State of the Funds.

Receipts of the Year.	£	s.	d.
General Fund—			
Annual Subscriptions.....	1045	11	0
Donations	1170	8	10
Auxiliaries & Individual Colls.	21559	12	1
Legacies	1921	4	2
Special Fund—			
Hebrew Church at Jerusalem,	6	17	8
Hebrew Old and New Tests..	184	7	8
Hospital for Poor Sick Jews at Jerusalem.....	134	1	2
House of Industry, ditto	35	4	7
Hebrew Schools	52	16	10
Jerusalem Mission.....	20	15	5
China-Mission Fund	192	7	10
Dividends on the late Miss Cook's Endowments—			
Hebrew Church at Jerusalem,	285	0	0
Hospital.....ditto	60	0	0
House of Industry, ditto	300	0	0
Relief of Inquiring Jews or Infirm Converts, ditto....	120	0	0
Assistance in Establishing Inmates of H. of Industry, do.	6	0	0
Circulation of Hebrew Scriptures in Palestine.....	60	0	0
Interest on Capital.....	287	19	1
Rent of Houses, Palestine Pl.	133	19	11
Total....	£27,576	6	3

Payments of the Year.			
Missions—			
England	1442	3	10
Jerusalem	1391	0	7
Ditto, House of Industry....	345	3	0
Ditto, Hospital	1230	3	0
Ditto, Hebrew Church.....	252	19	0
Continent and Asia	9392	19	3
Africa	239	4	2
China	6	14	11
Episcopal Jews' Chapel.....	518	6	8
Hebrew College.....	641	15	4
Ditto Schools	1628	9	6
Ditto Scriptures	1223	4	4
Ditto Apprentices & Pensioners,	251	4	3
Ground Rent, Palestine Place,	343	15	0
Publications	2239	11	0
Associations—			
Salaries of Secretaries.....	1650	0	0
Travelling Expenses.....	867	3	10
Office Expenses, Salaries of Secretaries, Clerks, &c.	2095	12	7
Alterations in Premises, and Expenses connected with new house, 16 Lincoln's-Inn Fds.	515	17	6
Collector's Poundage & Postage,	372	13	9
	£26,648	1	6
Relief of Inquiring Jews' Fund ..	120	0	0
Assistance for establishing converts in Business Fund	6	0	0
Total....	£26,774	1	6

Remarks on the State of the Funds.

Midst the multiplied calls on the benevolence of the Christian Public, it is with no small degree of satisfaction, and of gratitude to the Giver of all good, that your Committee have to announce to you that the total amount of receipts for the year is 27,576*l.* 6*s.* 3*d.*

The expenditure amounts to 26,774*l.* 1*s.* 6*d.*, exclusive of the purchase of the freehold property, now the Society's House, No. 16 Lincoln's-Inn Fields, by the application of 4250*l.*, part of Miss Cook's Legacy. Your Committee believe that this purchase will be a considerable saving in the annual expenditure of the Society.

That, as it respects its ordinary sources of income, your Society has not suffered any diminution in the aggregate amount of its receipts, as compared with the average of the five preceding and most prosperous years, is a matter of great encouragement; and even when declaring a deficiency from Legacies, your Committee cannot but gratefully acknowledge the goodness of God in sparing to the Society those friends who are wont to sustain them in their most blessed work, both by their contributions and prayers, as well as living co-operation. The benefactions of those who have already entered into their rest have mainly contributed to the formation of those funds which have not only relieved the annual income of the Society (as in the case of the Widows' and Disabled Missionaries' Fund, now completed to 15,000*l.* stock), but will tend materially to relieve your Committee from the difficulties and impediments arising out of the want of a sufficient reserved capital to meet contingencies in their current labours and expenditure. This result has been attained by the late Miss Cook's legacy, enabling your Committee to announce a Reserve Fund of about 24,000*l.* in the Three-per-Cent. Consols.

Temporal-Relief Fund.

The receipts on account of this fund amount to within a pound of the sum received during the preceding year, viz. 481*l.* 12*s.* 2*d.* The sums paid toward the partial relief of some hundreds of the distressed believing sons and daughters of Abraham amount to 479*l.* 16*s.* 4*d.*, only a small part of which could be devoted toward the urgent calls for aid from the Missionaries abroad.

Often as they have felt it their duty urgently to commend this object to the attention of the friends and lovers of Israel,

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and though forming a separate and distinct fund, yet would your Committee again solicit for it increased regard, remembering the words of Him who hath said, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

Official and Association Arrangements.

Your Committee thankfully acknowledge the many gratifying proofs which they have met with during the past year of the unabating zeal of their friends, who have so kindly exerted themselves in support of the Society. It has been felt that the state of the Jews, and the progress of the work among them, is such as to call for undiminished effort, not only to further the attempts already commenced, but also to engage the sympathies of new friends, that the endeavours to evangelize the house of Israel may be carried on under circumstances more commensurate with the necessities of the case than hitherto.

It is their painful duty to record the decease of the Rev. W. W. Pym, one of the most faithful and self-denying advocates in behalf of Israel. But now he rests from his labours; the fruit of them is to be enjoyed in eternity, and with the welcome into the courts of glory—"Well done, good and faithful servant"—we may humbly believe that not the least among those holy efforts in remembrance before God are, that he has been of the number of those who took pleasure in the stones of Zion, and favoured the dust thereof.

Owing to the appointment of the Rev. W. Ayerst to the incumbency of Egerton, in Kent, and the resignation of Mr. J. C. Holm, which, we regret to say, was occasioned by loss of health, consequent on laborious employment in the business of the Society as Assistant Secretary, your Committee have been under the necessity of making fresh arrangements with regard to the Secretariat. The situation of Clerical Secretary having been offered to the Rev. Buchanan W. Wright, A.M., lately a Missionary of the Society, and subsequently British Chaplain at Trieste, has been accepted by him.

Although the care of a parish is incompatible with the discharge of the duties of the Clerical Secretaryship, yet the Rev. W. Ayerst will still share in the labours of the Society, partly by assisting in the foreign publications, and also by occasional journeys on behalf of the Society.

The Committee have secured the services of the Rev. A. A. Isaacs, hitherto Association Secretary for the Eastern District, for the office of Assistant Clerical Secretary, and also Association Secretary for North London and Middlesex.

The Committee have also to report the appointment of the Rev. A. M. Myers, as Visitor of Associations; and also, as time and circumstances permit, to visit the Jews in the chief places of resort in the provinces. The necessity for an appointment of this nature has long been sensibly felt, owing to the loss which the Society has from time to time experienced by the removal of those lamented and zealous friends of Israel, who, in the earlier days of the Society, aided its efforts so essentially by visiting the principal Associations.

The additional expense caused by these new arrangements will be inconsiderable.

Hebrew College.

The following is the Report of the Rev. J. B. Cartwright, the Principal—"The number of students at present receiving instruction in the Hebrew College is six. Of these, one is only partially pursuing his studies, being actively engaged in the Missionary Work in London. Four reside in the house. I have good reason to bear testimony to their general good conduct, and to the spirit of piety and Missionary Devotedness which I think they manifest. I hope that the result of the next examination will be such as to induce the Committee to send out most of them, at an early period, to some important Missionary Station.

"The want of Candidates for Missionary Work among the Jews is a subject of growing importance. It is evident that many of the older Missionaries must, before long, retire from very active labour; and the great question is, How are their places to be supplied? Experience proves, that in dependence upon God's blessing, and in accordance with the manifest leadings of His providence in the past history of the Society, the main resource of the Committee, for a supply of able and faithful Missionaries, must be found in their own Missionary Seminary, conducted under their own eye, and laying the foundation for that mutual cordiality and confidence between the Committee and the Missionaries which are so essential to the comfort of their future connection, and to the efficiency of the Missions. I long to hear of earnest applications to

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enter the Hebrew College from three important classes of candidates:—from young Englishmen who love Zion, and are ready to represent their Church and nation in the work of proclaiming glad tidings to Israel; from German Protestants, who can heartily hold communion with our Church in her worship and in her labours among the Jews, and whose native tongue opens to them ready access to a large proportion of the Jews throughout the world; and from converts of the house of Israel who, while with the Apostle Paul, in the blindness of unbelief, once thought they ought to do many things contrary to the name of Jesus of Nazareth, now, like him also, having obtained mercy through Christ, rejoice to bear witness that God hath not cast away His people, for they also are Israelites. The want of Missionary Candidates is an urgent and immediate necessity. A first and important step will have been taken for its supply, if all the real friends of the Society who attend the Annual Meeting and hear the Report read, will give the subject their earnest consideration, mention it seriously to their friends, and make it their daily prayer during this solemn festive season, that the Lord of the harvest would send more labourers into His harvest."

The Hebrew Schools.

The Hebrew Schools have experienced continued tokens of the Divine Blessing and protection. Owing to a temporary suspension of admissions a year or two back, an unusual number of children were received of the same age, who have now, for the most part, left the School in due course; and the present effect is seen in the great number of very young children, of whom, however, we may hope that they will be the more thoroughly trained in Christian Principles and habits.

Fifteen boys have left the School during the year, chiefly under favourable circumstances. Two have been apprenticed by the Committee; six are obtaining employment through other channels, being still under the eye of Christian Friends; and four of those who were permitted to qualify themselves by remaining longer in the School, have entered on respectable situations as Schoolmasters. Twelve boys have been admitted.

During the same period thirteen girls have left the School, and twelve others have been admitted. Of those who are gone out, one is engaged as a Schoolmistress, under a Clergyman to whom the Hebrew Schools are deeply indebted; another, who had also been under training for a Schoolmistress was taken ill, and after some weeks died in great peace, resting on the merits of the Redeemer; three are gone to Christian Relatives; and the rest were placed in respectable service. The total number of Hebrew Children received from the commencement amounts to 624.

Scriptures and Publications.

The issues from the Society's Dépôts during the past year have been—Bibles in Hebrew, 2015; ditto English, German, &c, 263; Pentateuchs, Haphtorahs, Psalms and Portions, Hebrew, 6748; New Testaments in Hebrew, (exclusive of Commentaries on St. Luke and Romans), 913; ditto English, German, &c., 414; Book of Common Prayer, Hebrew, German, and English, 213; Old Paths, in Hebrew, German, Dutch, and English (exclusive of Parts included in the Tracts issue), 640; Pilgrim's Progress, in Hebrew, 185; Biesenthal's Church History, German, 225; Reason and Faith, German, 375; Extracts of Book of Zohar, ditto, 1055; Frommann's Commentary on St. Luke, Hebrew, 2133; ditto, ditto, Epistle to the Romans, ditto, 2250; Tracts of various sorts in Hebrew, German, English, and Dutch, including those printed and circulated on the Continent, 44,099.

The gross amount realized by sale of Scriptures was 483*l.* 18*s.* 9*d.*

Scriptures and Tracts printed during the year are as follows—New Testament in Judeo-Polish, 2000; Pentateuch and Megilloth, Hebrew and German, 3000; Psalms, Hebrew, 12mo, 5000; ditto ditto, 32mo., 5000; Old Paths, Part 6, in Dutch, 3000; Missionary Hymns for Jews and Gentiles, 2000; Our Obligations, 1000; Bickersteth's Address on Behalf of Destitute Jews, 280; Scriptural Doctrine of the God of Israel, 3000; Freemantle's Sermon on the Crucifixion, 2000; Hope of Israel, in Hebrew, 2000; Object, Means, and Success, 10,000; Old Testament, 12mo., Hebrew (1st edition), 2000; Gospel of St. Luke, in Polish, 2000; Tract No. 8, ditto, 2000; Biesenthal's Church History, German, 2000; Tract "Wegweiser," 3000; Rev. Dr. Marsh's Sermon, in German (2d edition), 3000; Hope of Israel, in German, (1st edition), 3000; Life of Dr. Capadose, ditto, (2d edition), 6000; Frommann's

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Commentary on the Epistle to the Romans, Hebrew, 3000.

Your Committee observe with much thankfulness that among the Jews of Germany and other parts of Western Europe there is a growing demand for the Scriptures in the vernacular languages of the country. This is a result to which they have, from the commencement of their labours, looked forward as the legitimate fruit, under God's blessing, of an extensive circulation of the Word of God in the original Hebrew. They have, in past years, felt the importance of translations into the vernacular Jewish, even for the Jews in Poland, where Hebrew was most valued, but where it was not fully, if at all, understood by a large portion of the Jewish Population. The changes that are taking place among the German Jews, dispose them more and more to the use of the German or other European Languages, and your Committee are thankful to avail themselves of the providential opening presented to them.

Mission in London.

Episcopal Chapel — The Rev. J. B. Cartwright reports—"In referring to the services in the Episcopal Jews' Chapel I can add little to the report of former years. I have the privilege, which few possess, of 'testifying both to the Jews and also to the Gentiles repentance toward God and faith toward the Lord Jesus Christ;' and from this circumstance of a mixed audience I am continually reminded of the necessity of adhering to the plain truth of God's holy Word. With the presence of 100 Hebrew Children, taught to sing the Redeemer's praises, and a goodly but varying number of adult Christian Israelites, all joining in Christian Worship with believing Gentiles, I trust many realize the blessed truth, that Christ hath made both Jews and Gentiles one, having broken down the middle wall of partition, and reconciled both unto God in one body by the cross. The quiet attendance of Jews of the middle class is on the increase gradually. Whether brought by curiosity, or by a real spirit of inquiry, they often pay marked attention both to the service and the sermon, and the result is in God's hand.

"I have baptized, since the last Anniversary, 21 adult Israelites, who, with two exceptions, were carefully instructed for some months by Mr. Ewald, on whom that portion of the work chiefly devolves. Two Candidates were prepared for baptism by another labourer in this work. I have also baptized 23 children belonging either to our Hebrew Schools or to the families of believing Israelites in the neighbourhood, making a total of 44 baptisms during the year, or 676 from the commencement. We are continually visited by Jewish Converts who have been baptized in other places, often at a distance from London, and among different bodies of Christians, or on the Continent. The increasing number of Israelites baptized in the Christian Faith in various parts of the world is one of the remarkable features of our times. There are, however, many painful circumstances connected with this otherwise encouraging fact. The Christian Friends of Israel have realized the importance of instructing the earnest Jewish Inquirer; but they have not so fully realized the spiritual necessities of baptized Israelites. The greater part are compelled by circumstances, or by a wandering spirit, to quit the place where they were instructed in the Christian Faith; and such persons do not easily attach themselves to a strange minister and congregation, to whom, indeed, they are probably unknown; and therefore their real character is not understood, and their spiritual necessities are not provided for. Such wanderers are usually very ignorant, and apt to forget the instruction they originally received.

"A large portion of Mr. W. Cadman's time is necessarily occupied in the care of the Chapel, and various local duties connected with the Chapel and the Schools. He has for some been engaged in visiting poor Jewish Converts, chiefly with reference to their applications for assistance from the Temporal-Relief Fund, and with a view to get them some employment, when practicable. I have felt very greatly the advantage of a total separation of this department of the labour of Christian Love from the strictly Missionary Visitation; and yet these visits for temporal objects afford many a blessed opportuity of speaking a word in season. Mr. Cadman's journeys frequently take him to the very extreme points of the suburbs of London. In a period of less than two years he has thus had under his care 120 Jewish Converts, most of whom have been frequently visited, with very

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beneficial results both in temporal and spiritual things. The greater part of them are not included in the number visited by Mr. Whitehead.

"Mr. Cadman is also engaged in occasionally visiting the Hebrew Young Men who have been apprenticed from the School, and in making preliminary inquiries, by direction of the Schools Committee, respecting situations proposed for the boys on leaving School. During the period in which he has been thus employed 47 Masters have made application for apprentices, and they have been visited by him, as well as the referees required by the Committee. After careful investigation of each case, only 14 situations have been found eligible. There is a wide field for very useful labour among the families and connections of those who have been educated in the Hebrew Schools.

"I have increasingly felt during the year the benefit of the prayers and co-operation of a Gentile Christian Congregation. I am indeted to several kind individuals for much personal assistance, visiting the sick, and providing employment for poor converts, and also in administering occasional assistance to the needy and destitute."

The Rev. F. C. Ewald writes—"I desire to record, with heartfelt gratitude to God, that I have again been permitted another year to preach Jesus to my brethren, my kinsmen according to the flesh, in this great city. Various have been the difficulties and the trials, the opposition and the disappointments, arising from the depravity of the human heart and the enemy of our souls. Nevertheless, the Gospel of Christ is still the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek, as it was 1800 years ago.

"Eighty-four members of the house of Israel have been received under Christian Instruction during the past year: they were natives of Syria and of the coast of Africa, of Italy and France, of Germany, Holland, and England: it was therefore required that the Truth should be set before them in the languages they best know, namely, in Hebrew, Arabic, French, Italian, German, and English. Twenty-four of that number have been baptized, namely, two families, consisting of ten persons, including six children; a widow, whose three children had received baptism previously; a father of a large family, whose six children had been baptized before him; a head of a family, whose wife and children are still Jews; the rest are single individuals, of whom two are inmates of the Jewish Operative Institution, and two have been baptized as infants.

"Nineteen of the baptized are English Jews: three came from Poland, and two from Germany.

"There are now eighteen under instruction. Several of those who had been in connection with me, being foreigners, could not very well succeed in obtaining a livelihood here: they left, therefore, for America or Australia, or returned to their respective countries, where I hope that they will continue their inquiries. One has been baptized since. Others could not make up their minds to separate from their relatives and friends, which caused them to discontinue their visits. Several others left because they were not sincere, and several I sent away for the same reason. The seed has, however, been sown, in much weakness it is true, but in hope, and in prayer, and in faith; and shall not the Lord bless it?"

Mission in Manchester.

The labours of Mr. Lazarus have been a good deal interrupted during the past year by serious illness. He has, however, continued to enjoy frequent opportunities of making known the Gospel to his brethren according to the flesh, and, we trust, not without being made an instrument of blessing to many whose hearts have been hitherto sealed against the truth. The Passover, and other seasons, when the Jews are in the habit of assembling together for the purpose of friendly intercourse, have afforded many interesting openings for announcing the Gospel. In many cases, in which the Jews are not so far acquainted with the English Language as to be able to understand our Tracts, Mr. Lazarus speaks of the readiness with which they receive some portions of the Hebrew Scriptures.

Mission in Liverpool.

Your Committee have obtained during the year the services of the Rev. J. D. Hirsch, Minister of the German Church. At the present time he states that he has four inquirers under instruction, beside about 60 of the house of Israel who have attended the services at his Church in the course of the year. Mr. Hirsch has had the privilege of baptizing one of the sons of Abraham, and of others he speaks in terms of encouragement. During the

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year Mr. Hirsch has had conversations with more than 50 Jewish Emigrants, many of whom were thankful for the instruction which he endeavoured to convey to them. Among these he distributed Bibles, Testaments, and Tracts, which there is reason to believe will be read by them during the leisure of a long voyage.

Concluding Remarks.

A multitude of considerations, at once solemn and arresting, force themselves upon the attention of your Committee, in bringing to a close their account of the proceedings of your Society during the past year. They feel themselves placed in a position of trust and responsibility. They claim your continued, your increased support and prayers, so that they may be enabled, with the Divine Blessing, satisfactorily to fulfil the duties devolving on them.

Sorrow may mingle with the rejoicings with which they welcome every token that God has not cast away His people whom He foreknew; but this sorrow is not without hope. Dark clouds of uncertainty may for a time brood heavily over the Gospel landscape, and obscure our expectations; but we know that the bright sun of promise is beyond, and that it will in due time break through the mists of perplexity, and reveal Christ to the Jew, as well as to the Gentile. Whatever may be the blindness which still obscures the vision of God's ancient people, your Committee cannot but be mindful that this blindness has only happened in part unto Israel, until the fulness of the Gentiles be come in. It waits but for the fulfilment of the Divine Purposes, and then, they being led to turn unto the Lord, the veil shall be taken away.

A considerate and candid view of the past proceedings of your Society will not only suggest the conclusion that it has not laboured in vain, but that it has met with a very large measure of blessing and success. And when we consider, yet further, what wonderful changes the Lord has wrought in the religious state of the Jews during the last forty years, and how He has made use of your Society as the chief instrument of effecting these changes, our hearts should overflow with adoring gratitude.

The impression thus made on the Jewish Mind your Committee fully believe to be real and lasting. It cannot be correctly estimated by the number of those who have already confessed Christ in the ordinance of baptism. It is more manifest in the manner in which Judaism is being shaken to its foundations; the revolution which is taking place in the Jewish Mind; the evidences that prejudices are being subdued, and just views of Christianity established; and in the conviction and belief of multitudes, who have never yet had the courage, or been placed in a position in which, through the ordinance of baptism, they could take up the banner of the Gospel.

There was a time, for example, when, after prolonged exertion at Jerusalem, which may be termed the metropolis of the Jewish World, your Missionary had not a single indication that his labours had been owned of God. It required no small exercise of faith and patience to hold stedfastly on his way; and if some of our friends had been called on to decide as to the path of duty, they might have been disposed to recommend that ground, apparently so sterile, should be left to its barrenness.

But a course was pursued, by which the grace and power of God was far more honoured and acknowledged: the Gospel Seed was still scattered, and now we have the privilege of beholding an increasing band of converts worshipping in the Church which has been reared on Mount Zion.

It is difficult, also, to form a just estimate of the benefits which have resulted from the education of Jewish Children—a feature in your Society's labours which it is the earnest desire of your Committee to encourage by every means in their power. These are progressive effects which cannot be traced in the events of one year, but which can only be perceived when our labours are viewed as a whole. One Jewish Convert, for instance, is led to send his three sons to your School in Palestine Place, and in process of time we see one of them occupying a post of importance as a beneficed Clergyman in England; another, a faithful and zealous Scripture Reader; and the third employed as a Missionary in the service of your Society. These are facts which commend themselves to every mind, but which can only be ascertained and appreciated by a comprehensive acquaintance with our proceedings.

A retrospective view of our work is thus far encouraging; but let ours be the office of husbandmen, who are labouring, and watching, and waiting for the future. The fields are whitening for the harvest,

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but the labourers are still few, and the resources inadequate. The more widely the door is opened through the providence of God, the more imperative is our duty to enter in and occupy the field. The efforts that have been made are cheering, but yet your Committee are constrained to confess, that the more they compare the work done with what remains still undone, the more they feel the need of increased exertion. North Africa, and the Eastern World, with their Jewish Inhabitants computed by hundreds of thousands—and perhaps far exceeding our present estimates—these localities are so insignificantly provided for, that they may well awaken our sympathies. Many of our Missionary Brethren justly plead for help in their particular districts; but how can help be given when such a moral wilderness lies before us altogether untouched and desolate. Your Committee would point you to the descendants of Abraham, to those who are of the same stock as the first preachers of the everlasting Gospel, multitudes of whom have never heard the name of Jesus, and never met with the New Testament. How, therefore, can they believe in Him of whom they have not heard? How can they hear unless one be sent?

Nor can a plea which is sometimes used be proved to be valid, that the spiritual advantages held out to the Jews through the instrumentality of your Society are attainable in the ordinary ministrations of the Gospel. We have seen that in places where there are Christian Pastors, they are generally too much engaged with their own proper duties to be able to attend to the Jewish Community. And if even their time and circumstances did admit of their doing so, our daily experience at home and abroad shews that a special agency is required for the purpose of the Jewish Mission, and that considerable acquaintance is necessary with the hindrances presented in the mind, character, religious prejudices, and literature of the Jews, to render the labours of a Missionary likely to be successful.

Your Committee are assured that the privilege of being actively engaged in this blessed work is becoming too generally felt to make them doubtful concerning the future assistance of their friends. The God of Israel has never failed to bless those who have laboured in behalf of His ancient people; and they earnestly pray that, as time advances, many may come forward, and fill the gaps which death has occasioned in the ranks of those who plead for Zion. Then may all who love the appearing of the Lord Jesus take up the song of inspiration, and cry, "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!"

India within the Ganges.

CHURCH MISSIONARY SOCIETY

TINNEVELLY.

PALAMCOTTAH.

Of the examination held on the 28th and 29th of Oct. 1852 the Rev. Sept. Hobbs, who superintended it, thus reports—

The Rev. Messrs. Thomas, Tucker, Huxtable, Devasagayam, and Sargent, and Mr. Thomas Spratt, were present, and took part in the examination.

The students were assembled in the large and appropriate building recently erected for their accommodation, which had been opened on the 5th of the same month. Before proceeding to the more direct object for which we had assembled, we were invited to inspect the internal arrangements of the building, which we did; and the unanimous opinion was, that they are as complete as human foresight and ingenuity can make them.

The students were arranged in five classes, each of which was presented for examination in nine several subjects.

We commenced with ancient history, and after a few questions had been put by me, the same subject was continued by the Rev. J. T. Tucker. The general opinion was that they had succeeded to admiration.

The Rev. J. Thomas then examined these classes in the doctrines contained in the first eleven Articles of the Church of England.

It would be tedious to detail the examination of every class in every subject. Those which appeared to excite the greatest interest were four. 1. The doctrines contained in the first eleven Articles. 2. The first seventeen chapters of the Gospel according to St. Matthew. This may be said to have been the leading subject, as it gave rise to critical,

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exegetical, and practical questions, of great importance, and embracing a very extensive range. It was the general opinion that the replies of the students gave evidence of much diligence and thoughtfulness, and a very creditable amount of success. 3. Tamil composition; and 4. English reading and translation.

With regard to these, and indeed to all the other subjects, the result of the examination was unanimously declared to be very satisfactory.

The Seminary.

Of the examination held on the 8th of July 1852 the following report has also been received from Mr. Hobbs.—

The public examination took place on the 8th of July, in the presence of many visitors, both European and native. After examination, a few prizes were awarded to the most successful students, and a few words of exhortation, and the benediction, closed the proceedings.

It seems to me that the attainments of the youths were tried by a very rigid ordeal. The pupils, and masters too, may think themselves happy in this, seeing that they were so well prepared to stand so severe a test. The few unfavourable opinions expressed by some of the examiners are sufficient to illustrate the sincerity of the ordeal, and I truly think that every deficiency has received its due notice.

I most cordially congratulate Mr. Clark and his Assistants on their success, and I think it a legitimate subject of thankfulness to God that this important branch of our operations in Tinnevelly is prospering in so solid and satisfactory a manner. It seems that there is now but one great deficiency in the Seminary, but that is one which true wisdom would seek immediately to remedy — a deficiency of scholars. We want men—well trained, educated, and devout men—to gather in the harvest in this province of Tinnevelly. Numbers of people in various and distant parts of the province are continually coming forward and begging to be instructed in Christian Truth; and often, before we can find proper men to send amongst them, their zeal flags, or quite expires, and they become utterly careless again about their souls. In my own district alone I have abundant work for ten more men of a right spirit, and know not what to do without them, but cannot get one.

There are now fewer than sixty youths in the Seminary; and if eventually one in four proves to have the needful spiritual qualifications, with the desire to be engaged in the work, we may think that God has granted a large blessing on our labours. And this leaves but fourteen or fifteen agents for the whole twelve districts. Seeing also that each youth ought to remain at least five years in the Seminary, the present supply would only give one agent in five years to each district. The Seminary has supplied us with many valuable agents, who are now usefully employed in various parts of the province; but all our sources together do not now supply us with a sufficient number of right-minded and duly-qualified men to keep up our present force, much less to provide for our continually-increasing operations. It would be indeed but poor policy to increase the number of seminarists, and decrease their efficiency. More scholars will require more Assistant Masters, and I earnestly hope that some men of piety, and of sufficient qualifications, will come forward and offer themselves to this special service.

The English School.

The following extract is from the Rev. James Spratt's report of the examination held on the 7th of July 1852—

Mr. Cruickshanks labours under peculiar disadvantages, both from the fluctuating character of the number of boys in regular attendance at School, and the loss of promising youths just as they have reached that stage in their studies when their future progress is likely to become most rapid and decided. It is therefore the more gratifying to observe that his exertions, especially in the inculcation of scriptural truth, have been crowned with much success. Most of the boys possess a tolerably clear acquaintance with the leading truths of Christianity; and, although the number of actual conversions has not hitherto been large, who can tell what great results may yet flow from the constant and faithful teaching of that Word, of which the Lord Himself hath promised that "it shall not return to Him void?" Through the instrumentality of this and kindred Institutions, a leavening process is undoubtedly being carried on in the native mind, the issue

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of which will prove far more glorious than the most sanguine of us now anticipate; whilst their present success, in everywhere attracting large numbers of pupils, is an indubitable proof that all objections to the introduction of the Bible into Government Schools, because of the unwillingness of the Hindoos to receive instruction of a scriptural character, are really imaginary, and have no existence except in the groundless fears of professing Christians.

From this School one has been removed by death, of whom Mr. Cruickshanks thus writes, Aug. 7, 1852—

I regret to state that Anavardhum, to whom was lately awarded one of the Wilson's scholarships, is no more. He was a most promising youth, and had endeared himself to me by his many good qualities. I deeply lament his loss, and despair of speedily meeting his like again.

PALAMCOTTAH DISTRICT.

This district contains a total of 997 natives under instruction, of whom 746 are baptized persons, and 162 Communicants. In twelve schools there are 237 boys, of whom 78 are Christians, and 102 girls, of whom 100 are Christians. In the Tinnevelly Normal Female-school there are, beside, 66 Christian Girls. Compared with the returns of December 1851, the baptized have increased by 84, and the Communicants by 53, the totals of both years being nearly the same.

The Rev. E. Sargent in the charge of this district is assisted by the Rev. Paramanantham Simeon. The following extracts—translated from the Tamul—are from the journals of the Native Pastor.

Conversations with Heathen.

June 15, 1851—At seven in the morning I went to Tinnevelly, to perform Divine Service there. On my way I met with a Heathen, and spoke to him about Christianity. He had received his education in our Mission School, which made him fit for a respectable situation in the kachárí, and he therefore spoke in language expressive of gratitude to our Society. I then asked him if he knew, as might be naturally expected, the grand features in the economy of redemption as set forth in the Christian Religion. In answer, he said he had read the four Gospels. "What is your idea respecting Christianity?" was my question. "It is a very excellent religion," he replied; when the question naturally suggested itself, why he did not exhibit its excellence in his life and actions. This he endeavoured to evade, by replying that only a handful of people embraced Christianity, while a multitudinous number remain in heathenism. I proved the unsoundness of his argument by shewing that an object cannot be considered very good simply because there are many persons in pursuit of it. I affirmed that there is much evil in the world, and that a countless number of men follow it: will a wise man call it good in consequence of its having innumerable followers? He was silenced. I then revealed to him "the unsearchable riches of Christ," and earnestly begged him to come to Him for salvation.

June 22—At seven in the morning I held Divine Service in the Tinnevelly Church, and preached from 2 Thess. v. 3. When the Service was over, a Heathen came to me and expressed a wish for discourse respecting Christianity. I gladly acceded to his request. He told me that he had examined the Christian Religion, and other religious systems. I asked him his opinion regarding Christianity. He replied, "I believe in the existence of only one God, and it argues ignorance to assert that there are more gods than one; but I have read in the Christian Scriptures that man's soul is equally everlasting with the existence of the Deity, and your religion cannot, on that ground, be a true one." "There is a wide difference," I said, "between the statements, God is eternal, and the human soul is immortal. God is uncreated, and has neither beginning nor end, and is therefore eternal; but man is a creature of God destined for immortality: consequently he has a beginning, and cannot be said to be everlasting, in the sense in which God is eternal." "If you are convinced," he said, "of the truth and excellence of Christianity, why cannot you enjoy its blessings yourselves? why strive to draw others into your system?" "I am aware," said I, "that the Hindu priests do not teach the religion which they possess, and that your opinion on this point is consonant with that of the Brah-

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mins; but we are sincerely interested in the salvation of our fellow-creatures, and endeavour, to the extent of our power, to promulgate Christianity, which we believe is the only revelation from God. Suppose a man," I continued, "whose disease had been cured by a certain remedy, were to prescribe that remedy to others infected with the same malady, with no other motive than that they might, like him, be restored to health and strength: would that be wrong in the man? Would he not be considered wrong if he acted otherwise?" All who stood near us unanimously declared that my answer was perfectly satisfactory, and my antagonist hung down his head in silence. I then requested him to state his views touching the way in which the sins of mankind are expiated. He appeared to know nothing about it, and begged me to enlighten him on this point. I accordingly spoke to him of the way of salvation by Jesus Christ, and the manner in which we are made partakers of it. But he still contradicted, and said, "There are many sweet things on earth; and because you like and enjoy one, you think that there are none others who enjoy other delicious things." I said that I certainly was satisfied with what I enjoyed; but when I required him to tell me what it was that he enjoyed, he gave me such evasive answers that it was evident he was completely in ignorance of the atonement. I exhorted him to repent and believe the gospel for pardon and salvation.

Adult Baptisms—Ungeyutthu.

Sept. 10, 1851—I conducted prayer in Murugankuritchy Church. At eight o'clock A.M. I baptized a widow, aged 65 years. The circumstances which led her to make an open profession of the Gospel are remarkable. Some years since she knew nothing of Christianity, and heard of it for the first time during her abode with some of her Christian Relatives. They often entreated her to go with them to our Church, but she resolved never to yield to their persuasions in this matter. She did, however, at length make up her mind to attend the Church in company with her friends, solely from motives of curiosity. She continued this practice for some time. Her prejudices gradually gave way, and her mind became susceptible of receiving the Gospel Truths. Her impressions in favour of Christianity were deepened, and the first thing she did for Christ was to honour the Sabbath by resting from daily labour. When her sons attempted to offer sacrifices to the devil, she tried to convince them of the folly of their conduct, but, perceiving that they persisted in it, she repaired to those villages where her Christian Relatives resided. The sons were surprised at the strangeness of the manner in which their mother acted toward them, but, in order to humour her a little, they sacrificed to devils only at times, and that too in private. The mother now began openly to profess her faith in Jesus; and, though she lived in a village three miles distant from Murugankuritchy, came to Church on the Sabbath Days, both morning and evening. In the meanwhile she again and again spoke to her sons, begging them to copy her example; and they had scarcely begun to be favourably disposed toward Christianity, before the people in their village conspired to annoy and persecute them, which induced them to defer the step to a more "convenient season." The mother, however, remained unshaken in her determinations, and continued to attend our Church as usual. She at length came to me, and expressed her desire for baptism. On my inquiring if she had faith in the promises of God, as one who wished to be baptized ought to have, she declared her faith in the words of the Apostolical Creed. She used to come twice a week, for several weeks, in order to speak to me about her baptism, and I always dismissed her with the necessary advice and counsel. The Catechists of the Heathen Friends' Society, whom I had desired to go to her village frequently, and speak to her and her sons about Christianity, bore good testimony to her character. I communicated all her circumstances to Mr. Sargent, and, with his concurrence, administered to her the ordinance of baptism. Since then, one of her sons, together with his family, has placed himself under Christian Instruction in a village where her Christian Relatives live.

Sept. 14—I baptized thirteen adults and four children. Some of the elderly people who were thus admitted into the Christian church had been under instruction for the last fifteen years, evidently without the least concern for baptism; but, having heard from their Catechist a discourse purporting to shew the necessity of receiving this rite, they began to shew a desire for it by coming to Church

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regularly, and learning some lessons appointed for them. Some of them, while in connection with heathenism, belonged to a system called Ungeyuthu, *i.e.* five letters. The followers of this system esteem Sutthy and Siven as the objects of their adoration, and very often regard them both as one god. Hence it is that they boast of the superiority of their religion to other religions, which inculcate the belief in a plurality of gods, and of its equality with Christianity. The followers of this sect, though averse to demonolatry, yet worship some titular gods, who are considered as subordinate agents of Sutthy and Siven, but they do so only in private. They assemble, with their priest, in a temple or a house on a stated day, where they kill sheep and fowls, of which they make curry and rice. The first and the best dish is put before the priest, Siven's representative, and another before a woman, chosen for the purpose of representing Sutthy. All the rest stand in profound silence before them, when the priest whispers a few words in their ears. This being done, they all eat together, the priest setting the example, without any feeling of caste prejudice. After which they take some liquor, which they drink promiscuously from a vessel, and hence it is that most of the people who adhere to the principles of this sect are notorious drunkards.

Visit to a Dying Convert.

Sept. 26, 1851—This evening I visited a sick person at Murugankuritchy. "Do you feel," I asked, "that your actions have been sinful?" "I do, and am heartily sorry for them. Being so great a sinner, I sometimes feel as though I cannot find acceptance with God. But God is indeed kind to me, in having visited me with sickness, which makes me think of my former conduct, which would not be the case if I were cut off suddenly."—"It is right," I said: "you are conscious of your own sinfulness and unworthiness, but do you know the way in which your sins can be pardoned?" "I know my sins will be forgiven by Jesus Christ," was the answer.—"Do you look upon Him as your Saviour?" His reply was, "I have many friends, but all of them have forsaken me in the season of affliction. The physicians, also, have given me up in despair. Under these circumstances, my only comfort is in feeling the presence of Jesus, and desiring to have an interest in His blood." Upon which I spoke to him of the vanity of the pleasures of this world, and of the everlasting happiness of believers in heaven, and of faith in Christ Jesus, by which alone we become partakers of this happiness. He listened to me with much delight, and at length requested me to offer up a prayer on his behalf. I did so. Four days after this interview he expired. As he had been the Church Maty, and was known by many persons, a great number attended his funeral.

To these we add some extracts from the Letter of Mr. Sargent dated August 24, 1852.

Decline of Caste Prejudices.

Last month, a young woman, who had been brought from Tanjore to Tinnevelly by her caste relatives, to marry the son of the chief man among them, died, and it was arranged that Mr. Simeon should go and bury her. The Committee must bear in mind that these people are originally from Tanjore, that they hold respectable offices in the Court here, and live in a respectable street in the town of Tinnevelly, to appreciate their conduct on the occasion to which I refer. Mr. Simeon generally takes the Morning Service in Tinnevelly, while I take the one here. I thought, therefore, that this would be a nice opportunity to bring him into a closer position with these people, who on Sundays regard him as their pastor. When he got to the house, he thought they might be unwilling that he should obtrude upon them by entering, and that, as soon as he arrived at the door, they would bring the corpse out; especially as a great number of respectable Heathen had gone to the house to condole with them. As soon, however, as he arrived, the chief person came out, and invited him in, saying that on an occasion such as this it would give them all much comfort to hear the Word of God read, and prayer offered, before leaving the house on their sorrowful errand; and placed a chair in the chief place for Mr. Simeon to sit on. Our good friend was somewhat taken aback at this unexpected dignity, and excused himself from sitting in a chair when all the others were sitting on the ground. To this, however, they would not accede, saying he was come among them as God's servant, and they were happy in honouring him as such. What a contrast, I thought, to the scene which was the first occasion of the outbreak among the

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Christians at Vepery, when a Pariah Catechist was sent to read the prayers over their dead. May we not consider this as a token for good — a token that caste prejudices are decidedly on the decline in these parts?

An interesting Inquirer.

About three months ago an interesting young man of the silk-weaver caste came to me from the country. He had never before spoken with a Missionary, or any agent of a Society, but from simply reading our books had come to the conclusion that heathenism was sinful, and that Jesus Christ is the Saviour of the world. Under this conviction he removed his caste string, and refused to work on the Sabbath. His relatives expostulated; but, finding this of no avail, they took all his Christian Books from him and burnt them. He considered this an indication that it was now time for him to part with relatives and friends, and so came to Palamcottah to converse with the Missionaries. I was much pleased with the freedom of his address, and with the knowledge he had of Christianity from simply reading our books. He professed his readiness to give up caste, and would be glad if I could receive him into the Preparandi, that he might learn more of the Bible. I promised to think over his case, and in the mean time, as he had just come off a journey, and was tired, I asked W. T. Sattiyanaden to take him to his house, and give him food. He went with him, and ate twice in his house, thus shewing that he gave up caste.

