to understand them better. "I, if I be lifted up . . . will draw all men unto me." I endeavoured simply to set before them Christ and the resurrection. May His holy name be glorified! About a hundred must have heard the Gospel this morning.

A large number of Brahmins who heard me have just visited me for the Word of God. In the evening another party came up from the town for Gospels. They manifested much earnestness to know more of the way everlasting. My stock of books being now quite exhausted, I was pained to see the disappointment of those who could not be supplied. Perhaps I ought rather to be glad to witness so much earnestness to obtain the truth. I promised, God permitting, to come again, and they appeared pleased. Several remembered dear Mr. Fox and Mr. Sharkey's visit to this place. They were much solemnized upon hearing of our brother's death in the cause of Christ.

Feb. 23—I left Gudywada, this morning, for Ungalur. I went into the village upon my arrival, and had two interesting conversations with the people about the Saviour of the world. Many were very attentive.

A few hours afterward a large number came to the tent. The chief men of the village were present. They had much to say about their own Shasters, which gave me an opportunity of comparing them with the words of eternal life. There were more than fifty present. Before meeting this formidable party, I retired apart for prayer, that God would perfect strength in my great weakness. It was a pleasing sight to see them all stay during our Family Service with the servants. They paid the utmost attention. The united responses of our servants, as we read portions of our beautiful Liturgy, seemed greatly to strike them. I think it most important that the Heathen should see how men and women unite together in the worship of the one true God. It greatly impresses them. They received my Tracts willingly. Ungalur is a village of some importance. I was told that there were three thousand inhabitants.

Concluding Observations.

In forwarding my journal for this last quarter, allow me humbly to offer a few remarks, the fruits of my short experience. I think that I have found those parts least frequented by Europeans the best prepared for receiving the precious Gospel. I find very few to defend idolatry. The Brahmins, as a body, are the least likely to join the fold of Jesus Christ. But there are happy exceptions.

The less a Missionary stays at public bungalows, the better. The people suspect our motives, and will not come so freely as they do to a tent.

TINNEVELLY.

General Progress.

The statistical returns for the half-year ending Dec. 31, 1852, continue to present the same features of satisfactory progress by which this Mission Field has been characterized for some years past. There has been no large accession of numbers, but there has been a steady gradual increase and improvement in all those points which are the sure indices of Missionary growth and consolidation.

The comparative numbers of the statistical returns having reference to December 1851 and December 1852 are as follows—

	Total under Instr.	Unbaptized.	Baptized.	Communn.	Sch. Chil.
Dec. 31, 1851.	25,280	10,448	14,832	2996	7306
Dec. 31, 1852.	27,175	11,236	15,936	3557	7368

PALAMCOTTAH.

At this Station are concentrated the various Educational Institutions connected with the operations of the twelve Missionary Districts into which this important field of labour is divided; namely, the Preparandi Institution, under the superintendence of the Rev. E. Sargent, for the education of native youths with a view to employment in the Mis-

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sions; the seminary, under the charge of the Rev. W. Clark; and Mr. Cruickshank's Native English School. To these Institutions we shall in the first instance refer.

The Preparandi Establishment.

The new building has been entered upon, and the important work of this Institution, the preparation of suitable individuals for the service of Catechists or for presentation to Holy Orders, is being prosecuted under increased advantages. Of the Teachers associated with him, Mr. Sargent is enabled to speak in very satisfactory terms, while among the students themselves there is a growing thoughtfulness on the great subject of Gospel Truth, and its claims on the individual character.

Some extracts from a Letter of Mr. Sargent's, dated Aug. 24, 1852, will afford information on this point.

The rules of the Institution are strictly complied with, and all manifest an earnest desire to improve the opportunities they here enjoy of gaining knowledge. Caste distinctions are altogether extinguished. Cases of discontent and quarrelling are very rare. One or two petty thefts, however, have been a source of grief, especially as the party transgressing has hitherto escaped detection.

Against the unhappy fact above mentioned let me notice, for our encouragement, what took place a few Sundays ago.

As I was returning to my room after preaching on Sunday Morning, I met in the passage one of the students, who seemed much excited, and said he wished to speak with me. I called him into my room, when, with tears in his eyes and trembling with agitation, he said he felt very unhappy; that for several Sundays past the sermons had laid hold on his conscience, and that he had made resolutions of devoting himself to Christ, and hating sin, but that his case seemed to him to become only worse and worse. I was afraid that possibly he had been tempted into some great sin, and that this was preying on his conscience, for never before had I seen a Native so moved under a sense of indwelling sin. So I asked him frankly to say whether such were the case. He replied, "No: by God's mercy I have been kept from such awful violations of God's law; but when I look into my heart, and see it so void of good, and so wanting in love to the Saviour, and when I think that some of the students who have been sent away were better men than I am, I fear that possibly I am occupying a place which might be filled by one who would make a better use of the opportunities here afforded." I hope I was enabled to say "a word in season," and leave the issue in God's hands. All that I have seen of the youth since strengthens the conviction that he is being taught from above, and that he will prove a valuable man as a Christian Teacher after he has passed his course here.

The following report from Mr. Sargent, dated Nov. 16, 1852, affords us much detailed and interesting information respecting the students, who have five hours and a-half daily to prepare their lessons, and are engaged in classes with their teachers five hours and a-half more, Saturday being a half-holiday. The course of education embraces Biblical and theological studies, geography, ancient and modern history, arithmetic, and the Tamil and English Languages. On one day in the week the various classes are exercised in essays and themes.

The attention which the students pay to their studies is very encouraging, as it evidences a real pleasure in what they are about, and a desire to improve. They always manifest a desire to please, and most readily fall in with every plan which it has been thought desirable to make by way of discipline.

One great point which it is desirable to gain among the students is the cultivation of a kind and respectful demeanour toward each other. Not a single case has occurred of any differences arising among them on account of caste. The great thing now is, to beget in them such conscientious views of this question, that, when they get abroad into the world, they may maintain that liberty which they seem to approve of by their conduct while here—to get them, in fact, to act from principle, and not simply from the pressure of circumstances.

The necessities of the brethren in some of the districts have rendered it requisite

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that help should be supplied from this establishment. The following students have therefore, since the examination, been sent to their respective districts—

1. Lazarus, of the first class, a married student, aged twenty-three, of the Shanar Caste, from the Suviseshapuram District. He had been four years in the Boarding School at Suviseshapuram, and eleven months in the Preparandi. He has ability, energy, and application enough to make him a very useful man, *if* the one great thing be not wanting.

2. Asirvatham, first class. A married student of the Pariah Caste from Surrandei, aged twenty-three. He had been four years in a village School, and three years in Mr. Bärenbruck's Preparandi. The progress he made was more marked than in any other. The last examination placed him at the head of the first class. I am happy to add that evidences have not been wanting of his being a converted man.