Next day he went to see a friend in the fort, and from him learnt that his relatives had written to the leading men of his caste here to secure him, and prevent his going near the Missionaries. He asked this friend to get him the letter. This he did, and then the young man brought it to me, saying he was apprehensive that his relatives would now make a stir about him, and that he would rather get out of their way if I could recommend him some place where he might find an asylum out of Tinnevelly. I said, that if he really could make up his mind to be a Christian, the authorities here would protect him. He replied, "I have taken Christ for my foundation, and to this I know I could cling without fear of the swords or spears of the enemy; but there is one thing I dread more than these swords and open violence—the entreaty and expostulation of my mother. It is to escape from this that I now feel I must be a wanderer in the earth; so that, if you cannot help me, I must make my way, as best I can, out of this province to some place where I shall be unknown."

After talking a good deal on the subject with him, I thought it best to comply with his request, and give him a letter to Mr. Beamish, of Madura, who has kindly arranged for the young man's reception into the American Mission Seminary. This is the only person of the silk-weaver caste that I have known embrace Christianity.

A providential Rescue.

Some months ago a Vellala Widow, with her three daughters, came to seek relief from the poor-house in Palamcottah. While here, she used to send the two elder ones to Mrs. Sargent's School as day-scholars. About a month ago she left this place, with the intention of visiting her native village once more, coming back, and placing her girls altogether in our School. On the way, however, she died, and, being perfectly friendless, the people of the village had to bury her. When dying, she told the children they must get back to Palamcottah, and she was sure Mrs. Sargent would do every thing for them. The little things, left to themselves, were crying, when a bandyman inquired the reason of their grief. The eldest girl, about seven years of age, told him what had happened, and what the mother had told them as her dying request. The man said, "Well, come along with me, and I 'll take you to Palamcottah." He brought them in, and sold them to a prostitute! The eldest girl watched her opportunity, and on the third day ran away to us, and told us all that had transpired. I sent her with a written statement of the case to C. J. Bird, Esq., the collector, desiring his interference if practicable. He sent a peon, who, guided by the girl, discovered the other children in the house, and, at the collector's order, handed them over to me. I was thankful indeed to have thus been the means of saving these poor children from infamy and ruin. The judge has kindly undertaken the support of one of the children.

With the commencement of the native pastorate we are permitted to perceive an increasing sense among the native Christians of their obligation to contribute to the

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support of their pastors. We refer to the following extract from a letter of Mr. Sargent's, dated December 27, 1852—

We have just been having a meeting to establish an endowment fund for a Native Clergyman for this district, and I am happy to say our native Christians are entering into the subject with much apparent interest. . . . . They have just brought in the subscription paper for the endowment fund, and I find they have contributed rupees 151. 2. 4.

SATTHANKOOLLAM DISTRICT.

The Rev. Seenivagasam Mathuranayagum, native pastor, is located in this district, under the superintendence of the Rev. James Spratt. It contains an aggregate of 2207 Natives under instruction, of whom 1186 are baptized, and 234 Communicants. There has been an increase during the last year of 133 in the baptized and 125 in the unbaptized. There are 20 Schools, containing 510 boys, of whom 260 are Christians, and 372 girls, of whom 321 are Christians.

KADATCHAPOORAM DISTRICT.

This district contains a total of 2100 persons under instruction, of whom 1838 are baptized and 748 Communicants. In 18 Schools there are 397 boys, of whom 270 are Christians, and 345 girls, of whom 313 are Christians. There has been an increase in the baptized of 103, and in the Communicants of 46. The entire number under instruction has also increased by 60.

The large proportion of the baptized and Communicants to the entire aggregate invests this district with a peculiarly pastoral character, and indicates the propriety of its having been committed to the charge of the Rev. John Devasagayam, Native Missionary, from whose journals we select the following extracts—

Peroomal Pillay—Gnanavadivoo.

April 9, 1852: *Good Friday*—I went early in the morning to Anbinagaram, and performed Divine Service. Most of the Communicants rejoiced me by their regular attendance, and attention to the Word of God. I also spent an hour with my Bible Class. They heard of the sufferings of our Saviour with pleasing attention, and I thankfully witness in many of our people how powerful is the doctrine of the cross. It is truly "the power of God" to those who are saved.

May 20: *Ascension Day*—In the afternoon I met the people at Sembalingapuram, and found a woman of whom the Reader mentioned the following particularsin his journal—

May 18—Peroomal Pillay, a heathen woman, came to me while I was reading, and said she wished to come to our Church. "My daughter tells me all the lessons, and the verses of the hymns, which she learns from you, and I hear them with great joy. I know that she comes to Church for evening prayers, although it may be very dark. I therefore wish also to come." I gave her the necessary instruction about the love of our Saviour toward sinners, of repentance, &c., and now she, her husband, and four of their children, are under Christian Instruction.

May 22—At Kalienvilei the women gave me a good account of the death of a widow named Gnanavadivoo. The following I wrote the other day to a lady who encourages our widows' class—

April 22—When I came this evening to Kalienvilei, to have Evening Prayers with the people, they assembled one after another. The first of them was an old widow of our class, who is very sick, and suffers by asthma. She lifted her eyes to heaven, and told me how she longs for her eternal abode, as one who enjoys the peace of God. She then repeated the following verse—"My life is Christ—by this my death is gain: oh, be joyful then, my heart!" A few minutes after, when other people repeated one of the texts which we have before the confession prayer, she repeated the verse, "I will arise, and go to my Father, &c." Knowing that she has for several years been a true and lively Christian, I had cause to conclude that she was ripe for eternity.

Communion and Baptisms at Kadatchapooram.

May 30: *Whit Sunday*—I held Divine Service at Kadatchapooram, with the communion. The number of Communicants was 166.

After the second lesson of the Evening Service I administered baptism to four adults and seven school-children. One of the adults was a man named Asirvatham,

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seventy-five years old. He renounced heathenism about thirteen years ago, but neglected instruction. He and another old man lately attended the daily instruction of Catechumens, and his regular attendance and sincerity induced me to receive him, while I refused the other, for his negligence.

Another of the adults was a widow named Paripuranum. Her two daughters have been supported in my Boarding School, for about seven years, by the lady of the venerable Archdeacon Hare. One of them is now a Communicant. The mother was, for a considerable time, unwilling to renounce heathenism; but about a year ago she appeared greatly changed, and regularly attended the Church. She joined our widows' class, and received the necessary instruction for about a year. Being fully assured of her sincerity, I admitted her into the visible church of Christ by baptism.

One of the school-children, now named Rebecca, was supported by Miss Longmire, in England, from March 1850, as a heathen girl. Our instruction was greatly blessed to her. I found her truly desirous for baptism about a year ago, but I waited till she was able fluently to read the blessed Word of God. I feel assured that the blessed Spirit has commenced His work in her heart, and that she will never be lost.

Arokkia Nadan.

The following notices of this aged Christian, who had been a Communicant for twelve years, recommending his Christian Profession by a consistent walk to heathen and Mahommedans, occur in Mr. Devasagayam's journals—

Dec. 14, 1851: *Lord's Day*—Old Arokkia Nadan being very ill, I administered the Lord's Supper to him in the house. His old age and infirmity were such that I expected his death more than ten years ago; but the Lord has wonderfully preserved him to this day. He has his own property, by which he lives comfortably. His second son, and his wife, I am thankful to say, are exemplary Christians. He is now the headman of this Congregation, and their good example, and the interest he takes in their welfare, are greatly blessed. Old Arokkia Nadan, whom I used to call our Simeon, looks to his Saviour as his only comfort. He now and then indulges a discontented spirit, but soon appears to be favourably changed. He was the first in this village who wished to see his Church tiled before his death, which the Lord has graciously granted.

Jan. 25, 1852: *Lord's Day*—Our dear old Simeon, Arokkia Nadan, to whom I administered the Lord's Supper in his house the last time, was able to walk to Church, and to commune with us.

March 21—Our old Arokkia Nadan, not being able to come to Church, sent a request that I would come to his house. I went in the evening, and had a conversation with him about the state of his heart. He informed me that he weeps continually for his sins. When I told him that Judas Iscariot also wept for his sins, he appeared to be offended, and answered, "It is true, but he did not go to Jesus and ask His pardon; but Peter went to Him, and obtained this great mercy." He further repeated to me the following verse of the 50th hymn in Mr. Fabricius' collection—"Oh, Jesus Christ! a poor sinner as I am, I come to Thee, and seek a hiding-place in Thee. Oh, my Redeemer! hide me in Thy wounds." After giving him a little more exhortation, I administered the Lord's Supper to him, his son, and two others. He is now in his eighty-fifth year. Nearly twenty-five years he has been under Christian Instruction. He was baptized by the late Mr. Rhenius. I have known him about twenty years as a real Christian. His sons and their families, now under Christian Instruction, are twenty-six souls.

June 20: *Lord's Day*—I held Divine Service, and preached from Rev. ii. 10—"Be thou faithful unto death, and I will give thee a crown of life"—for the improvement of our dear old elder Arokkia Nadan's death. The people of this and the neighbouring Congregations appeared to be greatly interested.

Ravages of the cholera.

On this subject Mr. Devasagayam writes, in the following extract from a letter dated January 14, 1853—

We are surrounded by cholera. It has been very severe in our neighbourhood. Only a small number has been attacked here hitherto, of whom four have died—two of them here, and the other two at other places. One of the former was a female Communicant. When she was suffering,

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our schoolmistress visited her, to whom she expressed her trust in the Lord Jesus respecting the valuable text, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." This text, she said, she had committed to memory many years ago. She was much distressed for her three children, but when the schoolmistress assured her that the Lord would take care of them, she was comforted, and requested her to recommend them to me. Two of these girls being instructed in our Infant School, I promised to allow them four annas (sixpence) every month, which will greatly help their support.

MEIGNANAPOORAM AND ASÍRVADAPOORAM DISTRICTS.

General View.

These united districts are under the charge of the Rev. J. Thomas.

The Meignanapooram District contains the largest number of Native Christians, the aggregate amounting to 5224 persons, of whom 3508 are baptized, and 568 are Communicants. There has been a slight increase of 128 on the aggregate; in the baptized of 113; and in the Communicants of 70. There are in this district 36 Schools, containing 728 boys, of whom 501 are Christians, and 499 girls, of whom 478 are Christians.

The Asírvadapooram District contains 1381 individuals under Christian Instruction, of whom 1025 are baptized, and 171 Communicants. There are 19 Schools, containing 270 boys, of whom 176 are Christians, and 147 girls, of whom 141 are Christians.

In these districts the native pastors, the Rev. Seenivasagam Mathuranayagum, and the Rev. Mathurenthiram Savariroyen, are located—the first at Pragasapuram and the latter at Asírvadapuram.

The following are extracts from Mr. Thomas's

Report for the year ending Dec. 1852

All the Services in the several Congregations have been regularly performed, the Lord's Supper administered at different places, and the Catechists and Schoolmasters attentively superintended in their work. There are, on Sundays, three Services in each Church throughout the district; one commencing at seven in the morning, which consists of the Litany and exposition of the Epistle for the day, a full Service in the forenoon, and another Service in the afternoon. On looking over the account of attendance at the different Services, I find that on Sundays is peculiarly satisfactory, scarcely a single individual being absent, particularly from the forenoon Service. The daily morning and evening prayers are attended by a fair proportion of women in the mornings, and by the men in the evenings, the children of the Schools being always present.

Schools.

The Boys' Boarding School, within our compound, has generally numbered thirty-five scholars, which includes a few day-scholars from the village. Their attention has been directed much more than usual to English during the past year, and their improvement was very obvious at the last half-yearly examination. Three of the most promising boys have been sent to Bishop Corrie's Grammar School, one to the Preparandi Institution at Palamcottah, and two are employed as monitors. But this number has been filled up by admission of others from our different Village Schools. At our last half-yearly examination the children did very well—far better than at the close of the previous six months. This is to be attributed to the help rendered by Mr. Whitchurch and Mr. Darling in this department, the School being now placed under the superintendence of the latter, and a large portion of his time being devoted to the first and second classes.

Our Girls' Boarding School is, I am thankful to say, in a flourishing condition. There are at present sixty girls, and our funds are adequate to our expenditure. During the year, three of the elder girls have been married from the School.

I shall here mention a pleasing incident connected with the Girls' School. About three years ago, a little girl, whose parents had but recently joined from heathenism, was received into the School. Some time after, the parents returned to their former condition, but the child was allowed to remain here. A few months

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ago, her mother sent her some sweetmeats, but the child declined to take them, saying, that, as her father and mother were worshippers of devils, she was determined not to take any thing from them. This produced a very strong impression upon their minds, and they came to me, imploring to be received again under Christian Instruction.

The Village Schools—where instruction is given exclusively through the medium of the vernacular language—including boys and girls, numbered at the close of the year 1 227 children, with an average attendance of 968. Of these, 407 are girls. At the last half-yearly examination there were 240 children who could read with ease any part of the Old Testament, and 103 who could read the Gospels. The other children are in the third, fourth, and fifth classes, in different stages of progress, the last class always containing the largest number. The agency employed in working these Schools is, one inspector, eleven schoolmasters, five assistants, twenty-one monitors, and nine schoolmistresses; making a total of forty-seven persons. Every year shews to us the unspeakable advantages arising from our Schools, in the number of young people of both sexes who can read the Word of God, join in the public services of the sanctuary, and who are becoming intelligent Christians; and if the system be continued, it must lead, under God, to the happiest results.

Church Building.

Our District Society, for the building and enlarging of Churches, has been better supported this year than on any previous occasion since its formation. No new Churches, however, have been erected. Some little progress has been made in the tower of Meignanapooram Church, and a large quantity of hewn stone for completing the buttresses, and other materials, have been brought to the premises.

Labours among the Heathen.

To this work an unusual amount of attention has been paid during this year by the Catechists and the Native Clergy, as well as by myself. Opportunities have been sought to converse with the Heathen, they have been visited in their villages, and large quantities of tracts and portions of Holy Scripture have been supplied to such as could read.

Heathen Festivals.

The great festival at Trichendoor was attended, as usual, by the most efficient Catechists. Upward of 3000 tracts and portions of Scripture were distributed among the crowds, and much conversation had with the Heathen. I had several opportunities to speak to numbers of people, who pass by my house, from Travancore and South Tinnevelly, to and from the feast. There is an increasing desire everywhere for our tracts and books.

At another festival in honour of Vishnu, held at Alvar Tinnevelly, where a very large concourse of people annually assemble, the Catechists were much encouraged in the distribution of tracts and books. A rich zemindar begged a copy of the New Testament Some time after giving it, the two Catechists, who were together, returned to the place where he was staying, and found him reading it to a number of people who were sitting around. Upon seeing the Catechists again, he asked them to read and explain the book, which they did, and all paid the utmost attention. Although multitudes are convinced of the truth of the Gospel, many are afraid to make a profession, lest they should be repudiated by their relatives, and thus become outcasts. But this state of things cannot continue always: like water, which, accumulating, at last bursts the dam, we shall find that God's truth is mighty and will prevail, and, sooner or later, multitudes will flow into the Christian Church.

Mission Principles.

Since my return from England, now two years ago, I have been unusually careful to make known everywhere, in the most unequivocal manner, that our work is spiritual, and that I cannot have any thing to do with the disputes and worldly complaints of persons coming under instruction. Of course, when our people are persecuted *as Christians*, I think it clearly our duty, as good shepherds, not to let the wolves destroy our sheep without making every effort to protect them. I constantly enunciate these views to the heathen, as well as to my people, and endeavour to impress upon the minds of the Catechists that the kingdom of Christ "is not of this world."

Conversion.

I may mention here, before I conclude, a very pleasing instance of conversion, through hearing the Gospel and reading the Holy Scriptures, which recently took place at an adjoining village. A bazaar man,

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before whose shop the truth had often been spoken to his customers, manifested a desire to know more of Christianity, and received a copy of the New Testament. Through reading it, and conversations with the Catechist, he was led to abandon idolatry, and is now a regular attendant every Sabbath at Church here. As a proof that the Gospel had touched his heart, soon after the change had taken place he gave a pagoda (about eight shillings) at the Sunday Collection, and did it so unostentatiously that some little inquiry was necessary before it was known who had been so liberal. We may feel assured, that when a Hindoo's heart is thus opened to part with his money, some unusual and mighty influence has been exerted upon his inner man.

Prospects.

I have been more than ever struck, of late, with the extraordinary amount of knowledge respecting the Christian Scheme which the heathen in this province possess. I scarcely meet one who does not know somewhat of Christianity, and to a certain extent this fact is encouraging. Every year prejudice and opposition are palpably giving way, and I have no doubt that the Hindoo Mind is undergoing a gradual change, and becoming prepared for the full and final abandonment of their stupid and degrading idolatry, and for the hearty reception of God's truth. This is manifest in the amount of knowledge already possessed; in the absence of impudent language and bad temper when spoken to; in the respectful and quiet manner in which they listen to the Gospel; and in the eagerness with which they endeavour to obtain Christian Books.

The Aitvadapooram District.

Two more Places of Worship have been erected in this district, one costing 500 rupees, and another 150 rupees, through the instrumentality of the District Church-building Society. The visiting of congregations, examination of Schools, distribution of Tracts among the Heathen, and preaching to them, are attended to exactly the same as in Meignanapooram, and I am thankful to say that the Native Clergyman is not wanting in activity and zeal in his work.

SUVISESHAPOORAM DISTRICT.

The Rev. James Spratt is in charge of this district, assisted by the Rev. Abraham Samuel, native pastor.

The total in this district amounts to 3526, of whom 1876 are baptized. The proportion of the unbaptized is therefore much larger in this than in the districts as yet reviewed by us. The Communicants are 333. There has been an increase in the number of the baptized, and a proportionable decrease in the unbaptized, since Jan. 1851, as will appear from Mr. Spratt's report. There are 43 Schools, containing 709 boys, of whom 449 are Christians, and 541 girls, of whom 446 are Christians. The number of Heathen, &c., girls under instruction in this district is larger than in any other.

Report for the year ending Dec. 31, 1851.

We have not as yet received Mr. Spratt's report for Dec. 1852. But that for the preceding year, the first forwarded by him on his appointment to the district, is very full of general information as to the character and prospects of the district, and we therefore refer to it.

The charge of the Suviseshapooram District was consigned to me in the middle of last February.

Congregations.

The Congregations are composed of a variety of castes, of which the Maravers, Shanars, Kulla-Shanars, Pallars, and Nasevars, are the principal. With the character of the first two of these I was previously well acquainted, from my lengthened experience of them in the Meignanapooram District, whilst with that of the remaining classes I had but comparatively little acquaintance.

The Kulla-Shanars are a spurious caste: they are the servants, or slaves, of the pure Shanars. Both classes, however, freely eat with each other, but intermarriages are not permitted. The former carry the palanquins of the latter at their marriages, and this is regarded as one mark of their inferior position. When not employed in this capacity, their time is occupied very much in the same manner as that of other Shanars, as traders, cultivators, and palmyra-climbers. They

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are not of so docile or tractable a temperament as the purer branch of the caste, and are not equal to them in intelligence. Sothinagram, Bethlehem, Bethany, Samathanapooram, Kandepooram, and Nanagram, are Congregations almost entirely composed of Kulla-Shanars.

The Pallars are one of the lowest castes, ranking, in the general estimation of the Natives, even below the Pariahs. Between them and the Pariahs, however, there is on this point a considerable difference of opinion. Each asserts the superiority of his own caste, and they entertain toward each other any thing but kind and friendly feelings. Like the Pariahs, they are generally slaves. Their chief occupation is cultivation, and they receive remuneration in grain, not in money. When they have reaped their masters' fields, they may seek for employment elsewhere, and very many of them go to Travancore, where they easily procure work as labourers in the paddy-fields. Of course they pass a very unsettled life, and are frequently moving hither and thither, which must necessarily retard their progress when they place themselves under Christian Instruction.

There is but one Congregation of this caste in this district—at Saduganarei, ten miles west of Suviseshapooram. Two or three of the people there are both respectable and intelligent; but, as a whole, they are inferior in both these respects to the Shanars.

The Nasevars form the barber caste. In addition to their strictly professional occupation, they are likewise the priests of the heathen Shanars, officiate at marriages, funerals, and prepare the altar garlands, &c., when an offering is made to the pei. A considerable number of them make a livelihood as weavers, not a few as distillers of arrack—and I grieve to add, that none outstrip themselves in the consumption of this article. As a caste, they are drunkards. There are two Congregations of Nasevars in this district, at Nannikalam and Parumpani.

Unbaptized Members.

As every important particular connected with the Maravers and Shanars must be already familiar to those who are interested in Missionary Operations, I will not say any thing regarding them as castes, but proceed to notice the Congregations in another point of view—as consisting of baptized and unbaptized members. The number of the latter in this district considerably exceeds the former, notwithstanding the large increase which was made to this class during the incumbency of the Rev. E. Sargent. The actual numbers in each division, on January 1, 1851, was, baptized 1697, unbaptized 2035. The majority of the unbaptized have been ten years and upward connected with the Mission, and but comparatively few of them manifest even a desire for baptism. From what cause or causes this indifference arises it is not easy exactly to determine. In the early stage, however, of the Tinnevelly Mission, the importance of baptism was not so much pressed upon the attention of people coming under Christian Instruction as it is now, and has been for several years past. The consequence was, that a large number continued, year after year, in the catechumen class, satisfied with the merest portion of scriptural knowledge, and by no means anxious to be enrolled amongst the baptized. Nor is this feeling confined to those who first placed themselves under Christian Instruction in this province. It likewise prevails amongst those who have more recently renounced heathenism, and chiefly, I think, from the circumstance, that, when they became vathakarer, they found that there were many of their acquaintance who had never left the catechumen class, and with whom consequently they were, in this respect, content to be identified. The catechumen classes established in this district, an account of which appeared in my letter of December 17, 1851, will, I trust, in connection with other means, tend gradually to produce a reaction in the state of feeling on this subject. The results have already been of a cheering character. The number of adult baptisms during the past year was sixty-four.

Baptized Members.

In a few Congregations, almost all the members are baptized. These are principally in villages which were originally brought under Christian Instruction by the instrumentality of the native priests sent from Tanjore, and which were subsequently transferred from the Gospel-Propagation Society to the Church Missionary Society when the boundaries of the various districts were settled. These Congregations existed in Tinnevelly when the Church Missionary Society selected it as the scene of its la-

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bours; and as they had for a long time previously been deprived of effective European Superintendence, and had been left almost entirely to the management of Native Teachers, they had, from want of proper instruction, judicicus supervision, and, too often, from the inconsistent lives of the Catechists themselves, sunk very low, both in knowledge and practice. Although, in recent years, there have been some indications of amendment, I think it is the feeling of all those who have been brought into contact with them, that they are the least satisfactory portion of their charge. These remarks apply in full force to the old Congregations in this district—to those at Bethlehem, Samaria, and Kirakarenthuttu. The aspect which these Congregations present is very gloomy; yet even here there are not wanting a few bright features. Of the other Congregations, in which the number of the baptized predominates— but whose profession of Christianity dates from a much more recent period than that of those of whom I have just been speaking—I can write more favourably as regards their knowledge, external order, and piety. I would especially mention Suviseshapooram, Soukeyapooram, Nallamalpooram, Thanganagram, and Nannagram, as being our most advanced and promising Congregations. And yet, even as regards these, I feel that they are still far from having reached the standard to which we hope they may at length attain. It is but of a very limited number of the mass of our people that we can indulge the hope that they are really born again. The most we can affirm is, that they have knowledge, are tolerably regular in their attendance on the Means of Grace, and are constantly hearing "the truth as it is in Jesus." These are points of no small importance. One thing alone is needful—the out-pouring of God's Spirit.

Catechists.

Of the Catechists I will not say more than that the young men are in every respect more efficient than the older. A few are really valuable men, combining with piety an intelligent acquaintance with Scripture, and active habits. They come to me for instruction every Friday. Once a month the Catechists' wives accompany their husbands to Suviseshapooram, where they spend the forenoon in receiving instruction in Scripture from Mrs. Spratt, who likewise embraces this opportunity of speaking to them on other matters of importance, such as the training of their children, the management of their household, &c. Mrs. Spratt has a similar meeting with the schoolmistresses.

I must not omit to add, that in every department of labour I have received valuable aid from my colleague, the Rev. Abraham Samuel, one of the recently-ordained native pastors.

DOHNAVOOR DISTRICT.

General View.

The Rev. Jesudasen John, native Missionary, is located in this district, containing an aggregate of 2975 Natives under instruction, of whom 1546 are baptized. Since December 1851, there has been an increase in the aggregate of 284—in the baptized of 218, and in the unbaptized of 66. The number of Communicants is 204. There are 33 Schools, containing 530 boys, of whom 181 are Christians; and 172 girls, of whom 161 are Christians.

NALLOOR DISTRICT.

The Rev. P. P. Schaffter continues in charge of this district. The total of individuals under instruction amounts to 1263, of whom 532 are baptized. Since December 1851 there has been an increase in the aggregate of 223, and in the baptized of 68. There are 16 Schools, containing 209 boys, of whom 120 are Christians, and 66 Christian Girls.

The Field—the Labourers.

Of the wide field that exists for the extension of Christianity in this district Mr. Schaffter thus speaks, under date of July 5, 1852—

There are about an hundred places in this district where Christianity has not yet obtained any footing, and a few of these are considerable towns. Toward the east there is a tract of country, about eighteen miles long and eight broad, where there are not yet any Congregations; and other agents, some of our Catechists, and, what is best of all, some simple-minded individuals of our Congregations, who value their blessings, have at one time or other preached the Gospel there. I have done the same in some of these places,

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so that a great deal of gospel truth has been circulated. And notwithstanding the very fearful attempts of Satan, in Tinnevelly, to bring the Gospel of Christ into disrepute by some who ought to establish it, good is still being done. Still, what is doing is not sufficient; and that the light of the Gospel may be more extensively and effectually diffused is a thing I have much in my mind; and, after reflecting a good deal on the subject, I still think that one of the simplest and best means to accomplish this is to send a greater number of faithful men to preach the Gospel in those dark places, especially amongst the poor, or rather amongst the middle classes. Different indications of Providence seem, indeed, to mark out the middle classes as the primary and principal objects of our exertions in Tinnevelly; for not only are they more accessible to conviction than the rich and great, but also we have individuals qualified to work successfully amongst them, while we have scarcely one, as regards caste, Tamil classical learning, &c., qualified to work so successfully amongst the great of this world.

In conclusion, and in connection with the subject I have stated, I would make an observation which I consider of some practical importance in Mission Matters. Whether it be worth any thing I will not affirm; but it seems to me that there is a disposition in our days, amongst the friends of Missions, to set rather too great a value on talent and learning as a qualification to preach the Gospel. That there is plenty of room in the Mission-field for learned men also, when the Lord is pleased to send them, and that their services are, in a great number of cases, very valuable, is what every one must feel; but to regard their help as next to indispensable, in my humble opinion contradicts the Word of God, and argues a very great ignorance as regards the nature and workings of His Gospel. Had we all of us half less learning, and a double portion of faith and love, we would soon see Satan "bruised under our feet."

We now print several extracts from Mr. Schaffter's

Report for the half-year ending June 1852

Death of Marial, a Christian Female.

This excellent Christian Woman, who for about ten years was an ornament of our Nalloor Congregation, was born and brought up in the grossest darkness and superstition, and never saw, perhaps, one ray of gospel light till about her thirty-third year, when she, her husband, and some other people of Kassipuram, embraced Christianity, and enjoyed for some time its salutary instruction. They, however, all relapsed, and Marial was swept along with the rest into their former superstitions, where she remained for some years, no one suspecting that even there the Word of God, which she had heard in better days, was working like leaven destined to leaven the whole lump. Yea, it would appear that even there the Lord begun to enter into a covenant with her soul which should not pass away; for very soon after the death of her husband, when she found herself sufficiently independent, she forsook her village and heathen relatives, settled at Nalloor, joined herself to the Congregation, and has ever since adorned theGospel by a holy, meek, consistent Christian Conversation.

In saying this, I have, as it were, described the whole of her Christian Career and character. If any thing was at all prominent in her, it was her great and constant love for the Word of God. Though she had to struggle against the disadvantages of earning her livelihood, of an untutored mind, and of age—for she was at least forty years old when she settled at Nalloor—her thirst after divine knowledge, and her exertions to obtain it, were such, that she committed nearly the whole of two catechisms to memory, one of which consists chiefly of passages of Scripture, and could repeat them with clearness and fluency. And hers was not merely a work of memory, for she could give a clear account of the way of salvation, when required. In this she surpassed all the women at Nalloor, except a few brought up in our Boarding School. But her diligence in attending the house of God, and her reverential behaviour while in it, shewed still more clearly what value she set on the Word of God, and that it was, in fact, the food of her soul. She often brightened up at hearing the name of Jesus proposed as the perfect Saviour of poor sinners. During the ten years she resided at Nalloor, she attended Morning and Evening Prayers in the Church on the week days, and three times on a Sunday, without missing once, that I know of, except when she was very ill, which was seldom the case. Church-going had become an unvarying custom with her, because it was the chief means

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at hand to procure the spiritual support her soul needed, just as daily labour becomes a custom with the husbandman because it procures him his daily food.

The removal of Marial to a better world still leaves in this district a good number of people, who, like her, love the Word of God, because it reveals to them a Saviour. This is especially evident in some very old people, who, though nearly unable, on account of age, to attend to any work, will, notwithstanding, attend daily and regularly on the Means of Grace, and will sometimes make extraordinary efforts, and walk a long distance, to partake in them.

Trials and stedfastness of the people of Mukkudel.

Two months ago, at Mukkudel—a very large heathen place, where the Congregation is yet small, but where the Gospel is prospering — the heathen Shanars, who number at least one thousand, determined to re-establish or renew an old, worn-out heathen festival, which had not been kept for the last fifteen years, and they made it as splendid as their taste and means would afford. They offered at least forty sheep on the occasion, and there was plenty of feasting, processions, &c. A wish in the minds of some of the headmen to check the progress of Christianity was probably one of the chief motives for renewing this festival; for not only can no other sufficient cause be assigned for its renewal, but, while it lasted, nothing practicable was omitted on the side of the Heathen, in the way of enticements, vexations, and threats, to reduce the Christians to the necessity of partaking in it. They were asked to join in the offerings and feasting. Portions were assigned to them, just as if they had been Heathen; and when they refused to join, and partake of "things offered to idols," some of the Heathen proceeded from entreaties to insults; and it is impossible to say where they would have stopped, had not some of the Heathen headmen, more considerate than the rest, interfered in favour of the Christians. I believe the Gospel has been crowned with victory in this assault of the devil. The Christians have stood the shock, which has been to them a wholesome exercise of faith and patience, and its total failure has excited some earnest inquiries amongst the Heathen. I have twice visited this place since, and have had some delightful conversations with the Heathen. One of them especially, a headman, is, I believe, seriously looking about for an escape out of the snares of the devil.

Baptisms at Mukkudel.

The last time I visited Mukkudel I baptized two heathen boys about fifteen years old, well instructed in Christian Truths, and, I hope, faithful, and earnestly desirous to cleave to the Lord. As they were able to give an account of the hope that is in them, and had been desirous of baptism for many years, I thought it my duty to yield to their earnest and long cherished desire. These are the fourth and fifth boys, instructed in the Mukkudel School, who have been baptized; and there are a few more, in the same School, who wish for the same blessing. The spirit of grace, I would humbly hope, is resting on this School. It is impossible to account for the great movement amongst the boys in favour of Christianity on any other principle.

Missionary Meetings and Contributions.

Our Mission Society is going onward, and has been well supported of late. The income in itself is yet small; but when we consider that it is made up of free-will offerings only; that most of the people are poor, that of these not the twentieth part are able and willing to give, that these few already give to other Societies, and therefore that their mites consist chiefly of pice and dudies—very small coins—this income does not appear quite so inconsiderable; and as it is increasing, we may hope that zeal for the glory of Christ is increasing in proportion.

When at Nalloor, I still continue my Saturday-evening Mission Meetings. They are well attended, as usual. The people are delighted to hear, and the effect, with God's grace, cannot but be salutary. During the last six months I have gone through with them the history of the Moravian Brethren in Greenland, Labrador, Cape of Good Hope, and North America. These Mission Meetings I consider a blessing, and we have often left them with the desire to devote ourselves more entirely to the service of the Lord.

Report for the half-year end. Dec. 31, 1852.

This report presents much interesting information respecting the Missionary Agency employed in the district — catechists, schoolmasters, female teachers, and colporteurs sent out by the Pilgrim Society.

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During the monthly meetings, I have continued my lectures on the Epistle to the Romans to our catechists and schoolmasters. I have also instructed them in scriptural geography, and in the history of the Assyrian, Babylonian, and Persian Empires, as far as the history is connected with, and throws light on, the Scriptures. The Readers also write essays on scriptural and other subjects which I give them, and this also contributes to their improvement in knowledge, as it induces them to think and investigate for themselves, to read with attention those books and tracts, in the Tamil Language, which may give them light on those points which the subject requires they should understand, and to express their thoughts with propriety and clearness.

The catechists, schoolmasters, and female teachers, form our Mission Agency, and, generally speaking, they have been diligent in their duty; and all of them, as far as I know, have been kept from falling, and have led an outwardly Christian Life; though I could not say without hesitation, of all, that their good behaviour is the fruit of Christian Principles, or of a regenerated heart; but of some of them I can say this with a great degree of assurance. They abstain from sin, because they have been taught by grace the nature of it, and have found help in Christ. They work, because they love Him and wish to please Him. Sometimes their very failings testify that it is even so.

What I have stated regarding the catechists applies in a general way to the people in the Congregations. A great number of them also improve in Christian Knowledge and manners, and gross departures from the rules of Christian decency are rare amongst them. In some places they come to Church diligently, and in their marriages, &c., they submit more readily to established order than formerly. Even the people of the Congregation of Alankallam, who have always given me a great deal of trouble, have much improved of late in all these particulars: the last eleven marriages there were performed strictly according to our rules, with only one exception. The change which has taken place is indeed striking. All this, I allow, is no certain indication of conversion; but it shews at least that the Word of God is not without effect, and is calculated to encourage us in the hope of better things. And better things we have, not only in hope, but in realization. I believe the Lord has His own dear children in every one of my Congregations where the people have been more than two years under Christian Instruction, and the number is increasing; yet they are comparatively few. As regards a great portion of the people, I cannot but express my conviction that there is yet no life in them. They are worldly-minded, and their conversation is worldly; and though their conduct furnishes no ground to exclude them from the Congregation, it furnishes ground enough to believe that they are still "aliens from the commonwealth of Israel;" but we are unable, without the special help of the Spirit of grace, to awaken them out of this sleep of sin: nor are we surprised at it, as, without that grace, we cannot awaken ourselves. Of a considerable number of people, also, it is difficult to say whether they belong to Christ or to the world.

In the Schools there is a small decrease in the number of heathen children. The reason of it is, that in consequence of the two heathen boys at Mukkudel having been baptized, many became frightened, and discontinued sending their children. Within a short time, more than twenty left. When the Lord blesses His word, as I hope He has done in the school of Mukkudel, we must expect reverses like these, which are, however, very painful, as they always oppose at least a momentary check to the success of the Word of God. Amongst the children who have been taken away from the School there were a few whom I hoped to baptize in time; but now they are altogether out of our reach: still, the Lord knows those that are His, and if those children are really His, we must believe He will keep them. All the boys of this School who have been baptized, except one, go on very well.

Our Pilgrim Society is almost entirely supported by the native Christians themselves. The three pilgrims employed, I have additional reason to believe, love the work for the sake of the work itself; and, indeed, the other inducements which the Society is able to offer are very small. These three pilgrims, I am happy to report, have been very diligent during the last six months, and have visited nearly every town and village in my district, conversing with the Heathen on religious subjects, and distributing tracts and por-

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tions of the Scriptures amongst them. On the first Thursday of every month they meet at the Mission-house, and read their journals to me, which are sometimes very interesting. The various statements therein made serve to corroborate what must already be well known to the readers of our reports and journals—that the number of the thoughtless, who seem to care as little about their own as about the Christian Religion, is the greatest. A certain number are not so indifferent: they earnestly oppose the Gospel; not so much by attacking its doctrines and setting up heathenism, as by endeavouring to represent Christianity as altogether unsuited to the state of society in this country, as it tends to subvert caste and other institutions dear to the Hindoos. Others, still less civil, endeavour to silence the preacher by reviling and ridiculing him. There are also those who shew better dispositions. They hear the Word with pleasure, and sometimes with reverence, make serious inquiries, and here and there acknowledge that it contains the truth of God, and that heathenism is a system of delusion. Though the people of the middle classes are most open to the reception of the truth, the people of the higher classes are not altogether inaccessible to it. Some of them even manifest great thirst after it.

PAVOOR DISTRICT.

General View—Increase of Inquirers.

This district contains a total of 1354 individuals under instruction, dispersed throughout sixty villages: of these, 538 are baptized and 816 unbaptized. In December 1851, there were 407 baptized, and 686 unbaptized, under instruction; total, 1093. The number of Communicants is 106. There are fourteen Schools, containing 181 boys—of whom 116 are Christians—and sixty-eight Christian Girls.

The increase in the numbers under instruction is thus adverted to by the Rev. Septimus Hobbs, the Missionary in charge, in a letter dated August 12, 1852—

The movement to which I have alluded in one or two recent letters has resulted in the addition, for the present at least, of 80 families, consisting of 263 souls, to the number of inquirers. All these have, nominally at least, cast away their idols. None of their names are as yet entered in the list. They are not in one place, but widely scattered, living in twenty-three different villages. This does not include the mountaineers. There are about 150 of them, which would make the number of new inquirers exceed 400 if I could add them; but I yesterday received very unfavourable accounts of their disposition toward the truth. I do not, however, intend to relax my efforts amongst them.

We have no report of this district; but from the journals of Mr. Hobbs, which are abundant and interesting, we introduce a variety of extracts.

David of Kakienur.

Dec. 6, 1851—I was much interested this morning with an account, given me by the Inspecting Catechist, of David, of Kakienur. This man is in the constant habit of taking tracts about with him to the different market-places in which he trades. He not only distributes the tracts, but also enters into conversation with the Heathen respecting religion, sets before them the folly and wickedness of idolatry, and tells them of the happiness he has experienced since he has known and received Christ Jesus as his Saviour.

The incident related to me by the Inspecting Catechist is as follows—

David went to a village in the north of the province, and in a market-place began to speak much of the excellence of the Christian Religion, and the folly of heathenism. There were several heathen Nairs (or Naikers) present, who, when they heard him, reviled and beat him. He, without being angry, said they might beat him if they pleased, but that should not prevent his endeavours to do them good. The Nairs then called out some children, and told them to throw stones at him. He told them that he would not desist on that account either from his efforts to shew them the way of salvation. While the stones were thrown at him he said, "If you throw stones at me, perhaps some may strike me. I don't know, but perhaps they will. If they do strike me, I don't know, but perhaps they will wound me. But one thing I do know, and that is, that if they do strike and wound me, the wounds will not

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smart while I remember the wounds which my Saviour suffered for me, and that I was wounded for telling you of Him, for your good, and not for evil." They continued, however, to throw stones at him, and hurt him considerably, but he never complained of it, and quietly returned to his house.

Feb. 23, 1852—I had a visit this morning from old David, of Kakienur. He asked me to give him a whole Bible, but as I knew that a short time ago he could not read very fluently, I hesitated to give him one. I however took a copy of the New Testament, and, opening it promiscuously, gave him a passage to read. I was truly delighted to find that he read it extremely well, and in such a manner as to shew that he understood it as he read. I gave him a whole Bible with much pleasure. He truly deserves it, for I may justly call him an "honorary catechist," because he goes about doing good for the sole delight of doing good. As he took the Bible in his hand, he seemed to be astonished into silence at the possession of his treasure. He did not make the ordinary salaam, nor even look at me. His eyes were fixed upon his Bible. I turned, and continued my writing, for I was much pressed for time, but heard him say, still looking intently on his Bible, "More to be desired art thou than gold, yea, than much fine gold: sweeter also than honey and the honeycomb." Then, turning to me, he said, "There is a man living near to my village, who was, not long ago, a terrible persecutor of the Christians. He has a son with whom I have lately spoken much on the subject of Christianity, and he much wants a book which will tell him more about it. Will you give me a suitable book for him?" The man whom he named was a notorious persecutor, and very conspicuous in the year 1846. I gave him a copy of Schwartz's Dialogues. David had said, "Do not let it be a little book"—*i. e.* tract—"but a bound book." I mention this to shew the prejudices and feelings of the people, for I have often found that when a tract is despised and refused, a small bound book will be received with pleasure.

Christmas 1851.

Dec. 25, 1851—Very many of the Christians from the surrounding villages came to-day to see me. It was thought by some that there were 700, but I thought not quite so many. At the mid-day service the Church was crowded, and there seemed to be almost as many sitting round the doors and windows as there were inside the Church. I preached from John i. 12. After the Service we had an interesting meeting of the District Friend-in-Need Society, followed by a collection, to which the people gave liberally.

Another David of Kakienur.

Feb. 9, 1852—I went in the evening to Kakienur, principally to see poor David, who is ill, but also to hold Divine Service with the Congregation. I went to David's house, to see him before Service. It was indeed a picture of poverty. The poor man did not complain, but when I asked him about his food, he answered, "I eat what I can get, but that is very little, for I have not been able to work for many months. I feel as if I should enjoy a little mutton, but I know not how it is to be obtained for me. I cannot even get rice. A little cholum* every day is all that I can get, and I do not know how that comes from day to day, nor how my necessities for to-morrow will be supplied, for I have nothing in the house now." This he said in answer to my questions, and not at all in a murmuring spirit. I have seldom seen so great a sufferer looking so cheerful as he did; and I believe that this cheerfulness was the result of faith in his Saviour, and confidence that He would supply all his need. I asked a little about his bodily health, though this was almost superfluous, for his appearance sufficiently indicated his disease and sufferings. I then inquired of him more particularly respecting his spiritual state. He replied, "My trust is in Christ, for life or for death. If He is pleased to restore me to health I will praise His mercy. But if He is pleased to take me to Himself, oh, what is this poor body," extending his swollen arms, "that I should desire to retain it any longer than He pleases! When I think of my sins I feel that they have been immense; but when I think of my Saviour, I feel that I have one thing to grasp hold of. I have nothing else, and I want nothing else: I neither have nor seek any other hope: I hold by this one grasp." When he had once begun to speak of his spiritual hope I did not interrupt him with questions, but left him to express himself as he pleased. After a few words of consolation and counsel, and a short prayer with him, I returned to the Church.

* A kind of grain. The *Cynosurus coracanus*.

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This David is not the person spoken of above, but another man of the same name and in the same village.

Feb. 21, 1852—The Inspecting Schoolmaster told me that old David of Kakienur died yesterday. The Inspecting Schoolmaster was with him a few hours before his death, and tells me that he was full of faith and hope.

"*Not moved away.*"

Feb. 11 — I went in the evening to Mal-Visuvasapuram Evening Service, and made particular inquiry respecting a very old woman belonging to this Congregation, who was not present. She is said to be sixty-nine years old, but must, I think, be much older. She had one daughter, a widow, who died about three months ago, when, as her husband has long been dead, and she has no male descendants living, some very distant relative of her husband, according to the—very defective, as it seems to me—custom of the country, took away all the little property she had, under pretence of engaging himself to provide for her. Some of the things he took were her spinning-wheel, her cot—a rough kind of bedstead worth about half a rupee—her drinking cup, and, in short, every thing she had. The man is a Heathen, and it is said that he entirely neglected to provide her with food. It is further said that he was remonstrated with, but only replied, "Why should I care for her? Do what we will she will soon die. What 's the use?" Others of her relatives told her that if she would forsake Christianity, and return to her heathen profession, they would give her food and clothing; but she replied, "If you give me food I will thankfully eat it, but if you will not I will go hungry: only I will not renounce the Lord. I do not know much of Christianity, it is true, but I know enough of it to place all my trust in it. I can bear to go hungry, but I cannot and will not renounce the Lord." Another relative of her late husband, though a Heathen, took her into his house, and, it is said, sometimes gives her food enough, but sometimes neglects her for a long time, allowing her to suffer much from hunger. I wished to go and see her, as she could not come to Church, but was told that she could not be seen because she had not a cloth. This was told me in words to the following effect —"About two years ago you gave her daughter"—the widow lately deceased—"a cloth. She took it home, tore it in two, and gave her mother half. That is all the clothing she has had since, and she still wears the ragged remnants of that half cloth." I therefore deferred my visit until I can send her a decent cloth, when I hope to go and see her.

Feb. 27 — I went last evening to see the poor old woman at Mal-Visuvasapuram. She seemed much rejoiced to see me, but was greatly agitated. Her heathen relatives did not make the slightest objection to my speaking to her of the Saviour, but kept themselves at a distance.

May 22—I went to the village of Mal-Visuvasapuram, and was pleased to find the old woman waiting to see me. She was greatly agitated at first, but soon recovered herself, and was able to speak of her faith and hope. I was much gratified to find that she knew more of the Gospel than I had supposed from my first conversation with her upon the subject, and that her mind is, so far as I can judge, stayed upon Christ as her Saviour. I asked her if she did not wish to be baptized. She replied, that she could not speak well enough to answer the required questions. Indeed, through infirmity and age, her voice is very feeble and indistinct. But I found that her idea was, that she must be examined at great length in Christian Doctrine, for she said, "I could have answered long ago, but now my memory fails me." I then said, "Who is the Saviour?" She said, "The Lord Jesus Christ." I asked, "Whose Son is He?" She replied, "The Son of God." I asked again, "Do you really believe that Jesus Christ is the Son of God?" She said, "Yes, with all my heart I do." I asked again, "Do you desire to be baptized?" She said, "I fear I cannot answer the questions." I told her that I merely wished to know whether she desired to be baptized. She replied, with very great energy, "I do, I do wish to be baptized, yes, that I do." I said that if she really desired that I would baptize her. I thought of doing so immediately, but, on consideration, judged it better that she should show her wish by coming to Pavoor to-morrow.

May 23—I held the usual Sabbath Services in Pavoor. At eleven o'clock I examined a Candidate for Baptism, the wife of a baptized man, and at the midday service baptized sixteen persons, infants included, and amongst the rest the aged woman from Mal-Visuvasapuram.

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Hope in death.

Feb. 22: *Lord's Day*—Ellanji. I went to see a sick man, who has been lying ill for seven months. He had great difficulty in speaking, and it was very painful to hear him. He seemed to have no knowledge of the Gospel, insomuch that I felt exceedingly grieved, knowing that he had long been a professed Christian. At length, after much incoherent talking, his mind, which appeared to have been wandering, seemed suddenly to return, and he gave a very clear account of the simple truths of the Gospel, quite in his own words, and without any kind of suggestion or prompting. He expressed implicit faith in the Saviour, and great hope of salvation through Him. On his expressing himself with some confidence, that if he were spared he should live a more holy life than heretofore, I asked him how he had obtained that assurance, and what reason he had to hope that it would be realized. He replied, "If He gives me His Holy Spirit that will come too." He did not appear self-confident, and I was glad to find that his mind was thus directed to the only source of true sanctification. After prayer with him I returned to the Church.

Ignorant Heathen brought under instruction.

June 17—I set out last evening for Inthamkettali. It proved to be a wet and dark night. I left home before six o'clock, but did not reach the village until a quarter after nine, though the distance is not more than ten miles. It was a very troublesome journey. After Service I proceeded the same night to this village, Thirttharappapooram, about three miles from Inthamkettali. Four of the members of that Congregation volunteered to accompany me, and shew me the way. The rain poured down, and the bandy had to pass down and up the banks of streams, so that my four kind attendants had sometimes occasion to hold the vehicle up, lest it should be turned over. On arriving at the place where the tent ought to have been pitched, I found that it was not half ready, though it had been sent at seven o'clock in the morning, and it was now after twelve at night. The ground inside the tent was also almost as wet as that outside.

This morning, at about half-past ten o'clock, the men belonging to about eight families came to the tent, professing to be desirous of Christian Instruction. I asked them why they had not brought their wives with them, and they told me that they were all in the forest at a distance, boiling pathanír.* I spoke to them of the importance of their wives and daughters being well instructed in Christian Truth, and diligent in the use of the Means of Grace. After a short prayer I preached to them from the text, "God is love," speaking most particularly of His love as manifested in the redemption of mankind. In order to make this understood, I asked them, "What becomes of men when they die?" Two or three of them answered in succession to this effect —"They perish, turn to ashes, and there's an end of them." I asked again, "Are men like the brutes, then?" They answered, "No, there's a difference between a man and a brute, and there's a difference between a brute and a man." I asked, "What is that difference?" They made no answer to this question. I found it necessary to tell them even the plainest and simplest truths, and even then to question them on every sentence. By simply hearing the truth they did not seem to catch any idea of it, but by being made to repeat it in answer to questions they seemed to catch an idea now and then, and always seemed much pleased when they did so. This is my first visit to this place, and I think I have seldom seen such gross ignorance. There were about fifteen people in the tent, and great numbers standing round it, constituting a large proportion of the population of the village, but I could not find one individual who could read. Consequently, though I had plenty of tracts with me, I could not distribute any.

After the people had left, I heard that the owner of the village, who resides at some distance, had come to the village. My Inspecting Catechist told me that the moodeliar† had sent for him, and asked if he might go. I told him that I should be very glad for him to go, and requested him to say that I should also be very glad to see the moodeliar. After dinner the moodeliar came, and, after a little introductory conversation, I told him that some of the people wished to embrace Christianity, but had told me that he had threatened to take away the cultivation of their lands from them if they did, and to annoy them in many ways, but that I hoped he had no such intention. He replied, that he had had some erroneous

* The juice of the palmyra—*patha*, palm—*nír*, water.

† The "owner" just spoken of.

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impressions regarding Christianity, but that his conversation with the Inspecting Catechist had removed many of them; that the people might embrace Christianity if they liked, and he would not oppose them; and that he hoped, if any report was made to me that any people in his employ had persecuted the Christians, I should let him know, and he would prevent it without going to the government authorities. I told him that I should be glad to do so, and hoped that if the people, in consequence of embracing Christianity, gave him any trouble—which was what he seemed to fear—he would explain the matter to me, or to any of my agents, and not proceed to violence. He declared that this was what he desired, and that he wished to have peace. I then asked him if he would consent to my building a small prayer-house in the village. He said that he had not come prepared to reply to such a question. I said, "You tell me that you desire peace, but if you do not consent to that, it seems almost like a declaration of war at the outset." The Inspecting Catechist also said, "You have allowed the Heathen to have their temple, and the Romanists to have their Church, and why should you not consent to our having a place to worship God in?" He still said, "You must excuse my giving a decisive answer now: I am not prepared." I found afterward, as I anticipated, that he was not the principal owner of the village, but an elder brother of his is the principal. I therefore did not press this point further on this occasion, but proceeded to speak of Christian Doctrine. I said, "The poor are embracing Christianity, and you, respectable and educated men, continue Heathen. You must know that idolatry is wrong. How can you bow down to idols as if they were deities?" He answered, "I have been speaking on these topics to the Inspecting Catechist, but how can I make any reply to you? If I say what is in my mind, you will be displeased." I told him that I wished him to say all that was in his mind, and would not be displeased. He then said, "We do not bow down to the idols as gods, but as representations of God; that is, just so much of representation of God as will bring God to our minds when we see them. You will perhaps say, 'How can an image represent God, who has no form?' It is just in the same way that a letter which has form represents a sound which has no form; so that when we see the letter we know the sound, though one has form and the other not." I answered, "Yes, you can represent a sound by a letter, and by that means you can learn to read, which shews that the sound is fitly represented by the letter; but who ever learnt to know the true God by means of idols?" He replied, "It is our custom, and has been from the beginning." I replied, "Not from the beginning, for there was a time when men did not worship idols." He replied, "It has been our custom for ages." I answered, "Yes, for ages it has, and so it has been the custom of the Maravers to steal for ages, but is it therefore right to steal? It has been the custom of wicked men to tell lies, and commit other abominations, but are these things proper?" He said, "At the propitious time I shall become a Christian." I asked, "When will the propitious time be?" He answered, "That God knows." I continued, "Yes, God knows that, and He has told us in His Word when it is, and now I will tell you what God says is the propitious time." Here he asked, with some apparent emotion, "When is it?" I answered, "Now. Not to-morrow, not at any other time, but now—to-day." He said, "I will think of it by and bye." I asked, "When will by and bye come? Forty years hence by and bye will be just as far off as it is now, and none of us can be sure that we shall live till to-morrow morning."

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. Messrs. Schneider, Bost, and Mayer, arrived in London, from Calcutta, in consequence of ill health, on the 25th of June—On the 8th of August, at the Church Missionary House, Salisbury Square, the Instructions of the Committee were delivered by the Honorary Clerical Secretary to the Rev. Arthur Stock, and the Rev. Leonard Williams and Mrs. Williams, proceeding to join the New-Zealand Mission. The Instructions having been acknowledged by each of the Missionaries, they were addressed by the Right Rev. Bishop Carr, and the Rev. J. Ridgeway, and were commended in prayer to the protection and blessing of Almighty God by the Rev. C. F. Childe—The Rev. Messrs. Stock and Williams, with Mrs. Williams, sailed from Gravesend, on the 15th of August, for Auckland—Mrs. Peyton, widow of the late Rev. Thomas Peyton, and Mr. and Mrs. Allen, in consequence of ill health, arrived in London from Sierra Leone on the 15th of August.

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Missionary Register.

OCTOBER, 1853.

Biography.

MEMOIR OF BR. GEORGE HENRY WIENIGER,

FORMERLY MISSIONARY IN EGYPT, IN CONNECTION WITH THE UNITED BRETHREN.

We have selected for our present Number a Biographical Notice of a Missionary who laboured for several years in Egypt, and whose endeavours seem to have been not without a blessing from on high. The principal part is supplied by his own pen.

I was born, March 30, 1745, at Arolsen, in the principality of Waldeck. My mother often spoke to me, in my early years, of the sufferings and death of Jesus, which made a deep impression on my mind. On such occasions I was filled with a sweet sense of peace and joy, which I did not understand at the time; but whenever I had been disobedient, I was greatly distressed. I remember kneeling down one day under a tree in our garden, and beseeching God, with tears, to take me to Himself and the holy angels. While thus engaged in prayer my heart was filled with rapturous delight. Being shortly afterward taken seriously ill, I wished to depart; but the Lord ordained that I should recover; though I continued so very delicate till my twelfth year that I could but seldom attend school, and consequently remained very backward in my learning. When completely recovered, I had, for a short time, private lessons; and in my thirteenth year I was confirmed. Soon after, it pleased the Lord to take my parents to Himself: my mother was first summoned hence, and, a week after, my father followed her to eternal rest. This double bereavement, by which my six brothers and sisters and myself became orphans, afflicted me so much, that I was again seized with a serious illness, which lasted for upward of a quarter of a year. After my recovery, I was asked by my guardian what trade I should like to learn. On my expressing a desire to study, he replied that the requisite means were wanting; and even my request, that he would allow me some further instruction in writing and arithmetic, previous to my entering upon business, was, to my great disappointment, refused. My guardian had ever shewn an extreme aversion to my religious tendencies. In the mean time, a cousin of mine had come on a visit to us, who, being in comfortable circumstances, and having no children of his own, offered to adopt me as his child. He engaged to teach me the tailors' business, which was quite in accordance with my guardian's wishes, but by no means suited my own, especially as the meetings of the awakened, of whom I had heard many unfavourable reports, were held in my cousin's house. I was, however, obliged to obey, and accordingly went to my cousin, who gave me a cordial welcome. He was a sensible man, and a faithful follower of our Saviour. As regards the religious meetings, I was at perfect liberty to attend them, or to absent myself from them, as I thought fit. At first I kept aloof; but on one occasion my cousin took an opportunity of relating to me the circumstances of his own awakening, and said to me, with much feeling, "My dear son, if you wish to be an heir of eternal life, you must become savingly acquainted with Jesus." These words made a deep impression upon my mind: I became seriously concerned about the salvation of my soul, and began to attend the meetings. I had, however, no real and abiding peace; and yet I could not summon courage to communicate the matter to my relative, who inquired the cause of my depression, for I regarded my state as too awful to be mentioned. Our Saviour, however, did not leave me long in this distressing condition. While spending a sleepless night in great anguish of soul, I rose from my bed, fell on my knees, and cried, "O Jesus, if it be true that Thou art the Saviour of lost sinners, reveal Thyself to my poor sinful heart as my Redeemer." My cry was heard; the peace of God was shed

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abroad in my heart in an inexpressible manner, and I felt as if I heard a voice saying unto me, "Be not afraid, only believe; for *thee* also I received the wounds in my side, my hands, and my feet." I passed the rest of the night shedding tears of gratitude and joy.

Not long afterward we were visited by Br. Laubinger, from Neuwied, and the accounts which he gave us of the Brethren's Church excited an ardent desire on my part to become a member of it. I did not, however, communicate my wish either to my cousin or to my aunt, who had formed quite different plans respecting my future career. The latter wished me to marry her sister's daughter, and promised to leave us the whole of her property. At this critical period I was forcibly struck by that solemn passage of Holy Writ, "What shall it profit a man, if he gain the whole world and lose his own soul?" I could not think of acceding to the proposal of marrying a vain, worldly-minded person, and frankly declared that I wished to join the Brethren's Church. At this my aunt took great offence, and she endeavoured to assert the rights of a parent over me. As all her efforts to attain her object proved fruitless, she one day shewed me all her stores and wealth, saying, "All this is your's, if you will solemnly pledge yourself never to leave us." I thought of the solemn words above mentioned, and found it impossible to consent. Hereupon she grew so angry that I could not withhold the promise she required, though my heart was decidedly adverse to it. Meanwhile my cousin had come home, and found us both in tears. On hearing the cause, he took me by the hand, and said, "You must be aware, my son, of our good intentions toward you; but if you are of opinion that you cannot obtain your salvation in my house, I will not prevent you from following your own convictions: at the same time I must tell you, that you will never inherit a farthing from us." The language of my heart then was, "I will make haste and save my soul." My position in my cousin's house became every day more uncomfortable. As Br. Laubinger did not intend to return to Neuwied till Easter 1766, I went to Arolsen, to my sister, in whose house I had much to endure, especially on the part of my guardian, who was greatly dissatisfied with me for disregarding my temporal interests and joining the brethren, without any certain prospect for the future. On March 2, 1766, I received the cheering intelligence that Br. Laubinger had written to him to say that I must be in Cassel by March 16, if I wished to travel with him. I wept for joy, and immediately commenced preparations for my journey. I applied to my guardian for a portion of my small means to defray my travelling expenses, but met with a flat refusal. My sister, however, did what lay in her power to assist me; and I left Arolsen March 13 with fifteen shillings in my pocket. We reached Neuwied the day before the Passion Week. The first time I attended a meeting there I was charmed by the devotional singing of the Congregation. The meetings of the Passion Week were blessed to my soul in an inexpressible manner, and I felt very happy in the midst of these children of God. My feelings may consequently be readily conceived, when I informed Br. Königsdörfer how happy I felt, and received the answer that I must soon think of returning to my cousin. I then perceived that the brethren had been informed of what had passed between my cousin and myself, and I begged earnestly for permission to remain. My request, however, met with a refusal; and it was represented to me how unhappy I should be if I were ever to repent of taking this step. Being firmly convinced of my call to the Brethren's Church, I declared, in a very positive manner, that I would never leave the Congregation, but continue to lay my request before the brethren till they should have pity on me. To this the brethren replied that they would take my request into consideration, but that they were unable to help me. Day and night I cried to the Lord for help. As I had spent all my money, I requested the brethren to procure me some work, offering to turn my hands to any thing that might be required of me; and I was directed to apply to the gardener, from whom I soon obtained work. Not being accustomed to this kind of labour, I found it very difficult; but I did not complain, lest I should be sent back to my cousin; and, amid all my difficulties, I was cheerful and happy in the Lord. The brethren, however, soon perceived that the work was too heavy for me, and advised me to learn the tailors' business. I followed their advice, though it was contrary to my own inclinations, and was soon able to earn a scanty livelihood. On July 8, 1766, I was received into the

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Congregation; on which occasion I made a new surrender of myself to my Saviour. As, however, some time elapsed before I received permission to partake of the Lord's Supper, I felt very downcast, and even began to doubt whether I had really received grace. I mentioned my case to Br. Königsdörfer, who gave me some brotherly advice, and pointed out to me that self-love was the source of my unhappiness. This led me to institute a searching self-examination. I discovered the greatness of my depravity, but was, at the same time, led to look to the Saviour with more childlike confidence. On September 16, 1767, I partook of the Holy Communion with the Congregation.

In 1769 I was called to serve the Lord in the Children's School, where I continued till the end of March 1774, when I received a call to labour among the Copts in Egypt, in the room of the late Br. Danke. Our Saviour enabled me cheerfully to accept this call in humble reliance on His gracious support. On the 28th of July we entered the harbour of Alexandria. I shall never forget the impression produced on my mind on first beholding the natives, and hearing their language. To our great comfort we soon saw Br. Antes, who had come from Caïro to meet us. On August 28 we reached Caïro, where we were cordially welcomed by the brethren Hocker and Herman. I found, however, such difficulty in learning Arabic, that, on one occasion, I gave it up in despair. Hereupon Br. Hocker asked me whether I had laid the matter before our Saviour in prayer. "Often," I replied. "Well," said he, "do so once more, and I will pray with you. Our Saviour has said, 'If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.'" I followed his advice in simplicity, and, from that time, I made such rapid progress, that in nine months I was commissioned to proceed to Behnesse, where I remained five months. On my return I was enabled to give Br. Hocker an account of my proceedings in Arabic; and we united in thanking our Saviour for enabling us to bear testimony to His name in that language. I also had the pleasure of perceiving that the Word of the Cross found entrance into the hearts of not a few among the Copts. In a few weeks I returned to my solitary post, where, amid all my trials and privations, I was daily cheered by close communion with our Saviour. Every day I held a meeting with the Copts, which was numerously attended; nor did our Saviour withhold His blessing from us. I visited frequently in the neighbourhood, and had many an opportunity of directing such as were concerned about the salvation of their souls to their Saviour and Redeemer. On one occasion I experienced the Lord's support in an extraordinary manner. Having been requested to visit a sick woman one night, I was obliged to swim across a lake which lay between—a thing which I had never ventured to do before. I commended myself to the Lord's protection, and, leaning on my companion, reached the opposite bank in safety, though greatly fatigued.

After making another stay of five months at Behnesse, I again returned to Caïro. Altogether I spent eight years alternately at Behnesse and Caïro. Whenever I quitted the former place I was accompanied to a considerable distance by upward of 200 people, who took leave of me with much affection.

It is well known that it is strictly forbidden to converse with a Mussulman on religious subjects; yet whenever opportunities offered we gladly embraced them, and frequently with success. We were once walking in a large garden on the banks of the Nile, when we met the proprietor, a man of high rank, who accosted us in a very friendly manner, and asked us whether we were all brethren, and whether we had the same religion. On our replying in the affirmative, he turned to me and said, "Why do you wear a beard, whereas your brethren do not? You must be a priest?" He would not believe me when I told him that it was merely a matter of convenience, but replied: "You *are* a priest, do not detain my soul. I have prayed to Almighty God to make me acquainted with a man who could tell me what I must do to be saved; and I have received the answer from Him, that a man would come into my garden who would satisfy my desires on the subject. You are that man, I am convinced: tell me frankly whether I am not right?" I inquired, "Why not, as you are a Mahomedan, consult the priests of your own religion?" To this he rejoined, "I am firmly convinced that we followers of Mahomed are not in the right way: there must be another

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way leading to salvation, and you must point it out to me. I am well aware that our lives are forfeited if our present conversation were ever made known: but you have nothing to fear: I am an honest man: not a word shall ever escape my lips." While making this urgent appeal to me, he was so deeply affected that I was moved with the deepest compassion. "Well," said I, "I will tell you what a Christian must do to be saved." He then walked with me under a fig-tree, and said, "Come, O man of God, here, where I have so often prayed unto God, you must tell me what I must do." With fervent prayer to the Lord for His blessing, I related to this benighted man what God has revealed to us in His holy Word, dwelling at large on the redemption which Christ wrought out for us by dying for our sins on the cross. The Aga listened to me with much attention; and when I told him that Jesus had ascended into heaven before the eyes of His disciples, he lifted up his hands and exclaimed, "O Jesus, who sittest at the right hand of God, have mercy upon me: be also *my* Saviour." This prayer he repeated several times, with tears of deep emotion. Our Saviour graciously favoured him with the assurance of pardon, and a sense of peace. He frequently exclaimed with much fervour, "Lord Jesus, I see Thy wounds. Thou art also my Saviour." The following morning, before day-break, we were not a little alarmed on seeing this Turkish nobleman with a numerous train before our door. I hastened to meet him, and asked why he had brought so many people to our house. He replied, "These are my Mamelukes; they know of nothing; they are merely awaiting my orders in the street. I could not resist the impulse which I felt to come and see you and your brethren, nor could I sleep the whole night for joy." We had some very edifying conversation with him, and united in fervent thanksgivings to our Saviour for this signal proof of His mercy. As long as we remained in Egypt this man continued to approve himself a consistent follower of Jesus."

In 1780 it pleased our Saviour to call Br. Hocker to his eternal rest, and I was consequently obliged to leave Behneese and fix my residence at Caïro, as the other brethren were not sufficiently acquainted with the language.

In 1782 we were recalled from Egypt in consequence of a Resolution passed at the Synod held at Herrnhut.

It is added by a friend—

As our late brother has left no record of the last thirty years of his life, we can only supply the following scanty details:—On his return from Egypt, in 1783, he was appointed to the spiritual charge of the single brethren, successively, at Zeist, Niesky, and Herrnhut; in 1791 he was called to labour in the Diaspora in Dantzig and the vicinity; and on the 1st of September he was married to the single sister Charlotte Dorothy Weicht. In 1793 he was apointed to superintend the temporal concerns of the Academy at Uhyst, with which he removed, in 1802, to Great Hennersdorf, where he became a widower, by the departure of his wife, in 1803.

On January 10, 1805, he married the widow sister Mary Magdalen Benade, and was called upon to serve the Diaspora in Breslau and the vicinity. Their health was so much impaired by the troubles and anxieties which they had to encounter during the siege of that town in 1806, that they were compelled to retire from service, in which they had taken great delight, and been extensively useful. They then removed to Niesky, where, in 1812, he became a widower for the second time. A fortnight before his departure he was attacked by inflammation of the chest, from which, however, he appeared to be recovering, when an apoplectic stroke proved the means of his dissolution. He departed this life on June 13, 1815, in the 71st year of his pilgrimage here below.

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Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

INLAND SEAS.

Prospects of Palestine.

I CANNOT but believe that the restoration of the Jews to their heritage is drawing nigh. I see manifest signs and tokens that the Holy Land is preparing for the people, and that the people are preparing for the Holy Land. If I turn to Palestine, I perceive indications the most distinct that God is returning to water its desolate places, and clothe its mountains once more with beauty and fragrance. The clouds are again dropping fatness upon its desert places, and many of its wildernesses are beginning to blossom, in promise that they shall bloom in due time like the rose. I know not whether you are aware of the fact, but it is one that is fully authenticated, that the "latter rain" returned last year to Mount Zion; a rain that had been withheld, so far as our information goes, ever since the dispersion of the people. And He who has brought back the latter rain in its season, will also give the "former rain" in its season; and these returning showers of earthly blessings are the harbingers of returning showers of spiritual benediction from on high. There is another fact which, though simple and small in itself, is not a less striking one—the well of En-rogel, or Job's well, supplies the little stream that waters the once blooming vale of Jehoshaphat. That well, in Israel's palmy days of plenty and of peace, used to overflow every year, and its overflow fed the streams which, diverted into various channels, and gathered into reservoirs prepared for the purpose, provided a supply of water for each season, and so the valley was made to bloom as the garden of the Lord. But, on account of the wickedness of the people, the supply of water from that well was long diminished. For centuries the well of En-rogel has overflowed but once, it is supposed, in four or five years; but during the last four years, since Christianity has been shedding its light on Mount Zion, and the first-fruits of Israel have been gathering in, the well has overflowed year by year again. The little stream has trickled along its course annually, with its sweet silvery music; the various reservoirs and tanks have been replenished; and the vale of Jehoshaphat is beginning again to blush with the vine and to wave with the cedar. There are other incidents of an equally interesting character in connection with the preparation of the land for the people. You recollect the remarkable circumstance mentioned in the prophecy of Jeremiah, when Israel was about to be carried captive into Babylon, how, at the bidding of God, it is said that the prophet took witnesses and purchased a field from his kinsman, and had the writings of conveyance duly signed and sealed, one open and the other folded. He then gave them to Baruch to put them in an earthen vessel, and that earthen vessel was to be carefully kept, and I believe it is still in existence, and will come forth in the latter times. God declared, by these figurative transactions, that again houses, fields, and vineyards should be bought and sold, and writings sealed and signed in the Holy Land. Now I cannot conceive that this could be fulfilled if these fields were to be new fields, and if other lines of demarcation were to constitute the groundwork of the future transactions which are to take place when fields are to be bought and sold by those who alone are the rightful proprietors. I cannot but believe that the old landmarks will be discovered, in like manner as the buried ruins of Babylon and Nineveh are being brought forth by the mighty hand of God. So I believe the landmarks and boundaries in Judea will come forth; and, indeed, thus has it actually come to pass. A large portion of soil has been cleared up for cultivation by the returned Israelites, and, after removing one or two feet in depth of sand from the surface, they have come to a rich alluvial soil: they have also discovered the ancient landmarks, the stones standing at the corners of the fields, which had been buried there perhaps ever since the carrying away of Israel into captivity. Thus the fields may now be traced, and may be

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bought and sold in the Holy Land. And there, too, are the ancient wells, only waiting for the showers of rain in order to be filled again. But this is not all. It is delightful to find that once more the shepherd is tending his flocks on the mountains round about Jerusalem. I was recently in the company of some gentlemen at Leeds, and among them was a wool merchant, to whom a clergyman present addressed himself, and said, "Are you prepared to purchase some excellent wool?" "Yes," was the reply; "there is no article more in demand at the present moment."—"Then," said the clergyman, "a cousin of mine, who is gone to Judea for the purpose of promoting agriculture and pastoral life there, has written to me requesting that I would negociate with the wool-staplers of Leeds for the sale of 4000lb. weight of wool." "Oh!" was the response of the wool-stapler, "it will be most welcome to me; and I will realize the highest price that the market of Leeds can command for wool grown on the mountains of Jerusalem." Now circumstances like these indicate emphatically that the land is preparing for the people. But there is more than this. Mark how the attention of Europe is at the present moment concentrating and being fixed upon Turkey and the affairs of the East. Look how the mighty empire of the Czar is hovering, like some gloated vulture, over the dying monster. He is only hindered from pouncing on his prey by the jealousies of the European nations. Observe how one of our ministers, wisely and discreetly, and as if moved by the secret impulse of God, declares that England must not interfere, but stand by and watch the result. Thank God, England is not to come between Him and prophecy. I hope England will always subserve God by subserving prophecy. Though prophecy is not to be our statesmen's guide, it may be our statesmen's beacon. It may warn them of sunken rocks, if it may not guide them in their pathway across the ocean. Behold what liberty is now given to the Jews at Jerusalem! I believe that our own nation is more jealous, in some of her possessions, of the progress of Christianity, than the disciples of the false prophet are of the spread of Christianity in Jerusalem. It is a most wonderful fact, that there is more religious liberty enjoyed at this moment in Jerusalem than in almost any other country of the globe.

[*Rev. Hugh Stowell—at Jews' Soc. An.*

Signs of the return of the Jews to Palestine.

If I were to find that the Romanists of England, of France, of Italy, or of Austria—and would to God it were so!—were casting aside the traditions of the Fathers, the decretals of the Popes, and the enormous lumber of human superaddition to the Word of God, I should then hope they were about to return to the Lord. because they were returning to the Word of God, and returning to the Word of God is next door to returning to God Himself. So, when I see the Israelites casting aside their traditions, their accumulation of rabbinical lore and metaphysical interpretations, then I have hope that they will soon find "Him of whom Moses in the law and the prophets did write; Jesus of Nazareth, the King of the Jews." I find, further, that in Jerusalem God has prepared what they so much needed there, an organized Church, with an apostolic Bishop; and though that Bishop may have little of the drapery, and not one thread of the scarlet of certain magnificent ecclesiastics; yet, in his beautiful simplicity, in his unadorned sanctity, he is all the more worthy of being the Bishop of the Primitive See of the Primitive Church. And there, too, there is a beautifully-organized worship; a little simple temple, which, though it has no pretensions to rival its ancestors, the temple of Solomon, or even the second temple, whose magnificence was eclipsed by the first; yet we might say, that as the glory of the second temple was greater than the first, so the glory of the third is greater than the second; for while the first had the shadow of good things to come, and the second had the bodily presence; the third has the blessed Spirit and the Gospel of Christ in all its fulness.

[*The Same—at the same.*

INDIA WITHIN THE GANGES.

Lack of Missionaries.

I do not wish to make you sad, or, if I do, it is only that I may make you glad hereafter; but I feel I should not be doing justice to the cause in which I have been engaged, if I did not confess, that when I left India I left it with great sadness of heart, not on my own account, but on account of the state of the Mission there. I left my brethren there few in number, weak in bodily strength, overburdened with labour, and greatly depressed in spirit. We felt there, that we had not

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been sustained as we ought to have been, and as the work demanded. During the time of my sojourn in India no less than six Stations had been abandoned, or become vacated, and those important Stations; and at the present time some of our most important Stations in India are suspended, as it were, by the thread of sing'e lives. Most of our Missionary Brethren there are far advanced in age. We have heard of the removal of one of them since I left that sphere of labour, and the Report also tells us of the removal of three of their wives, aged women, the husbands of whom are far advanced in life. It is these things that make us sad.

[*Rev. G. Pearce—at Bapt. Miss. Soc. An.*

Conversions in connection with the Baptist Missionary Society.

Some time ago I was appointed by the Missionary Conference in Calcutta to endeavour to ascertain the extent of conversions through the country. This cost me some labour, but I accomplished it. I will not tell you what the number was, but I will tell you something about the rate of progress. I divided the period of fifty years into five portions. I ascertained that in the first ten years there were 27 Converts; in the second ten years, 161; in the third ten years, 403; in the fourth ten years, 675; in the fifth ten years, 1045; and in the three years after, 819; giving a ratio, for the whole period of ten years, of 2500. This is the rate at which our disciples in India are increasing now. One or two things occur to my mind in regard to this subject. Some twenty years ago I visited a place called Lakhyantipore. I found there only one or two families that had embraced the Gospel; but about two months ago I received a Letter giving an account of an Association of Christians held there: there were 500 persons present: those 500 persons were the increase, I may say, of the one or two families to which I have alluded. Some six or seven years ago there was an old man, a Mohunta Goorco, as we call them in that country, who obtained a Tract from some one, and after reading it his mind was deeply impressed, and he determined to find out, if possible, the person who had given it. He went and found out the Missionary, and brought him into that district; and last year there was an Association of Christian Churches there, and a Chapel holding about 600 persons was really crowded with the people who had embraced the Gospel in consequence of the Tract which that old man had received. While I am speaking about Tracts, I would just go back again to the Association of Lakhyantipore. Some years ago it fell to my lot to receive the papers of the family who first embraced Christianity in that village. Among those papers I found a Tract: it was not one of the Calcutta Tracts—it was a Tract that had been printed at least forty years, and bore the name of the Serampore press upon it. It had probably been received by the individual years before, for it was well thumbed, and had been read well. I believe that Tract was the instrument, in the hands of God, of the formation of the Churches which now exist in that part of the country. But I would say a word with respect to the character of these conversions—for, after all, that is of great importance. Now, as far as I know, the members of the Church there—and I have a pretty extensive acquaintance with them, for my life has been spent chiefly among Native Christians—I can say of them, in all sincerity, that they are our "hope and joy and crown of rejoicing."

[*The Same—at the same.*

LONDON MISSIONARY SOCIETY.

FIFTY-NINTH REPORT.

Introductory Remarks.

THE Annual Report of an Institution designed to bring the heathen world in humble trust and cheerful submission to the feet of Christ must always include many sources of discouragement and obstacles to success. But the history of Missions supplies demonstration, that perseverance in holy labour, accompanied with God's blessing, will surmount the most gigantic difficulties, multiply its own resources, and secure motives new and irresistible to onward exertion.

Such has been the course of the London Missionary Society; and the Directors, in reporting its progress and sketching its prospects this day, feel grateful to the Father of Mercies, who has made their duty so easy and pleasant, as contrasted with the trials and discouragements of their honoured predecessors in its early years.

The days are yet present to the memory of many, when the operations of

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the Society made no demand on the patience of its assembled friends at this annual season, for its labours were then very restricted, and the results were all prospective; but the time has arrived when the entire time allotted to the present Meeting would not be more than sufficient to present in ample detail its extended fields of effort, its varied labours, and abundant success. The utmost attempt, therefore, of the Directors, on the present occasion, will be to present, within the narrowest limits, a glance of the diversified labours of their Missionaries, prosecuted in Polynesia, Africa, the West Indies, China, and India.

Death among Labourers.

Since the last Annual Meeting the mournful intelligence has arrived of the death of six of the Society's devoted Labourers. Messrs. Anderson, Melvill, and Read, of South Africa, have been called, full of years, to their rest and reward; but Messrs. Passmore of Port Elizabeth, Shurman of Benares, and Wheeler of Kingston, have been summoned by their Divine Master from the field while yet in the strength and vigour of manhood.

The Rev. James Read was one of the Society's earliest Missionaries to South Africa. He accompanied Dr. Vanderkemp to that country in the year 1800, and down to the close of life, a period of fifty-two years, he laboured faithfully and with much success for the salvation of the Hottentots and other native tribes; and although his latter days were greatly embittered by the destructive war with the Caffres, and by the criminal defection of many of the Hottentots, yet he had been permitted to witness, and in part to achieve, a wonderful and happy transformation both in the social and moral condition of the aborigines of South Africa.

Additional Missionaries.

During the year the following additions have been made to the list of the Society's Agents:—Rev. Samuel Hill, Calcutta; M. A. Sherring, Benares; L. Valett, Bellary; W. Hillyer and A. Lindo, Jamaica; and H. Ingram, Berbice; which makes the number of Missionaries sustained by the Society during the past year as follows:—In Polynesia, 32; in South Africa, 40; in the West Indies, 21; in China, 17; and in India, 60: making a total of 170 Missionaries, with their wives and children.

In addition to this goodly number of Ordained Missionaries, there are about 700 Native Agents, including Evangelists, Scripture Readers, and Schoolmasters, employed as auxiliaries at the various Stations of the Society.

Fund for Disabled Missionaries.

At the Quarterly Meeting of the Town and Country Directors, held in July last, after an interesting conference on the case of faithful and devoted Missionaries who had been compelled by age or sickness to retire from active labour, it was resolved

"—That the case of superannuated and disabled Missionaries be united with that of the Widows and Orphans in the appeal for Sacramental Offerings in January next."