3. Pakkianathan, first class. A married student, Shanar, aged twenty, from Panneivilei. He had been four years in a village School, four years in the Boarding School, and two years in the Preparandi at Panneivilei. In class and in general conduct he has always given satisfaction, and impressed me with the hope of his being a pious young man. His attainments and example will, I trust, have a beneficial influence in whatever capacity he is employed.

4. David, first class, unmarried. He is a Pullan, aged twenty-one, from Surrandei. He had been five years in a village School, three years in a Boarding School, and six months in the Preparandi under Mr. Hobbs. When he joined us on the opening of the Preparandi at Palamcottah, he bade fair to hold the second place, but every examination carried him lower; so that, on the last occasion of testing the relative merits of the students, almost all the rest in the class got before him. His conduct is irreproachable; but he has not yet, I fear, been really taught his need of a Saviour, so as to give his heart to Christ.

5 Vedamuttu, fourth class, a married student, aged twenty-six, of the Shanar Caste, from the Dohnavoor District. He had been in a village School for three years, and in Mr. Rhenius's Preparandi for seven months. He is a well-behaved and orderly man, but his mental qualifications are of an inferior order. I cannot say much regarding his religious character, as I have not observed any thing whereby to form an opinion.

6. Manuel, fifth class, married, twenty-five years old, a Pullan. He had been eight months in a village School, and three months in Mr. Schaffter's Preparandi. He is a man of very inferior parts, having neglected School till so late in life.

The wives of the married students attend in Bible Class for an hour and a-half every other day with Mrs. Sargent, and they take turns month by month to teach the Infant School which we have established in connection with the Girls' Boarding School. With the exception of three of the women, who had quite to begin with the alphabet, the rest can read very nicely, and those of them who had been in our Missionary Boarding Schools are qualified to undertake the duties of Schoolmistress wherever their husbands may be appointed.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

London Miss. Soc.—The following persons have arrived in England—Rev. J. H. Parker and family, accompanied by Mrs. Mullens and Mrs. Glen, from Calcutta, April 25—Rev. J. H. Hughes and family, from Demerara, May 11—Mrs Wheeler and children, from Jamaica, about the middle of May—Rev. B. Rice, of Bangalore, Mrs. Rice and family, from Madras, June 14—Rev. Wm. Gill, of Rarotonga, and Mrs. Gill, from Sydney, June 16.

WESTERN AFRICA.

Church Miss. Soc.—The afflictive intelligence has just reached us of the death of the Rev. Thomas Peyton, Superintendant of the Society's Grammar School at Freetown, on the 13th of June, of fever, after twenty-one days' illness. Mr. Peyton had for a period of nearly sixteen years zealously and usefully laboured in the Mission—Mr. W. Young has safely arrived at Freetown, and on Trinity Sunday last he was admitted to Deacons' Orders, at St. George's, Freetown, by the Bishop of Sierra Leone.

INDIA WITHIN THE GANGES.

London Miss. Soc.—Rev. L. Valett and Mrs. Valett arrived at Bellary January 10—Rev. M. A. Sherring at Benares, February 12.

SOUTH SEAS.

London Miss. Soc.—The Rev. W. Harbutt and family arrived at Sydney on his way to the Samoan Islands on the 1st of January.

WEST INDIES.

London Miss. Soc.—Rev. Wm. Hillyer arrived in Jamaica January 8; followed March 4 by Mrs. Hillyer, accompanied by Mrs. Alloway and children—Rev. H. B. Ingram and Mrs. Ingram arrived in Berbice March 23.

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Missionary Register.

SEPTEMBER, 1853.

Biography.

OBITUARY NOTICE OF THE REV. T. PEYTON,

MISSIONARY AT SIERRA LEONE, IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY.

In reference to the death of the Rev. T. Peyton it is said—

It is with a deep sense of the loss which the Society has sustained, that we announce the death of the Rev. Thomas Peyton, Superintendant of the Grammar School at Freetown. He died on the 15th of June, after fever of upwards of three weeks' duration, upon which was eventually superinduced internal inflammation, which terminated his life.

He was an earnest and unwearied Missionary. Single-minded in his object to do his Lord's work, he applied himself diligently to the training up of the youth of the colony in the fear, and nurture, and admonition of the Lord—a work, in the carrying on of which experience gave him great facility; and the satisfactory state of the Grammar School at the period of his death affords the best testimony as to the sound and persevering character of his labours, and the blessing which was vouchsafed to them.

Mr. Peyton sailed for Africa on the 30th of June 1837. On his arrival in the colony he was appointed to Hastings, where he remained until transferred to Freetown in 1840. On the 11th of June 1844 he was admitted to Holy Orders by the Bishop of London, on the same occasion with the Rev. Samuel Crowther. On his return to Sierra Leone, in Dec. 1844, suitable premises having been obtained in Regency Square, Free-.own, the Grammar School was opened under his superintendence on March 25, 1845. It commenced with 16 pupils: at the period of his last report, dated March 31 of the present year, they had increased to 78.

This Institution has not only been to the colony in general of great utility, but has been a feeding-place to the Fourah-Bay Institution, yielding to it year by year a steady and valuable supply. The original design contemplated on its formation, namely, to give the native youth an intellectual, moral, and religious education, has been kept steadily in view, and due improvement has been made of the opportunities which have presented themselves, of impressing on the minds of the pupils the duty of engaging in Missionary Work.

The removal of the Missionary, who commenced and so long carried faithfully forward an Institution of so important character, cannot be otherwise than deeply felt by us. But the Lord had need of him; and it remains for us to thank Him "for all those," and now among them our dear brother Peyton, "who have departed this life in His faith and fear." It is thus He is "accomplishing the number of His elect, and hastening His kingdom."

It pleased the Lord, whom he had served with humility and faithfulness, to prepare him for his departure by a domestic trial which much affected him. The last paragraph of his last Report is as follows—

I have now to record the death of our

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dear little boy, aged ten months. He died after a few days' illness. The dear child had been suffering from teething for some months before his death, though not at all seriously ill. A few days before his death, our friends, Mr. and Mrs. Rhodes, invited Mrs. Peyton to Wilberforce for a change, thinking it might do the child good. Mrs. Peyton returned in three days, and the child did not appear dangerously ill. On the Thursday before his death, I went to Regent for the following day, not thinking the dear child was so near a better world. The next morning my dear wife informed me that the boy was worse. I hastened home, and on my arrival found him in a dying state. He expired about four hours after I returned. On the 4th inst. his spirit took its flight to that happy world where there is no sin, no pain, no death. He was buried the next day in the grave yard at Freetown, where many of our dear Missionary Friends, and their children, are lying, waiting for the resurrection morning. He was followed to the grave by our Missionary Friends, the pupils of the School, and a good number of the inhabitants of Freetown, among whom were the chief justice and the colonial secretary.

I returned home to my weeping wife, and oh! what an absence, what a void, what a desolation, did our house appear: a vacuum which nothing human can fill. Our little boy now sleeps in an African Grave; but his dust is not unnoticed by our Redeemer, who will guard and keep it till the resurrection day; and when they from the east and from the west, from the north and from the south, shall be united in one blessed family, we shall behold it in its reanimated form, a glorious body, without "spot, or wrinkle, or any such thing."