The Directors could not entertain a doubt that this additional claim, both on Christian Justice and generosity, would be cheerfully acknowledged by proportionate liberality on the part of the contributing Churches, for the title of such claimants admits of no controversy: they have proved faithful and laborious in the service of their Lord, and having borne in the Mission Field the heat and the burden of a long day, they are incapacitated for longer toil, and bending under the weight of years. Eight such disabled veterans require from the funds of the Society, either wholly or partially, the means of support. One of the number has been connected with the Society 56 years; a second 52; a third, 48; a fourth, 43; and the average age of each of the eight individuals exceeds 75.

This threefold ground of appeal was therefore addressed, in the month of December, to the Churches affiliated with the Society, and the Sacramental Offerings of the New Year, together with the yearly interest of the existing Fund, amounted to 1975*l.* 0*s.* 3*d.*

With this amount the Directors have had the gratification of contributing to the support of these eight aged Missionaries, twenty-one widows, and seventy-three fatherless children.

State of the Funds.

Receipts of the Year.	£	s.	d.
Subscriptions, &c. in Great Britain, &c	55368	0	11
Legacies	3519	12	10
Contributions raised at the Missionary Stations	12933	7	9
Total	£71,821	1	6

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Payments of the Year.			
Missions—			
South Africa	7015	18	3
Mauritius and Madagascar	1096	16	10
China and India beyond the Ganges	6289	8	2
Northern India	10430	19	5
Southern India	15705	1	9
South Seas	5181	12	6
Demerara	3002	19	11
Berbice	4058	15	9
Jamaica	2947	9	3
Missionary Students	176	14	10
Missionary Families	4650	13	1
Publications	856	8	7
Salaries	1485	0	0
Travelling Agents	239	19	0
Travelling Expenses, Stationery, Taxes, Repairs, &c.	2854	3	5
Total	£65,992	0	9

Remarks on the Funds.

In the sum 71,821*l.* 1*s.* 6*d.* are included Contributions for two special objects, namely—To enable the Directors to recommence the Madagascar Mission, 7857*l.* 7*s.* 10*d.*; Sacramental Offerings for the Widows and Orphans of Missionaries, and for Aged and Infirm Missionaries, 1564*l.* 8*s.* 10*d.*; making a total of 9421*l.* 16*s.* 8*d.*; leaving the net income for ordinary purposes, 62,399*l.* 4*s.* 10*d.* The aggregate expenditure has been 65,992*l.* 0*s.* 9*d.* But this includes the following disbursements—For the relief of the sufferers in South Africa, 1000*l.* For the Madagascar Mission, 279*l.* 15*s.* 6*d.*; For the Widows and Orphans of Missionaries, and for Aged and Infirm Missionaries, 1899*l.* 2*s.* 1*d.*; Total, 3178*l.* 17*s.* 7*d.* Leaving the net Expenditure, 62,813*l.* 3*s.* 2*d.* Excess of Expenditure above Income, 413*l.* 18*s.* 4*d.*

Summary.

Missionaries: in Polynesia, 32; in China, 17; in India, 58; in Africa and Mauritius, 43; in British Guiana and Jamaica, 20; making a total (exclusive of Wives and Children) of 170; Native Teachers, 700; Members (exclusive of Christians in Madagascar), 16,000; Day Schools 400, containing 30,000 Scholars; Boarding Schools 32, containing 849 Scholars, Male and Female; Institutions for training native evangelists 8, containing Students, inclusive of those under the charge of individual Missionaries, 150; Printing-presses, 15.

The above Statistics are not complete, *Oct.* 1853.

returns not having been received from several of the Stations.

Commencement of a Reserved Working Fund.

A practical difficulty has long been felt by the Directors in conducting the financial operations of the Society, arising, on the part of its Auxiliaries, from the want of regularity in remitting their several contributions.

In illustration it may be stated, that, assuming the annual income of the Society from home sources to be 60,000*l.*, not half that amount is usually received till within the last two months of the Missionary Year, which closes March 31. On the other hand, the payments of the Society are regularly made quarterly or oftener; and assuming these also to be 60,000*l.*, it follows that the sum of 45,000*l.* will have been disbursed before 30,000*l.* has been received.

For a series of years this has been the actual case; so that at the close of the third quarter, ending December 31, the excess in payments has not been less than 15,000*l.*

The Directors have employed their best efforts to secure from the several Missionary Auxiliaries an earlier and more regular transmission of their contributions; but this has been found generally to be inexpedient, and indeed, in some instances, impracticable; and they are convinced that no adequate relief from the difficulty can be expected from any such arrangement.

They were induced, therefore, during the past year, to consider the best preventive to this practical difficulty; and, as the result, they resolved to submit privately to a select number of the Society's generous and attached friends, the necessity of raising an adequate amount to be employed specially and exclusively as a Permanent Working Fund.

1. They propose that this fund shall be invested in Government Securities in the names of trustees appointed for this purpose.

2. That it shall be employed as necessity may demand in meeting the quarterly and other payments of the Society during that part of the year in which the ordinary receipts are insufficient to meet the claims.

3. That the total amount of such fund shall invariably be re-invested in the public funds on or before April 30 in every year.

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4. That the fund shall be regarded as peculiar, and sacred to the object for which it is raised, and shall, in no case, be permanently reduced for any purpose whatsoever.

The Directors have given the best proof of the importance they attach to the case, by contributing among themselves 1200*l.* as the commencement of a reserved permanent Working Fund; and they indulge the earnest hope that they will receive the co-operation of practical and affluent friends of the Society in carrying the design into full effect.

Although the fund described above forms no part of the annual income of the Society, the Directors entreat the special attention of their friends to the subject.

Concluding Remarks.

In closing this brief statement the Directors most earnestly commend the interests of the Society to the warmest affections, the generous support, and the importunate intercessions of its long-tried friends. Every year in its advancing history, as it presents new claims, supplies also additional facilities and stronger encouragements to enlarged exertions. Our Missionaries are entitled to our affectionate sympathy and liberal support: by their rectitude, their learning, and their disinterested love, these messengers of our Churches have shone among the Heathen as the glory of Christ. The Churches gathered by their ministry, in zeal and liberality, are examples to ourselves. The evangelists which these Churches have sent forth have proved angels of mercy with a giant's courage.

When this Institution was founded the heathen world, in its appalling magnitude and unmitigated wretchedness, with very limited exceptions, was closed and barred against the Christian Missionary; but now that world of darkness, with like limited exceptions, is open for his entrance. Languages the most difficult, then all but unknown, have been acquired; languages unwritten and unformed are now familiar; and in many lands the absurdities of heathen philosophy have been exploded, and the abominations of idol-worship have vanished before the light and power of the Gospel of Christ.

From the darkest tribes and nations to which the Gospel has been sent the brightest trophies of power and grace have been won by the Redeemer. Never did earth behold a spectacle more wonderful, or Heaven look down upon a sight more blessed than the cannibal of Polynesia, breathing the gentle amenities of holy love; the Indian Brahmin and the Chinese Philosopher sitting at the feet of Jesus; or the degraded Hottentot and loathsome Caffre, washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God.

In no solitary instance has the diligent and persevering Missionary lost his reward. Whithersoever he has gone to proclaim salvation by the Cross, the gracious Master whom he sought to honour has gone with him, and before his presence the loftiest mountain has become a plain, and the Word of the Lord has had free course and been glorified.

How cheering is the present in contrast with the past! and still more cheering as an earnest of the future!

Our fathers, under the discouragement of long-delayed success, nobly sustained their faith by the promises of God, and sought to cheer their friends, on these annual occasions, as they pointed here and there to the fair blossoms of hope; but your Directors this day have presented the richest fruits of Polynesia and of Africa, of the East and of the West, reminding you that such fruits contain a reproductive power—a power ever self-extending and never to be circumscribed. The handful of corn on the top of the mountain, the spectacle of former years, already shakes like Lebanon, and what this day is thirtyfold shall become hereafter sixty, and sixty shall grow to a hundred, till the harvest of the world shall come.

For all that has been attempted, and for all that has been attained, let us gratefully acknowledge the almighty power and sovereign grace of God; for neither is he that planteth any thing, neither he that watereth; it is God that giveth the increase.

And to stimulate our efforts, let us wait in faith and agonise in prayer till the Spirit be poured forth from on high. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."

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Continent.

UNITED BRETHREN'S MISSIONS.

THE Synodal Committee's last Statement, issued from Bethelsdorf, gives the following Summary of the

Income and Expenditure of the year 1851.

Receipts of the Year.	£	s.	d.
Brethren on the Continent....	1665	8	6
Friends on the Continent.....	1546	13	7
Brethren in Great Britain and Ireland.....	1178	18	0
Friends in Great Britain and Ireland.....	3983	12	5
Brethren in North America...	168	1	6
Friends in North America	87	7	9
Brethren's Society in Pennsylvania.....	1578	10	0
Legacies on the Continent	1179	2	6
Ditto in Great Britain and Ireland.....	1062	11	3
Ditto in North America.....	467	1	0
Surplus of Interest.....	15	18	0
Total.....	£12,933	4	6

Payments of the Year.			
Missions—			
South Africa.....	3	19	1
Antigua.....	328	14	6
Barbadoes.....	531	1	0
Jamaica.....	1364	0	3
St. Kitt's.....	393	9	6
Tobago.....	828	7	3
Danish Islands.....	2423	8	4
North-American Indian.....	708	5	7
Labrador.....	99	4	6
Greenland	512	3	1
Pensions—			
To 33 Married Brethren and 8 Widowers	1238	17	0
To 44 Widows.....	495	2	0
To 157 Children at School ..	2428	19	0
To 41 Youths apprenticed ..	353	13	0
To 9 Girls' Allowance	55	17	0
Expenses of Management.....	635	9	1
Miscellaneous Disbursements..	112	7	1
Total.....	£12,512	17	3

Remarks of the Synodal Committee on the State of the Funds.

We would express our unfeigned thankfulness to God for the needful means so bountifully supplied, that the whole expense of our Missionary Work could be defrayed, leaving in hand a small balance of 23*l.* 19*s.* 9*d.*, whereby the surplus of the preceding year has been increased to 370*l.* 18*s.* 7*d.* The Statement exhibits an income of 12,933*l.* 4*s.* 6*d.*, and an expenditure of 12,512*l.* 17*s.* 3*d.*; to which must be added the deficiency of the West-India School Fund, amounting to 396*l.* 7*s.* 6*d.* The West-India Schools being now conducted on the principle of meeting their own expenses by local contributions, it has been thought best to bring this fund to a close, and to transfer the cost of the Normal School at Fairfield, in Jamaica, to the West-India Training-school Fund. It is, however, to be remarked, that without a considerable addition to the contributions hitherto received the means of the latter fund are not likely to be sufficient for this twofold purpose. The total expenditure for Missionary and School Purposes consequently amounts to 12,909*l.* 4*s.* 9*d.*

Extraordinary disbursements have not been wanting during the past year. A large sum had to be remitted to St. Croix, toward the erection of the two Churches at Friedensthal and Friedensfeld, chiefly, however, for expenditure in the year 1852. The Mission in Tobago, also, required a considerable sum for the completion of the buildings at Montgomery. Nevertheless, these expenses have been in a great measure balanced by extraordinary receipts, including the increase, by 300*l.*, of the contributions of the Bethlehem Society for the Propagation of the Gospel, and by considerable legacies.

The Mission in Surinam has been able to bear its own charges by the produce of its various businesses. In like manner, the expenses of the Mission in South Africa have been almost entirely met by the blessing of the Lord resting on its internal resources. The expenses of the Mission in Labrador have been again defrayed by the Brethren's Society in London for the Furtherance of the Gospel. The greater part of the domestic expenditure of the West-India Islands has been provided for by contributions of the Negro Congregation.

Our humble thanks are due to the Lord for all the benefits which He has thus far conferred on us. He has supplied us with the needful labourers for the work—a large number when compared with the smallness of our Church; and He has also provided us with the pecuniary means required for the maintenance of the work. We beseech Him that He would continue to count us worthy to gather in the purchase of His sufferings and death in distant heathen lands, and to rescue many a soul ransomed with His precious blood.

And you, dear brethren and friends,

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accept the assurance of our warmest gratitude for your hearty and generous co-operation. May the Lord our Saviour reward and bless you out of the fulness of His grace! We entreat you to continue to support us, and commend ourselves and our Missionary Work to your faithful intercession.

May we be always duly impressed with this fact, that the object which we have in view is not to benefit those, who by heathenish ignorance are reduced to temporal wretchedness, but to open the eyes of miserable slaves of sin, to turn them from the power of Satan unto God, that they may receive inheritance among them which are sanctified by faith which is in Christ Jesus.

May He continue, through our feeble instrumentality, to say to the prisoners, "Go forth!" and to them that are in darkness, "Shew yourselves!" that they may feed in the ways, and their pastures may be in all high places, and that the Heathen may come from far, and from the north and from the west, and praise the name of the Lord, our Saviour and Redeemer. His grace be with us all!

To the foregoing remarks the Committee of the Society for the Furtherance of the Gospel add—

The Financial Statement of the Brethren's Missions presents but little that calls for special remark, beyond an expression of fervent gratitude to the Lord, in unison with that contained in the foregoing Circular, for the bountiful manner in which He has once more provided for the necessities of His own work. Last year the favourable balance was the result rather of diminished expenditure than of augmented income; this year the contrary will be observed to be the case; a circumstance which might occasion serious disquietude, were it not that the increased disbursements in 1851 were rendered necessary by extraordinary demands on the Mission Fund, especially for buildings. That the charge for the support of our Missionary Household in the West Indies has experienced a yet further decline, viz. from 1606*l.* 2*s.* 3*d.* to 1422*l.* 14*s.* 2*d.*, will be observed with satisfaction. Nor will it fail to strike the most casual reader of the Annual Statement, as a subject for grateful surprise, that in a year marked by visitations so severe and losses so considerable as that under review the extensive Mission in South Africa was maintained almost without expense to the Mission Fund.

The discontinuance of the West-Indian School Fund—the necessity for retaining it as a separate fund appearing no longer to exist, for the reason assigned in the Circular—will doubtless be generally approved; as will also the incorporation of the accounts of the two Training Schools at Fairfield in Jamaica, and Cedar Hall in Antigua, which have hitherto been kept distinct. Nor will the former of these funds be brought to a close without a thankful recollection of the benefits which have been conferred on many thousand Negro Children by its instrumentality, ever since its establishment by the London Association in the year 1824, with the co-operation of some kind Christian Ladies, and several benevolent members of the Society of Friends. As several of the Schools continue in a necessitous state, it may be proper to add, that any Contributions which the friends of Negro Education may still be disposed to offer will be thankfully received, and faithfully applied.

The Synodal Committee, in their last annual account of their proceedings, give the following

Survey of the Missions.

The period under review was rich in remarkable experiences. The Lord caused us to pass through depths and trials and affliction, such as have been seldom known in the history of our Missions. While we, therefore, humble ourselves before Him, and confess that we have merited chastisement, we would also lift up our hearts with our hands, and praise and thank the Lord for His great mercy, forbearance, and delivering grace. We would bless His holy name for raising us up again when we sought His face, and for His never-failing compassion and faithfulness toward us.

In *South-Africa*, though the war with the Caffres continues to be attended with desolation and bloodshed, our brethren and sisters have been mercifully preserved from falling into the hands of man. In our last year's Report we mentioned the safe return of the Missionaries from Colesberg to Shiloh. Thus far the Lord has given our fellow-servants strength and courage to hold out in the spirit of hope, and to minister to their faithful Fingoo flock, amid many privations and dangers.

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They, as well as the other inhabitants of the place, have been frequently exposed to great danger, and have been saved only by the wonder-working hand of the Lord. This was particularly the case on the 4th of January, when the settlement was surrounded by swarms of Caffres, eager for spoil, and probably ready for slaughter. Although, on this occasion, they lost all their cattle, they had cause for the liveliest gratitude to the Lord, who, in the hour of danger, held His hand over them, and kept them as the apple of His eye. The assurances of sympathy and intercession, which they were continually receiving from their brethren and friends at home, afforded them much encouragement. Of the gifts of Christian Love sent them, a portion has reached their hands, to their great joy. An unusually plentiful harvest had also contributed to the supply of their most pressing necessities; another token of the loving-kindness of the Lord.

Goshen and Mamre are still deserted. The Congregation is at present again united at Enon. At Clarkson the fugitives were cordially received by the Fingoo Flock, which is in a promising state, and with whom their fellowship in the House of God was to mutual edification. Our older and larger Hottentot Congregations at Genadendal, Elim, and Groenekloof, have approved themselves as loyal subjects in these trying times; and the majority of their members have, by their Christian Conduct, afforded joy to their teachers and honour to the Gospel. Not all of them, however, have escaped the injurious influence of the times. Our Missionaries had to contend particularly against the vice of drunkenness; but they were supported by the general feeling of the Congregation. The bottle or wine-stores, established in the neighbourhood of Genadendal and Groenekloof, were to be given up, in compliance with the urgent representations made to the Legislative Council by the Missionaries and other residents. The majority of the volunteers from our Congregations, who had served in the war, have now returned, very few of the whole number having lost their lives. Br. and Sr. Wedeman are engaged in blessed activity among the lepers in Robben-Island. The Mission in South Africa has lately experienced a great loss, by the translation to his eternal rest of its Superintendant, Br. Teutsch, who has acted in that capacity for the last twelve years, with great zeal and faithfulness, and who possessed the affection and esteem both of his fellow-labourers and the Congregations. The prospects of the Colony are yet involved in darkness. Great excitement, discord, and dissatisfaction combined, in some quarters, with violent prejudice against Missionary Labour, are still more or less prevailing. But all is in the hand of the Lord, to whom we commend, with fervency and confidence, our whole Mission Field in South Africa, and especially our frontier Congregations.

From our two messengers to the poor aborigines in *Australia* we have received intelligence up to January of the present year. Since October 1851 they have been settled on Lake Boga, about 200 miles north-west from Melbourne, a country apparently suited to the attainment of their object. On the plot of ground assigned them by the Governor, Br. Ch. Jos. La Trobe, stands their little log-hut on a solitary hill, commanding a pleasant view of the lake and surrounding country. The soil is fertile, and they hope to cultivate their gardens successfully. Their main reason, however, for selecting this place is the number of Papoos found in its vicinity. In the acquirement of the language they have so far succeeded that they are able to make themselves understood: for the effectual proclamation of the joyful message of salvation in Christ Jesus their knowledge is, however, yet insufficient. The brutal rudeness, indolence, and inhuman cruelty of this people appear to be without a parallel. Their numbers are continually decreasing in consequence of the progress of the Europeans into the country, of the wars in which they are continually engaged with each other, and of infectious, disgusting diseases, by which they are carried off. Our Missionaries, however, are of good courage, and doubt not that the Lord will grant them success. The country about Lake Boga had not been particularly disturbed by the excitement prevailing in the colony, to which thousands are hurrying, heedless about a treasure in heaven, after "the treasures in the sand," and "have made gold their hope, and have said to the fine gold, Thou art our confidence." May the Lord vouchsafe His grace and blessing to our dear brethren, and give them success in directing these poor Heathen to Jesus Christ as the crucified Redeemer, who has rescued us from the power of sin, "not with corruptible things, as silver and gold,"

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but with His precious blood, "as of a Lamb without blemish and without spot."

Our brethren and sisters on the *Mosquito Coast* have prosecuted their labours, which have been mercifully owned by the Lord. Br. Kandler, having recovered from a serious injury, is now engaged in the building of a new Church, the old one being quite ruinous. Divine Service, at Bluefields, has been well attended; and the School, in which also some Indian boys are instructed, is prospering, under the superintendence of Br. Lundberg. While the preaching of the Gospel is beginning to take root at Bluefields, and while a Negro Congregation is collecting there, the Missionaries have not yet been enabled to extend their labours much among the Indians. The brethren, and especially Br. Pfeiffer, have undertaken several laborious voyages, to visit the Indian Villages near Pearl-Key Lagoon.

Our extensive Missionary work in the *West-Indian Islands* appears to be prospering. The Negro Congregations there are advancing in Christian Knowledge, and the Word of God dwells richly among them. The Schools, which are kept chiefly by Coloured Teachers, are in a flourishing state.

Our seven numerous Congregations in *Antigua* have given us generally cause for thankfulness to the Lord. The same may be observed in reference to the Training School at Cedar Hall, whose Director, Br. A. Hamilton, has lately returned from a visit to Europe. The intelligence received from St. Kitt's and Tobago has been likewise, on the whole, cheering. From *Barbadoes* complaints are made of the injurious influence exercised on some of our Congregations by pride and indifference to the Word of God. *Jamaica* has continued to suffer more or less from the cholera, and from various other severe visitations. The impoverishment of the Coloured Population, in consequence of the depressed state of trade, and the abandonment of many plantations, was increased by the failure of several natural productions, especially the yam, the principal food of the Negroes. In consequence of these judgments, the scoffers of religion were, to a considerable extent, silenced, and the Churches were again better attended. Our thirteen Congregations proved stedfast during that trying season, and were in a pleasing state. The Missionaries spend much time and labour on the instruction of the youth. The newly-established country Schools, whose number has increased to twenty-four, providing instruction for upward of a thousand children, continue in satisfactory progress. The Normal School at Fairfield, from which already many efficient Coloured Teachers have proceeded, is about to be enlarged, through the kind and liberal assistance of the Trustees of a fund bequeathed by the late W. Taylor, Esq., of Jamaica.

In the *Danish Island of St. Croix*, the insufficiency of the old Churches had been long painfully felt, and it was therefore a most joyful event, when, on the 15th of February of the present year, at Friedensberg, the new-built School House, after receiving considerable enlargement, was solemnly dedicated as a Church. The old Church will be employed as a School. At Friedensthal the foundation-stone of an entirely new Church was laid on the 27th of May. At Friedensfeld preparations have been made already for the erection of a new Church. As a peculiarly pleasing feature in our West-India Mission must be mentioned the help which we derive from the Natives themselves. Beside a great number of Coloured Teachers, we have also several most useful national Assistants.

On *Surinam* the Lord has, indeed, seen fit to cause the waves and billows of tribulation to pass over. In the autumn of 1851 the yellow fever broke out, accompanied by a violent influenza, which carried off numbers of Negroes. The Mission Family at Paramaribo also was visited by the former disease, which at first appeared in a milder form, so that several brethren and sisters attacked by it recovered; yet by degrees the disease assumed a most deadly character. On the 19th of September Br. A. Eislöffel departed this life by the pestilence, and, after him, no fewer than eleven brethren and sisters fell victims to it; so that, together with those who died of other complaints, we have lost in this Mission fourteen brethren and sisters, within the short period of ten months. It is, however, a matter for devout gratitude, that all our departed fellow-servants were enabled to leave this world in cheerful reliance on their Redeemer, and to bear witness, even in death, to the lively hope which is the portion of those who are God's dear chil-

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dren. The blessing of God has everywhere accompanied the labours of His servants. This has been peculiarly the case on the newly-established Station on the Warappa Creek, in one of the most populous districts of the Colony, which had been hitherto visited from Charlottenburg. Of the progress of the work of conversion among the Negroes on the plantations many a cheering instance might be reported.

New plantations are constantly opened to the Missionaries, and though, in some of them, obstacles of various kinds are placed in the way of their labours, and though, in others, Satan still maintains his hold on his vassals, the reports of the brethren recount many a victory over the kingdom of darkness. Many a death-blow is given to the idol-worship of the Negroes by the preaching of the Cross. What is most needed at present is the establishment on the plantations to which the brethren have access of Elementary Schools for the children, many of whom are most desirous of Christian Instruction. A new Training School for Elementary Teachers at Beckhuizen was commenced by the late Br. Voss. From several estates, and from certain Government plantations, ten pupils have been entrusted to us, to be prepared as Teachers in our Elementary Schools. A new School House is building for the large Day School in the town of Paramaribo. Here, where often twenty to thirty adults have been baptized at once, the number of members of the Congregation has increased to 5500. May the Lord, after this chastening and purifying visitation, cause the sun of His grace to shine with yet greater brightness upon the Mission in Surinam!

Of our Mission among the *North-American Indians* nothing of a striking nature can be reported. The Congregations are small; nevertheless, the preaching of the Cross has not been in vain among them. The progress made in the Schools has given much satisfaction to the Missionaries. The Mission among the Negroes in East Florida has proceeded, not without tokens of Divine Blessing.

The preparations for the proposed attempt to establish a Mission among the *Mongol* Tribes, in Central Asia have been continued during the past year. The mode of commencing it has not yet been decided on.

The "Harmony," on her passage to the coast of *Labrador*, narrowly escaped being wrecked on a sunken rock, on entering the harbour of Hopedale. Hopedale was visited during the Passion Week by a great number of Southlanders, Europeans, and half-castes, many of whom came from considerable distances, and made, by their demeanour, a salutary impression upon the Congregation. These poor people are deprived of all other spiritual care, but they find in Hopedale a place for edification and furtherance in Christian Knowledge. The continued advancement in spiritual grace of the Esquimaux from Saeglek is a matter of joy and thankfulness to the Missionaries at Hebron. The Missionaries in all the Stations take great pains with the instruction of the young, and the blessing of the Lord has accompanied their labours.

Our brethren and sisters in Greenland have had, during the past year also, to contend against obstacles in the care of their Congregations, to which allusion has been frequently made. The dispersion of the Greenlanders, enforced by the Danish Board of Trade, is attended by a perceptible decline of the out-dwellers in Scriptural Knowledge and Christian Life. Though they possess the Word of God, and Meetings and Schools are held by faithful national Assistants, at places where greater numbers of them reside, they painfully feel their absence from the Services of the Congregation, and the loss of that special care on the part of the Missionaries which their weak character so much requires.

It would, however, be very wrong to conclude that our Mission in Greenland has now become inefficient and unfruitful. The consistent and Christian Walk of many members, and the cheerful faith with which others are enabled to meet the hour of death, are sufficient evidences that the Gospel is not preached to them in vain. They cherish a value for the Word of God, such as might put to shame the more enlightened Christian World at home. The words of Jesus are still considered as incontestable truths, even by the most degenerate member of our Greenland flocks. At New-Herrnhut the newly established Training School for National Assistants was making satisfactory progress under the direction of Br. S. Kleinschmidt. One of the pupils, called Simon, is a descendant of the first Convert of the Greenlandish Nation, Kayarnak. "He is

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a hopeful youth of eighteen years, modest, honest, thirsting after knowledge, not unacquainted with the corruption of his heart, and consequently open to correction, and—which is a rare virtue among young Greenlanders — obedient." At Lichtenau, the largest settlement, evidences of spiritual life were not wanting. On the 5th of July so many out-dwellers had flocked together for the Lord's Supper, that the number of Communicants amounted to 237.

Finally, we bear in affectionate remembrance our dear Br. Miertsching, of whom we have had no intelligence for the last two years. If he is still engaged in his arctic voyage, we implore our gracious Lord to be with him in the dark polar nights, and to approve Himself his sun, his help, and his shield.

UNITED BRETHREN.

Daily Words and Doctrinal Texts for the Year 1854.

JANUARY.

Day.	*Daily Words.*	*Doct. Texts.*
1	Is. 54. 17.	John 14. 27.
2	Exod. 20. 20.	John 9. 4.
3	Ps. 93. 4.	Luke 12. 42.
4	Zech. 2. 13.	Mark 13. 37.
5	Gen. 41. 52.	John 17. 6.
6	Zech. 8. 3.	Matt. 9. 37, 38.
7	Ps. 104. 29.	Matt. 5. 15.
viii	Numb. 10. 32.	Rev 2. 5.
9	Ps. 68. 18.	Mark 9. 50.
10	Zech. 12. 8.	Matt. 8. 20.
11	Is. 58. 11.	John 20. 22.
12	Jer. 2. 13.	Luke 8. 17.
13	1 Chron. 16. 36.	Mark 9. 35.
14	Is. 65. 16.	Acts 1. 7.
xv	Is. 24. 23.	Matt. 7. 24.
16	Ps. 8. 6.	John 10. 5.
17	Exod. 15. 2.	Luke 14. 28.
18	Micah 6. 9.	Mark 13. 7.
19	Ps. 101. 2.	Luke 13. 29.
20	Ps. 116. 13, 14	Matt. 6. 28—30.
21	Is. 5. 4.	Rev. 3. 20.
xxii	Micah 1. 3.	Luke 10. 20.
23	Dan. 2. 20.	Acts 20. 36.
24	Lev. 22. 31, 32.	John 15. 13.
25	Prov. 17. 5.	Luke 18. 14.
26	Ps. 2. 6.	Rev. 3. 2.
27	Ezek. 34. 25.	John 17. 24.
28	Ps. 50. 2.	Luke 22. 32.
xxix	Ps. 103. 10.	John 14. 2. 3.
30	Ps. 48. 8.	Matt. 5. 37.
31	Deut. 15. 7.	Matt. 9. 28.

FEBRUARY.

1	Is. 43. 21.	John 4. 14.
2	Ps. 102. 27.	Luke 18. 13.
3	Is. 26. 20.	Matt. 21. 43.
4	Is. 66. 13, 14.	John 5. 23.
v	Is. 54. 8.	Luke 21. 34.
6	Is. 38. 17.	Matt. 7. 7.
7	Jonah 3. 10.	Matt. 18. 27.
8	Is. 63. 9.	Luke 21. 15.
9	Ps. 46. 7.	Matt. 23. 9.
10	Is. 14. 27.	John 5. 46.
11	Jer. 17. 17.	Luke 8. 50.
xii	Is. 42. 12.	Matt. 13. 52.
13	Ps. 22. 15.	John 6. 63.
14	Is. 43. 24.	Luke 14. 21.
15	Ps. 138. 7.	Matt. 16. 27.
16	Josh. 5. 14.	John 8. 51.
17	Job 22. 25, 26.	Luke 17. 10.
18	Is. 53. 4.	John 6. 56.
xix	Ps. 127. 1.	Luke 9. 62.
20	Ps. 103. 11.	Matt. 10. 25.
21	Ps. 130. 7.	Luke 6. 26.
22	Ps. 16. 6.	John 2. 4.
23	Ps. 31. 7.	John 14. 15.
24	1 Kings 5. 4.	Luke 6. 36.
25	Is. 27. 5.	John 17. 1.
xxvi	Jer. 11. 4.	Luke 18. 31—33.
27	Is. 30. 21.	Matt. 6. 33.
28	Ps. 141. 1, 2.	John 12. 24.

MARCH.

1	2 Sam. 15. 26.	Rev. 3. 10.
2	1 Kings 22. 14.	John 10. 15.
3	Is. 57. 16.	Matt. 12. 30.
4	Ps. 22. 14.	John 11. 9.
v	Ps. 43. 4.	Luke 23. 34.
6	Nehem. 9. 31.	Matt. 24. 14.
7	Ps. 50. 15.	Luke 22. 32.
8	1 Kings 10. 8.	John 12. 32.
9	Is. 43. 25.	Matt. 13. 20, 21.
10	Ps. 45. 17.	John 12. 27.
11	Ps. 1. 1, 2.	Luke 14. 17.
xii	Ps. 69. 6.	Luke 23. 43.
13	Ps. 31. 8.	Matt. 5. 4.
14	Is. 9. 6.	Luke 16. 10.
15	Deut. 1. 11.	Mark 14. 36.
16	Gen. 24. 31.	John 14. 16.
17	Is. 51. 8.	Rev. 21. 5.
18	Is. 9. 3.	John 15. 4.
xix	Gen. 26. 22.	John 19. 26, 27.
20	Ps. 100. 2.	Mark 14. 38.
21	Is. 9. 2.	Acts 9. 16.
22	Is. 53. 10.	John 18. 36.
23	Ps. 32. 2.	Matt. 6. 31, 32.
24	Ps. 33, 10.	Matt. 6. 19, 20.
25	Deut. 10. 21.	Luke 19. 10.
xxvi	Ps. 86. 5.	Matt. 27. 46.
27	2 Sam. 20. 2.	Matt. 10. 37.
28	Deut. 14. 1.	Matt. 18. 3.
29	Nehem. 9. 6.	John 18. 37.
30	Ps. 106. 4.	Matt. 18. 10.
31	1 Sam. 2. 8.	John 13. 34.

APRIL.

1	Is. 12. 5.	Rev. 3. 3.
ii	Deut. 29. 18.	John 19. 28.
3	Job 10. 12.	Luke 12. 49, 50.
4	Is. 26. 12.	Matt. 9. 16.
5	Ps. 84. 1, 2.	Luke 22. 37.
6	Joel 2. 32.	John 8. 47.
7	Haggai 2. 5.	Luke 15. 21.
8	Dan. 9. 19.	Mark 14. 9.
ix	Mal. 2. 5.	John 19. 30.
10	Is. 41. 16.	Matt. 8. 26.
11	2 Chron. 26. 16.	Rev. 21. 6.
12	Ps. 27. 5.	John 13. 12.
13	Jer. 4. 2.	John 6. 55.
14	Is. 43. 4.	Luke 23, 46.
15	Is. 30. 18.	John 16. 22.
xvi	Hosea 14. 5, 6.	John 11. 25.
17	Is. 14. 1.	John 14. 19.
18	Is. 2. 3.	Rev. 1. 18.
19	Ps. 130. 3.	Matt. 18. 32, 33.
20	2 Ch. 30. 18, 20.	Matt. 10. 42.
21	Haggai 2. 4.	Luke 7. 47.
22	Ps. 20. 2.	Matt. 5. 45.
xxiii	Is. 29. 19.	John 20. 27.
24	Is. 63. 9.	Luke 18. 41.
25	Deut. 7. 7, 8.	Matt. 5. 7.
26	Ps. 89. 2.	Rev. 2. 2.
27	Deut. 32. 39.	Matt. 25. 29.
28	Ps. 139. 9, 10.	John 17. 5.
29	Is. 59. 19.	Luke 12. 37.
xxx	Ps. 84. 4.	John 15. 11.

MAY.

1	Ps. 69. 7.	John 14. 14.
2	2 Sam. 8. 6.	John 17. 19.
3	Ps 86. 1.	Matt. 16. 3.
4	1 Sam. 17. 32.	Luke 10. 42.
5	Ps. 12. 5.	Matt. 10. 22.
6	Exod. 6. 2, 3.	John 10. 7, 9.
vii	Zech. 8. 22.	Matt. 22. 11.
8	Ps. 25. 9.	Luke 2. 49.
9	Is. 50. 2.	Matt. 14. 31.
10	Mal. 3. 3.	Luke 19. 40.
11	Is. 44. 24.	Matt. 11. 27.
12	1 Chron. 29. 18.	John 15. 5.
13	1 Kings 2. 2, 3.	Luke 22. 32.
xiv	Ps. 2. 1.	John 10. 28.
15	Is. 45. 19.	Matt. 13. 11.
16	Hosea 6. 4.	Luke 17. 4.
17	Ps. 48. 9.	John 3. 14, 15.
18	Ps. 33. 18.	Matt. 20. 8.
19	Ps. 119. 73.	John 5. 21.
20	Is. 24. 15.	John 10. 3.
xxi	Zech. 8. 19.	Luke 18. 11.
22	2 Sam. 7. 20.	Luke 9. 26.
23	Ps. 97. 10.	Mark 5. 19.
24	Ps. 85. 10.	Rev. 2. 11.
25	Jer. 30. 19.	John 17. 11.
26	Is. 33. 5	John 13. 17.
27	Ps. 89. 27.	Mark 11. 17.
xxviii	Is. 44. 8.	Luke 13. 8, 9.
29	Ps. 63. 3.	John 12. 26.
30	Ps. 31. 16.	Matt. 5. 6.
31	Habak. 2. 4.	John 13. 8.

JUNE.

1	Exod. 32. 13.	Matt. 9. 2.
2	Ps. 100. 3.	Luke 15. 10.
3	Deut. 4. 4.	John 16. 13.
iv	Is. 49. 26.	John 15. 26.
5	Ps. 89. 7.	John 17. 22.
6	Ps. 40. 8.	Luke 11. 13.
7	Deut. 30. 9.	John 14. 11.
8	Is. 3. 10.	Luke 17. 17, 18.
9	Exod. 4. 31.	John 15. 9.
10	Ps. 118. 15, 16.	John 6. 35.
xi	Ezek. 20. 41.	Matt. 28. 19, 20.
12	Prov. 9. 10.	Luke 10. 16.
13	Ps. 9. 12.	Matt. 5. 17.
14	Ps. 66. 20.	Matt. 13. 31.
15	Gen. 6. 18.	Mark 9. 41.
16	Lev. 19. 17.	Matt. 9. 13.
17	Is. 48. 17.	Rev. 2. 7.
xviii	2 Chron. 20. 12.	John 1. 46.
19	Ps. 111. 4.	Matt. 5. 10.
20	Deut. 12. 32.	Luke 24. 38.
21	Is. 45. 21.	John 20. 19.
22	Hosea 14. 7.	Luke 20. 35, 36.
23	Ps. 25. 6.	Matt. 22. 43.
24	Jer. 30. 11.	Luke 12. 48.
xxv	Num. 23. 23.	Rev. 3. 8.
26	Ps. 116. 10.	Matt. 13. 43.
27	Ps. 119. 130.	John 6. 44
28	Ps. 119. 92.	John 5. 28, 29.
29	Is. 53. 5.	Luke 8. 48.
30	Is. 60. 2.	Matt. 5. 48.

JULY.

1	Ps. 22. 22.	Rev. 22. 12.
ii	Gen. 45. 4, 5.	Matt. 13. 45, 46.
3	Is. 54. 7.	Luke 14. 23.
4	Prov. 21. 30.	Mark 16. 16.
5	Is. 26. 16.	Rev. 2. 23.
6	Judges 13. 23.	Rev. 2. 10.
7	Ps. 16. 8.	Mark 1. 15.
8	Is. 49. 23.	John 6 51.
ix	Nehem. 2. 20.	John 17. 17.
10	Deut. 2. 7.	Luke 6. 44.
11	Gen. 45. 1.	Mark 9. 23.
12	Gen. 24. 40.	Matt. 8. 3.
13	Is. 9. 6.	Rev. 2. 3
14	Ps. 85. 7.	Mark 10. 29, 30.
15	Ps. 48. 10.	Luke 8. 46.
xvi	Ezek. 16. 63.	Matt. 6. 9.
17	Ps. 106. 1.	Matt. 6. 9.
18	Is. 40. 28.	Matt. 6. 10.
19	Ps. 147, 12, 13.	Matt. 6. 10.
20	Amos 3. 6.	Matt. 6. 11.
21	Ps. 77. 3.	Matt. 6. 12.
22	Jer. 15. 11.	Matt. 6 13.
xxiii	Is. 1. 27.	Matt. 6. 13.
24	Is. 46. 13.	Matt. 6. 13.
25	Nehem. 6. 16.	John 8. 34.
26	Ps. 84. 11.	John 10. 14.
27	Ps. 44. 26.	Mark 13. 35.
28	Deut. 33. 28.	Matt. 6. 22, 23
29	Is. 11. 9.	Matt. 5. 18

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Day.	Daily Words.	Doct. Texts.
xxx	Is. 62. 1.	John 21. 17.
31	1 Sam. 10. 7.	John 15. 20.

AUGUST.

1	Zech. 13. 9.	Matt. 5. 5.
2	Is. 35. 7.	John 17. 4.
3	Ps. 130. 5.	Mark 14. 8.
4	Judges 5. 3.	Rev. 3. 17.
5	Gen. 49. 26.	Matt. 25. 1.
vi	Judges 15. 18.	Luke 22. 27.
7	Ps. 24. 1.	Mark 11. 24.
8	Joel 2. 28.	Matt. 6. 13.
9	Is. 45. 24.	Luke 12. 40.
10	Dan. 11. 32.	John 17. 18.
11	Jer. 14. 7.	Luke 24. 46, 47.
12	Job 5. 19.	Matt. 5. 8.
xiii	Is. 22. 22.	John 13. 35.
14	Deut. 28. 10.	John 12. 48.
15	Is. 33. 22.	Matt. 5. 42.
16	Is. 9. 6.	John 7. 37.
17	Ezek. 33. 11.	Mark 10. 14.
18	Is. 52. 12.	John 9. 39.
19	Ps. 86. 4.	Matt. 15. 13.
xx	Ps. 28. 9.	Luke 15. 6.
21	Ps. 33. 9.	John 10. 16.
22	Is. 10. 20.	Matt. 9. 13.
23	Jer. 3. 19.	John 10. 18.
24	1 Sam. 14. 6.	Luke 22. 28, 29.
25	2 Sam. 20. 19.	Matt. 12. 42.
26	Joshua 24. 15.	John 12. 23.
xxvii	Ps. 19. 7.	Luke 18. 7.
28	Ps. 6. 9.	Matt. 19. 29.
29	Is. 29. 22.	John 15. 1, 2.
30	Ps. 116. 6.	John 4. 36.
31	Is. 9. 6.	Luke 19. 42.

SEPTEMBER.

1	Zeph. 3. 16.	John 3. 6.
2	Is. 37. 17.	Matt. 5. 16.
iii	Ps. 86. 12.	John 14. 6.
4	Ps. 16. 9.	John 15. 16.
5	Is. 35. 8.	Matt. 7. 11.
6	Dan. 12. 1.	Acts 9. 15.
7	Jer. 32. 19.	John 15. 14.
8	Is. 66. 19.	Mark 12. 43.
9	Job 42. 10.	Luke 18. 8.
x	Exod. 15. 6.	Luke 12. 32.
11	Ps. 110. 3.	Matt. 9. 6.
12	Ezek. 44. 15.	Matt. 6. 6.
13	Is. 12. 6.	Luke 16. 15.
14	Is. 19. 25.	Luke 5. 32.
15	Jer. 4. 3.	John 14. 30.
16	Is. 5. 20, 21.	Matt. 20. 28.
xvii	Ps. 116. 12.	John 8. 36.
18	Ezek. 16. 60.	Matt. 13. 37, 38.
19	2 Kings 13. 23.	Luke 15. 20.
20	Is. 50. 4.	Matt. 18. 15—17.
21	Ps. 1. 6.	Matt. 11. 6.
22	Ps. 22. 14.	Matt. 22. 21.
23	Dan. 9. 14.	John 5. 27.
xxiv	Exod. 8. 20.	Matt. 7. 13, 14.
25	Hosea 11. 4.	Luke 21. 25, 27.
26	Is. 45. 11, 12.	Luke 12. 15.
27	Is. 1. 19.	John 20. 17.
28	Prov. 17. 3.	John 6. 39.
29	Gen. 26. 2—4.	John 1. 51.
30	Zech. 2. 10.	John 17. 23.

OCTOBER.

1	Ps. 126. 3.	Matt. 6. 6.
2	2 Sam. 7. 14.	Matt. 6. 21.
3	Prov. 28. 13.	Mark 8. 35,
4	Joel 3. 21.	Luke 6. 37.
5	Is. 11. 1.	Matt. 5. 20.
6	Jonah 2. 6.	John 20. 15.
7	Ps. 23. 1.	Mark 14. 62.
viii	Is. 38. 15.	Matt. 11. 25, 26.
9	Is. 45. 19.	Luke 12. 47.
10	Hosea 12. 4, 5.	Matt. 10. 8.
11	Jer. 1. 9.	John 17. 14.
12	1 Kings 3. 9.	Luke 14. 27.
13	Ps. 119. 66.	John 12. 44, 45.
14	Gen. 32. 10.	Luke 14. 33.
xv	Gen. 24. 21.	Matt. 16. 26.
16	Ps. 127. 1.	John 13. 18.
17	Jer. 50. 34.	Matt. 4. 19.
18	Deut. 4. 20.	Matt. 25. 31, 32.
19	Num. 24. 1.	Luke 16. 15.
20	Jer. 17. 14.	Rev. 2. 4.
21	Is. 26. 1.	John 21. 15.
xxii	Is. 62. 11.	Matt. 8. 13.
23	Exod. 14. 15.	Luke 12. 36.
24	Ps. 104. 31.	Matt. 10. 28.
25	1 Sam. 3. 20.	Matt. 25. 40.
26	1 Chron. 30. 15.	Matt. 5. 12.
27	Ps. 50. 1.	Luke 8. 18.
28	Ps. 37. 4.	John 6. 51.
xxix	Ps. 119. 63.	Luke 22. 35.
30	Gen. 50. 20.	Matt. 24. 37.
31	Ps. 36. 9.	Rev. 2. 25.

NOVEMBER.

1	Zech. 3. 23.	Luke 20. 38.
2	Ps. 105. 7.	John 14. 23.
3	Exod. 23. 20.	Luke 9. 55.
4	Deut. 32. 4.	Matt. 5. 29, 30.
v	Jer. 3. 22.	John 15. 16.
6	Deut. 26. 7.	Luke 18. 14.
7	Ps. 145. 10.	Matt. 5. 14.
8	Ps. 102. 14.	Rev. 22. 13.
9	Ps. 77. 1.	John 17. 2.
10	Jer. 31. 23.	Luke 11. 28.
11	Ps. 139. 4.	Mark 14. 8.
xii	Ps. 124. 8.	Rev. 3. 19.
13	Ex. 24. 17.	Matt. 11. 27.
14	Josh. 1. 5.	Mark 10. 24.
15	Is. 35. 4.	Matt. 7. 21.
16	Zech. 2. 8.	Acts 9. 5.
17	Is. 61. 1.	John 10. 10.
18	1 Chron. 28. 20.	John 8. 31, 32.
xix	Micah 5. 4.	Matt. 6. 24.
20	1 Kgs. 19. 12, 13.	John 11. 40.
21	Ps. 62. 8.	Luke 24. 26.
22	Ps. 4. 7.	Matt. 5. 9.
23	1 Sam. 2. 7.	John 3. 5.
24	Ps. 111. 3.	Luke 17. 20.
25	Gen. 9. 12, 13.	John 6. 27.
xxvi	Hosea 1. 7.	John 4. 23.
27	Dan. 9. 23.	Luke 19. 9.
28	Gen. 28. 16.	Matt. 22. 12.
29	Ps. 35. 3.	Mark 7. 34.
30	Hosea 13. 5.	John 5. 26.

DECEMBER.

1	Is. 4. 6.	Matt. 5. 11.
2	Micah 7. 19.	Luke 15. 7.
iii	Jer. 24. 7.	John 3. 16.
4	Ps. 106. 2.	John 16. 23.
5	Is. 62. 4.	Matt. 6. 14, 15.
6	Micah 7. 8.	Matt. 9. 22.
7	Ps. 112. 1.	Matt. 12. 37.
8	Ps. 5. 11.	Luke 21. 36.
9	Exod. 33. 17.	John 10. 17.
x	Ps. 73. 28.	Matt. 24. 42.
11	Is. 43. 15.	Matt. 10. 40.
12	Deut. 26. 10, 11.	Luke 18. 27.
13	Job 9. 4.	John 9. 35.
14	1 Sam. 2. 10.	Matt. 17. 20.
15	Is. 67. 19.	Luke 16. 4.
16	Dan. 9. 17.	John 7. 16, 17.
xvii	Ps. 18. 30.	John 6. 37.
18	Ps. 119. 46.	Matt. 14. 16.
19	Ps. 22. 8.	Luke 9. 56.
20	Jer. 16. 19.	John 6. 29.
21	Micah 5. 9.	Matt. 13. 22.
22	Ps. 32. 10.	Luke 21. 19.
23	Is. 55. 7.	John 4. 10.
xxiv	Prov. 10. 22.	John 8. 12.
25	Is. 60. 22.	John 8. 58.
26	Ps. 85. 8.	John 17. 3.
27	Gen. 32. 10.	Matt. 28. 18.
28	Ps. 4. 1.	Matt. 5. 44, 45.
29	Is. 1. 26.	Matt. 19. 30.
30	Ps. 50. 7.	Matt. 18. 20.
xxxi	Micah 7. 11.	Matt. 28. 20.

China.

LONDON MISSIONARY SOCIETY.

Insurrection in China.

ON account of the difficulty in obtaining authentic intelligence regarding the remarkable events now transpiring in the interior of the vast empire of China, and of which the ultimate issue is anticipated with the liveliest interest throughout the civilized world, we have hitherto abstained from publishing any statements on the subject. The Missionaries of the London Missionary Society at Shanghae have, however, recently communicated some important information, derived from sources which may be relied on, respecting this revolutionary movement, which we present to our Readers.

The Missionaries are extremely desirous that the English Public should not be induced, by the avowed adoption of the Christian Faith by the insurgents, to draw inferences which subsequent events may fail to justify, more especially since the better element that characterizes the movement is evidently mixed up with much that is heterogeneous and immoral.

Still the facts, so far as they have transpired, are so entirely unique in character, and so deeply interesting in their probable bearing on the future destines of China, that we cannot but gratefully recognise in them the hand of Him "who is wonderful in counsel and excellent in working."

Under date Shanghae, 6th May, the Missionaries write—

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In our last semi-annual Report you were informed by Dr. Medhurst of the attempt made by H E Sir George Bonham to make an ascent up the Yang-tsze-kiang, as far as Nanking, that he might learn something definite of the insurgents, who are at present in possession of that southern capital.

After a sail of three days, H M steamer "Hermes" anchored off Nanking, on Tuesday, April 26, and returned to this port yesterday, May 5. During the five days that the steamer lay at Nanking, Sir George had communications with the new masters of the capital, and by means of agents sent ashore was able to discover not a few interesting particulars respecting them.

It appears, that as the "Hermes" was passing the citadel of Chinkiang, about thirty miles below Nanking, (also in the hands of the rebels,) she was fired into by them. On reaching Nanking, Mr. Meadows, one of the interpreters, went ashore, and after a little difficulty secured an interview with the (Tung Wang) "Eastern King," one of the five high princes only subordinate to the new emperor.

During this conversation assurances were given that no hostile feelings were borne against foreigners; that they had no wish to interrupt commercial intercourse, whether foreigners aided them in the struggle for empire or not, provided they held this neutrality unbroken; and that they never purposed to move down upon Shanghae. "Permit" was given to several of the steamer's officers to visit the imperial city and its suburbs. Their friendly visit was returned by some of the new chiefs, who were entertained on board, though not in an official style, yet with all tokens of amity. When the "Hermes" dropped down, and again came abreast of Chinkiang, they opened fire on her a second time from the shore. The fire was returned on this occasion. On which a messenger was immediately despatched by the commander of the garrison with an apology, explaining that the shot was fired by mistake, and through the ignorance of the man in charge of the gun.

The above particulars may suffice to shew the amicable intentions of the (so-called) rebels toward visitors from the outside countries.

It is difficult to ascertain their exact numbers. Though their force may be smaller than that of the imperialists, their valour is without doubt indomitable, as indeed one of the rules (in one of their books) is "when you go out to fight, and join the ranks, there must be no retreating." The imperialists may ultimately overwhelm the insurgents by multitude; but at present their skill and courage form a striking contrast to the want of discipline and the cowardice of the emperor's soldiers.

Dr. Medhurst is engaged in examining a few authentic publications derived from these singular people.

Meantime I would make specific mention of a few of their religious tenets, undoubted evidence of which has been procured by some of the late expedition, who, on several occasions, held personal intercourse with them in their city, and received specimens of the Tracts and publications printed by them under the seal of their ruler.

It is very probable that some of their leading men may have been under Missionary Instruction at Canton or Hong-Kong. One of them made special mention of the labours and teaching of Dr. Hobson. Throughout their religious pamphlets the prominent principles of Christianity are acknowledged as vital points in their national creed, viz. that there is one living and true God—that Jesus is the Saviour of the world—that there is the Holy Spirit—and that these three are the one great and only wise God.

They have issued the Ten Commandments in a brief form, each (though abbreviated) containing the essence of what was announced on Mount Sinai, and having a short comment appended to it. Under the second commandment they shew how idolatry in every shape is denounced by Heaven. Under the fourth they enforce the duty of daily acknowledging the mercies of God, and particularly the worship of God one day in seven. Their "day of rest" falls exactly on our Sunday, though their months do not agree with the months of the Chinese or the European Calendar. Under the seventh they declaim against obscene songs; and, what is remarkable, they speak of opium-smoking as a violation of this commandment. They assured their visitors, that though they were eager to permit and encourage foreign trade, they must carry out their law to prohibit opium-smoking and opium-selling. Tobacco also seems to be forbidden. Some of the strangers happened to put cigars into their mouths, but found the objection to their smoking within the

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city walls to be so strong, that they were obliged to throw them away.

They have also drawn up concise forms of morning and evening prayer, graces at meals, as well as services on the occasion of births, marriages, and funerals. It appears they do not encourage the worship of the dead.

One of their books which we have seen is their (*Sántuze King*) "Three-Character Classic." This was at first thought to be a copy of what had been prepared by the Missionaries at Malacca, or published at Canton. On examination, however, it is found to be different from that in phraseology and matter; although having a religious tone throughout, and alike adapted for the young. It speaks of the supremacy of the God of Heaven, the sin of idolatry, the calamities brought in by vice, the benefits of pure morality, and the Mission of God's Son Jesus to save men. It gives an ample illustration of the anger of God against the rebellious, taken from His judgments on Egypt; and the departure of mankind from rectitude is shewn in the decline of pure religion among the Chinese, since the earliest days when they worshipped the true God and Ruler of all.

The most remarkable production they have printed and circulated among them is a portion of the "Book of Genesis." What has come to us contains only the first twenty-eight chapters of that book. On comparing it, it is almost an exact reprint (with a few verbal alterations) of an edition published some years since by Gutzlaff's "Chinese Christian Union," in Hong-Kong. Two or three copies of "the Delegates" version of the New Testament were presented to them by one of the party, which they received with the greatest eagerness.

Yet it must not be concealed that, with all the elements of good which they seem to have extant among their institutions, there are certain features which are exceedingly obnoxious and pernicious.

The emperor gives out, in the "Three-Character Classic" above named, that he himself is a son of God, and a brother of Jesus; that he himself was originally sent down to earth to gain instructions on sublunary matters, but was again taken up to heaven to receive the seals of office and the sword of power and authority, which he now wields over his subjects. He professes to receive continuous revelations from God. They have published a sort of connected account of the several disclosures made to them by "the heavenly Father, and the heavenly brother Jesus Christ;" none of which, however, contain any thing new or unknown before. They are expecting, too, to receive further instructions from the court of Heaven about their future movements.

In all their festivals—as at the birth of children, the marriage and death of friends—offerings of animals, wines, and fruits, are made to God.

Their plan of warfare appears decidedly to aim at a thorough extermination of the Tartar Race, of whom already, according to their own confessions, they have slain thousands.

Their princes indulge in polygamy. Indeed, the people make no concealment of the fact that the emperor has his thirty-six wives. From strict inquiries, made on the spot by Sir George Bonham, it appears that the emperor had not, previous to his usurpation, made any profession of Christianity.

This point is liable to question.

Among the latest accounts from China regarding the insurgents, is the announcement of the capture of Amoy; and the following particulars of the event will serve to relieve anxiety as to the safety of the Missionaries and their families residing in that city. The Rev. W. Young, under date Amoy, June 7, writes—

You will, ere this, doubtless have heard that Amoy has been taken by the insurgents. They came in a body of about 3000 men, on the 18th May; and, after pulling down or setting fire to all the mandarin establishments in the suburbs, they proceeded to attack the city, which they took with comparative ease, after six or eight hours' fighting. As the insurgents wage war with the Tartar Mandarins and their adherents alone, no molestation has been offered to the people, who are exhorted by the chiefs of the insurrection to attend as usual to their different occupations; and strong assurances have been given them that no soldier under the command of the chiefs shall be allowed to injure the inhabitants or plunder their property. The mandarins have all fled. An attempt was made by the imperialists, on the 29th of May, to retake the city, but

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without any success The imperial force, which was a very small one indeed, on landing, was routed in the space of about two hours: several of the troops fell, and numbers were drowned in attempting to escape to the men-of-war junks.

Thus far all the Missionaries connected with the different Religious Societies in England and America have been left unmolested. Amid the confusion and excitement prevailing, God has mercifully kept us in peace. To Him be all praise and glory. Affairs, however, are by no means settled. We would request our Christian Friends in England to pray for us, that the Lord may preserve us, and cause the wrath of man to praise Him, and out of present confusion to bring order and peace.

Baptisms at Amoy.

While the heart of this great empire is in a political convulsion, which may, in the providence of God, be destined to overturn existing institutions, and to pave the way for the triumphant progress of the Gospel, among the busy and intelligent population of the Chinese Out-ports the precious seed of the kingdom has already been widely scattered. Infant Churches also have been planted there, and the reported instances from time to time of new and hopeful conversions, may be regarded as the first droppings of the shower "until the Spirit be poured from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest." The Fuh-kien Church at this Station has been strengthened by the accession of five new converts, concerning whom the Rev. A. Stronach says—

On Lord's-day Morning, April 3, five recently-accepted Chinese Applicants were publicly baptized at our old Chapel. Mr. Young preached, and enforced the sacred duties which are binding on all "who name the name of Christ."

After receiving satisfactory public professions of their faith in Christ, Mr. A. Stronach baptized these five Chinese Converts in the name of the Father, and of the Son, and of the Holy Ghost; then he, along with the assembled Church and Congregation, commended them in prayer to Him in whom they profess to have believed.

At the celebration of the Lord's Supper on the afternoon of that day the newly-admitted members solemnly, and with high and sacred joy, united with the Church in shewing "forth the Lord's death."

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

CALCUTTA.

General View.

THE aspect of this Mission Field during the past year has become increasingly interesting. There is enough to indicate that the fall of Hindooism is approaching. Its foundations have been undermined by influences and efforts of various kinds. Recently, when the foundations of an inhabited house in London were interfered with, the building still held together for a time; but there were various premonitory symptoms of its downfall—cracks and fissures perceptibly increasing, little particles of earth strangely falling out without any apparent cause, shewed a gradual weakening and separation of the parts—until at length, suddenly, and with a fearful crash, the whole building was levelled with the ground. So shall it be with Hindooism. There is enough to shew that it is losing its hold on the native mind; that a large portion of that superstitious influence on which it rested has been removed; and that men's eyes are beginning to perceive its absurdity and evil. Collaterally with this, Christianity is rising into importance, and commanding more of interest and attention. The results which have been attained, and the Congregations which have been raised up in various quarters, are assuming more and more of a settled aspect; and it is no small cause of rejoicing that, in the valley of the Ganges, are

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to be found, in connection with our own Society alone, not fewer than twenty or thirty congregations, numbering some 6000 or 7000 Native Christians. The older settlements are beginning to send forth offshoots. New Stations are being formed, and new places of importance occupied. The desire amongst the educated Hindoos in Calcutta and its vicinity to possess the Bengalee Scriptures, and their increased circulation in consequence, are proofs of a growing spirit of inquiry, and of a solicitude to search for truth. Evangelist Missionaries, itinerating throughout the country districts, and giving a broad-cast publication of the Gospel to the people of the land, have met with remarkable encouragement. Willing hearers are found in places where, a few years back, the Missionary would have been met with contempt, or even rudeness, and entreaties have been urged upon him to remain and give more permanent instruction; while that work of individual conversion, which, however feeble at times, has never wholly intermitted, is progressing now from the lower to the higher classes of native society, and educated Natives come forward to testify their belief in Jesus as the alone Saviour.

Removal of Labourers.

The Missionary Force at Calcntta has been seriously weakened. The Rev. S. Bost and Mrs. Bost have been compelled, from ill-health, to return to Europe for a time. We have also to record the removal by death of Mrs. Sandys wife of our laborious and well-proved Missionary, the Rev. T. Sandys, an exemplary and devoted Christian, who gave herself with untiring energy to the work of her Lord and the salvation of souls. The Rev. Messrs. Sandys and Long alone remain in charge of this important Station, which requires immediate reinforcement.

We subjoin brief extracts from

The Rev. T. Sandys' Report for 1852.

Divine Service in the native languages, Bengalee and Hindoostanee, has been regularly held in Trinity Church throughout the year. The average attendance has not been greater than last year.

The number of baptisms which have taken place during the year is twenty-five, of whom seven were adults.

Some encouraging appearances have lately occurred among the Jews now residing in Calcutta, of whom, it is supposed, there are about 600. They have resorted to the Mission Premises with a view to being supplied with the Holy Scriptures, in the Hebrew Language principally: a few, knowing Arabic and Hindoostanee, gladly received the Scriptures in those languages. It was a pleasing feature, in reference to the applications, that many asked for the New Testament as well as the Old, and nearly all gladly received both. The applications continued until the Hebrew Scriptures were all issued from the Bible Society's Depository, and many applicants were then sent away unsupplied, but with the hope held out to them, that, on the arrival of further supplies from England, they might eventually receive the precious boon.

The preaching of the Gospel to the Heathen has been carried on regularly throughout the year in the bungalow at Tuntonia, on a great thoroughfare to and from the Bara Bazar and the eastern side of Calcutta. The attendance of the Natives is usually very good: frequently above a hundred remain to the end of the addresses. Discussions are frequently held on the various points in which Christianity differs both from Hindooism and Mahomedanism, and, at the conclusion, single Gospels and suitable Tracts in the native languages are usually distributed to such persons as desire them, and are able to read them

A large Schoolroom has recently been erected by the Church Missionary Association at Soorah, a little to he east of the Circular Road—to serve also as a preaching bungalow, with a view to making known the Gospel to the adult population also.

In the Native-Christian and Orphan-Boys' Boarding School, on the Mission Premises, there are now 28 pupils, and in

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the Native-Christian and Orphan-Girls' Boarding School 30 pupils.

The Vernacular Schools connected with this Mission have an average attendance of about 660 boys.

The plan of sending Native-Christian Readers to the houses of the Christian Community, to read the Holy Scriptures to the native servants, has been carried on during the year. Nearly 100 families are visited weekly, and the Scriptures are read weekly to nearly 900 native servants in the abodes of their employers. A Chinese Christian Reader is also employed to visit the Chinese Inhabitants, and to read the Scriptures to them.

Labours of the Rev J. Long.

Besides co-operating in the instruction of the pupils in the Amherst-Street English School, Mr. Long thus speaks of the other departments of labour in which he is engaged—

My time during this year has been divided between Calcutta and Thakerpuker, both important spheres, though embracing a different class of the Natives. In Thakerpuker I have to deal with Native Christians, in Calcutta with the Heathen: one is pastoral, the other Missionary. A mixture of both is useful.

Native Press—I have felt it a call of duty, during the last two years, to devote considerable time in Calcutta to subjects connected with Bengalee Literature in its bearings on the objects of Missions, and in the formation of an indigenous literature for Native Christians. Calcutta sends out from Native presses, annually, not fewer, than 30,000 volumes in Bengalee: amongst these are more than twelve newspapers and periodicals. Some forty native presses furnish a supply of intellectual food, much of which is any thing but favourable to Christianity. I have a good deal of intercourse with the parties at the head of those presses. Calcutta is, in this respect, a very important sphere, and I have given to it as much time as I could spare. I have devoted the hours before breakfast, and the afternoon, in Calcutta, to subjects of this kind, and I trust not without some encouraging results: in fact, it is at the present time so peculiarly important a sphere, that, to enter into it efficiently, it would require one's whole time. The vernacular library established here has been much resorted to during the year.

Thakerpuker—Mrs. Long, who always accompanies me, and myself, have been enabled, except when hindered by illness, to devote Saturday, Sunday, and Monday, of every week, to Thakerpuker; and to carry the Mission out on the principle of native agency under European Superintendence, which I have found to work well here, avoiding the evil of making a Missionary a mere pastor, and the Natives under him mere pupils, while, on the other hand, regular periodical visits keep every thing right. The district is swampy, and very unhealthy at certain periods of the year. There is so much work here connected with two Schools for Native-Christian Boys and Girls, the hope of the future, that there is little time for much action on the Heathen; and, in fact, our first duty is to make the Native Christians preach to the Heathen by their example, more powerful than precept. I am sorry to say, however, that I do not find much inclination among them to propagate the truth they have received themselves. Though they attend worship pretty regularly, yet I desire ardently to see among them a greater realization of the doctrine of love to Christ to them individually, and of prayer for God's Spirit—to have the formalism of a cold orthodoxy changed for warm affections flowing from a regenerated nature.

Mormonism made its inroads this year into the district, holding out to the people the promise of seeing God, and of miracles being wrought for them; but having been disappointed in both these points, this system of latter-day apostasy is on the wane.

We have had several adult baptisms during the year: the persons were kept a considerable time under probation as catechumens. Our practice here is to baptize adults by immersion in the tank. It gives a more solemn appearance to the sacrament, in the eyes both of Heathen and Christians, beside being more conformable to primitive practice and the rules of the Church. Through the exertions of R. S. Palmer, Esq., and other kind friends, money has been raised for the erection of a Church. The Readers and Teachers come in from the district to Thakerpuker every Saturday and Monday, when a course of instruction on biblical subjects is carried on: they also write exercises in Bengalee, which a pundit corrects. My plan has been, to give a lecture for an hour on some historical

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subject: they afterwards write down what they recollect of it, forming thus a useful exercise for them, both in composition and memory. Sometimes they have, as an exercise in writing, the analysis of some book. I make them teach classes before me, to point out any defects in their mode of teaching. I have some boys of the school training up as Monitors, and look to the Boarding School, in connection with the Solo Training School, as a source of supply for future Teachers and Readers. To encourage the habit of employing leisure hours usefully, I have divided one piece of ground here into five plots, giving each Teacher one to cultivate as a garden, and supplying him with seeds and plants from the botanical garden; and I am thankful to Baboo Gyanendra Mohun Tagore, who has given a prize for the piece of ground best cultivated. The boys, girls, and Teachers, work regularly in the garden every day. The Rev. J. Kidd has also given a prize of ten rupees to the Teacher and senior pupil for the best map of Persia and Arabia.

Boys' School—In our Boys' School at Thakerpuker we have 39 Christians, 20 Mussulmans, and 28 Hindoos. The Christian Boys work in the garden, or at rope-making, every morning and afternoon, and I hope next year to have nail-making commenced. They have made some paths through the garden, pounding the brick into surki, and laying a foundation of bricks. The formation of habits of industry for lads in a rural district is of vital importance: it is an endeavour to keep to the apostle's rule—"If any would not work, neither should he eat."

Girls' School—This is supported by Mrs. Palmer and various kind friends in Calcutta, with occasional contributions from England. There are 25 girls. Mrs. Long attends to the girls' needle-work, clothes, &c. I have given to each of the senior girls five shrubs or flower plants in the garden, to which they attend. Four of them also are occupied in the mornings in cooking. They study in the day-time the Life of Daniel, a very excellent historical work, the Patabali, Scripture Natural History, Pinnock's Scripture Catechism, and the map of Bengal.

We lost a promising girl some time since through want of medical aid; but the recent establishment of the Bengalee medical class, by the government in Calcutta, is likely to remedy that evil. But, with this machinery, we want more of the breath of the Spirit of God to make the "dry bones live."

AGURPARA.

Report by Mr. De Rozario.

Mr. De Rozario, the Catechist in charge, has forwarded the following report of this Out-station—

An accession of three converts during this year; the declaration of three or four pupils in favour of Christianity; and the generally consistent and steady conduct of most of the Native-Christian Labourers and their families; have afforded me much joy and comfort. But we have had to lament the misconduct of some old Christians, from whom better things were expected. The Congregation now consists of 72 individuals, of whom 32 are children and 40 adults: of this last number, 31 are admissible Communicants, but 22 of them are regular ones. An adult female Convert, and five children of Christian Parents, have been baptized at Christ Church, Agurpara; and two male Converts, connected with this Mission, were baptized at Trinity Church, Calcutta.

During the past twelvemonth we received seven applications for baptism—five from young men, who had been removed from our English School because they were in favour of Christianity: the sixth was a stranger, and the seventh the wife of our head Teacher. The stranger withdrew because he was not received on the spur of the moment. Three of the pupils seem to have been unsettled since. The remaining three persevered, received further instruction, and were baptized, one in June, another in July, and the third in August last. The first of these has, since his baptism, been snatched away, taken home by his friends, and, perhaps, forced to recant. The second conducts himself much to our satisfaction, and is employed in Mission Work.

The third is the wife of our head Teacher, a respectable female of the Kayst Caste, who had been kept away from her husband for about nine years, in consequence of his conversion and baptism in 1842. But he has now the satisfaction of seeing her an humble and sincere believer under his own care. During the nine long years of their separation he made several attempts to obtain her, but he was not allowed even an interview before last year, after her father's death, and that by lawful authority, in the presence of her friends. He

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spoke to her very feelingly, seriously, and determinately, and asked her if she was willing to join him. She asked for time to consider, and in a few days made up her mind to follow him. After this, she was as anxious to learn every thing of Christianity as her husband was to teach her. And although she came with most of her Hindoo prejudices, they have all vanished now, and Christian Truths and Christian Principles have taken their place. She applied herself diligently to learn to read the Bible in her own language, and a year after her return to her husband she expressed a desire to be baptized, and was accordingly received into Christ's Church, by baptism, in August last. I must only say, in conclusion, that her case is not a mere nominal profession for her husband's sake. Her state of mind and feeling, her views of things, as I hear from her husband, her general conduct, her deportment at Church, her desire to read the Bible and other Christian Books, &c., all tend to work a conviction that she is now a really converted character.

English School—During the last ten years this institution has often fallen and risen again in number and in secular proficiency; but not, it is hoped, in Gospel Efficiency. In December 1851 we had 319 boys: this number increased to 354 in May last, with an average daily attendance of 290 boys. But two cases of conversion in June, occurring among the pupils, have reduced the number to 227, with an average attendance of 180.

BURDWAN.

The Rev. B. Geidt presents the following

Review of the different branches of the work.

The work of this Mission is chiefly carried on in the Bengalee Language. Our Congregation, amounting to about 182 souls, infants included, have regularly enjoyed the Means of Grace during the past year. Three times the Word of Life has been preached in the Church every week; Prayer-meetings have been held in my house; inquirers and Converts instructed; some private lessons given to the men engaged in preaching and teaching; Schools for orphan boys, girls, and infants, in the compound, six vernacular Schools around Burdwan, and a small English School at the bazar, have been kept up; and the Gospel has been preached to the Heathen. Beside this, ministerial duties have been rendered to the residents of Burdwan, and Divine Service performed in English at the Mission Church every Sunday Morning.

Schools—Though we could not increase the number of our Vernacular Schools, as I intended to do last year, yet those established have been carried on. A great portion of my time is devoted to this useful work, which has become a "labour of love" to me. On my visits to these village Schools, I feel happy in sitting among the pupils. In one School I have 135 boys on the list; and the number of all the heathen children, who enjoy plain education, founded on the Christian Religion, amounts to about 500. The historical parts of the Old and New Testaments are well known by the elder pupils; and geography, Bengalee Grammar, the rudiments of natural history, and arithmetic, are taught too. Some of the first and second-class boys often display ability, and it is to be lamented that the best and most hopeful ones are so soon removed from School by their parents to assist in earning a livelihood. These constant removals often constrain me to form new classes. When my hopes begin to brighten in regard to the efficiency of a class, most of the boys comprising it may leave the School, whilst I have to go over the same ground again with a fresh batch. In one village, where I had a most interesting School, cholera and small-pox were raging to such an extent at the beginning of the year, that the boys could not attend.

In these Schools you meet the proud Brahmin sitting at the side of, or below, the Soodra, in harmony and love, deriving the same instruction. Our work here is appreciated by many. The fear of having youths taught in Mission Schools has, in this neighbourhood, almost passed away. If I were satisfied with a small number of twenty or thirty boys, and chose to pay five or six rupees for a sircar and hurkaru per month, I could establish a Vernacular School in every village around Burdwan.

A number of these boys, amounting to 350, were lately examined in my house at the request of a gentleman then at Burdwan, who takes a most lively interest in this Mission, and who was highly pleased with the boys and their ready answering.

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Missionary Itinerancy.

On this important subject Mr. Geidt reports—

This branch of real Missionary Work has been carried on during the year. The last cold season was devoted to itinerating. I was on a Missionary Tour for forty-five days, accompanied by a Catechist; some preaching excursions were made by several of our men; and at the bazar of Burdwan we have regularly attended several times every week. The people, seeing us often, become familiar, and somewhat confidential. The longer a Missionary continues in one Station the better it is. It was on this account that Mr. Weitbrecht was so well known at Burdwan. It is likewise pleasing to obseve the kindness of people who had seen us on previous tours. Old people come and surround one with a smile, and children ask for books, or say, "Give us a Jesus Christ." The opposition to the Gospel appears really to diminish with every year. Many enjoy even a visit from us, seem to be cheered by our conversation, like our preaching, and books are eagerly desired, and often paid for. My tent was pitched last cold season at Bilara, Gopinpore, Boar Mirzapore, Nuddea, Daihat, Cutwa, Bisramdola, Shukor, Ram, Elambazar, Kindula, where was a mela, Koksa, Mankar, Dinagore, Golshi, and Shakohonpore. We had sometimes large congregations, but not always. If the neighbourhood be populous, I remain two, three, or four days in one spot: if not, I move my tent onward. I firmly believe India will be turned to the Lord; for idolatry is sinking, and Brahminism is on the wane. May the time speedily come, when this degraded, deeply-sunken nation, shall turn in a mass to the Lord, and "worship Him in the beauty of holiness."

Orphan, Christian-Girls', and Infant Schools.

Mrs. Weitbrecht, who continued in charge of the Burdwan Orphan School until her departure for Europe, has drawn up a brief sketch of its history from the commencement, which our limited space precludes us from inserting. We can introduce only the following summary of results, and the paragraphs which have reference to the state and progress of the institution during the past year—

Above 150 orphans have been received since the commencement of the institution. Some fifty girls have married, and have families of their own. Upward of thirty have died while receiving their education—some of them very happily. The remainder were in the School but a little while, and then died, or left from various causes. Several adult females have been baptized in connection with the School, and most of the European and East-Indian families in Burdwan are supplied with ayahs and sempstresses from the women who were brought up in it. It has been one of the most pleasing and encouraging branches of our work in this Mission, and has often sustained our spirits when all beside has been dark and trying. May the good Lord continue to bless it, and make it much more effectual as a means of usefulness than ever it has yet been!

During the past year, twenty new girls have been received, several of whom were infants, of whom four have died. The School has numbered above forty orphans for the past few months, and three baptisms of adult females have occurred. One of these died in the faith and hope of the Gospel a few weeks after her baptism. The Infant School has increased to sixty-four. Eight girls have been respectably and comfortably married.

A chastened and pleasing feeling has been apparent among both Teachers and children, and it is hoped that many a spiritual blessing has been received, though nothing demanding definite notice has occurred.

For many years past, I have attempted a higher order of training for girls of a respectable rank and superior ability; and during the past year I have had several of these in my house, and have carried on their education separately.

I can only add, in conclusion, my best wishes for this institution, which will ever be an object of prayerful interest to me. May the blessing of the Most High rest upon it, and all who labour in it; and may they be so endued with heavenly grace, as to be made the medium of conveying greater benefits to the orphans at Burdwan than they have hitherto received! It is our privilege to be assured, under the most trying circumstances, caused by bereavements and removals, that the Lord of the vineyard

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lives, and that He has promised to carry on His own work, and perfect it.

TINNEVELLY.

PAVOOR DISTRICT.

The Village of Maythur.

May 27, 1852—I arrived at Maythur. The people assembled in good time. It was a good Congregation for this village as to numbers, and the people were very attentive. Some Heathen also seated themselves in the porch, and were very attentive the whole time.

There is an interesting case in this Congregation, of a man who some years ago married a baptized young woman, he being a professed Heathen. The parents of the girl being also baptized, the whole family were excluded from the Congregation, and I heard nothing of them for years. A few months ago the man applied to be received, with his wife and her brother, into the Congregation. I said that they might go to the Church, and hear the Word of God, as other Heathen are at liberty to do; but as they were not married according to the law of Christ I could not consider them married at all, the young woman being baptized. I hear that they have all been regular attendants at Church, and that the young man has learnt much of Christianity, wishes to be baptized, and is willing, even at this distance of time, to untie the tahly,* and be married according to the form and order of the Church of England. On inquiring into the cause of this unusual decision, I learn that the mother of the girl has never ceased to deplore her deprivation from Christian Privileges, nor to reason with her son-in-law on the subject. Whether he is acting thus merely to please his mother-in-law, which is extraordinary in this country if it be so, or whether I may trust that God is blessing her efforts for the conversion of the young man, I cannot yet form an opinion.

A Christian found unexpectedly.

June 18—I went to another village, named Meilapapooram. On the way we stopped at a place where there stood two little houses, at a distance from any village. The Catechist told me that the inhabitants have already placed themselves under Christian Instruction. One of the men, while climbing his trees, saw us coming, and met us before we arrived at his house. He called his wife, who brought with her the wife of the other householder. They professed to be very desirous of learning Christian Truth.

After a few words with them we went to another village, in which one man has sought Christian Instruction. He asked us into his house, and I was glad to get under cover, for the sun had unexpectedly become very bright. We entered the gate, which led into a very small courtyard, on one side of which was a cowshed, and I requested that the scattered flock might be collected for Divine Worship. In the mean time I sheltered myself in the cowhouse. In the middle of the little courtyard there was a raised seat, built of earth or burnt brick, about two feet square and one high. On this sat an old woman, a portly, healthful-looking matron with a great profusion of long white hair. She sat very near me, but had not taken the slightest notice of any one of us. She was picking, with her finger nails, the rind of some roots resembling potatoes. Her eyes were fixed on them, and she seemed unconscious of any thing passing around her, or indifferent to every thing —though it proved that she was neither the one nor the other. I asked the young householder who she was, and he answered, "She is my wife's grandmother." After I had waited some time, I made now and then some observations to my Inspecting Catechist, but he, being some distance from me, did not always hear, in which case the silent old lady either answered herself or passed the question on to the Catechist, though still without turning her head. I began to think that she was probably annoyed at her grandson's intention of embracing Christianity, and I did not speak to her lest she should feel more vexed, for old women in this country have sometimes very peculiar whims, and often, when they have attained to her great age, have so little intelligence that they with difficulty understand the plainest and simplest sentence. I remarked to the inspecting Catechist that the women of these villages seemed very backward to attend the Means of Grace. He was, I suppose, thinking of something else, and did not answer immediately; but the old woman answered for him. With her eyes still fixed on her potatoes, and her nails still actively employed, she said, "It is because they do not yet know the excellence of Chris-

* A small diamond-shaped piece of gold tied around the neck. It is used among the heathen as the ring among Christians.

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tianity: when they do they will come and be glad." This speech startled me, for it was contrary to all the ideas I had formed of her, and it led me to address her for the first time. I asked, "Do you know the excellence of Christianity? Where have you heard of it?" She replied, "I have three sons, and they are all Christians." I asked, "Where do they live?" She said, "In the Dohnavoor District." I inquired further, "Are you a Christian?" "Yes." "Have you been baptized?" "No." "Have you learnt any Christian Lessons? Can you say the Lord's Prayer?" "No: how can I learn—an old woman like me?" I answered, "You can learn very well: you have as much sense as a young maiden." She looked pleased, and smiled, but said, "I am too old to learn." I said, "You can learn easily all that is necessary for you to know, and you ought not to neglect or defer your baptism."

After a little more conversation on this topic, a stranger entered. She was a young woman, the sister of the householder, married to a Heathen who does not wish to embrace Christianity; but she sat down where she could see and hear. I had now waited a long time, and the people had not come. I therefore asked the inspecting Catechist whether they were coming. He said, "They will come, but it takes a long time to collect them, for they live in different villages, one in a village and one in another village." The old woman, still picking her potatoes, but just finishing the last, said, "Yes, so it is now—one here and one there—but that one will become a thousand." Amen, the Lord hasten it in His time! was the response of my heart; but I do not remember what I said, for the people immediately arrived, and I had a very interesting Service with them. But just as I was about to commence the Service, I missed the mysterious old lady. I inquired for her, and found she had hid herself. On being sent for, however, she readily came, and was very attentive.