May the same Lord, whose pleasure it has been to take away this faithful Missionary, raise up another to supply his place, and carry on, in the same spirit of humble faith and zeal, the work in which he was engaged!

MEMOIR OF THE REV. CYRUS BARKER,

MISSIONARY AT GOWAHATTI, IN CONNECTION WITH THE AMERICAN BAPTIST BOARD OF MISSIONS.

THE Rev. J. O. Choules, D.D., has given us some particulars of the life and last hours of the Rev. Cyrus Barker, which we now lay before our Readers.

The Rev. Cyrus Barker was born March 27, 1807, at Portsmouth, on Rhode Island. He was the third son of Christopher Barker, a farmer, and a man distinguished through life for integrity, piety, and strong common sense. He was a "man greatly beloved," and his influence among his neighbours was deservedly high.

It was the happiness of Cyrus Barker to belong to a family pre-eminently distinguished for the prevalence of piety. Perhaps no family living has had such a numerous representation at one time in the ranks of Christ's militant Church. The number of professors of religion, all living some twenty years ago, in the range of the Barker family, could not have been less than fifty. The great characteristic of the piety of this family circle was earnest simplicity.

One venerable man, Samuel Barker, great uncle to Cyrus, was for a long course of years Deacon of the second Baptist Church in Newport. When on his deathbed, his pastor, entering his room at the close of the Sabbath-Day Services, the venerable man accosted him, "Pastor, I never heard you preach a sermon but I always prayed God to bless and help you." No wonder that he was a growing Christian, and enjoyed the provision of God's House.

The early years of Cyrus were spent on his father's farm, and the only advantages which he had for education were derived from the district School, which was taught with frequent interruptions. At a fitting age young Barker applied himself to the trade of a house carpenter. In his boyhood and youth he was strictly moral, and his manners were sedate, but he manifested no indications of piety.

In 1829 he resided in New Bedford, and was with a brother-in-law engaged in the erection of the William-Street Baptist Meeting House. At this time there was a revival of religion in several of the Churches of the town. Mr. Barker was very seriously impressed, while at

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his work, by the thought that he was helping to build a house for God's worship, where Christians would be trained up for glory, and yet he had no reason to believe that he was a Christian. The thought, no doubt, was suggested by the Spirit of God. It produced blessed results; and, surrounded as he was by means most favourable to spiritual cultivation, he became a decided Christian, and was baptized at the Baptist Church.

In 1830-31 he returned to Portsmouth, and again resided under the parental roof, united with the second Baptist Church in Newport, and became a steady attendant on all the services of the sanctuary. At this period his health was poor, his spirits were depressed, and his conversations with his pastor painful and gloomy. On one occasion he observed that he desired to perform all his religious duties because he was bound to do so, but they had no power to afford him comfort. Much of this depression arose from disease; but it was not long before his pastor was conscious that some secret grief was also connected with his state of mind; and it will never be forgotten with what deep humility he at last acknowledged, one Sabbath Day, that for months he had almost been driven to desperation by his conviction that it was his duty to preach, while he felt his unfitness and perfect want of education and ability. A conversation with his judicious father led to an arrangement by which he was assured that if the Church thought fit to encourage the measure he should go to Newton, where at that time there was a course of preparatory studies pursued by a few young men who were not connected with the Theological Institution. The Church heard Mr. Barker several times, and cheerfully encouraged him to go forward, and at all events endeavour to ascertain what the will of God was concerning him. Soon after he went to Newton his pastor visited him, and, asking how he was pleased with the study, he replied, "Oh it is hard, very hard work; but I mean to go on for the sake of my object." At the Seminary he was respected and beloved for his earnest piety and the genuine humility which marked his course.

In 1833 the connection between Mr. Barker and his pastor ceased, and the writer knew but little of his course until 1847, when, again becoming pastor of the second Newport Church, he found that he still retained his standing in the membership of that body, and a pleasant correspondence was re-opened.

After leaving Newton Mr. Barker removed to Hamilton Seminary, and pursued his studies there with great assiduity and success. He succeeded in obtaining the perfect confidence and attachment of the venerable Dr. Kendrick, then President of the Institution, and who spoke of Cyrus to his pastor as "a most excellent and holy man" who "was sure to do good."

At this School of the prophets, where the Missionary Spirit has always burned brightly, Mr. Barker became impressed with the desire to spend his life among the heathen, and build up the kingdom of Christ in the desolations of the East. The sacrifice of a son was felt by his venerable parents to be costly, but they acted on the principle that nothing is too precious for Christ, and they gave him up: they would not have him stay if his Master needed him.

In the month of August 1839 Mr. Barker was married to Miss Jane Weston. At the close of the month he was ordained in the second Baptist Church at Newport, and after affecting farewell Services in Newport, Providence, and Boston, he and his wife sailed for Calcutta, which he reached safely the last day of February 1840.

The designation of Mr. Barker was to the Nagas in Assam; but he turned his services to the Assamese Mission, satisfied that it needed assistance, and that the brethren had not the ability to carry on both Missions. Mr. Barker displayed sound practical judgment in the selection of favourable localities for points of Christian Effort. Gowahatti was his chosen and beloved sphere of labour, and here Christ had much people, whom it was the honour and privilege of Mr. Barker to gather into the fellowship of the Christian Church.

It is not necessary to trace the ten years of toil and effort in which Mr. Barker became endeared to the Board he served, the brethren with whom he was associated, and the converted heathen who owned him as their father in Christ. Much of the Missionary's time and thought was devoted to the formation and support of Native Schools, and over these he watched with paternal solicitude.

Mr. Barker's labours were far too arduous for his strength, and painful intelligence kept his friends in alarm lest his

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useful life should be terminated. His wife says, "His labours were too excessive—all day with the Natives, and till midnight in his study." In 1849 the worst fears were felt by his brethren of the Mission respecting his health; and, all other remedies having proved inefficacious, his medical advisers ordered him, as a last resort, to try a voyage to his native land. The trial was great: his beloved disciples had claims on him which he felt; and it was with reluctance that he consented to suspend his labours.

In October he and his family took passage on board an English vessel bound to London. The grief of his Church and the dear children of his School was called out by this event, and very affecting were the demonstrations of their love to Mr. and Mrs. Barker. Mr. Barker's last sermon was preached at Calcutta from these words—"Thou hast the words of eternal life."