The Mountaineers.

Mr. Hobbs has been directing his attention to the wild tribes inhabiting the mountain jungles between Tinnevelly and Travancore, and he has communicated to us further interesting information, which we hope to present in the same periodical.

SURRANDEI AND PANEIVADALI DISTRICTS.

The Rev. T. G. Barenbruck is in charge of these districts, assisted by the Rev. Mathurenthiram Savariroyen. They contain a total of 2775 individuals, in 75 villages; of whom 1362 are baptized and 1413 unbaptized. In the Surrandei District the baptized are to the unbaptized nearly in the proportion of two to one. In the Paneivadali District the proportion is reversed. In 32 Schools there are 518 boys, of whom 181 are Christians, and 98 girls, all, except one, Christians. The Communicants are 306. We have no details from this district.

PANNEIVILEI DISTRICT.

This district contains a total of 3371 individuals under instruction, of whom 1785 are baptized and 1586 unbaptized. The increase during the year has been considerable, the total in December 1851 having been 2860, in the proportions of 1654 baptized and 1186 unbaptized. The Communicants are 364 in number. There are 40 Schools, containing 776 boys, of whom 314 are Christians, and 282 Christian Girls.

General View.

Two extracts from Letters of the Rev. J. T. Tucker, the Missionary in charge, dated respectively July 1 and August 24, 1852, will indicate the movement going forward in this district.

It affords me great pleasure to be able to give you a satisfactory report of the present state of the Panneviilei District. Since December last a good number of persons, in four villages, have renounced idolatry, and requested me to receive them under Christian Instruction. Two of these new Congregations are particularly interesting to myself, inasmuch as they have been, in a great measure, induced to join the Christian Religion from my having preached two or three times among them.

For the flirst time, the total number of Christians mentioned in the statistical re-

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turn exceeds three thousand souls; and in addition to these there are at least two hundred more new converts; of whom, at present, I cannot speak confidently, because they have been so short a time under instruction, and are exposed to many temptations and troubles.

The Anniversary Meetings, in behalf of the Local Societies established in the district, have lately been held, one at Panneivilei, and the other at Kallathikkinaru, both of which were exceedingly well attended. The collection at the former amounted to rs. 130.5.4, and at the latter to rs. 89.7.2.

There are in this district eleven Catechists, twenty Readers, and thirty-four Schoolmasters, all of whom I should be very glad to have the means of supplying with copies of Evidences of Christianity, Body of Divinity, by the Rev. C. T. E. Rhenius, and other Tamil Publications. Let me therefore entreat some Christian Friend to aid me to supply the Catechists and Teachers with books which will, through God's blessing, prove a great boon to this infant Mission District.

I would also here mention that small Churches, costing from thirty to sixty rupees, are wanted in the new Congregations of Muditananthan, Asur, Mudakankoollam, Kylasapooram, Acchampetty, Kattarangkoollam, and Settimalipetty.

* * * *

I am on a tour through the north of the district, and have been visiting some of the new villages, where I find the people going on very satisfactorily; only in one place they are dreadfully persecuted by their heathen neighbours, simply on account of their profession of the Gospel. In short, they have all been obliged to run away from their village. It is pleasing to see their stedfastness notwithstanding their trials; yet we know these afflictions cannot be "joyous, but grievous," and therefore must sympathise with them.

The new Converts at Acchampetty are going on nicely. There are about a hundred and thirty souls, the majority of whom have committed to memory the Lord's Prayer, the Creed, and Ten Commandments. I spent a very pleasant day on Wednesday last, preaching the Gospel among them.

Our Kattarangkoollam friends have just received a severe trial of their faith, and I think have shewn that they are sincere, at least, in their Christian Profession. The Ettyapooram Zemindar sent for them, and with my advice they went to see him. He then offered to restore them all their lands—fifteen villages—if they would return to heathenism: and I am glad to say they sternly refused the conditions, and returned home. This is really a severe test, because they are almost reduced to beggary, and the restoration of their lands would place them in affluent circumstances. May the Lord preserve them from being puffed up with this victory over the tempter! I have recently visited their village, and given them the best counsel and comfort that I could.

We now introduce some extracts from Mr. Tucker's journals.

Interesting School-children.

Sept. 2, 1851—In the afternoon I rode to Nanalkadu, where I read prayers, and gave an exposition on the sixth chapter of Daniel.

There are two very interesting children in the Nanalkadu School—one, the son of a Heathen. Upward of six months ago he told the Schoolmaster he wished to become a Christian, and accordingly not only came regularly to School, but attended prayers. Moreover, when his parents were about to make an offering to the devil he most strenuously begged them not to do so, and entreated them to place themselves under Christian Instruction. They did so for a short time, but were afterward induced to renounce Christianity. Since then they have forbidden their son to attend the Means of Grace. The little boy, however, takes every opportunity he can of joining the prayers, and sometimes hides himself behind the church drum* to escape the eye of his parents, who frequently come to see if he is in Church. They beat him whenever they find him there, but nevertheless he manages to be present occasionally. On one occasion his father beat him severely, and made him rub ashes on his forehead. There is another little fellow of the same spirit, but not so far advanced in boldness for Christ's sake.

Prayer for Rain.

Oct. 22—There being a great want of rain throughout the district, the Christians in their respective villages assembled to supplicate the God of all mercies for a sufficient supply. Accordingly a large Congregation met in the Panneivilei Church, and to them I preached for nearly an hour on 1 Kings viii. 35, 36.

* Used instead of a bell.

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Oct. 27, 1851—A refreshing shower of rain fell early in the morning, and again at noon—an earnest that God will give us a bountiful supply.

Oct. 28—During the past night a great abundance of rain fell, so that the people were seen this morning, in all directions, digging, ploughing, and sowing their land. I sent a request to the Christians that they should assemble in the Panneivilei Church the following evening, for the purpose of returning thanks to Almighty God.

A tremendous thunder-storm fell during the night—an additional cause of thankfulness to the Giver of all good.

Oct. 29—I joined the Congregation in praise and thanksgiving to Almighty God for the bountiful supply of rain, and preached on Proverbs x. 22. There were not so many to return thanks as there were to pray for rain—such is the ingratitude of men generally for special benefits!

Nov. 14 — I heard that on the day we prayed for rain, the Heathen of Perungkoollam called upon their gooroo (spiritual teacher) to foretell the state of the weather. He accordingly made some muntherums (prayers) and declared that there would be no rain for a month. About the same time, another man proceeded to Alvar Tinnevelly, where he related that the Christians of Panneivilei had been praying for rain. This came to the ears of the police-officer, a Heathen, who was at the time hearing some complaints of Brahmins about the supply of water to their paddy-fields. As soon, however, as he heard that the Christians had been praying for rain, he dismissed them, saying there would surely be plenty of water in their fields by the next day: and to the surprise of all parties very heavy rain fell during the night, so that the Heathen themselves were compelled to acknowledge that the prayer of Christians prevailed.

Itinerating amongst the Heathen, &c.

Dec. 3—Having prepared for a journey to the north of my district, I started at five o'clock for Seetthakoollam, where I put up in my tent for the night.

Dec. 4—I was disturbed last night by a tremendous storm. The tent was thoroughly soaked, and the floor covered with water an inch deep. However, the tent did not leak much, and I was therefore enabled to keep myself dry on my cot.

I removed in the morning to the Church, the inside of which was dry and comfortable, and conducted prayers at eleven o'clock A.M., when I preached on 2 Chron. vi. 24—29. Some Heathen came, and sat down quietly in the Church during the whole Service. They remained, also, to witness the examination of the School, and appeared interested in the questions given to the children. I talked to them afterward about Christianity, and called upon them to give up heathenism and embrace the Gospel.

The Christians of this place are of the Maraver Caste, rather independent, but cling fast with affection to the Gospel. I should call them more sincere than orderly in their Christian Profession.

I read prayers and preached again in the afternoon. The subject of my discourse was the necessity of understanding something of the exceeding sinfulness of sin, and the danger to which sinners are exposed before they will seek refuge in a Saviour.

I examined five Candidates for Baptism, and accepted them. In consequence of the heavy rains I determined to remain at Seetthakoollam till the morrow: however, I was able to visit a village about a mile distant, named Settimalipetty, where I was favoured with a good opportunity of making known the glad tidings of salvation to Heathen, with more than usual success. On reaching the place, I proceeded to the village heathen School, kept by a Vellaller. While conversing with the Schoolmaster, a goodly number of people of the Vellaller and Shepherd Castes assembled around me. I immediately informed them that I had come to teach them the true religion, if they were willing to hear. They replied, that they would listen to all I said: moreover, they were polite enough to send for a cot, and begged that I would sit down upon it. I consented to do so, on the condition that they also would sit down. In a few minutes I was seated on a palmyra cot, surrounded by at least eighty respectable Heathen, the merasdar* among the number, to whom I preached with much delight for about three-quarters of an hour. I gave them an account of the creation, the fall of man, and the consequent sinful state of all men, a brief history of the Lord Jesus Christ, and the resurrection, calling upon all to repent of their sins and believe in the Saviour. I also spoke of the judgment-day, and of the probability of its being near at hand. I was exceedingly pleased to hear a man from the

* Proprietor of the village.

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crowd declare that he would become a Christian. He said also that he would come to me on the morrow, and bring as many with him as he could persuade to accompany him. As he was of the Shepherd Caste, I encouraged him to persevere by giving him the history of David, who was a shepherd.

I left the village, thanking God for the opportunity He had thus given me of testifying of His truth and the success attending it. I also prayed that the devices of Satan respecting these poor people might be overturned.

Dec. 5, 1851—I remained at Seetthakoollam. After the reading of the second lesson, at the Morning Service, I baptized five adults and three children, and gave an exhortation to them on the necessity of endeavouring, by God's help, to fight daily against sin and Satan, and to grow in grace and in the knowledge of the Lord.

Soon after the Service was over, the man who spoke out in the crowd last night came to inform me that he had quite made up his mind to join the Christian Religion; and that his wife and children, together with ten other families, wished to do the same. I spoke to them of the great privileges of a Christian, and exhorted them to be stedfast in their purpose. One of them turned out to be a Roman-Catholic, and I therefore spoke to him especially of the errors of that Church. Before leaving me, I presented them with some Tracts and copies of the Proverbs. By mistake I had omitted to bring copies of the Gospels with me.

I read prayers again at four o'clock P.M., and preached on Romans viii. 1. A few Heathen were present. Afterward, the merasdar of Settimalipetty, to whom I preached the Gospel yesterday, came and begged for a portion of the Scriptures. I gave him the Proverbs, a Madras Tamil Almanac, and a Tract, and promised to send him a Gospel. Others also applied for Tracts, and I distributed a few among them.

I rode thence to Puvani, eleven miles from Seetthakoollam. The fields on the road were beautifully covered with corn almost ready for the sickle. This province, in a spiritual sense, may be said to be ripe for the harvest. I could spend months and months in going about from village to village in my district alone, without returning a second time to the same place, and almost everywhere find a number of heathen willing to listen to the message of salvation. "The harvest truly is great, but the labourers are few." Owing to the great hindrance of caste to the reception of the Gospel, our Catechists have not the opportunity of speaking to higher castes so freely as European Missionaries. May it please the Lord, therefore, to send us many more Missionaries from England!

Dec. 10—Ellanthakoollam. This is a village properly belonging to the Paneivadali District, but at present is under my charge. It is situated about ten miles west of Hytar, in the midst of a large tract of red gravel. The inhabitants are chiefly of the Naik, Maraver, and Pallar Castes, and subsist by cultivating their gardens with onions, cholum, and other grain. There are about ten families of the Pallar Caste, who, upward of eight years ago, forsook the Roman-Catholic Religion, and placed themselves under Protestant Teachers. I assembled them in the Church for prayers at half-past ten o'clock A.M., and was much pleased with the order and attention they observed during the Service. Some Roman Catholics and Heathen also stood at the door and windows. I endeavoured to impress upon them the consideration of the great love of God, as manifested in sending His only-begotten Son into the world to save all who would believe in Him from eternal misery, and give them an everlasting inheritance among the saints in glory. My text was John iii. 16. There is a School here, which is tolerably well attended by Pallar Children, partly Christian, partly Roman Catholics, and partly Heathen. I spent a couple of hours in examining them, and was pleased to find all the classes in good condition.

Three men came in the afternoon from a village named Kattarangkoollam, and begged me to come over and preach to them, as there were between forty and fifty Heathen who were thinking of becoming Christians, and anxious to see me. I therefore rode over to the place, and was much delighted to find a number of persons waiting my arrival. They conducted me to a small neat building, which they said would do for a temporary Prayer-house, and there I at once sat down and gave them a short history of the world, from the creation up to the present time, endeavouring at the same time to shew them the exceeding danger of their state before God. In short, I told them that, as sinners, they were liable to suffer everlasting punishment in

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hell, unless they repented of their iniquities, and believed in the Lord Jesus Christ. I thus preached to them for an hour, and afterward knelt down and offered a short prayer. On leaving the place, I exhorted them to consider seriously the importance of placing themselves immediately under Christian Instruction. Several men came forward and stated that they would do so, and requested me to send them a Catechist.

Extent of the district.

Feb. 24, 1852—I started at four o'clock this morning to ascend the Mudalankoollam mountain. My object in doing so was to obtain a bird's-eye view of the district, and the relative positions of the principal villages under my charge. I proceeded slowly, with a guide and lantern-bearer, through jungle for about an hour, and then reached the base of the mountain, which we ascended gradually through dense shortwood, meeting with nothing, save now and then disturbing a solitary partridge or wild pigeon. We reached the top a little before sunrise, and from thence I had an extensive view of Tinnevelly. The mountain is situated about thirty miles north-east by north of Palamcottah, and stands in the centre of the Panneivilei District. I therefore, at almost one glance, had a view of the vast tract of country over which I am, in the providence of God, the appointed Missionary. I could trace out, in the distance, many villages where I have frequently proclaimed the glad tidings of salvation to willing hearers, and could also distinguish many places where I had declared the message of salvation to Heathen or Roman Catholics, as yet without any apparent fruit. Many other villages, likewise, came before my view. In these, as yet, the name of Jesus has never been proclaimed: the inhabitants of those "dark places of the earth" are still "without hope," and perishing "for lack of knowledge." I do most earnestly pray that God will raise up, either in England or among the Native Christians of this land, some who will go forth to declare His Word among the people; for I am persuaded that the people in these parts are prepared to hear the Gospel. The whole country before me appeared covered with corn just ready for the sickle —a fit emblem of the spiritual state of the population. "The harvest truly is great." After looking round for half an hour, I descended the hill, and returned to my tent with as much speed as possible to avoid exposure to the tropical sun.

Opening of a new Church.

June 4—Manalkadoo. A good Church is erected here at last. It has cost nearly a hundred rupees, and is built on the site whereon once stood a devil-temple containing upward of twenty idols. Satan's kingdom, externally, is certainly in this village become the kingdom of Christ. May it please God to bless the teaching and preaching of His Word among the people, and then His reign will be complete! We assembled at ten o'clock to open the new Church, which was crowded: moreover, Heathen and Mahomedans were standing at the door and windows. I read the Morning Prayers, and then preached on Psalm xlvi. 11. The whole Congregation were very orderly and attentive. The Catechist afterward presented a list of fifteen Candidates for the Lord's Supper, and fourteen for baptism.

The Maravers.

June 17—I proceeded at five o'clock P.M. to Payoor, where two men, with their families, have recently placed themselves under Christian Instruction. There being no kind of Prayer-house, I put up in a tope of tulip trees, where I soon found myself saluted, not only by the persons above mentioned, but also by a large crowd of Heathen of the Maraver Caste. Among them stood a fine tall, stout man, who appeared to be their chief. I accordingly addressed him as such, and informed him that the object of my visit was to communicate to them a proclamation from heaven, in the name of the Creator of heaven and earth. He and the rest appeared well disposed, and I therefore requested them to sit down and listen attentively to the message I was about to declare. They acceded to my wishes, and about a hundred persons remained very orderly, while I preached to them for an hour upon righteousness and the judgment to come, calling upon all to forsake idolatry, and worship Almighty God, the Maker of heaven and earth. I afterward held a conversation with them. Being Maravers, I felt myself in the midst of thieves. Still, I found them all assent to the things of which I had been speaking, and with one consent pronounce them good and important. On leaving, the two men who have already renounced heathenism accom-

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panied me for a mile on the road, and said they thought that several more of the people would soon follow their steps.

One short but encouraging extract, dated Dec. 22, 1852, concludes our notice of this district.

Mrs. Tucker and I have just returned from a long and wet visit in the Panneikoollam Division, where there are at present movements in many directions in favour of the Gospel.

TRAVANCORE AND COCHIN.

General Progress.

There has been an increase in the numbers under instruction in this Mission Field to the amount of 700 persons; the total in December 1851 amounting to 3979 persons; and in the December of last year to 4683: of this entire number only 255 are unbaptized. The Communicants during the year have increased from 986 to 1216. There are 76 Schools in the Mission Field, containing 1775 boys and 433 girls. There are ten ordained Missionaries in charge of the different districts and departments of the work, of whom two are Natives.

Cottayam College.

The Rev. E. Johnson is in charge of this Institution. The Rev. Messrs. Hawksworth and Baker, jun., thus report the result of the examination held on September 3, 1852—

Having been requested, at our clerical meeting, to examine the boys learning in the College, the examination was held last Friday, the third instant.

The boys are divided into four classes, and were examined in English and Malayalim.

In English, the first class answered questions on a given portion of the Gospels pretty readily; repeated Watts's Hymns for Children, and portions in the New Testament, correctly and freely; their English Grammar was very fair; in Geography they answered well, and are getting on well with reading; their translations into English were not idiomatic, but some of the boys translate very fairly. In arithmetic they have reached the rule of three.

In Malayalim, the answers to questions on the first twenty chapters of Exodus were creditable; several of the Psalms were repeated correctly; and their translations from English into Malayalim were very good indeed, considering the age of the boys, and the short time they have been learning in the College.

The boys in the lower classes were examined in the above-mentioned order. They are intelligent, and desirous to learn. On the whole, we were pleased with the examination, and with the appearance as well as the answers of the boys.

Normal Female School.

Of this Institution Mrs. John Johnson thus reports, in a Letter dated January 8, 1853—

The Day School still goes on well, and has between thirty and forty on the list. In the Boarding School the numbers stand at fifty-six. When any girl is expected to leave, there are one or more who have been promised to be admitted, so that we have no lack of girls. The little School at Oleisha gives great satisfaction. The six boarders are supported, and the Teacher paid, with money received from ladies in England. Four of the girls were baptized last Easter, with their heathen parents, in the Cottayam Church. On the first of June they were taken into the School, and on the 23d of December, when at Oleisha, I had the pleasure of hearing them repeat the whole of Watts's First Catechism and read a little. They answered very fairly. I wished much that their kind supporters could see and hear them. The girls are from seven, eight, and nine years old.

COTTAYAM DISTRICT.

This district contains a total of 730 individuals under instruction, of whom 698 are baptized. There are 252 Communicants. In 17 Schools there are 408 boys, of whom 272 are Christians, and 79 girls, of whom 66 are Christians. In December 1851 the numbers were 418 baptized and 30 unbaptized, with 120 Communicants. The increase, therefore, has been considerable.

Adult baptism—Inquirers.

The following extract from a

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Letter of the Rev. H. Baker, sen., dated April 14, 1852, presents the district in an encouraging aspect—

On Easter Sunday last I had the unspeakable gratification of admitting to baptism twenty-one heathen families, consisting of ninety-three souls. These, in addition to two other families admitted four months ago, and consisting of eight persons, will make up the aggregate number of 101 converts from heathenism within a few months. This number could have been considerably increased had numbers been the object, but some of our Catechumens were not sufficiently instructed, some had questions to settle about their little property, and some were kept back by their relatives, who seemed to think they were going to be buried alive. There are now about fifty Heathen under instruction, and a very favourable impression has been made on the minds of many in regard to the good work, which I hope will deepen and spread, so as to lead them to an acquaintance with Him whom to know aright is life eternal.

I am happy to find that the leaven which has thus begun to shew itself in this Mission has been at work for some years past, as a good number of the newly-baptized have assured me that they wished to join us long ago, but were kept back by self-interested persons, who were under every obligation to have acted differently.

That the Lord has begun to bless us most of our Missions in Travancore give us abundant evidence at the present moment. May He greatly increase and multiply His mercies upon us!

PALLAM DISTRICT.

In December 1851 the total in this district was 1155. In December 1852 it had increased to 1315, of whom 1168 are baptized, and 147 unbaptized. The Communicants are 343.

The Hill People.

As in the Pavoor District of Tinnevelly, so in this district, the attention of the Missionary in charge, the Rev. H. Baker, jun., has been much directed to the mountaineers—the Hill Araans, a race of cultivators inhabiting the forest-clad hills about forty miles to the east of Pallam. The particulars have been already published in the "Intelligencer" for April last.

MAVELICARE DISTRICT.

In this district, which is under the charge of the Rev. J. Peet, assisted by the Rev. Jacob Chandy, there are 791 individuals under instruction, of whom forty are unbaptized. There has been an increase of about 100 on the total of December 1851. There are 240 Communicants, and ten Schools, containing 200 boys and 50 girls.

The following are extracts from Mr. Peet's

Report for the Year ending December 31, 1852.

General Review.

Few years, either in the annals of Travancore, or in the history of the Mavelicare Mission, will be found to have been more eventful than the one just drawing to a close.

In the beginning of the year there was a superabundance of rain, which proved very injurious to the crops, and caused much sickness. In the latter part, a monsoon unprecedentedly long and heavy continued nearly up to the present time by the Madras rains; in consequence of which, all the crops in most parts of these low lands have been destroyed, and but for the hill paddy there would have been a famine. As it is, the poorer classes have suffered much from the exorbitant price of rice, and of course of all other edibles: added to which, the whole of these, and many other parts of Malabar, have been afflicted by that terrible scourge, the cholera, to a greater extent than has been known for the last twenty years in Travancore: even up to the present hour it is flying about in every direction, and sweeping away whole families at a time. In addition to these miseries, that have fallen upon the inhabitants in general, my people have been brought under the fiery ordeal of severe persecution. But, though troubled, the people have not given way to despondency, nor have our numbers decreased. On the contrary, some few from the Heathen, Syrians, and Papists, have come forward and joined us in the face of all opposition and disgrace; and did not the fact of persecution prove

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that our work is progressing, we have direct evidence to shew how true our gracious God remains to His promises; that His benediction rests upon our labours; and that His Spirit makes them efficacious to the bringing to the saving knowledge of the truth some for whom Christ shed His precious blood.

With regard to the spiritual state of our people in general, as most of them have been, comparatively speaking, but lately rescued from the thraldom of heathenism—the system of which, like that of Popery, adapts itself to the peculiar propensities of each, inducing the individual willingly to co-operate in reducing himself to a state of moral degradation, corruption, and slavery—and still being obliged, even after baptism, to reside in a morally-polluted heathen neighbourhood, no reflecting man would think of judging them, as a body, by the standard we erect in the parts of Europe and America that are under the influence of Protestantism; but making all due allowance for local circumstances, habits of thought, and practice, I am prepared to state and to prove, by a knowledge of both, that the body of Christians in our Travancore Church Missions will be found equal, if not superior, to the same number of people in most of our Churches at home —while now and then such striking proofs are given of the possession of vital religion, as it would be difficult, perhaps impossible, to exhibit in most parts of Christian Britain.

Encouragements.

In a part of the Mavelicare Mission where persecution has been most rife, a comparatively-speaking poor, industrious Convert, who suffered a great deal of abuse and punishment, has freely given me a piece of land for the purpose of erecting a church to God's honour in that benighted district.

A Syrian, living near that poor man's neighbourhood, and who has been in the constant habit of reading our books, came to me and said, "I believe God is with you, and I am as fully convinced of the very corrupt state of the Syrian Church, and therefore, though I cannot openly join you, yet I come to give you twenty-one rupees." I asked him, for what specific purpose. "To promote," said he, "the work of Christ in your Mission, and spend it as you like." Upon telling him what the poor man had done and wished, "'Tis well," said he: "let it go toward raising a Church." With this encouragement, and partly with the aid of the twenty-one rupees, I have erected a temporary Place of Worship, wherein our Church Services are regularly performed, and a few Converts lately gathered from the heathen world meet to worship God and learn the way to heaven. But, as that part of the Mission is growingly important, in consequence of its being in the vicinity of a new and large bazaar; as I have been providentially called to labour there; and as my work has thus far been manifestly blessed by God; a small, but a good, substantial Church is required, at an outlay of not more than three hundred rupees, as most of the materials can be had cheap, and there are good conveyances by water. Should this meet the eye of any one disposed to aid, he will do a good work for Christ.

This will make the sixth Station in the Mavelicare Mission where stated Services, according to the rites of our Church, are performed every Sabbath, and where Readers and Schools are placed, for the purposes of diffusing general knowledge, but chiefly to teach the way to Christ and eternal happiness.

Statistics.

The baptisms for the year have been seventy-seven, and a number of Converts from Popery and Syrianism have been added to our Church; but, as I have a little doubt whether some of these latter may not flinch when they feel our cross press heavily, I prefer taking no further notice of them here.

Of our village Schools I cannot report favourably; as, owing to the heavy, constant rains, but chiefly to the long prevalence of cholera, the attendance has been irregular, and some of the Schools had to be closed for a time.

Preaching in the Villages.

The following brief extract from the journal of the Rev. J. Chandy exhibits the character of his labours—

Sept. 1 *and* 2, 1852—I visited the villages of Pantalam, Prekanam, Omalloor, Karakatt, and Arikara; and spoke to Syrians, Nairs, Mahomedans, Chogans, and Canyans, on the truth of Christianity, and on the falsehood of idolatry and astrology. Nairs, Chogans, and Canyans brought forward several absurd stories in defence of idolatry and astrology. One

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of the Nairs in the village of Karakatt, after hearing and disputing what was spoken, wanted to hear the Ten Commandments, and I repeated them to him. "Every one of these Commandments is broken by you Christians, and why do you then find fault with us?" said the Nair. "We all, then, need the forgiveness of sin: that there is a way to obtain it is what I want to tell you," I replied, setting forth Christ crucified as the way, and appealing to him to compare the general conduct of the Christians with the Heathen. He said, that he could see one thing, namely, that Christians were increasing faster than other castes.

TIRUWALLA DISTRICT.

This district is under the charge of the Rev. J. Hawksworth, assisted by the Rev. George Matthan. It contains a total of 770 persons under instruction, of whom 30 are unbaptized. There has been an increase of about 100 on the aggregate of the preceding year. The Communicants are 210 in number. There are 10 Schools, containing 224 boys and 48 girls.

The following is Mr. Hawksworth's

Report, April 30, 1852.

I take this opportunity of reporting a few particulars as serving to indicate the present state and prospects of this Mission. The statistical returns for the past half-year shew a gradual, yet steady increase in our Congregations.

During the past quarter, notwithstanding the bitter persecution that has been raised against Converts in this Mission, such as I have never known before, one family has openly professed Christianity, and this from a simple desire, I believe, to be numbered amongst the people of Christ. No sooner had the baptism taken place, than an attempt was made by heathen relatives to get away the children; on the ground that, according to Travancore aw, a father, among Hindoos below Brahmins, has no right to his own children. A complaint was made by these relatives to the district-officer, but he would not receive it. It was subsequently received by the higher authorities, and forwarded to me for explanation; but I believe the matter has been dropped, and as yet the children are under the protection of their father. The mother was suddenly cut off by cholera before the family was baptized. The grandmother had previously been baptized, and is anxious to bring all her relatives and friends to the Saviour whom she has found.

This is at Thallawaddie, where we have sometimes Syrians, Romanists, and Heathen at service on Sundays. And yet a spirit of bitter hostility to vital godliness is often seen. One young man, having commenced coming to hear the Gospel, instead of going to see mass in the Syrian Church, was opposed by his relatives and neighbours, and one of his uncles came a considerable distance to rebuke him, and threatened to beat him soundly if he again went to the English Church. Notwithstanding this, the young man continues to come almost every Sunday. But he comes alone—his wife will not, or rather dare not, accompany him. Two other persons began coming from a considerable distance, but their relatives at once withstood them, and stirred up a Sircar Officer to persecute them. All the labourers in the locality were forbidden to do any work for one of the men, and the other man was instantly threatened by his father, who declared he would disinherit him if he did not return to the Syrian Church. The opposition is so firm, that these men, who live far away from our people, have drawn back, at least for a season; but it may prove, as was really observed to me, the seed has been sown, and will not die.

Another man, having attended very regularly for a considerable time, and listened with apparent delight, at length brought his wife to hear the glad tidings. On returning home, he found his father standing at the doorway to oppose his entrance, saying, "If you will take your wife to the English Church, you may go and live there: you shall not come here." Almost immediately after this, his wife's relatives came to take her away from him to another part of the country. The man, however, remains firm, having, I believe, the grace of God in his heart.

But the most striking case has occurred in the bazaar, near the Mission Bungalow. A respectable Syrian Youth has, it appears, been for some time secretly and earnestly reading the New Testament. He also obtained a copy of the Pilgrim's Progress in Malayalim, became more and more anxious about his soul, grew dissatisfied with the formality of Syrianism and its superstitions, and at length came to the

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Mission Church. This raised quite a ferment. His relatives and neighbours, indeed the whole bazaar, strongly opposed him. He has had to endure much mockery and abuse, and, what was most painful, the frowns and rebukes of his nearest and dearest relatives. On one occasion, while he was quietly bearing the scoffs and sneers of the bazaar people, he was cheered by a Syrian from the interior, who passed by at the time, and said to him, in the hearing of the by-standers, "Do not be discouraged, for this is just the way in which Christ was treated." He has hitherto continued firm, and last Sunday brought five other young men with him to our Church. He has already made such progress in scriptural knowledge, that he quotes appropriate texts readily, and often silences his boldest opponents. Some of those who now come with him were a short time ago among his revilers. He attends closely to his secular duties, and urges those who, like himself, have begun to examine their Bibles, to be more diligent than ever in their daily duties, so that, as in the case of Daniel, their enemies may find nothing against them. The case attracts more attention, from the young man being nearly related to the priest of the Syrian Church here. Should this work go on, I trust the poor Heathen will be benefited. A few days ago, two Brahmins, passing through the bazaar, asked a Syrian who was standing near a large wooden horse what it was for. The Syrian replied, that it was the horse of St. George, and had been brought out to be painted, as the feast of the saint was near. He added, "This horse is very holy, as I can prove: a man once attempted to get upon it, and immediately he had a swollen leg." "Nothing of the kind," said the young man, who just then came up: "it is a mistake." And, so saying, he got on the horse and kicked it, saying, "What sort of a horse is this? It cannot move." The neighbours laughed: the superstitious Syrian was of course very angry, but could make no reply, and the Brahmins walked away apparently convinced that that idol, at all events, was nothing.

Hindoos of the highest respectability now read our books, and occasionally come to the bungalow and ask, "Have you got any new books?" The little monthly paper has a steady sale, chiefly among the most respectable of the Heathen. In preparing this it is necessary to act very wisely. If the paper were exclusively religious, alarm would be taken, and if uninteresting it would not be read. And on the other hand, if the paper did not contain scriptural truth—if it were not in some degree a Christian Herald—it would be beneath the notice and foreign to the object of the Missionary.

In one village, where a School has been placed, Hunuman, the monkey god, is worshipped, and supposed to possess great power. Until lately, many of the Syrians of the neighbourhood have made offerings of plantains to this idol, but this has already almost, if not entirely, ceased. And although the utmost care has been taken to avoid giving offence, it is evident that the Brahmins, especially the foreign Brahmins, are uneasy at pure Christianity being brought so near to them. They have great influence with certain of the authorities, and several attempts have been made to induce the Sircar to pull down the School. Twice it has been suddenly visited by a posse of Sircar Officers, who questioned the Teacher and neighbours, and then took down the names of the little children, apparently to frighten them. One official objection to the School was, that I visited it; but it was hard to prove any culpability in my doing so, as the School stands in a Christian's compound. For the present the storm appears to have blown over, so far as the Schools are concerned.

The case of the poor slaves is very difficult. I do not know how they would be treated by the Sircar on their embracing Christianity; for Christianity is so bitterly opposed, especially in this district, that Converts, Christian Freemen, are not now allowed to enter a court of justice, or walk with their fellow-Christians on the public roads, even where these roads are more than forty feet wide. Such a state of things is now in Travancore, and perhaps cannot be paralleled in any other country in the world. But the night is darkest just before the day dawns. The cause of humanity and truth shall yet triumph, even here.

In the following extract, dated January 4, 1853, we see the

Aspect of the district at the close of 1852.

In sending in the statistical return for the past half-year, I am bound to acknowledge with all gratitude the merciful protection of our Heavenly Father during a season of extraordinary sickness. The

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cholera has been raging around, in villages near and at a distance, with unusual virulence. Five, six, even seven, have died in the same house. In some cases the whole family has been swept away, and in several cases a single individual only has been spared. Just recently the sexton of the Syrian Church at Mallapalli died of the disease. None of the Syrian Priests would go to inter him; and after the body had lain longer than it ought it was buried by some of our people. The sexton's wife and mother soon fell victims, and the sole survivor is a child. At one time the disease came very near the bungalow, and appeared to single out its victims, carrying off a conjuror and fortune-teller, and a child, from a family of professed thieves. Our people have been most mercifully spared. Out of upward of seven hundred persons only two have been taken away. During the whole time of the sickness I was very liberally supplied with medicine from the Trivandrum Hospital by C. Paterson, Esq., M.D., physician to the Rajah. In almost every case in which the pills were administered immediately, and nothing drank but cold water, the patient was saved. All classes, from the Brahmin to the slave, soon lost their confidence in native medicine, and the applications for medicine at the bungalow became incessant. The pills were freely distributed, and I believe some hundreds of lives have been saved.

Some of the adult baptisms which have taken place during the past half-year have been very encouraging, no sinister motive whatever being discoverable, and the parties being intelligent, and earnestly desirous to be numbered among the people of Christ. Their subsequent conduct has been consistent and exemplary. Strong inducements to break the Sabbath have been withstood, and former bad practices have been renounced entirely. May they be kept from falling, or in any way disgracing their holy profession! Some of the Syrian Christians in the neighbourhood have openly expressed their great surprise that any Candidates for Baptism should offer themselves during the continuance of the present bitter persecution.

TRICHOOR DISTRICT.

The Rev. H. Harley and the Rev. J. G. Beuttler are the Missionaries in charge of this district, which contains a total of 632 individuals under instruction, of whom 36 are unbaptized. There are 123 Communicants. The total of December 1851 amounted to 558. In ten Schools there are 184 boys and 30 girls. The following is Mr. Harley's

Report for the half-year end. Dec. 31, 1852.

During the past year we have had no interruption to the prosecution of our labours from sickness, or any other cause. Diseases, however, have prevailed to a great extent amidst our Congregation and others during the latter part of the half-year, and many have suffered, and are still suffering, from intermittent fever and dysentery. The weather has been unusually unhealthy this year, the latter rain having fallen to an unprecedented extent, and generated diseases. We have cause, therefore, to be thankful that we have been preserved from the prevailing epidemic, which has proved fatal to so many Heathen and Roman Catholics at Trichoor and in its vicinity.

I will subdivide this report under the following heads—Congregations, Missionary Agents, and Schools.

1. Congregations.

During the past half-year I have baptized 38 individuals, comprising 17 adults, and 21 children who had been daily instructed previously in the principles of the Christian Religion. The Heathen baptized were chiefly of the Chogan Caste, and they were admitted into the visible pale of Christ's Church on the 17th of October and 12th of December respectively. In consequence of their profession of Christianity, they have been subject to persecution from their heathen neighbours, but we trust that the Lord will enable them to bear up under all opposition. A Chogan, named Ramen, was among the number of the baptized, and brought his son also to be received into the communion of our Church. Ramen's wife strenuously opposed the baptism of her son, and it was with extreme difficulty that she at length consented to it. Her husband has spoken to her regarding the renunciation of idolatry, but she at present gives no heed to such things. As the greater part of the baptized live at some distance from us, and support themselves by their own manual labour, they will be subject to persecutions on the part of the heathen authorities, who are naturally much opposed to the spread of Christianity. The Lord

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gives grace and strength, however, corresponding to our day and trials. Our congregation at Trichoor have daily access to the Means of Grace, and the Word of God is twice preached on the Sabbath; in which I have been assisted by Mr. Beuttler, to whom the districts lying south of Trichoor have been now assigned, for making known the salvation of Christ.

II. *Missionary Agents.*

Good and efficient Catechists and Readers, who would, with a single eye to the glory of God, proclaim the knowledge of salvation to a perishing world, are a great desideratum here. The harvest is great, but the labourers are still few. We have endeavoured to train up labourers for the work, but time must elapse before their efficiency can be put to the test. It would be very desirable if an institution could be formed for the express purpose of training up Catechists for the Missions. No institution of such a nature exists on this coast, although the demand for able and efficient Catechists and Readers is so urgent and great.

III. *Schools.*

The schools in this Mission are going on favourably, and have been examined by me at various intervals. The average number of scholars learning at the various schools is 214.

The studies pursued in the seminary are, English grammar, geography, history, arithmetic, spelling, writing, and Scripture History. In the Malayalim Schools the boys are instructed in Watts's First and Second Catechisms, and Scripture History, accounts, writing, &c. The Preparandi class are also taught with the Seminary Boys, but I have been obliged to employ two of them on special duty until their place can be supplied by other Schoolmasters.

We have thus endeavoured, through the means placed within our power, to spread the knowledge of Christ and His salvation amidst the various classes inhabiting these parts. The Spirit of God alone can make the word effectual. It is "God who giveth the increase." The success of our work depends entirely upon the Spirit of the Lord. He must infuse vitality into souls "dead in trespasses and sins." The breath of the Spirit is required to make the "dry bones live." May this divine Spirit be poured out on all flesh, so that the Great Redeemer may reign supremely in the hearts of all men!

Two Brahmin Inquirers.

Another Nambouri Brahmin has expressed his wish to renounce heathenism and embrace Christianity. He has relinquished his worldly possessions, and is now placed under instruction. I trust he may hereafter be useful in making known the Gospel to his fellow countrymen. He appears to be quite sincere in his profession, and his coming to us has made quite a stir among his relatives and friends. He expects his wife and two children will follow him shortly. He has evidently not come for worldly gain, as he will be rather a loser in a pecuniary point of view. He is living at the house of the Brahmin whom I baptized before.

Another Nambouri Brahmin, of high caste, aged about twenty-seven, has boldly come forward, and avowed his determination to renounce heathenism. He is well known to the Brahmin whom I have already baptized, and through him he has been induced to take the step which must for ever sever him from his heathen relatives. As soon as it was known that he had arrived here, his friends and relatives came in bodies to see him, but offered no violence. Their feelings were of course very much excited, and his younger brother seemed much affected. The Brahmin, however, told them calmly and decisively that he had determined to join the Christian Religion, at whatever sacrifice; and his friends, finding him unmoved, left him.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—At the Monthly Meeting of the Committee of the Church Missionary Society on the 12th of September, the Secretary having reported the death, at Torquay, on the 26th of September, of R. M. Bird, Esq., a Life Governor of the Society, the following Minute was adoptod—

"The Committee receive the mournful intelligence of the decease of Robert Mertins Bird, Esq., their valued friend and colleague, with deep concern. The connection of Mr. Bird with the Society dates from the period of the opening of their operations in the East Indies. In that country he was distinguished among the most eminent of the early friends of our Missions. Joining an uncompromising countenance and support of Missionary Undertakings with eminent official position and merit, few individuals have contributed more largely to the change of public opinion in India toward the objects of this and kindred Institu-

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tions, and to the encouragement of the Christian Labourers of all classes, during the long period of his public career. Since his return to this country, Mr. Bird has largely added to his services for the Missionary Cause, by energetic assistance in the provincial Meetings of the Society, and by wise counsel in the Committee. The Committee recur with very grateful feelings to these various and great services rendered to their cause by their lamented friend; and, in recording their sorrow at his loss, they desire respectfully to tender their sincere sympathy to his bereaved widow and family."