After leaving Calcutta and getting to sea Mr. Barker improved wonderfully, so much so, that hope was firmly planted in Mrs. Barker's breast, and she expected nothing short of speedy restoration; but the system was too thoroughly exhausted to derive lasting advantage from the means which at an earlier period of disease would certainly have been useful. On the 17th of January his feet began to swell, owing to extreme debility. Applications that were resorted to in a degree checked this symptom, and as the swelling subsided Mr. Barker went from his cabin to the deck, as usual. On the 22d of January he was attacked with violent pain, and on the 24th was kept from going on deck for two days. The medical man on board was kind and watchful, and every attention was paid to the sufferer. The 28th saw him still confined to the cabin, and growing evidently weaker: his breathing was very distressing, and when he endeavoured to rise up in his bed he was well-nigh suffocated. The symptoms that now exhibited themselves were fearful; the mind began to wander, and ran upon the affairs of Assam. On one occasion he sang with a strong voice, "Oh for a closer walk with God!" The doctor told Mrs. Barker that her husband should have left Assam in 1844 on his first pleuritic attack. On entering his cabin, Mr. Barker asked his wife to pray for him, that his faith might be strengthened and the Lord made sensibly precious to him.

On the 29th he was much weaker, and, trying to get from his cot, he had to lean against it and gasp for breath. The doctor now pronounced him to be in a dying state, and he was laid on a sea-cot for the last time. He became alarmed at the sight of the doctor and at his conversation with Mrs. Barker. Mr. Burpé, a returning Missionary, prayed with him, and at the close he solemnly repeated, "Amen; the will of the Lord be done!" His mind dwelt through the day upon the arrival of new Missionaries, and reaching St. Helena; and of this wandering the patient at moments seemed aware, and observed that he imagined strange things. Mr. Burpé prayed again, and inquired if Christ was precious to him. Mr. Barker then noticed the children, kissed each of them, and blessed them, lifting his hands upon their heads: over the youngest he offered a prayer. This exertion was too much for him, and he burst into a profuse perspiration. He knew his friends and recognised his wife, addressing her in words of endearment.

Mr. Barker talked much in Assamese to the disciples, as if present, and asked one if he continued in the daily practice of reading the Scriptures and prayer. He then called for Mr. Danforth, but was told that he was far from Gowahatti, on the ocean. Mrs. Barker asked him, "What shall I write to the Church and friends at Gowahatti?" "Assure the Church of my warm and unabated affection, and that it will be my highest happiness to hear of their spiritual prosperity."—"What shall I write to our American Friends?" "Oh, Jane, I am too weak now," he replied; "I did not wish to die in this eventful day; but when the Lord calls what shall feeble man say? I commit my spirit unto Thee." On one occasion he begged his wife to pardon all his short-comings, and said he had never had occasion to forgive her any thing.

The doctor urged sleep, hoping to quiet the wanderings of his mind; but the rolling and pitching of the vessel was dreadful, and no one could maintain a position without holding on. During the entire night the tempest increased, and morning brought no alleviation. Mr. Barker now seemed more disposed to sleep. While the doctor and friends remained, Mrs. Barker retired for half an hour, and on coming back he grasped her hand, and said, "How hot! you require medicine more than I do."

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The dying testimony of the Missionary may be found in the following expression, uttered a short time before his death:—"I have tried to devote myself devoutly and faithfully to my Saviour; but I make no account of any thing that I have done, but all account of what my precious Saviour has done."

Death was now fast doing his work. Excessive perspiration burst from every pore. He would be insensible for a little time, and then rouse up and utter a few broken sentences: he heeded not the raging of the elements, which was so terrible that it was very difficult to stand at his side.

All the passengers but three, and the children, were gathered in the cuddy room, watching with intense interest the raging sea. At about eleven he rubbed his eyes, then looked up and smiled, and said, "Jane, how strangely you look; I shall begin to ask if you know me." His hands became cold, and his nails blue. "I besought him in vain," said his wife, "for one more word, one look of recognition;" then there came one long breath, and then another; when a tremendous sea came over the deck, raising the cot from its cleets, and casting Mrs. Barker to the other side of the room. When she was assisted back, she witnessed one more deep breath, and all was over. He had burst his prison-house, escaped from life's storm and tempest, and was introduced to the mansion above, prepared for him by an elder Brother's care. The countenance of the man of God was placid and natural as in other days.

The corpse was immediately prepared for its last resting-place. The situation of the ship was eminently dangerous, and the body was placed in the boat for the night. The next day at noon the bell rang, the ship's company assembled, and the captain read the solemn service. The sea was too rough for Mrs. Barker to be present. It is a singular circumstance that the spot of ocean where the Missionary reposes till the resurrection morn is near a rock that bears his name. Mr. Barker was buried off the African Coast, in the Channel of Mozambique, near Barker's Rock, latitude 33 South, longitude 31 East.

Mrs. Barker and her fatherless children reached England in safety, and arrived in the United States, enjoying the fulfilment of those promises which God has given to the widow and the orphan.

Mr. Barker was not distinguished by varied acquirements or profound intellect, but he was eminent for personal piety, entire devotedness to his Missionary Work, and amiableness of temper; and possessed that strong common sense which gave directness and effect to all his labours. Few Missionaries have been more blessed in the selection of a wife; and the cheerful, intelligent piety of Mrs. Barker must have been his greatest earthly solace. May the widow and the fatherless ever experience the loving-kindness of the God of Missions, and the generous support of the friends of Missions!

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

UNITED KINGDOM.

Who instituted the Sabbath?

I AM sent to this meeting by an organized body of workmen to represent their feelings, who entirely concur in the object of the Meeting. With regard to the Crystal Palace, if the proprietors of that building really wished to elevate the working classes by admitting them on Sunday, why did they not let them in for nothing? A person asked me why I was against the opening, when I professed to be a friend to progress? To which I replied, that I could see no progress, moral or religious, in robbing Sunday of its sacred associations. It was said that the Sabbath was a mere civil institution. If that were so, I should like to know the date of its establishment; I should like to know what ruler or Parliament first declared that the seventh day should be kept as a day of rest. The Bible only contained an account of its origin, and as there was no record there of its abrogation, he considered it of perpetual obligation. If the Sabbath were

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given up, a host of hallowed associations would depart with it. Instead of Churches and Chapels, they would have lecture-halls and theatres; cabs and omnibuses, railroads and steam-boats, would soon be substituted for religion; and society would soon become morally, if not intellectually, degraded. Mr. Mayhew had declared that he would get 200,000 signatures among the working-men of London alone in favour of opening the Crystal Palace on Sunday; but in the whole kingdom not more than 18,000 had done so, while upwards of 100,000 had signed against the opening.

[*Mr. Wood—at Lord's-Day Obs. Soc. An.*

How can the Church be protected from unsuitable Pastors?

I am often asked, "Why do not the Bishops—why do not you—prevent the intrusion into our Church of those who do not appear to hold the doctrines of our Church?" My answer is, We cannot look into the hearts of men. We cannot answer for their never changing. Even the Committee of our Society may be mistaken in their judgment of the individuals who submit themselves to their inquiries. I doubt not they have reason to say that they have not unfrequently been mistaken; and if they have not been mistaken, this I can say, that they have been much more fortunate than one Bishop at least. With all the care with which questions can be framed—with every desire that no individual should be admttted whose views are not in consistency with the pure doctrines of the Gospel of Christ—nevertheless, I defy any one who thinks that we can oppose a barrier which will exclude, without mistake, individuals who are not of the character I have described, namely, faithful as well as able men of God—I defy any one to make that exclusion which will be satisfactory or sufficient to prevent the occasional intrusion into the fold of those who are not in truth shepherds, but wolves. Indeed, I would ask for some little indulgence in this matter; not indulgence on mere plausible grounds only, but a candid interpretation of actions and motives; as none but those who have experienced the difficulty can know how much we require. This being the case, any additional safeguards which this Society can provide are, in my opinion, of the greatest value. And as hitherto I have seen no capricious exercise of the power which the fundamental rules of this Society entrusts to its agents, so I rejoice to welcome one who comes recommended to me by their credentials, and one, therefore, whom, in addition to the confidence resulting from the inquiries I may myself institute, I have every reason to receive and to trust as a brother in Christ on their authority.

[*Bp. of Winchester—at Ch. Past.-Aid Soc. An.*

Effects of House-to-House Visiting.

I can point out an individual who was brought up in early life to selling nuts and oranges in the gin-shops on Saturday evenings — a drunkard and a degraded man; but the clergyman who preceded me, himself a man of God and of prayer, walked into that poor degraded man's cellar one day, and spoke to him concerning his soul. The man was startled by the visit of so respectable an individual, and he promised the clergyman that, if ever he could get a suit of clothes, he would attend a Place of Worship. The clergyman went away to another sphere of labour. It was not given to him of God to see the fruit-bearing of the seed which he had sown. I came to watch the development of God's work in that case; and I am happy to tell you that although the man is a costermonger—earning his daily bread by the sweat of his brow, and by means of his little ass's cart—he is now a communicant in the Church, a Sunday-School Teacher in the School, has his family decently and respectably clad, and is altogether a wonderful specimen of the elevating influence of Christian Principle, and the preaching of the truth of God. My full conviction is, that if ever we would drain the marsh of immorality, stop the dry-rot of infidelity, and break the viper-teeth of Popery, it must be by the simple, honest, prayerful, personally-felt, and Spirit-applied principles of the Gospel. [*Rev. Mr. Richardson—at the same.*

The State must help the Clergy.

I believe, with the exception of Glasgow—which possesses the bad pre-eminence of standing at the head of all drinking towns in the empire—that Liverpool is more thoroughly studded with beer-houses and spirit-vaults than any other town in the kingdom. My own district, which is by no means one of the worst in the town, contains about 6000 persons. Within that district there are 142 spirit-vaults and beer-shops, or about one for every 45 of the population! The evil

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has at last grown to such an extent that the magistrates are considering some means of controlling the issue of fresh licences, and putting a restraint on the perpetual increase of these demoralizing places. The magistrates, however, have only a limited power. With beer-houses they can do nothing; for a man occupying a 15*l.* house can take a licence from the Excise, and the magistrate has no power to withdraw the licence so long as the house is kept orderly. There are between 50,000 and 60,000 public-houses in England; and the Beer-house Act having added some 40,000 more, we have no less than 90,000 public-houses open on the Sabbath-Day. One of the most important things which can be impressed on the attention of the legislature is, the absolute necessity of shutting up all drinking-houses on the Sabbath. I do long to see that time; for then, and not before, we shall have the means of bringing our working population within the sound of the Gospel. I think the time has now arrived when we must look not merely to the simple working of any voluntary system: there is a work to be done by the interference of the State, which cannot be much longer delayed. I apprehend the sowing of the good seed is the work of the Church; but the state can give us effectual aid in rooting up the weeds, by shutting up public-houses and the like.

[*Rev. T. Cowan—at the same.*

The present state of the Jews a Divine Lesson.

Suppose I were dwelling in the ancient times, when that mysterious people, after having passed beyond Mount Sinai, and come up to the borders of the land of promise, had been turned back, and, during the thirty-nine years, were wandering round, and round, and round in the wilderness, and that wilderness so limited a territory, the land of promise so near to them all the time, the hand of God ever with them so marvellously, and yet wandering, and wandering, and wandering; and suppose I had come into the wilderness and beheld that people, with my present knowledge of what people it was, and how God had selected them, and what promises were upon them; why certainly I should survey with intense sense of mystery and reverence that wandering—that mysterious wandering; and I should say this is not to be explained upon any principles of human nature: there is nothing to account for this simply on the ground of the bewildered intellect of man. Why cannot they send out spies and find out the way? It is not the wide world that lies before them. It is a desert track that travellers now pass over in a few days without difficulty. What shall account for their mysterious wandering? And then such a vast host—three millions of people at least—so wonderfully sustained all the while in that desert! Why, I should be filled with a sense of mystery, and reverence, and awe, as if the hand of God and the depth of His secret things were very near. And what is the present aspect of the people of Israel but just this—wandering, and wandering, and wandering; the light of the Gospel of Jesus Christ all the time so near to them, the promises of God so near to them, the land of promise so near to them, and yet this wandering continues. Oh! it is an impressive view of the hand of God upon them, at the same time that it is a most impressive indication that God hath great things in store for them. It is not any act of man, or any thing to be explained on human principles, that keeps them in their present condition, their present separation, their present mingling with all other people, and at the same time their present distinction among all people. Nothing but God can keep up that; and it is His hand, telling us this people are just waiting the fulness of time to work out, under the grace of God, wonderful results for the Church.

[*Bp. M'Ilvaine—at Jews' Soc. An.*

Our's is to Believe and Wait.

Your Report has spoken of discouragement—no—no—not discouragement, but has spoken of the need of patience in this work; and this cause especially demands patience and the exercise of faith. I desire on this point to draw near my reverend and beloved friend, Sir Robert Inglis, who spoke before me, and to join with him as to the necessity of patience and faith, and especially as to our not depending in the slightest degree on an array of numbers for our encouragement in this work. Such dependence is not an exercise of faith. We do not exercise faith when we are encouraged and supported simply by the fact that a certain measure of visible success attends a certain work. We exercise faith when, either without the sight of success or with it, we place our reliance simply on the