On Friday the 26th of August, at the Church Missionaries' Children's Home, Highbury Grove, the Instructions of the Committee were delivered by the Honorary Clerical Secretary to the following Missionaries, on occasion of their proceeding to their respective Stations:—The Rev. T. G. Ragland, M.A., returning to Madras—The Rev. Andrew Frost, M.A. St. John's College, Cambridge, late Incumbent of Meltham Mills, Yorkshire, Mrs. Frost, and Mr. Arthur Davidson, Student from the Institution, Islington, proceeding to Bombay—The Rev. H. D. Hubbard, B.A. Caius College, Cambridge, late Curate of Long Eaton, Derbyshire, proceeding to Benares—The Rev. William Keene, B.A. Brazenose College, Oxford, proceeding to the Punjab—The Instructions having been acknowledged by the Rev. Messrs. Ragland, Frost, Keene, and Hubbard, they and their companions were addressed by the Right. Rev. Bishop Carr and the Rev. J. Tucker, B.D., Rector of West Hendred; and were commended in prayer to the protection and blessing of Almighty God—On Friday, September the 9th, at the Society's House, Salisbury Square, the Instructions of the Committee were delivered by the Honorary Clerical Secretary to the Rev. W. Knight, M.A., one of the Secretaries of the Society, on occasion of his departure on a visit to the Society's Missions in the Mediterranean and Ceylon. Mr. Knight was also addressed by the Right Hon. the President, and other Members of the Committee—The Instructions having been acknowledged, Mr. Knight, and Mr. and Mrs. Hammond, proceeding to West Africa, were commended to God in prayer by the Rev. J. Chapman, B.D., Assistant Secretary—The Rev. Henry Reeve and the Rev. John Shaw Burdon, Students from the Institution, with their wives, left Southampton on the 20th of July, for China, *vid* overland—The Rev. Messrs. Hubbard and Keene left Portsmouth on the 3d of September, for Calcutta—The Rev. T. G. Ragland left Portsmouth on the 15th of September, for Madras—The Rev. A. Frost and Mrs. Frost left Portsmouth on the 15th of September, for Bombay.

INDIA WITHIN THE GANGES.

London Miss. Soc.—Mrs. Paterson, wife of the Rev. James Paterson, of Calcutta, died on the 20th of May.

AUSTRALASIA.

Wesleyan Miss. Soc.—The Rev. Robert Young reached Melbourne on the 20th of May.

WEST INDIES.

London Miss. Soc.—Mrs. Henderson, of the Demerara Mission, died on the 26th of May.

Wesleyan Miss. Soc.—The Rev. Samuel Pritchard died at St. Vincent's on the 28th of February.

Miscellanies.

THE Engraving on the following page represents a scene which occurred in Freetown, Sierra Leone, on the 9th of June 1852. The strange-looking figure is a real representation, made from the very dresses. The account of the scene you will find below. Mr. Beale says—

Frequently these grotesque figures—which the people believe to be the spirits of their departed forefathers, and which they therefore greatly fear—come out six or seven together, and the occasion is disgraced by indulgence in the grossest immorality. On the egugu reaching my gate, I seized him, and endeavoured to drag him into my yard. He appeared to be about seven feet high; but when I grasped his head, to bend him to the ground, and so render him powerless, I found I had only grasped a handful of red cloth, stuffed with cotton rags. Four stout fellows, with large sticks, stood in a threatening posture over me, to rescue him. In a short time a large crowd gathered round; but none, not even my servants, dared for some time to help me. At length a powerful woman, a member of my Church, cried out, "They go hurt master!" and, rushing through the crowd, held the man with all her strength, and pushed others away. Finding, however, that I could not hold out longer against so many, I tore off his upper garment in shreds, and then, seizing his under garments at the bottom, drew them over his head, and so stripped him before all the people. When the crowd saw that the egugu was not only a human being like themselves, but known to many, they raised a loud shout—the heathen in derision, and the Christians in thankful exultation—upon which his defenders slipped off and left him alone in my hands.

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MR. BEALE SEIZING THE EGUGU.

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Missionary Register.

NOVEMBER, 1853.

Biography.

BRIEF OBITUARY NOTICE OF MRS. HASELL,

WIFE OF THE REV. S. HASELL, OF THE SUDDER STATION, KRISHNAGHUR, IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY.

THE Rev. S. Hasell has given a short sketch of the character of his departed wife, from which the Christian will learn resignation, while he laments the loss of so promising a labourer.

It is my painful duty to record the loss I have sustained in the death of my beloved wife Shortly after my last report was sent in—April 1852—it pleased the Lord, in His sovereign grace, to withdraw her from the work, and gradually to withhold her strength, until, on the 26th of July, her spirit left its mortal tabernacle. The ways of the Lord are unsearchable, but it is our comfort to know that He doeth all things well. We had made many plans, and He—probably to shew us that the work of saving souls is not to be done by might or power, but by the Spirit's quiet, unseen influence—frustrated them by removing one of the most efficient and devoted labourers that ever entered the field. With a powerful mind, well stored and well disciplined—with an energy undaunted by labour or trouble—with a spirit chastened and sanctified—with a single eye and a purely disinterested heart—she engaged in the work of the Lord; and although spared but for a year, in a sphere adapted to her character and disposition, she will live long in the remembrance of both Europeans and Natives who knew her. She lingered over four long months, and, as her bodily strength failed, her spiritual life was invigorated. Sensible of her approaching dissolution, a month before it happened she arranged all her affairs, and meekly, "in full assurance of faith," waiting for her blissful change, committed her spirit to Jesus, the Lord, "whose she was, and whom she served." This heavy afflictive stroke has necessarily greatly interrupted my work, and my health, too, has materially suffered; but I hope still in the goodness of the Lord: He will, I know, provide; and although I may be an inefficient, I shall hope to be a devoted and faithful labourer, until my blessed Saviour shall look in mercy on me also, and take me to Himself.

OBITUARY NOTICE OF A NATIVE CATECHIST

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

THE Rev. B. Geidt has sent some particulars of the last hours of a Native Catechist, which we lay before our Readers.

We have lost by death eight members of our Congregation since March last—one Catechist, Boistom, two married women, and five girls, four of whom were orphans. Boistom, who had been labouring faithfully for fifteen years in this Mission, and who died a most happy death, deserves a special reference, to shew that God, "the same Lord over all is rich unto all that call upon Him." Boistom had been ailing during the last two years. He was often laid up for weeks, and months, and at last became so weak that he could not leave his bed. He endured all his sufferings with true Christian Resignation, and during all this time not one word of discontent with the ways of God ever proceeded from his lips. The Bible was his companion; and from this inexhaustible source he derived consolation and comfort. On Tuesday Evening, the 26th of October, a great change took place: he became suddenly exceedingly weak, and the following day, at 12 o'clock, desired to see me. On finding his end approaching, I offered to

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administer to him the most comfortable sacrament of the body and blood of our Lord, which he took with true devotion and child-like faith, believing that God would pardon all his sins for Christ's sake, and receive him into His heavenly kingdom. When I told him it would be most likely the last time that he would take the Lord's Supper on earth, but that I hoped he would soon take it anew in his Father's kingdom, be delivered from his sufferings, and join the happy assembly above, he meekly resigned himself into the hands of the Saviour, saying, "Thy will be done." Thenceforward his end drew rapidly near. Half-an-hour before he left his mortal frame I prayed once more with him. He said to me, "Jesus, my Saviour, who has redeemed me, is my comfort and my hope: on Him only I rely for salvation." He was very quiet and calm all the time: no fear of death, no struggle whatever, was seen in him. A few minutes before his end, I asked him, "Boistom, is Jesus with you?" He replied, "Yes, He is." He began now to breathe a little heavily; and his wife, friends, and children, observing this, began weeping and crying. I went to them, near Boistom's room, and tried to console them. While I was engaged in prayer, the spirit of my beloved brother winged its way to God. Boistom died a most happy death. I firmly believe he was prepared to enter the world of bliss, where there is no more suffering and pain. There "the Lamb which is in the midst of the throne shall feed him, and shall lead him unto living fountains of waters: and God shall wipe away all tears from his eyes." The gospel of Jesus Christ proved to him "the power of God unto salvation." He led a most exemplary, pious life; and was a sincere and upright man, beloved and esteemed by all who knew him. Whatever could be done for him was done. He lived for a long time in a room in my house; and after this he went to Bírbhum for a change, but his time to depart and be with Christ had arrived. Death was gain to him.

OBITUARY NOTICE OF A NATIVE SCHOOLMASTER

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

THE Missionary of the Tiruwalla District gives in his Journal a short account of the death of a Native Schoolmaster.

We have just lost a pious, humble, and devoted Schoolmaster at Mallapalli. Amid much suspicion and obloquy he commenced a School for the slaves in the depth of the jungle, for they dared not meet near to places frequented by their fellowmen. Every increase of sickness, every difficulty or loss, which he subsequently suffered, was ascribed to his audacity in teaching outcasts. Some, instead of pitying his emaciated appearance, or admiring his devotedness, said, "Ah! this is the fruit of your teaching those slaves. You will die." On one occasion, when alluding to this treatment, he said to me, "Sir, I can bear to die; but I cannot bear that those poor slaves should remain ignorant of Christ, who died for them." He persevered in daily visiting the School as long as he had strength to walk to it, and until a successor was found to carry on the work which he had begun. The poor slaves regarded him with great affection, and always spoke of him with great respect. During his last sickness, they assured me they were praying for him. I saw him on the Sunday before he died. He told me he could see no holiness in himself, but he appeared to realise a sense of the all-sufficiency of his Saviour, and to rest upon Him. He heartily joined in prayer, and kissed my hand as I bade him farewell, with a strong persuasion in my mind that we should meet next in our Master's presence, where I hope to meet many of India's sons and daughters, and many of India's most degraded children—the poor slaves.. On one occasion, when conversing with a very aged slave, a pupil of this schoolmaster, I asked the slave if he had ever committed sin—the meaning of it having just been explained. He replied, that he had sinned much. I then said, "If that be the case, how do you expect to get to heaven?" He gave me a reply which I shall never forget—"Jesus Christ is looking about that."

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OBITUARY NOTICES OF NEW-ZEALAND CONVERTS,

WHO DIED IN THE FAITH OF CHRIST IN THE NORTHERN DISTRICT OF THE CHURCH MISSIONARY SOCIETY'S NEW-ZEALAND MISSION.

MR. DAVIS's Journals contain notices of two New-Zealand Women whose hearts had been renewed by divine grace, and made partakers, it is believed, of "like precious faith with us."

May 24, 1851—To-day I buried Mary Ann Ripi, the widow of Broughton Ripi, the former Christian Chief of Mawe. She was one among the few who have been faithful from the beginning. Her health had been in a precarious state for the last three years, and we expected she would have been removed from us at an earlier period; but she was ready. In my visits I generally found her rather low in spirits, but apparently looking to the Lord in a spirit of meek resignation. Her children appeared to be the chief source of her troubles; and particularly a week or two before she died, when her daughter, having been reproved by her for having joined in a native dance, or professed some desire to be engaged therein, used harsh language toward her. This gave her great trouble, and I found her in a very sorrowful state on account of her children. I spoke to her daughter in her presence, which appeared to be some relief to her mind. Nevertheless, her faith in Christ remained unshaken with regard to her personal acceptance. When I next saw her all excitement had passed away, and a calm, settled peace had taken possession of her soul. Her faith was simply fixed on Christ, and she appeared to look forward to a happy deliverance from the burden of the flesh without doubt or fear. Charles and Sarah Taurua, and other Christian Friends, were with her in her last conflict, but all was peace. Happy soul! She is now where "the wicked cease from troubling, and the weary are at rest." The last tearful drop has been wiped from her mournful eye. She had been a widow, and solitary, ever since June 1838, when her husband died to be with Christ. Now they are again united, to part no more.

Sept. 5, 1851—I buried Pirihira Tetau. She had been long ill, and had suffered much pain, but Christ was her hope. When I saw her last she was in expectation of death, but her faith appeared simple. She was peaceful and resigned, and her end was peace. When she found herself dying she called her friends around her, and gave them sound exhortation, and while thus engaged her spirit was removed to everlasting happiness. As she died in an out-of-the-way place, but very few people were present at her funeral, and those for the most part were in a dead, spiritless state. For a length of time, although baptized professors, they had lived carelessly, and, in a great measure, forgetful of God, but now more especially so. A disappointed person, who had returned from the gold diggings of California, had given out that there were strong indications of gold on the land belonging to this party. To this information they lent an attentive ear; and it is reported that they have long been engaged, although secretly, in searching after the hidden treasure. One of them, the principal man, observed upon the heap of earth thrown out of the grave, "If it were all gold it would be of great value." He was replied to, but without effect. The gold mania appeared to have full possession of their hearts and minds. They declared to me that they knew that gold had been found, and would not hear of my doubts being raised against the truth of their assertion. I could not but regard the deliverance of Pirihira as a great blessing. She was a fine young woman, and scarcely in the prime of life, and, had she been in health, she would have been in equal danger with her friends of falling into the gold temptation. I can scarcely conceive that a greater evil could befall us than that of the discovery of gold.

FROM the Report of the Rev. Joseph Matthews and Mr. W. G. Puckey, of Kaitaia, we extract some particulars of three Natives.

During the year several Christian Natives have died, and have afforded us some encouragement. Among them was Hoani Whakapiko, who died in January. He was one of the students of the Waimate Institution, and, after nearly three years' residence there, fell into consumption. He returned to our im-

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mediate neighbourhood, and during a long sickness was visited by us. It was always a pleasure to visit him, as we uniformly found that the Word of God was his companion. His mind, under the tuition of the Rev. R. Burrows, had become much enlarged, and he frequently conversed in a manner which shewed the value of regular instruction and preparation for the work of the ministry. The sacrament was administered to him at his own house by his Principal, which was a great comfort to him. But it was in his last hours that his religion shone brightest. Most of his tribe gathered around him, when he boldly declared unto them his belief, and exhorted them all to stedfastness in God's ways, telling them that they were not to lament his death. His manner was so earnest, and his words so comfortable, that his mother—who has lost many children, and who would otherwise have bitterly bewailed the loss of this son—told me that she could not mourn after such a happy death.

The effect was quite different with the father, who, although a Christian Native, had frequently pained us by his flimsiness of character. He had no patience to "possess his soul:" his health gave way, and he died under a cloud, not speaking a word to comfort his friends. He told us that he was one who had had too many masters, alluding to James; and, explaining himself, he said he had listened to wild talk, and many hard and bad things, instead of improving his talents, and therefore he was dark.

One of our school girls, the daughter of an old Teacher, died in our Settlement in the beginning of this month. There was hope in her death. A little before, she sang the first verse of a very fine sacramental hymn, beginning with

> "Who was it crucified? My Lord,
> My Jesus, my great King.
> A price, indeed, for all my sins,
> His head, He gave."

Her last words were uttered on hearing the morning bell ring, when she reproved her cousin, about her own age, for not going off to School. Her father said he could not mourn, because of his good hope of her being in heaven.

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(*Concluded from* p. 415 *of the Number for October.*)

INDIA WITHIN THE GANGES.

The Past and Present of Indian Government.

Within the last forty years the predominant spirit of the government of India has been progressively improving. I felt compelled to say this much, because I could not sit here this day and be a party to any statement in connection with this subject which would have the effect of saying to the whole world that we are now in the condition in India that we were forty years ago. We must confess that in former years the government not only had no Christianity, but apparently no religion at all. If time permitted, I could shew that sixty years ago the government of India was Hindooized and Mahomedanized out and out in their whole spirit, principles, and conduct. I therefore assent to all that is said with regard to the past. The mistaken policy of those men was to teach the Korán, which vilifies the name of the Saviour, and Pantheism which cuts up conscience by the roots. Colleges were set up and munificently supported for teaching both these systems. But it would not be true to say without qualification that this is the fact now; yet it cannot be denied, though a vast improvement has taken place, that something of this kind is still done. While I am upon this matter, let me refer for a moment, by way of illustration, to the connection of the government of India with idolatry. It was impiously monstrous; but that to a large extent must be put with the past too. Gya is the original seat of Buddhism, and has several sacred places to which there annually resort large multitudes of pilgrims. The government thought that they might turn this fact to excellent account for the purposes of revenue: a tax was therefore laid upon all these people; so many rupees for visiting

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one sacred place, and so many rupees for visiting another, and so on by a progressively-ascending scale. From this source the government actually did derive a considerable revenue for many years. The same system was pursued in many other places. So identified, indeed, did the government become with heathenism, that the temples came in many quarters to be spoken of as the established Church of the land; and it is a veritable fact, that even the language which is used in this country with regard to the Christian Churches, and ecclesiastical affairs generally, became very extensively employed in relation to the heathen temples and the practices of idolatry. In one case I desired to visit a certain temple, for a particular purpose, and on applying to those head Natives who I understood had the power of complying with my request, I was told that I must defer my visit till an arrangement had been made for the purpose with the Churchwardens: of course these Churchwardens were Brahmins, the high-priests of idolatry. It is a fact that the ecclesiastical nomenclature of England, through the use and application of it by British Functionaries, had thus come to be adopted in that connection by the Natives of India; and it serves to shew to what an extent the government had become associated with the idolatry of the country. But I will leave all these things as belonging pre-eminently to the past. I am bound to say that a vast deal of this abomination is entirely removed and gone, and the practice of taxing the pilgrims to which I just now referred is also at an end. There is in most cases an absolute and complete severance of the government from heathen idolatry. In other cases the severance is almost complete, though not absolutely so. We still have a slight connection with Juggernaut. There is yet a little thread between that system of idolatry and the government; but the great cable is gone, and we are tugging away at that little thread now. Therefore, instead of pouring out any indiscriminate invectives against the government as it now exists, let us acknowledge the improvements, the vast improvements, which have taken place, and let us go to the government and say, "You have reformed yourselves to such an immense extent, pray do go on and complete it." This is the true Christian way of going about the matter.

[*Rev. Dr. Duff—at Bapt. Miss. Soc. An.*

Labourers and Native Converts.

It is stated in the paper which I hold in my hand that there are twenty-two Societies at work in India, connected with different Churches belonging to various Denominations, including the Church of England, Wesleyans, Independents; also Germans and Americans, as well as Scotch and Irish: and I am happy to say that we have also one Welsh Mission which has been the means of accomplishing much good. Well, then, all these Churches together have four hundred Missionaries. Of these four hundred there are forty-eight ordained Native Ministers. There are also seven hundred Native Catechists: some of these are also well-educated men, and fit to be preachers of the Gospel, in the highest sense, any day. Of Indian Converts there are about eighteen thousand that are Communicants. Of these, about two thousand belong to the Baptist Churches. And there are many other particulars of a highly gratifying character. Still there is a prodigious deal to be done. In fact, I always feel that we have scarcely begun yet, compared with what India requires. But we are in favourable circumstances. The British Government does fully extend its protection to Missionaries. For myself I can say that I have always had all the protection which I needed, and all I wished to have; and I have travelled through large districts of the country where there are no Europeans at all, and where the direct power of the British Government does not exist; yet even in those regions I found the prestige of the British Name a power manifesting itself under some overawing influence; and thus, though in the midst of men who some years ago would not have allowed a British Army to pass without cutting them into pieces, I found myself, a single solitary man, without any weapon of defence, but looking up to the great Father above, with my life as safe in the midst of those people as it is in the heart of the city of London. Speaking, then, from experience, I can testify that in every part of India there is the most ample protection and security for the life and property of all the Missionaries. I say this to the praise of Jehovah's grace: it was not so formerly.

[*The Same—at the same.*

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Concentration necessary to Extensive Success.

My own idea of the matter is, that the system adopted by almost all our Missionary Societies is too diffusive; the agents are too scattered to produce an impression which can be powerfully felt; and if we are to do any thing really effective we must so stud the great central Stations with Missionaries, that there shall be some hope of our overtaking the wants of the people within a reasonable time. Who would think of setting up a number of small lights all along the cliffs, which could not be seen at any distance, to warn the mariners off the rocks? It is felt that this would not do; and therefore a great number of lights are concentrated in one great lighthouse, which can shoot its rays far and wide into the surrounding darkness. So if we were to gather up all the little tapers at our small and widely-scattered infirm Stations, and centre them in one powerful light, the result would be, in the same manner, vastly more beneficial. At present there has been nothing done for India calculated to produce the effect which we desire to witness, and there never will be till Christians are more wise in their measures, as well as more earnest and self-denying in their conduct.

[*The Same—at the same.*

CEYLON.

The Benefit of the English Language to the Hindoo.

We have great confidence in our Educational Institutions, in the importance of our Schools, which have been established in Ceylon and India: and I believe that the money expended on Missionary Stations destitute of superior Schools would in a great degree be wasted. The children, who understand nothing but the Tamul Language, pay attention to nothing but abridged Tamul Writings, and they cannot look into such writings without becoming more and more polluted. The people cannot use their own language without pagan associations. The mastery of a new tongue gives them accuracy of apprehension and independence of thought. The English Bible becomes a comment on its Malabar Translation. Ours is the true classical language of the modern Hindoo: it strengthens his intellectual powers; it furnishes him with an inexhaustible storehouse of the best materials for thought; it presents to his understanding the choicest treasures of wisdom and science; it suggests those softer feelings which play "through life's more cultured walks, and charm the way;" and it displays to them the enterprise and energy of Protestant Christendom. In an English Education there is exerted, moreover, what never can be exerted through the Tamul Language—the influence of the English Preceptor. Surely there exists cause for encouragement and hope, when the Christian Missionary, leading the young Hindoo from the babble of superstition, holds direct communion with him in the sequestered walks of our unequalled language. I always feel satisfied that we are engaged in a most proper work when we are engaged in the English Schoolroom; but I was immeasurably more content when my pupils were inmates of our Boarding Institutions. The education of the Hindoo, whether in English or Tamul, is never so satisfactory as when it is conducted in the Boarding School. It is a comparatively trifling advantage to gather the Hindoo Children together, particularly the girls, in the Day Schools. Let them be under the superstitious influence of their mothers evening and morning, and, humanly speaking, the tares then planted will cover and overwhelm the good seed sown in the schoolroom.

[*Rev. Edward Robinson—at West. Miss. Soc. An.*

CHRISTIAN-KNOWLEDGE SOCIETY.

Issues.

THE following statement of the issue of the Society's Publications, between the audits of 1852 and 1853, has been laid before the Board.

Bibles	153,799
Testaments	79,483
Prayer Books	324,928
Other Books	1,154,253
Tracts, &c.	2,571,847
Total	4,284,310

Report of the Foreign-Translation Committee.

We lay before our Readers an Abstract of the Report laid before the Board at their Meeting in July.

The works which have been completed during the year, and also those which still remain in various stages of progress, are 8 works completed, viz.—1. A new and revised edition of the Society's French Version of the Bible; 2. A Spanish

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Translation of the Bible; 3. A Polish Version of the Testament; 4. A new edition of Diodati's Italian Translation of the Testament; 5. A new edition of the Society's French Version of the Book of Common Prayer; 6. A new and revised edition of the Spanish Version of the Liturgy; 7. A new and more complete edition of the New-Zealand Prayer Book; 8. A new edition revised, and with all former omissions supplied, of the Book of Common Prayer in Dutch and English. The following 7 works are at present in progress:—1. The new Translation of the Old Testament into Arabic; 2. The new and completely revised edition of Diodati's Italian Bible; 3. A new revision of the Irish Bible; 4. The printing of the Greek New Testament at Athens; 5. The completion of the Ojibwa Translation of the Testament; 6. A Translation of the Gospels of St. Mark and St. Luke, of the Acts of the Apostles, and of part of the Book of Genesis, into the Arawâk Language; and, 7. Translations of portions of the Testament, and of the English Liturgy, into the Loo-chooan Japanese Dialect.

Scriptures in French—The French Bible in 16mo presents a careful revision of the translation prepared with so much labour and expense, and printed simultaneously in 4to at Paris, and in 8vo in London, and of which a somewhat detailed account was given in the Report of last year. This improved Version of the Scriptures, obtained with the assistance of the French Committee of Revision, will henceforth, in its different forms and sizes, be the only one circulated by the Society in England and in our colonies and dependencies; and many copies of it have already been so disposed of. But circumstances connected with the political and religious condition of France, as well as the impracticability of any attempt to form an efficient District Committee of the Society in Paris, have hitherto thwarted the endeavours which have been made to promote the adoption and distribution of the work in that country; and, after careful inquiry, the Committee have come to the conclusion to leave it to those learned and highly respectable men in France, who have been for so many years their coadjutors in the production of the work, to recommend it to public estimation, and to promote the circulation of it among their fellow-countrymen.

Scriptures in Spanish—The Spanish Translation of the Bible, recently finished, and which will now in a few days be ready for publication, is, as its title declares, "a Version carefully compared with former Translations, and revised by the Hebrew and Greek Originals." It is the only Spanish Bible to be easily obtained at the present time which is not a translation of the Latin Vulgate. This edition has been printed in a portable form. The Committee have taken full advantage of the talents and industry of the Rev. Juan Calderon, Professor of Spanish in King's College, London.

Scriptures in Polish—The printing of the Polish Translation of the Testament was undertaken at the recommendation chiefly of Count Valerian Krasinski, the well-known and esteemed author of some very interesting works upon "the Religious History of the Sclavonic Nations." Count Krasinski proposed the Dantzic Edition to the adoption of the Committee as the version most highly esteemed, and as having a kind of authority attached to it; and he strongly advised its being printed in Roman Characters, which would render the book more acceptable to Roman-Catholic Readers unaccustomed to the Gothic Letter, while it would be equally intelligible to Protestants. He recommended Mr. Jakowski to superintend the work, who appears to have executed his task with care and intelligence. The whole of the volume is now stereotyped, and will immediately be printed.

Scriptures and Liturgy in Italian and French—The new editions of the Italian Testament and the French Prayer Book are merely reprints, with corrections of such errors as had been detected in the former editions; and of the Italian Testament only a small impression has been printed, to meet the immediate demand till the new revision of Diodati's Bible is completed.

Liturgy in Spanish—The Liturgy in Spanish was carefully revised throughout, with the valuable assistance of Mr. Calderon. It has been printed in a small form, with the view of facilitating its circulation: a very large portion of the impression has already been disposed of.

Liturgy in Maori—Five thousand copies of the Maori Liturgy were carried out by Archdeacon Williams to New Zealand in the autumn, and the Society has still repeated demands for a further supply.

Liturgy in Dutch and English—Circumstances which could neither be fore-

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seen nor controlled delayed the completion of the Dutch and English Prayer Book. It was a work of more difficulty and labour to revise and correct an old translation than to make a new one. In the case of this version, too, there were portions to supply and insert, which had been omitted in the former edition. The book is now presented to the Board, and the Committee bear testimony to the intelligence, painstaking, and conscientious care bestowed by Dr. Gehle on this version, as well as in the correction of the press. They have, indeed, every reason to believe that this Dutch Translation of the English Liturgy will prove to be at least as accurate and satisfactory a performance as any work of the kind which has as yet been published by the Society. Another edition, of the Dutch Text alone, is in the course of preparation, and will shortly be ready for circulation.

Scriptures in Arabic — The Arabic Translation of the Old Testament is still in progress. And while the Committee deplore the irreparable loss of one of their oldest and most distinguished fellow-labourers (Dr. Lee), they desire to record on the pages of their Report a heartfelt expression of respectful and affectionate regard to his memory. Long ago had he formed the design of devoting the last years of his useful and laborious life to a great and most important achievement, never, probably, attempted before — a faithful and uniform Arabic Translation, from the Hebrew and Greek Originals, of the entire volume of Holy Writ. The Foreign-Translation Committee gladly accepted his proposals to engage in the work. Faithfully and hopefully did he devote himself to it; but, in the all-wise dispensations of Providence, his heart's desire was not to be accomplished; and some months before his death he was obliged, in consequence of increasing infirmity, to resign to other hands the superintendence of the work. He had been permitted, however, to complete and witness the publication of the Testament, and to hear, from time to time, of the good fruits already produced, under the Divine Blessing, by the dissemination of this version in the East: while, under his own care and supervision, the rough draft of the translation of the whole of the Old Testament was accomplished, and the greater part of the Pentateuch, having been carefully revised by the original Hebrew, was set up, corrected, and stereotyped. At his own desire his share of the work was transferred, during the last months of his life, to his pupil and friend, Professor Jarrett, who, since the death of Dr. Lee, has consented to undertake the office of principal editor; and on the same plan, and with the aid of the same able assistants as heretofore, the work is steadily and satisfactorily advancing.

Scriptures in Italian—In reference to the somewhat difficult and delicate task of revising and printing Diodati's Italian Bible on the plan described in their last Report, the Committee, after some time necessarily, and, as they trust, not unprofitably spent, in settling rules of revision and canons of criticism, and in defining and apportioning the duties of the several joint-editors, both English and Italian, the work is now making progress to their satisfaction, and promises at once to be a powerful instrument for the diffusion of scriptural light and truth among Italian Readers, and to do credit to the Society under whose auspices it is produced.

Scriptures in Irish—Under the sanction and with the advice of His Grace the Primate of Ireland the Standing Committee were engaged "in providing for the publication of a revised edition of the Holy Scriptures in Irish." At the request of the Standing Committee the Foreign-Translation Committee have undertaken the more immediate superintendence of that work.

In the early part of the present year the Committee heard, from the Rev. D. O'Meara, that the printing of the second volume of his Ojibwa Version of the Testament, containing the Acts, Epistles, and the Revelation, was far advanced. This copy has not yet arrived, but the reception which the Gospels in this language have met with, and the good they have been the means of accomplishing among the poor Indians, are such as to lead the Committee to hope that this second volume also may, by this time, be in their hands. "The Committee," Dr. O'Meara writes, "will be glad to hear that the first-fruits of the translation of the Testament have been already gathered, and are now, I trust, laid up in the Lord's garner, to appear to the honour of their labour of love in the day of the Lord. I refer to the case of a poor Indian Woman, who died here of consumption during the past summer. Up to the beginning of the summer she had

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lived a bigoted Romanist. I went to see and converse with her on her eternal interests at the beginning of her illness, but with little promise of any good result. But during one of my periodical absences Mrs. O'Meara, taking with her a copy of the four Gospels in Ojibwa, visited her frequently, reading to her portions of the inspired volume. I visited the poor woman again on my return, and found a marked difference in the way in which my ministrations were now received. Her attention and interest in the Word of God had evidently been excited. She now informed me, through her Protestant Friends, that she took a deep interest in my visits and those of my wife in my absence, and remarked to them, that when the Romish Priest came to her it was all darkness around her, but that when she heard what the English Minister read to her 'out of the book' all was light; and she finally told them that she was determined, should she recover, to forsake the Church of Rome and attach herself to the Church of England; and that, should she die, she wished to be buried in the church burial-ground at this place. I attended her constantly till her death, and, in accordance with her request, buried her in our burial-place, a large number of Indians, some of whom were Romanists, attending the funeral. Of the 100 copies of the four Gospels," adds Dr. O'Meara, "which I had bound for present use, a large proportion has been circulated among the Romish Indians, to none of whom I offered copies, except to those who, of their own accord, came to me to apply for them."

Scriptures in Arawâk—The Committee rejoice in being able to make a like favourable and encouraging report with regard to the Rev. W. H. Brett's translations of the Gospels of St. Matthew and St. John into the Arawâk Language, for the use of the Indians on the Pomeroon River in the diocese of Guiana. Writing from Essequibo, Mr. Brett says—"The attachment of our people to the Gospels they have received is increasing monthly with the number of those who can read. The women, who never before would look at an English Book, now learn verses and paragraphs of this before knowing their alphabet thoroughly. If," adds Mr. Brett, "you could see the deep attention they pay to it, some of them studying it by candle-light till a very late hour, you would, I am sure, be much pleased. I think," he concludes, "many of the people have derived more knowledge of the nature, work, and sufferings of our Lord during the last two or three months than during all the former years that they read in English."

Since writing the above, Mr. Brett has reported that he had completed the translation of the Gospels of St. Mark and St. Luke, and the Acts of the Apostles, together with the first eleven chapters of Genesis, and the Foreign-Translation Committee are in daily expectation of receiving his copy to be printed.

Scriptures in Loo-choo—Under the auspices of the Loo-choo Mission Society, of which the Bishop of Victoria is one of the Patrons, Dr. Bettelheim has been, for the last seven years, resident, with his family, in the island of Loo-choo, where he has been labouring with unwearied zeal, and under great difficulties and much persecution, to instruct the people. In the mean time he has acquired a thorough knowledge of their language, which appears to be identical with Japanese, or a mere dialect of it. He has translated parts of the Scriptures and of the Liturgy of the Church of England, and has compiled a grammar and dictionary of the language, thereby pioneering the way for future labourers.

As it was reported that fair copies of Dr. Bettelheim's translations were in the hands of the Bishop of Victoria at Hong Kong, this appeared to be a favourable opportunity of making a beginning of printing, for the first time, in the language of Loo-choo. The Foreign-Translation Committee therefore lost no time in writing to authorize the Bishop of Victoria to endeavour to have something that might appear most immediately useful in print to take with him on his contemplated visit to Loo-choo. At the present time Loo-choo is the only avenue to Japan. A Mission to the former is in effect a Mission prospectively to the latter country also. A Mission established at Loo-choo would at once supply a body of linguists already prepared, and ready to enter on this last remaining of the countries of the East at present debarred from intercourse with Christendom.

CHURCH MISSIONARY SOCIETY.

REPORT FOR THE FIFTY-FOURTH YEAR.

Expenditure.

THE Expenditure of the year has been

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118,274*l.* 1*s.* 1*d.*, being an increase of nearly 14,000*l.* over the expenditure of last year, and reaching, within a reasonable balance, the large income of the year. This increase of expenditure has been occasioned by an enlargement of the Missions.

Labourers.

The number of Missionaries employed by the Society has been raised from 162 to 172, and there has been a proportionate increase of native agency: a very small part of the increase has been expended upon the building of Schools or Churches. The Committee have thus redeemed their pledge, as far as it was possible for them to do so, given at the last Anniversary, to devote their enlarged resources to the wider diffusion of the preaching of the Gospel. They had, indeed, cherished the hope that a larger number of Candidates would have presented themselves, qualified for the Missionary Work, whom they would have rejoiced to accept, and to send into new and promising fields of labour which have opened before them. But it is the work of Christ to call and send forth labourers. They therefore still wait for this exercise of the Divine Prerogative, ready to receive any number of Missionaries who may appear to be thus called, and to promote their entrance upon the office of "preaching among the Gentiles the unsearchable riches of Christ." The Committee still hold the balance announced at the last Anniversary available for this purpose, though some portion of it will be employed in defraying the expenses of the Missionaries' Children's Home.

Islington Institution.

The Committee are happy to report a considerable increase of students, the number resident having advanced from nineteen to twenty-seven. The training of the Students who eventually join the Missions does not represent the whole work of the Institution. Many Candidates are admitted for short periods, with a view of testing their Missionary Qualifications, who are not ultimately received. Thus, during the last year, the number of Students and Candidates who have resided for a longer or shorter period amounts to thirty-six. The Principal, in his Annual Report, states—"The tide of supply, which had so long been on the ebb, has once more begun to flow; and while the existing body of Students already exceeds the average, the hope is naturally suggested that the increase may still be progressive. The improvement thus indicated is peculiarly gratifying when regarded as an answer to prayer. So generally has this view of the fact been entertained in the Institution itself, that the Students spontaneously set apart a day of special thanksgiving for the encouragement thus graciously vouchsafed."

The Principal also remarks, that, during the last year, the Students have been acting, under the superintendence of the Principal and Tutors, as "Home Evangelists" among the Irish Romanists, of whom there are many thousands residing in the parish of Islington.

Missionaries' Children's Home.

Among the events of the year the Committee must record the completion and opening of the *Missionaries' Children's Home*, which will afford to these children—as far as the ministry of Christian Friends can provide them—a parental roof and watchful care, combined with sound education. The whole cost of the building, and of the furniture, including 3000*l.* for the site, will amount to about 20,000*l.*; three-fourths of this sum being provided for by the Jubilee Fund, and the legacy of Miss Cook, of Cheltenham. The number of children now in the Home is sixty-five, and a large increase will shortly take place.

Preparation of Training Masters for Schools in the Missions.

The Committee have the satisfaction of reporting that the Directors of the Metropolitan Training College at Highbury, in the parish of Islington, have been good enough to allow the Committee to send Schoolmasters, selected and supported by the Society, to that Institution, to be educated, trained, and exercised in the art of teaching under the excellent system adopted at the present day. Ten have been already admitted into the College.

Patronage.

During the year the following Prelates and Noblemen have accepted the office of Vice-President of the Society—The Right Hon. and Most Rev. the Lord Bishop of Meath, the Right Rev. the Lord Bishop of Lincoln, the Lord Haddo, the Right Rev. the Lord Bishop of Nova Scotia, and the Right Rev. the Lord Bishop of Sierra Leone.

The Committee have added to the list

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of Honorary Governors for Life the following names of zealous friends, who have rendered very essential services to the Society—Robert M. Bird, Esq., late of the Civil Service, Bengal; James Farish, Esq., late Acting Governor of Bombay; Lieut.-Col. Browne, Military Secretary to the Government of Madras; the Rev. John Tucker, late Secretary of the Society.

Ireland.

The Committee cannot omit to notice, among the events of the year which call for especial thanksgiving to God, a fuller measure of support from friends in Ireland, the income having risen from about 3000*l.* to 4000*l.* The Thirty-ninth Report of the Hibernian Auxiliary, for the year 1852, thus notices the fact—

"It might, perhaps, have been anticipated, that as, a few years ago, the pressure of temporal distress had diverted from their usual course much of those funds which had previously flowed in the channel of Missionary Effort, so, in the present crisis of our country's history, the urgent, and, blessed be God! the recognised duty of ministering to the spiritual wants of our home population might interfere with the relief of the no less urgent, though oftentimes less appreciated, destitution which is presented in the spiritual condition of the Heathen abroad. But experience has proved the fallacy of such fears, and rebuked the unbelief of such apprehensions. The increased interest exhibited during the past year in the cause of the Church Missionary Society, and the enlarged support which has been given to its funds, afford the most satisfactory evidence that a Missionary Spirit at home is no impediment to Missionary Effort abroad; but that as, in apostolic times, the Church of Thessalonica, which was famous for its "work of faith and labour of love," was that from which "sounded out the Word of the Lord;" so, in our own day, the Church of Ireland, more awake than ever to its immediate duties and responsibilities, exhibits a corresponding sense of the obligation which lies upon it to make known God's "saving health among all nations."

Your Committee are happy to state that almost the whole island is now divided into districts; each of them under the charge of a local Secretary, who has undertaken to be the medium of communication between the Associations and the Committee; to select the most suitable seasons for receiving deputations; to fix the days, hours, and places of meeting; and otherwise promote the interests of the Society throughout his district.

Decease of Missionaries.

It has pleased God to remove by death two of the Society's labourers during the past year—Of the *Calcutta and North-India Mission:* Mrs. Hasell, wife of the Rev. S. Hasell, died at Krishnagurh on the 26th of July, after some weeks of severe suffering—Of the *British-Guiana Mission:* The Rev. John James Löhrer died at Demerara on the 11th of January, of yellow fever, after three days' illness.

Return home of Missionaries.