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word and promises of God. And are there any promises in the Holy Scriptures more plain, more pointed, more bright, more glorious, than the promises of the Old-Testament Scriptures, and the New, too, with regard to the restoration and conversion of the Jews? And yet I say, not only that it is a fact, that special patience and special faith in God's promises are required in connection with this cause, but I say distinctly that the Scriptures bid us remember that that is anticipated. For example, take up that remarkable chapter the 37th of Ezekiel. It is put there to teach us a lesson in connection with this cause of the need of patience. Where is the prophet taken? Not taken among the living, but among the dead. He is not taken among the dead, where here and there may be an indication at least of some beginning of life, some movement of a bone, something to enable him to feel encouragement from the sight. But he is taken into a valley that is full of bones. And I remark emphatically that particular part of the description, where the bones are described as being so dry and so entirely disjointed. It is not a mere skeleton into which you have only to breathe the breath of life and clothe it with flesh. It is a great deal more hopeless than that. It is a disjointed skeleton. The parts are all abroad. Here part of one body, and there part of another, so that human skill having gathered them together cannot tell to which body they belong. All this is intended to produce an impression, that if we look for encouragement in our work only to this that is manifest to the eye of sense, we cannot have it. It is a valley full of bones, and those bones exceeding dry. Remember what comes in a subsequent part of the chapter, where God says, "I will bring you up out of your graves." What can be more utterly appalling to all hope of life, than the dead body in the grave? The corruption of the grave! Is it not the very contradiction of all possibility of life? And that is the attitude in which the Scriptures present to our faith the condition of the Jews. The direction of the prophet is simply "prophesy to the four winds." Some tell us that when we are preaching to the Jews we are prophesying to the winds; meaning, by that, that it goes like a voice on the empty air and dies away. No; the wind is the breath of the Omnipotent God. The four winds are the influences of the Holy Ghost, in their variety and multiplicity and power. And to these influences we must look, and on them depend in hope and prayer, relying confidently in God's promises, that God's breath will come, and that field of death will live, and that great valley of dry bones will be the valley of a mighty field of life, for the Gospel of Christ, with a mighty living host of God's soldiery, ready and waiting, and anxious to be told what they shall do.

[*The Same—at the same.*

The Old Testament inexplicable without the New.

One instance I had the opportunity of testing, two or three times, in conversing with inquiring Jews—a passage in the 133d Psalm. The Psalmist says, "How pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garment." Where is the resemblance? Is there any natural similitude between "brethren dwelling together in unity," and the "ointment" flowing down upon Aaron's beard, and to the skirts of his garment? I ask the Jew, Can you point out the similitude? No. There is no natural likeness between the two things. Yet surely the Psalmist did not make a mistake, and state that "brethren dwelling together in unity" was like something that it bears no affinity to. What is the explanation of that? I know not whether there be a Jew, who is still a Jew, in this hall today. If there be, I would affectionately say to that man, My good friend, what did your Psalmist mean, when he said that "brethren dwelling together in unity" are like the precious ointment that ran down to the skirts of Aaron's garment? What did he mean? Or, when he likened it to "the dew of Hermon," and "the dew that descended upon the mountain of Zion?" or when he said, to wind up all, "for there the Lord commanded the blessing, even life for evermore?" Will you please to expound this Psalm? Shew the justice of these similitudes? And if you frankly say you cannot, and ask me to do it, I will do it. Your priest stood a type—a type, not only of our true Priest, but, in another sense, a type of the whole Church—His head the type of the Church's head, His members types of the fulness of Him who filleth all in all. The "ointment"

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on that head was a type of the blessed Spirit of God poured forth without measure on the true head, the real Priest, Jesus of Nazareth. I do not name that sacred name to wound your feelings. It came out, because it was in my heart. The "ointment poured on the head" resembled the Holy Spirit coming down from Him, and flowing from Him to whom it was given without measure, down to the skirts of his garment, on all His members, and enabling them to keep that unity, the only unity that can be kept among the members upon the earth—the "unity of the Spirit in the bond of peace." There, then, is an explanation of the Psalm, and the same Spirit was like that dew from heaven that came on Hermon, and distilled on the little hills of Zion. And then your Psalmist's final sentence is fully explained; for there, where that Spirit rests, the Lord hath "commanded His blessing, even life for evermore." [*Rev. Dr. M'Neile—at the same.*

Testimony in favour of the Book of Common Prayer of the Church of England.

The celebrated Dr. Morrison, when he returned from China, preached a Sermon to an immense Congregation in a Dissenting Chapel in one of our provincial towns. He detailed many interesting features concerning the Mission in China. Toward the close, he referred to the converts whom he had left behind him, and of their anxiety that on his going away he should leave them a prayer which they might use in his absence. He said to the mass of Dissenters around him, "I tried. I wrote several prayers, and when I read them over again I was ashamed of them. I was about to quit China without leaving the prayers, when I bethought me of the Church-of-England Prayer Book. I made a selection from that book; I took some of the Collects, and some of the passages from the Litany: I put them together as best I could, and into the best Chinese I could, and when I read them the next day I felt satisfied. I said, God be praised, I have left them a prayer worthy of use till I come back, and all their lives, if I never come back." This was the testimony of Dr. Morrison in a Dissenting Chapel to the value of the Church-of-England Prayer Book. [*The Same—at the same.*

BAPTIST MISSIONARY SOCIETY.

SIXTY-FIRST REPORT.

Introductory Remarks.

THE revolutions of years, while they bring with them the Anniversaries of our Missionary Institutions, at the same time hasten us onward to the period when He, whose years endure "throughout all generations," shall declare the mysteries of His working, and fully accomplish the purposes of His dealings with the Church and in the world.

The course of the Baptist Missionary Society during the more than sixty years of its existence bears on it many proofs of the divine care of the Head of the Church. Even its vicissitudes and perils have had their lesson and their use. They at least teach us to trust in Him with unhesitating faith; for practically it has been found that all things, whether prosperous or adverse, work together for good; for the Master whom we serve is "head over all things to the Church."

Changes among Missionaries.

In presenting their Annual Report, the Committee give the first place to those changes in the Mission Band which it has pleased Divine Providence to make. The chief of those changes is that which death has wrought. Two Missionaries have fallen asleep in the past year; one, aged and full of years, forty-two of which were spent in his Master's service in India, and the bearer of a name revered and held in honour by all the friends of Missions in the East; the other, in the prime of his Missionary Life, amid many tokens of the upspringing of that seed which, for seven years, he had diligently sown in the isle of Trinidad. The Rev. W. Carey, of Cutwa, the second son of Dr. Carey; and the Rev. Geo. Cowen, of Savanna Grande, can no more be numbered as helpers together with us in the work of the Lord. In some instances the families of Missionaries have been sorely tried with affliction and the loss of children; while three—the Rev. J. Parry of Jessore, the Rev. J. Johannes of Chittagong, and the Rev. W. H. Webley of Jacmel—weep over the graves of beloved wives

The personal strength of the Mission has further been reduced by the reluctant return of the Rev. J. Wheeler from Fernando Po, and the Rev. D. Webley from Haiti. A too brief period sufficed to

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shew that neither health nor strength could sustain the scorching heat of a tropical clime. The increased efficiency to those Missions which the Committee had hoped to give has therefore, for the time, been frustrated; an event the more painful, since no one has as yet been found to occupy the vacant posts. The Rev. George Pearce and Mrs. Pearce, of Calcutta, have also been compelled to revisit their native land, where a temporary sojourn, it is hoped, will enable them to return with renewed strength to their anxious flock. Toward the end of the year the Committee received from the Rev. T. C. Page, of Madras, the expression of his desire to be regarded solely as the pastor of the English Church, and not as a Missionary of the Society. To this wish they reluctantly deemed it right to accede. On the other hand, the Committee have to rejoice in the safe arrival of the Rev. J. Makepeace in Agra. The Rev. J. Trafford has also entered on his important duties at Serampore, while the Committee, at a recent Meeting, had the pleasure of accepting, with hopefulness and reliance on God's blessing, the services of Mr. C. Carter, the Senior Student of Horton College, for the work of the Lord in the East.

Cholera in the West Indies.

But while afflictions have thus overtaken the messengers of Christ, no less heavily have they fallen upon some of the Churches committed to their care. From Jamaica, where the effects of the visitation have not yet ceased, the cholera, accompanied by that scourge of equinoctial lands, the yellow fever, took its way to the Bahamas, devastating homes, giving trophies to death of entire families, wasting villages and towns, and removing to a better land the people of the Lord. Not less than one-eighth of the flock of Mr. Capern fell a prey to the ravages of the pestilence. The funds at the disposal of the Committee were immediately applied to the relief of the suffering congregations. Now, however, the plague is stayed, and the Missionaries speak hopefully of the prospect before them.

But while these shadows and clouds have crossed the scenes of the Society's labours, the same divine hand that spread them has given spiritual blessings. At nearly all the Stations there has been an accession of numbers. In the Bahamas, if the pestilence removed a hundred persons from the communion of the saints on earth, the wholesome terror it inspired brought back repentant and weeping to the fold nearly a hundred and fifty who had wandered into the waste places of the world. If the worldliness of some, the apathy and languor of more, led to a sifting of the chaff from the wheat, so that eighty were found unfaithful to the Lord that bought them, 199 inquirers give speedy promise of their places in the sanctuary being re-filled. Not less than ninety-five persons have been baptized in the Churches from which reports have been received: the number of their members is little less than 2500. The working of the native pastorate in this Mission has been fully as encouraging as could have been anticipated. Thirty-one Churches have recognised their duty, and have chosen seven brethren to watch over them in the Lord. About 1150 members are thus placed under Native Pastors. They exercise all due vigilance and discrimination in the admission of members and in the exercise of discipline, while much advantage has accrued to the newly-baptized from their being under greater pastoral oversight.

The education of the people is, however, lamentably deficient. Large numbers are unable to read, and depend for their knowledge of the Gospel on the lips of the Native Pastor. In these thirty-one Churches are found not more than nineteen Sunday Schools, owing to the difficulty of securing Teachers, and but seven Day Schools exist to impart the ordinary rudiments of education. The poverty of the people obstructs their advancement. The infertility and commercial unimportance of the productions of the soil forbid the hope of amendment for years to come. The same causes limit the provision that the Churches can make for the maintenance of their Teachers, and in a few cases have occasioned an unwillingness to elect a Pastor: some little addition to the contributions of the people has therefore been made by the Committee. It is clearly impracticable to expect these Churches to maintain an European Pastorate.

Translations.

The itinerant labours of the Missionaries are rendered greatly more efficient by the plentiful distribution of the Word of God, not however carelessly given to

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every applicant, but responsive to the most eager expressions of desire, and with some evidence that the individuals seeking are able to peruse them. Not fewer than 34,000 copies of various parts of Scripture, or entire volumes, have been issued from the Depository, while 39,000 copies in Bengalee and Sanskrit have been finished at the press for further distribution. The revision of the Bengalee New Testament, announced last year as in progress, has been completed. An octavo edition has already been published, and the reprint of it in a smaller form, as a Pocket Bible for the use of the Native Christians, has reached the Acts of the Apostles. The Bengalee Version continues at present and is likely for years to be the only one in circulation in Bengal. In its revision, Mr. Wenger has kept in view, in the numerous alterations he has made, the desirableness of following the original as closely as a due regard to the idiom of the Bengalee Language will allow, at the same time retaining the elegance stamped upon it by the late Dr. Yates. Mr. Lewis has rendered Mr. Wenger valuable assistance in this important work.

In Sanskrit the second volume of the Old Testament, containing the historical books from Judges to Esther inclusive, has been completed. A revised edition of Genesis, with the first twenty chapters of Exodus, has also been published. The Hindooee Gospels in the Kaithi Character have been undertaken and carried through the press to John viii. by the joint labours of Mr. Leslie, and Mr. Parsons of Monghir; and some little progress has also been made in printing the Hindoostanee Version in the Roman Characters.

Extension of the Mission in India.

It remains to speak of the measure for augmenting and consolidating the Society's Mission in India, which during the year has occupied a large place in the deliberations of your Committee. At a full meeting of the Committee in June, the Secretaries gave in much detail their views of the wants of the Stations, and the requirements of that part of India in particular where from the first the Missionaries of the Society have been located in largest number and with the largest success. At the request of the Committee, these statements were afterward printed, and at their next Meeting in October fully and carefully discussed. After prayer for Divine Guidance, the Committee unanimously expressed their views in the following Resolutions:—

1—That, in the opinion of this Committee, it is in the highest degree desirable that the operations of the Society in India should be consolidated and extended.

2—That a Sub-Committee be appointed to consider and report on the best means of effecting this most important object.

3—And that the papers prepared by the Secretaries be referred, together with the Reports of the Deputation to India, for consideration to the Sub-Committee.

4—That the Sub-Committee do consist of Revs. Dr. Angus, J. Leechman, J. Russell, H. Dowson, W. Brock, C. M. Birrell, G. H. Davis, C. Stovel, J. P. Mursell, Messrs. Allen and Pewtress, with the Treasurers and Secretaries.

In January an extended report was laid before the Quarterly Meeting. The plan embraced the whole of the field occupied by the Society, and affirmed the necessity of sending forth at least twenty additional Missionaries, at a probable annual cost of 5000*l.*, in order to place on an efficient footing the Stations now occupied, and in some degree to seize the present openings for the extension of Christ's kingdom. With perfect unanimity and devout feeling, the Committee resolved on laying this measure before the members of the Society. Trusting in the all-provident care of the Lord Jesus to supply the requisite means as well as the right men, they determined to go forward, and, God helping them, take possession of the land in His name.

The Stations of the Society are individually weak, and for the most part removed by great distances from mutual co-operation. To strengthen and to consolidate the Stations was therefore of the first importance:—To strengthen them by additional men, that Stations might no more be lost and the work of years scattered by disease or death; and the solitary and therefore, in some degree, feeble labours of the Missionary be increased in efficiency—To consolidate, by bringing the Stations into nearer relation to each other, which can only be done by the formation of three or four new ones, unless it were resolved rather to contract our operations, and to bring into still narrower limits their already diminished sphere. But absolute necessity alone could justify such a contraction—a necessity which certainly could not be said to exist either in the state of India, or in the ability of

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the Churches at home. No alternative was open to your Committee. It dared not recede. It had faith in the promises of God, and in the power of Christian Love to souls to re-animate the faint-hearted, to quicken the cold, and to draw forth the generous zeal of the people of God.

Much as has been done for India, the destitution of the Means of Grace is still overwhelming. Full one-half of the sixty-two millions of Bengal and the North-West Provinces have no Missionaries among them, while the labours of the comparatively few are almost concealed by the magnitude of the work before them. For sixteen years the Society has not increased the number of its Missionaries in the East, while boundless fields have been opening on every side. Yet the labours of the past are full of encouragement. Many Churches have been formed: fifteen hundred persons have been gathered from among the Heathen into the fold of Christ beside those who have passed into the presence of the Lord. The Scriptures can be abundantly supplied in versions at once accurate and intelligible to the people. Tracts and Schools can be multiplied to any extent. The political and social condition of the people is eminently favourable to Missionary Exertion. Even the once haughty Brahmin condescends to investigate the claims of Christianity, and is constrained to confess that "Hindooism is sick unto death." It were, then, to dishonour the names of the revered founders of the Mission, to distrust the providence of the Master that we profess to serve, to be indifferent to the glory of the risen Redeemer, the Lord of all, to be deaf to the cry of the perishing, to be more mindful of our own things than those of Jesus Christ, if at this juncture, with so bright a prospect of speedy triumph in view, your Committee had failed to confront the necessity, and to summon the Churches of Christ to the help of the Lord.

State of the Funds.

Receipts of the Year.	£	s.	d.
General Purposes	15114	3	9
Translations	1209	15	2
Special Objects	2049	15	10
Publications	74	6	8
House	80	15	0
	18,528	16	5
Knibb and Burchell Fund, upon Annuities	1000	0	0
L. . ditto	1000	0	0
Total	£20,528	16	5

Payments of the Year.			
Missions—			
Brittany	188	0	0
Western Africa	1287	17	10
Madras	105	11	6
India	5457	1	8
Ditto Translation	1614	13	8
Ceylon	1114	13	5
West Indies	3665	2	0
Books and Incidentals	157	3	9
Carriage, Portage, and Freight,	161	13	7
Widows and Orphans	394	17	8
Returned Missionaries	263	13	6
Interest and Annuities	3o8	7	4
Secretaries, Accountant, Agents, and Travelling Expenses	1584	3	10
Publications, Stationery, Printing, and Boxes	596	11	6
Expenses of House	223	9	5
Jamaica Schools	120	10	0
Return of Missionaries from Jamaica	234	0	6
Hong Kong Mission	11	0	0
Total	£17,518	11	2

Remarks on the State of the Funds.

In their last year's Report the Committee had to state a balance due to the treasurers of 4723*l.* 5*s.* 8*d.* The receipts for this year for general purposes amount to 15,114*l.* 3*s.* 9*d.* On 600*l.* of this sum there is a small charge of 15*l.* per annum for the life of a very aged friend. The amount received for general purposes is therefore 395*l.* 5*s.* 11*d.* in advance of the previous year. The total receipts are somewhat less. This, however, arises from the fact that 400*l.* more was received last year for translations, and there were beside some large special donations. The expenditure has been 500*l.* less than the income, by which amount the debt has been still farther reduced. A very considerable reduction has been effected in all the items of home expenditure, except Agency: but an arrangement has been made which takes effect at the beginning of the present financial year, whereby a farther saving will accrue.

Two sums of 1000*l.* each were offered to the Society some years ago on condition that certain annuities, usual in such cases, be paid to the parties during their life-time. They have hitherto been treated as loans. But as the treasurers are only responsible for the annuities, and not for the principal, over which the donors have no control, these sums have been carried to account. The actual debt, therefore, now due to the treasurers is 1813*l.* 0*s.* 5*d.*,

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which a very slight effort can sweep away altogether.

The Committee are of opinion that there is nothing in the financial condition of the Society to hinder the prosecution of their proposed effort to enlarge and consolidate the Mission in India. They look back to former periods of its history, and they find, that when in the greatest pecuniary straits, or when any extension of their operations has been called for, and they have laid the case before the Churches, the response has always been equal to the demand. With this fact before them they cannot but cherish a confident hope that the present appeal will be successful. Many Churches are taking up the subject with great earnestness. It has awakened deep and general attention. Already has it excited a spirit of earnest prayer. On every side, without a dissentient voice, it has been warmly welcomed; and the generous offers of the honoured treasurers of the Society, the intimations of other esteemed friends, and the thorough organization of many Churches, on a scale of far greater efficiency than heretofore, give no faltering indication, that so far as pecuniary means are required they will be amply found.

It is clear the Committee can go only so far as the pecuniary contributions are increased. Donations will flow in and greatly help to meet those necessary expenses which the execution of such a project will inevitably occasion. But on regular yearly contributions alone can the Committee rely. If they increase to the extent of 5000*l.* a year then the whole plan may be accomplished. If they do not, then only a part of it can be. On the Churches, therefore, and not on the Committee, now lies the grave responsibility whether or not that shall be done, which all admit to be necessary, to strengthen the Mission in India.

Concluding Remarks.

Meanwhile the Committee earnestly entreat all who take any interest in the work of saving souls, and enlarging Christ's kingdom, to remember their dependence on the Spirit of God for success. Without His gracious influence the preaching of the cross will be in vain. Sinners may hear it, but their hearts will be unmoved. Without His presence in the Churches at home, their piety and zeal will languish and decay. The Great Master has himself assured His disciples, that if they ask the Father for the gift of the Spirit, He will give it. Here, then, our dependence lies. Here is the source of our strength and success. Most earnestly, then, do the Committee press this all-important subject on the members of the Society. They beseech them to repair to the closet and the sanctuary, and there, with importunity and faith, to cry night and day to the Giver of all good, that He would graciously give them the Spirit of truth to convert the sinner, and guide and bless the Church in her efforts to convert the world.

The proposal to extend the Society's operations beyond any previous instance has not been the result of mere impulse. It was conceived in deep seriousness, has grown up as the result of continued prayer, consideration, and thought. The memorable saying of Carey, now the motto of all evangelic Missions, can never be forgotten. As time rolls on, it acquires increased influence and power. It is now a watchword in Zion. The spirit of the maxim in which the Society began is once more alive; and the Committee are only following in the footsteps of their predecessors in seeking to accomplish this great plan. With increased confidence in the necessity of it, and in the zeal and piety of the Churches, they again adopt as their motto, "Expect great things from God; Attempt great things for God."

JEWS' SOCIETY.

FORTY-FIFTH REPORT.

Introductory Remarks.

The return of another Anniversary Meeting enables your Committee to present their Report respecting the state and progress of the work of promoting Christianity among the Jews. While the following pages contain much that illustrates the fruitfulness of our exertions, and shews that a great and wide-spreading movement is going on among the Jews, the experience of every successive period has served to confirm the impression that ours is essentially a work of faith and patience. We thankfully acknowledge the mercy vouchsafed to many precious souls of the house of Israel, who have lived in the faith of the Gospel, and departed in peace, having found consolation in Christ Jesus; and our trust and confidence must rest upon the power and all-sufficiency of the great Master of the vineyard for a more abundant harvest, looking for the blessing of Him who has said, "Blessed is he that blesseth thee."

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