West-Africa Mission: The Rev. J. U. Graf and Mrs. Graf left Sierra Leone on the 16th of April, and arrived in London on the 9th of May last. Mr. Graf returned to Sierra Leone on the 5th of December. Mr. W. Young left the same place on the 14th of June, and arrived at Plymouth on the 6th of July. The Rev. S. W. Koelle, Mrs. Jones, wife of the Rev. E. Jones, and Miss Sass, left Sierra Leone on the 1st of February, and arrived at Plymouth on the 26th of the same month—*Yoruba Mission:* The Rev. D. Hinderer left Badagry on the 3d of January, and arrived in London on the 14th of April 1852, returning to Africa, with Mrs. Hinderer, on the 5th of December. The Rev. I. Smith and Mrs. Smith left Lagos on the 11th of April, and arrived at Falmouth on the 22d of June. Mr. Huber left Lagos on the 21st of May, and arrived at Falmouth on the 15th of July—*Mediterranean Mission:* The Rev. W. Krusé left Alexandria on the 7th of May, and arrived in London on the 18th of July. The Rev. A. Klein left Jaffa on the 10th of April, and arrived in London on the 2d of May—*Bombay and Western-India Mission:* The Rev. C. W. Isenberg and Mrs. Isenberg left Bombay on the 3d of May, and arrived at Dusseldorf, Prussia, on the 20th of June. The Rev. C. C. Schreiber left Bombay on the 20th of December 1852, and arrived in London on the 27th of April—*Madras and South-India Mission:* The Rev. Stephen Hobbs and Mrs. Hobbs left Madras on the 19th of February, and arrived at Gravesend on the 13th of June. The Rev. T. G. Ragland left Madras on the 24th of February, and arrived at Portsmouth on the 25th of June. The Rev. J. Chapman, left Madras on the 29th of December 1852, and ar-

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rived at Portsmouth on the 26th of April —*China Mission:* The Rev. F. F. Gough left Shanghae on the 31st of October, and arrived at Dover on the 27th of February.

Departure of Missionaries.

The following labourers have been added to the Missionary Force during the year—*West-Africa Mission:* The Rev. Charles Reichardt, Student from the Institution, left Plymouth on the 24th of September for Sierra Leone, and arrived there on the 12th of October. The Rev. J. U. Graf, on his return to the Mission, Mr. G. Allan, Industrial Agent, and Mrs. Allan, left Plymouth on the 5th of December for Sierra Leone, and arrived there on the 27th of the same month—*Yoruba Mission:* The Rev. Adolphus Mann, Student from the Institution, left London on the 3d of July for Sierra Leone, on his way to Abbeokuta; arriving at Sierra Leone on the 10th of August, and at Abbeokuta on the 14th of January. The Rev. D. Hinderer, on his return to the Mission, Mrs. Hinderer, the Rev. Richard Charnley Paley, St. Peter's College, Cambridge, and Mrs. Paley, accompanied by an Infant-School Mistress, Mr. George Frederic E. Gerst, Mr. John Theophilus Kefer, and Mr. Andrew Maser, Students from the Institution, and Candidates for Holy Orders, and Mr. W. C. Hensman, Medical Adviser to the Mission, left Plymouth on the 5th of December for Sierra Leone, on their way to Abbeokuta, and arrived there on the 27th of that month. Mr. and Mrs. Hinderer, Mr. and Mrs. Paley, and Mr. Hensman, left Sierra Leone on the 28th of December, and arrived at Lagos on the 6th of January, leaving Messrs. Gerst, Kefer, and Maser in the colony, for admission to Holy Orders—*Mediterranean Mission:* The services of the Rev. W. Krusé and Mrs. Krusé having been transferred from Egypt to Palestine, they left London for Bâsle in March last, on their way to Jerusalem—*Calcutta and North-India Mission:* The Rev. C. H. Blumhardt and Mrs. Blumhardt, on their return to Krishnagurh, the Rev. Clement Francis Cobb, Trinity College, Cambridge, late Curate of St. John's, Clapham, and the Rev. Albert Peter Neele, Student from the Institution, and Mrs. Neele, left Portsmouth for Calcutta on the 1st of September, and arrived there on the 18th of December. The Rev. C. G. Pfander left London for Germany in October, on his way to Bombay, and across the country to Agra, and arrived there on the 24th of February. The Rev. J. D. Prochnow and Mrs. Prochnow left London for Germany in December, on their way to Bombay, and thence up the Indus to Kotghur—*Madras and South-India Mission:* The Rev. David Fenn, Trinity College, Cambridge, late Curate of St. Paul's, Covent Garden, the Rev. R. R. Meadows, Corpus Christi College, Cambridge, and Mr. John Gunning Seymer and Mrs. Seymer, left Portsmouth on the 1st of July for Madras, and arrived there on the 24th of September. The Rev. John Pickford, St. Bee's College, Cumberland, late Curate of St. Michael's, Stockwell, and Mrs. Pickford, left Portsmouth for Madras on the 16th of September, and arrived there on the 25th of December. The Rev. Nicholas James Moody, Oriel College, Oxford, late Curate of St. Martin's, Stamford, left Southampton on the 20th of October for Madras, as Secretary to the Corresponding Committee at that Presidency, and arrived there on the 30th of November—*China Mission:* The Rev. R. H. Cobbold, with Mrs. Cobbold, left Liverpool on the 17th of July for Ningpo, to resume his labours there, and arrived in June—*New-Zealand Mission:* Mr. James Booth and Mr. James Stack, Students from the Metropolitan Training Institution, Highbury, Mrs. Booth, and the chief Tamahana Te Rauparaha, left Gravesend on the 22d of July for New-Zealand, and arrived there in December. The Ven. Archdeacon W. Williams and Mrs. Williams left Gravesend on the 24th of October for New Zealand; but in consequence of tempestuous weather, and the crippled state of the vessel, they were obliged to put into Plymouth on the 25th of November, where they were detained by contrary winds till the 17th of January last—*North-West-America Mission:* Mr. William West Kirkby, Student from the Metropolitan Training Institution, Highbury, and Mrs. Kirkby, left Gravesend on the 5th of June for York Fort, and arrived there on the 15th of August, and at Red River on the 6th of October. The Rev. Edwin Arthur Watkins, Student from the Society's Institution, and Mrs. Watkins, left Stromness on the 1st of July for Moose Fort, and arrived there on the 18th of August.

Ordination of Missionaries.

In the course of the year nine individuals in connection with the Society

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have been admitted to Deacons' Orders—Two Students from the Institution, Islington, by the Bishop of London; one Student from St. Peter's College, Cambridge, by the Bishop of Sierra Leone, at Islington, by special commission from the Bishop of London; three Students from the Institution, Bâsle, by the Bishop of Sierra Leone, at Freetown; one Catechist at Masulipatam, by the Bishop of Madras; one Catechist in New Zealand, by the Bishop of New Zealand; and one Catechist at Moose Fort, by the Bishop of Rupert's Land.

Number of Missionary Labourers.

During the year one Clergyman and the wife of a Clergyman have been removed by death; ten Clergymen, two Laymen, one Female Teacher, and the wife of a Clergyman, have returned home, on account of health, and for other reasons, of whom three Clergymen and one Layman have resumed their labours; nineteen additional Labourers—ten Clergymen, and nine Laymen—have been sent out; and five Clergymen, exclusive of those before mentioned, have returned to their labours. The number of Clergymen and European Lay Teachers in connection with the Society as Missionary Labourers is 221; viz. Abroad—Ordained European Missionaries, 136; Ordained East-Indian Missionaries, 2; Ordained Native Missionaries, 20; European Catechists, Teachers, and others, 30; European Female Teachers, 17. At Home—Ordained European Missionaries, 14; European Male and Female Teachers, 2; Total, 221.

Summary of the Society.

Missions, 12; *Stations*, 116;—being in Western Africa, 15; Abbeokuta, 7; East Africa, 1; Mediterranean, 5; China, 3; North India, 22; Western India, 5; South India, 20; Ceylon, 6; New Zealand, 21; West Indies, 1; North-West America, 10. *Labourers* (exclusive of Wives), 1916; consisting of 143 English, and 7 Lutheran, of whom 14 are at home, and 22 Native or Country-born Clergymen, and 31 European Lay Assistants; of whom 155 are married; 18 European Female Teachers; 1516 Native and Country-born Male, and 179 Female Assistants—*Communicants*, 16,772—*Seminaries* and *Schools* (reported), 842—*Scholars* (estimated), 40,000—*Attendants at Public Worship*, (estimated), 107,000—*Baptisms*, during the year, 2099 Adults, 3103 Children, 242 not reported whether Adults or Children: Total Baptized during the year, 5444. From several of the Stations no returns have been received, which makes it impossible to give some of the numbers quite accurately.

WESLEYAN MISSIONARY SOCIETY.

REPORT FOR 1852-53.

Summary View of the Society.

MISSIONARIES: in Ireland, 25—Continent of Europe, 1—Western Africa, 17—South Africa, 39—China, 3—South India, 12—North Ceylon, 8—South Ceylon, 17 Australia and Van-Diemen's Land, 39—New Zealand, 20—Friendly Islands, 9—Feejee Islands, 14—Demerara and St. Vincent's, 22—Honduras, 1—West Indies, 56—British America, 172—*Total*, 454, beside 11 who are absent from their Stations. Of these, 217 labour among Heathen, Converts from Heathenism and Negroes; the remainder among Europeans or Colonists.

Assistants: The Missionaries are assisted by 698 paid Catechists and Readers, and 8494 gratuitous Sunday-School and other Teachers. Of these, 5687 labour among the Heathen or Converts from Heathenism and Negroes; the remainder among Europeans or Colonists.

Members in Society: In Ireland, 1963—Continent of Europe, 1167—Gambia, 817—Sierra Leone, 6192—Gold Coast, 1012—South Africa, 4300—China, 16—South India, 438—North Ceylon, 293—South Ceylon, 1416—Australia and Van-Diemen's Land, 5132—New Zealand, 4316—Friendly Islands, 7161—Feejee Islands, 2526—St. Vincent's and Demerara District, 12,988—Honduras, 646—West Indies, 34,510—British America, 23,403—*Total*, 108,286. Of these, 31,665 are Europeans or Colonists.

Scholars: In Ireland, 3161—Continent of Europe, 250—Gambia, 534—Sierra Leone, 3608—Gold Coast, 1200—South Africa, 7479—South India, 1183—North Ceylon, 1456—South Ceylon, 2297—Australia and Van-Diemen's Land, 7272—New Zealand, 6719—Friendly Islands, 7928—Feejee Islands, 4068—Demerara and St. Vincent's District—6659—Honduras, 507—West Indies, 11,075—British America, 14,063—*Total*, 79,461. Of these, 24,746 are Europeans or Colonists.

Missionaries sent out 1852-53.

To *France:* Mr. Rylance—*Sierra Leone:*

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Mr. Reay—*China:* Mr. Beach, Mr. Cox, Miss Wannop—*South India:* Mr. Burgess, Mr. Garthwaite—*Ceylon:* Mr. Barber, Miss Holmes, Miss Jackson—*Australia:* Mr. and Mrs. Harding, Mr. and Mrs. Raston, Mr. and Mrs. Hart — *St. Vincent's* and the *West Indies:* Mr. and Mrs. Biggs, Mr. and Mrs Garry, Mr. and Mrs. Barley, Mr. Pritchard, Mr. Andrews, Mr. Smith, Mr. Moses, Mrs. Butcher, Mr. Rising, Mr. and Mrs. Rowden, Mr. and Mrs. Cheesbrough, Hr. Hutchins — *British America:* Mr. Albrighton, Mr. Prestwood.

Missionaries returned to Foreign Service.

Of this number Messrs. Rowden, Biggs, Cheesbrough, Raston, Barley, Hart, Garry, and Beach, who have been before honourably and usefully employed in various Missions, but had returned home for a season, have been again appointed to the foreign work.

Deceased Missionaries.

The following much-lamented Missionaries have been removed by death—At *Madras:* Mr. Cryer — at *Tonga:* Mr. Webb — at *St. Vincent's:* Mr. Ridyard, Mr. Pritchard, Mr. Ellison—at *Barbadoes:* Mr. Rotherham, Mr. Chatterton—at *Jamaica:* Mr. Phelps—at *Honduras:* Mr. Mason—at *Montreal:* Mr. Squire.

To this affecting record must be added that of two excellent females, wives of Missionaries, who have also exchanged mortality for life.

State of the Funds.

Receipts of the Year.	£	s.	d
Contributions paid at the Mission House	2145	18	2
Auxiliary Societies	63930	10	3
Ireland	3949	13	3
Foreign Districts and Stations,	14320	11	11
Legacies	2899	0	7
Government Grants	3490	3	10
Dividends, Interest, and Sale of House in Hatton Garden	2595	3	0
Donations on Annuity	5297	11	5
Donations for China	1225	1	10
Juvenile Christmas Offerings	5528	5	3
Total	£105,381	19	6

Payments of the Year.			
Missions—			
Irish	4385	13	3
German	59	5	0
French	3253	15	0
Spanish	1032	16	2
Western Africa	7461	18	4
South Africa	15547	8	3
South India	5375	13	9
Ceylon— Tamul 2864 4 4 / Singhalese, 3463 9 4	6327	13	8
Australia	5023	17	8
Van-Diemen's Land	578	11	9
New Zealand	6025	13	8
Friendly Islands	2341	13	7
Feejee Islands	3081	7	8
Demerara	1337	17	7
Honduras	761	8	11
West Indies	12957	10	4
British America	11025	4	4
Education of Children of Missionaries	2659	0	3
Grants to Widows and Orphans,	1742	14	5
Expenses in England of Missionaries sick or on leave	332	13	10
Grants to Supernumeraries	676	1	0
Medical Expenses	53	18	0
Missionaries now stationed in England	630	0	0
Students in the Theological Institution	1153	13	11
Annuities on Donations	1134	1	8
Interest and Discount	2746	14	3
Publications	3204	9	5
Salaries, Books, Rent, Repairs, House Expenses, Postage, Carriage, and Sundries	3773	16	11
Postage	281	16	11
Missionary Candidates	23	0	0
Annual Appropriation for Training a Native Agency	1500	0	0
Donation Funded, Moiety of Testimonial Fund	3847	11	5
Total	£110,337	0	11

Remarks on the State of the Funds.

The receipts of the Society for the year ending December 31, 1852, are 105,381*l.* 19*s.* 6*d.*, being an increase of 2650*l.* 19*s.* 9*d.* over those of the preceding year. There is a decrease in donations received at the Mission House to the amount of 2441*l.* 10*s.* 11*d.*; but an increase on the receipts of the Home Districts of 1854*l.* 9*s.* 6*d.*: the additional increase is found in the Miscellaneous Receipts; the Christmas Offerings shewing an advance of nearly 400*l.*; and the Contributions for China being nearly 1000*l.* in advance.

The expenditure of the year has been 110,337*l.* 0*s.* 11*d.*, being 4955*l.* 1*s.* 5*d.* more than the income. This excess added to the previous deficiency leaves a balance of 24,691*l.* 9*s.* 2*d.* to be provided for; or, deducting the Legacy of the late Thomas Marriott, Esq., net 9000*l.*, the payment of which may be hoped for within a short period, 15,691*l.* 9*s.* 2*d.*

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The Committee has been greatly encouraged and comforted in its arduous labours by the continued liberality of the friends of Missions. The list of Contributions exhibits examples of princely munificence, worthy of any age of the Church; calling into exercise feelings of devout gratitude to God, who by His Holy Spirit has made men willing to offer to His cause large portions of the wealth He has committed to their stewardship. To the liberal donors of the munificent Contributions which are found in the Report the Committee offers its best thanks; and it also views with gratitude the gradual increase in the Circuit Contributions as coming through the hands of the Collectors and Circuit Officers. The resources of the Society greatly depend on the unextinguishable zeal and perpetual action of the Local Agency; as well as on the interest excited by the diffusion of information as to the state and progress of the Society's Missions. The advancing success of the Juvenile Christmas and New-Year's Offering, as collected chiefly by very young persons and children of the families attending the Wesleyan Ministry, is a gratifying circumstance. This pleasing source of income, and the other ordinary sources of income, are capable of large increase, and are therefore commended to the care and attention of the friends of Missions in their several localities.

In the items of Legacies and Donations on Annuity the Committee has had many instances of affectionate concern for their funds on the part of very highly-valued friends, to whom it was most convenient to aid the cause of Missions in these acceptable forms.

The Treasurers of the Testimonial Fund to the Rev. Dr. Bunting and the Rev. Dr. Newton have placed one moiety of the Fund in the charge of the Treasurers of the Society, amounting to the sum of 3847*l.* 11*s* 5*d.*, which sum is included in the total of the year's receipts, and is also included in the expenditure as having been funded for the security of the purpose for which it was intended.

A review of the financial proceedings of the Society during the year affords the Committee an encouraging hope for the future. They have seen the necessity of restricting the expenditure on all the Missions of the Society, and in this painful operation they have had the valuable aid of the Missionaries themselves, who acknowledge universally the necessity of expending no more than the friends of Missions contribute. On the Colonial Missions the Missionaries have begun to depend for their support on the Congregations to which they minister; a measure which the relation between the Missionaries and their Congregations fully justifies, and which the prosperous state of some of the Colonies has at once rendered perfectly successful: by this arrangement the funds of the Society will be more exclusively expended in Missions to the Heathen and other unenlightened portions of the human race.

Concluding Remarks.

The Committee feel that it would be difficult to exaggerate in expressing those sentiments of gratitude and holy gladness which the review of the Missionary Year is calculated to call forth. Peace in Tonga; extensive prosperity in Feejee; hopeful efforts in Australia: new openings on the Gold Coast; the extensive renunciation of idols at Sierra Leone; the gracious revivals in Canada and New Brunswick; the preservation of all our brethren in South and South-Eastern Africa, and the commencement, at length, of operations in China; are all circumstances in which they trace the fostering care and inexhaustible kindness of the Great Head of the Church. Some of these things have excited the wonder of the Heathen, who have said of us, as of old they said of Israel returning from their bondage, "The Lord hath done great things for them." Well, therefore, may we take up the strain, and say, "The Lord hath done great things for us, whereof we are glad. O give thanks unto the Lord, for He is gracious, for His mercy endureth for ever."

The Committee would be unjust to themselves did they not also respectfully acknowledge once more the kind assistance of their friends. From all parts of the land—they might almost say of the world—they continue to receive the most gratifying tokens of the interest which is felt in this work. They have reason rejoicingly to conclude that the numerous Meetings held for its advancement are characterized by an advancing intelligence and a higher tone of moral sentiment; that the publications which relate to it were never read by a greater number of persons, or with a more deep and

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heartfelt interest; and that multitudes are constantly bringing to the service of this great cause their solicitous and punctual attentions, their ingenious industry, and their self-denying liberality. In a word, all things combine to assure them that the eloquent language of a speaker at the last Anniversary expresses the pervading and universal sentiment of the Methodist Connection at home and abroad. "We have made our election: come weal or woe, come life or death, we have made our election, we *will* be identified with this cause."

In this confidence in the devoted attachment of their friends and supporters the Committee venture to offer to their notice a suggestion which is felt to be important. The expenditure of the Society is about equally distributed over the months of the year; but the chief part of its income is received after the year has closed, and an expenditure of nine months in every year has therefore to be provided for by borrowing at a considerable cost. That cost might be materially reduced, and the general business of the Society greatly facilitated, if, instead of collecting the Annual Subscriptions immediately before closing the accounts for the year, it were made the universal rule and practice to collect them in the month of May. Several suggestions have been made to obviate the evil in question, and some of them have been partially acted upon in various places. But none appear to the Committee so likely to promote the object in view as that of fixing upon the First Day of May as the day when all Annual Subscriptions shall be considered as due; and they therefore earnestly commend this rule to the adoption of Collectors and Subscribers throughout the kingdom. To the individual contributor this alteration of the time of payment cannot be of serious consequence. At most it will be but an additional contribution for this year only of eight months' interest on the amount of his Annual Subscription. But to the Committee the difference is very serious; inasmuch as eight months' interest on 10,000*l.*, the lowest estimate of the total amount of Annual Subscriptions, would be saved in perpetuity; and this would furnish a sum sufficient for the maintenance of another Missionary. They trust, therefore, that no one will consider it immaterial at what period his subscription is paid; but that all contributors will feel that this is a case for the application of the well-known proverb, "He gives twice who gives quickly."

The Committee's confidence in the firm and principled attachment of their friends emboldens them to offer yet one suggestion more. From the important question of time, they pass to the still more important one of amount. They venture to ask, Does the income of the Society bear a just proportion to the wants of the world, to its opportunities of usefulness, or even to the pecuniary means of the Wesleyan Methodist Societies? They cannot but believe that there do exist, both at home and abroad, resources which are yet undeveloped; and in order to their development there needs but little, if any thing more, than that each one of the friends of the Society should ask himself, as in the presence of the Searcher of Hearts, "Have I done what I could?" Let it be remembered that the harmony of the divine operations forbids the supposition that our means are exhausted. He who sends the heathen to us to ask for instruction has undoubtedly given us the means of affording them the instruction they seek, otherwise He would be inconsistent and unjust; an austere master, seeking to reap where he had not sown, and gather where he had not strawed. If the mind revolts from this conclusion, it is driven upon another, namely, the Methodist Connection is now competent to do all that in the course of Divine Providence it is now called to do. It is able to meet the wants which its past labours have been the means of creating, and to answer the calls of those who, from the shores of Lake Superior in the north-west to the Chatham Islands in the south-east, cry out with one imploring voice, "Come over, and help us."

With these convictions seriously entertained, the Committee cannot hesitate to renew their appeal to their friends and brethren. Let the things which are behind be forgotten in the more earnest pursuit of those which are before. Long has the Church besought the "arm of Jehovah" to "awake" and "put on strength," and it has not prayed in vain. Mahomedanism is shorn of its strength. The mystical Euphrates is drying up before our eyes. Romanism, however boastful and tyrannous at some points of the circumference over which she spreads herself, is manifestly weak at the centre. Paganism has but few devotedly attached and intelligent supporters. It "decayeth

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and waxeth old," and "is ready to vanish away." Meanwhile the Church has been quickened; the new year has opened well for Christ's cause and kingdom. Hopeful signs abound. Last, but not least, is the formation and success of the Wesleyan Relief and Extension Fund. The projected Bishopric of Borneo; the intended re-occupation of Madagascar by the London Missionary Society; and the proposal of the Baptist Society to send twenty additional Missionaries to India; are comfortable indications that the Spirit of the Lord is poured out upon our Christian Brethren; while the Jubilee of the British and Foreign Bible Society will assuredly facilitate and encourage every evangelistic enterprise. And thus all things are ready, if we are ready. The arm of Jehovah has awoke and put on strength; and now His voice is heard demanding the vigorous co-operation of His people. "Awake, awake! Put on thy strength, O Zion!" Be it ours to respond to the summons by confident expectation, by unfailing patience, by the largeness of our liberalities, and the fervour of our prayers. For assuredly when Zion thus shakes herself "from the dust," and looses herself "from the bands of" her "neck," the day of her complete triumph cannot be long delayed.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

KRISHNAGURH.

SUDDER STATION.

Death of Mrs. Hasell.

THIS Mission has sustained a severe loss in the removal by death of Mrs. Hasell, wife of the Rev. S. Hasell,

Mr. Hasell, who, in conjunction with the Rev. J. Meyer, carried on the labours of the Station until the return from England of the Rev. C. H. Blumhardt in December last, thus details the

General progress of the work.

One English Service has been performed every Sunday for the benefit of the European Residents. It would be impossible to speak in too high terms of the kindness we have received from all, and some of them are regular subscribers to the Mission; but still the amount of subscriptions is far below what it ought to be.

The Bengalee Services have been continued as during last year, Mr. Meyer and I reading prayers and preaching alternately. The Congregation has not been much increased in numbers, as only two adults have been baptized, nor has it, however, decreased. The number of baptized souls, now living in the Station, including twenty-two children baptized during the year, is 244. Three children have died, and one girl has been married. The two adults were the Brahmin and his wife, referred to in my last two reports. They were kept for upwards of a year as Catechumens, and, although by no means promising, I hope they may ultimately "adorn the doctrine of Christ their Saviour." With regard to the state of the people generally, I know not what to say. I cannot say I am satisfied, for a large majority are dead, though living, unable and unwilling to appreciate the spirit of the Gospel. We want enlightened teachers for the work among the Christians: a living faith, exemplified in the daily walk and conversation, would be likely to do more, humanly speaking, toward building up the body of Christ, than all the talent and learning that could be devoted to it; but while we have, as I have had most distressing proofs during the year, teachers uninfluenced by any thing but a carnal, worldly spirit, we cannot be surprised at, although we may mourn over, the low state of spiritual life among the people. The peculiarity of our position here may, perhaps, also account in some degree for the lifeless character of the people. The courts and jail, the large bazaars, and the constant round of money-getting by all and every means, may exert an influence greater than we are at all times disposed to allow: still, it is our privilege to live in hope that brighter days will dawn, when the Lord may pour out of His Spirit, and "turn the hearts of the disobedient to the wisdom of the just."

Preaching to the Heathen.

Under this head Mr. Hasell writes—

The Sudder Station of Krishnagurh is, perhaps, the best adapted of any of the Society's Missions in Bengal for a powerful force of laborious preachers. There are good roads, passable all the year round, leading to some of the most important towns in the zillah, and at convenient distances. Indeed, were the Society to

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wish to select a spot suited in every way for disseminating the Gospel far and wide, without the useless investment of an immense capital in mere buildings, Krishnagurh is exactly the place they would choose.

Nuddea, the centre of Bengalee Literature—the Oxford of the country—may be reached by either land or water, the distance being only about six or seven miles; Santipore, an immense town, with a highly respectable population, on the Hooghly, with a good carriage road, lies distant about twelve miles; Ranaghat, one of the finest places in the zillah, with a large and respectable, and, until lately, a rich population, and this, too, with a good carriage road direct from the Station, is at a distance of about sixteen miles. These places are all to the south-west. If we go eastward, there are also good roads, passable for fifteen miles from the Station —in a buggy, for eight months in the year—leading to large and populous places, as Kistogunge, Dowlutgunge, and Mahespore. These six places would afford sufficient labour for even two really active Missionaries. I hope the Society will not allow them to be any longer neglected. The Krishnagurh Missions occupy but a very small part of the zillah of Nuddea: indeed, the largest and most important towns are yet practically without the Gospel, although the people are willing to hear.

I have visited all these places, except Nuddea, and know that the cry is loudly raised, "Come and live among us." The time is, I hope, fast passing away, when Missionaries will consider a large house essential to their work. A School-house, with a room in it for the Missionary's accommodation, would allow of the capabilities of a place being tried, and the Gospel might be spread over an immense tract of country: at the same time, the Missionary's home might be the Station. From Nuddea on the west, for example, to Dowlutgunge on the east, is thirty miles, or thereabouts, and the road forms the northern boundary of an irregular figure of four sides, enclosed by the six places I have mentioned.

On the Station itself much also can be done. The college students, as the educated class, together with the writers and omlahs of the country, &c., and the crowds in the bazars, are a large field for two kinds of direct Missionary Labour. The former will not listen in the bazar, and may be reached by lectures, a course of which I announced six months ago, but domestic troubles prevented me from carrying my intention into effect: the latter are always to be reached, without let or hindrance, in the public preaching of the Gospel. I deeply regret that this branch of work, too, I have much neglected from the same sad cause; but I hope and resolve, for the next year, the Lord graciously helping me, to devote a considerable portion of my time and strength to these two important branches of labour. There is also another good opening for labour in the number of lads from the college, who constantly come either to ask for Bibles, or to make some inquiries respecting the truths of Christianity. During the year, I have thus given away a considerable number of both English and Bengalee Scriptures, and, from repeated conversations, I am satisfied that many have read them with care and attention. I have heard, on good authority, that Scott's Commentary is one of the books of the college library most commonly in use. This is at least a good indication. One of the Teachers, a Hindu, told me, that whenever a difficulty arises bearing upon Christianity, he always refers to Scott, and reads the commentary to his class.

In closing this brief report I would express a hope that the Committee will allow me to have a school building, of a simple character, at the places I have mentioned. The expense would be but trifling; and if they would also send an unmarried Missionary to Krishnagurh, to assist me with special reference to the Heathen in the southern and most neglected parts of the zillah, we could, under the divine blessing, soon sound the Gospel trumpet from the Krishnagurh Sudder Station to Baraset, an immense district, but, up to the present time, almost entirely neglected. I believe this plan, which is substantially the same as that proposed by the Rev. F. Schurr, is the most practical method of Missionary Itineration in this part of Bengal. May our blessed Master give us grace and strength to do His work "while it is called to-day," and may we at all times and in all things seek His honour and glory! Amen.

It has been decided that Nuddea should be taken up as a suitable locality for a new Station, and that

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efforts should be made in order to the commencement of efficient Missionary Operations.

CHUPRA.

Report, by the Rev. H. C. Krückeberg.

The Rev. H. C. Krückeberg, the resident Missionary at this Station, thus reports of the charge entrusted to him—

Congregation—All the new members, who joined this Mission last year, have continued probationers. Only two adults, but thirty-two children of Christian Parents, have been baptized during the last term. The number of Christians, small and great, residing in the village forming near the Station, is 389, and the number scattered abroad in eight heathen villages is 194. Of the whole number, 116 have been admitted to the Lord's Table. The greater number of the people are but under partial Christian Influence—not for want of means, but for want of desire on their part to make use of the means.

The Sunday Services at the Station are pretty well attended, and the little space in the half-finished Church is well filled; but at the daily Services it is not so, for most of the people are labourers, who enter on their work early; and in the evening, when they return, they are all tired, and have still to attend to their cattle and other duties: for these, however, I have appointed people to have Family Worship with them, which leaves them no excuse.

Whenever I have been absent, or otherwise disabled from conducting the usual Services in the Station, Mr. Ansorge has taken my place.

Schools—The Boys' and Girls' Boarding Schools, with fifty-eight boys and forty-six girls, continue, as heretofore, in operation. The boys are entirely under Mr. Ansorge, assisted by three native helpers: he spends most of his time and strength on this branch of the work.

There are still three heathen Schools in operation connected with this Station, and the English School in Nuddea, closed during my absence in Europe, has been re-opened, to continue open, I trust, and be rendered a chief instrument, in that Jerusalem of Bengal, to bring a large portion of the most talented, though most perverted, youth of the country under Christian Tuition. The School numbers only nineteen pupils as yet, and will never be much, except under European Agency. In the meanwhile it is conducted by Koilaschunder Mookerjee, assisted by another Native Christian, who does his work to my satisfaction. Since Koilas has been in Nuddea, the Bengalee School there has also much improved. It now numbers sixty lads.

Preaching to the Heathen.

There is no large place near Chupra, where, on a preacher standing up, some twenty, thirty, to a hundred people will surround him, as in Nuddea and other places. The greater portion of the people hereabout are Mahomedans, and cultivators of the ground: hence the greatest number who in general meet the preacher are from five to fifteen at a time. Very often only two or three agree to listen for a while. The Catechist and Readers go among the people every Saturday, and in the evening every one relates his own sayings and doings among the people, and how he was met. This is very instructive. Very often Mr. Ansorge accompanies one or another, whilst it is my part on this day to prepare for the Sabbath. Last cold season I was, as usual, out on a Missionary Tour; but the presence of a Missionary in charge of a Station in this country, with only a small number of Christians, is wanted and called for so very frequently, and for so many objects, that such a tour, though only for six weeks or two months, cannot be undertaken without more or less disadvantage to his Station. However, these disadvantages may be over-balanced by the general advantages to the cause which such a preaching tour has. In my last tour I met with encouragements; yet when I compare the actual result of my preaching tours with the success evangelists met in former ages under similar circumstances, only among another people, I feel discouraged, and pray the Lord to teach me how I may do His work with more effect.

KABASTANGA.

Report, by the Rev. F. Schurr.

This Station has continued under the care of the Rev. F. Schurr, and the various branches of labour have been steadily and zealously prosecuted. The following is his report—

The Missionary Pastor occupies a most trying position in this vineyard of the

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Lord; for he no sooner begins to rejoice over sinners, whom he has reason to believe are fairly in the way of salvation, than all his hopes are crushed again, and he has anew to labour, pray, and instruct, "hoping against hope." It is only through the sustaining power of Almighty Grace that he has still courage to carry on this "fight of faith," for which the Lord be praised!

Congregation — Prayer-meetings, and scriptural instruction with the Readers and Teachers, have been carried on through more or less interruption. These efforts have been blessed in some degree, probably more to myself than to others; for whilst explaining the oracles of God a new light is frequently communicated to me, and when applying it to their hearts I have invariably felt the influence of grace upon myself.

Twenty-seven children and two adults have been baptized, and seven children and four adults have been called into eternity. One of the latter had grown old in sin. When visiting him, I directed him to Jesus, and he said he was repenting and relying on the mercy of God. I hope it was not then too late. The second, a Teacher of a heathen School, departed in peace, and in full reliance on the merits of Jesus. The third was an old, weak man, whose mind was too imbecile to retain even the elements of instruction; and the fourth was an aged pensioner, who had suffered long from acute rheumatism. During my frequent visits he invariably expressed his entire confidence in Jesus alone, and said he would "cling to Him, and not let Him go." I hope his weary soul has found rest in "The Sinner's Friend." All the school-children have been mercifully spared; only young infants having died.

Schools—In the Christian Boys' School there are now sixty-two pupils. The numbers have averaged between fifty-five and sixty-eight. Eight of the eldest have been sent to the plough, three to Solo, and one as a candidate for the medical college.

In the Christian Girls' School the number is seventy-two. Four have been sent to Solo, where three are training for teachers: the eldest died from the bite of a snake. Two girls, both very intelligent and well-behaved, have been married: they continue promising characters.

It is most gratifying and encouraging to observe the great intellectual superiority of boys and girls educated in our Christian Schools over their untutored parents and heathen neighbours: it is still discernible even after the young people have been living for several years among the latter. Superstitions still prevalent amongst their parents are uprooted, and a correct knowledge of divine truth is imprinted on their minds: only the life-giving Spirit is required to engraft the word, and render it effectual to the salvation of their souls. The moral character of several married from the Schools is decidedly superior to that of others, and it is seen evidently that the Gospel is quietly working its way. We had cherished higher expectations, probably, than their former condition warranted us to expect; many of the children being brought from the jungles, and their parents being not only ignorant of vital Christianity, but even of the very elements of education.

Preaching to the Heathen.

In November 1851 I made a short tour into the Jessore District, and found many willing hearers. In January and February 1852 Mr. Hasell and myself made a longer excursion into the southern part of the Nuddea District, and were much encouraged by the kind reception of our message among all classes, with a few exceptions. It is evident that the spread of the Word of God is at least exciting inquiry, although at present no conversions are perceptible; prejudices are weakening, and thousands acknowledge the superiority of the Gospel; liberty of conscience is also gaining ground, as the untutored even dare to express their opinions in the presence of their spiritual guides. A great change is preparing: we only require more labourers.

In addition to the usual preaching in the neighbouring villages, my Native Assistants have made several prolonged tours in the northern part of Nuddea, Pubna, and Jessore Districts.

During each successive tour my mind has been deeply impressed with the absolute necessity of obtaining exclusively travelling Missionaries, for accomplishing the mighty work of proclaiming the Gospel throughout Bengal.

But the present mode of travelling being inadequate to the demand, I would venture to suggest that in each populous town a small bungalow be erected for the accommodation of the travelling Missionary, only expending two or three hundred rupees to render it habitable for an

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European. Near each of these bungalows a trustworthy Native Assistant should reside, for constant preaching of the Gospel, and imparting religious instruction in Schools: the bungalow would remain in his charge during the Missionary's absence. Five or six of these bungalows might be supplied at distances of twenty or thirty miles, to enable the Missionary to make a circuit of hundreds of miles. The intermediate villages would be visited from each of these central sojourning places. This plan would secure regular and periodical preaching, without which the result of our labours will continue very unsatisfactory.

I, for one, am quite ready to resign my pastoral charge, to engage in this evangelizing sphere.

And now, in conclusion, I would acknowledge the many mercies we have received at the hand of the Lord, and commend ourselves and our work to the fervent prayers of all those who are "Christ's chosen race."

RUTTUNPORE AND JOGINDA.

General View.

This united district has hitherto been under the charge of the Rev. C. W. Lipp, assisted by Mr. Herman Ansorge.

The necessity of a different arrangement is obvious. There are in Joginda 235 nominal Christians, by whose sins and inconsistencies the religion of the Saviour has been sadly obscured; yet this is not surprising, when it is remembered that they have never yet had amongst them a resident and settled ministry. It has therefore been decided that Joginda should be dealt with more as a separate district, with Mr. Ansorge as the resident Catechist.

A large district surrounding the five Christian Villages at Joginda will thus be rendered more accessible to Missionary Effort, and the large town of Mehirpore, containing a very numerous body of respectable inhabitants, Brahmins and others, and lying within an easy distance of Joginda, be open to frequent visits. The town was visited in June last by the Rev. G. G. Cuthbert, Secretary of the Calcutta Corresponding Committee, accompanied by Mr. Ansorge. They had the opportunity of a very interesting interview with a number of wealthy and intelligent Brahmins, in the house of the chief of their number, when, after a long discussion and many preliminary inquiries on their part, they agreed to erect, at their own expense, a spacious school-building, provided the Society supplied the Teachers necessary to carry on a superior English School. The fulfilment of this undertaking on their part, it is expected, will be facilitated by the residence of Mr. Ansorge at Joginda.

Mr. Lipp has under his care 1001 Native Christians. During the past year there had been no addition to their numbers by baptism. In the Christian Village adjoining the Mission Premises there are 81 houses: these, as to their inspection and religious instruction, are divided amongst nine Readers, who carefully watch over them, under the superintendence of the Missionary. The Native Christians in the out-lying villages are stated to be, for the most part, quite indifferent to religious ordinances.

The Christian Schools contain 85 boys and 70 girls: there are also, in five heathen Schools, between 200 and 300 boys.

Mr. Lipp, in company with Mr. Lincké, of Bollobpore, has taken a circuit of preaching, following chiefly the winding course of the river Bhoirup.

Two Native Christians have been set apart to make known the Gospel, and distribute Scriptures and Tracts to the Heathen.

BOLLOBPORE.

General View.

The Rev. J. G. Lincké has under his charge at this Station

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859 Native Christians, being an increase of 53 above the number of the preceding year. They reside in five villages, one of which, contiguous to the Mission Premises, is exclusively Christian. In this there are 439 inhabitants. The Boarding School for Christian Boys contains 59 pupils. In the Girls' Schools there are 78 pupils, which constitute Mrs. Lincke's special and pleasing charge, and receive much care and attention at her hands. There are in the district three heathen Day Schools, containing about 158 youths, more than half of whom are Brahmins.

SOLO.

Character of the work in the Krishnagurh district.

The report of the Rev. C. Bomwetsch, which we subjoin, will best explain the state of this district. From this, as well as the reports of the sister districts which have gone before, it will be seen that the work to which our Missionaries have been assigned in the Krishnaghur Mission Field has been, in no ordinary degree, laborious and discouraging. A mass of people, actuated by a variety of motives, amidst which the sense of spiritual need had but little place, came under Missionary Instruction. Having nominally embraced a religion of which they knew nothing, their temptation was to care only for whatever temporal benefit they might possess themselves of under its shadow; and, indifferent about spiritual grace and blessing, to settle down in ignorance, and stagnate therein. From all this the Missionaries have had to rouse them; and, looking upward for divine help, perseveringly to labour with "precept upon precept, line upon line," if so be through their instrumentality divine life might be quickened in the hearts of their people, and, "born again, not of corruptible seed, but of incorruptible," they might, "as new-born babes, desire the sincere milk of the Word, that they might grow thereby." This view of the case will account for occasionally strong expressions, to be met with in the reports of the Missionaries. They, as might be expected, see more of the abounding ignorance and evil than of the good which is being done. We believe good has been done to a considerable extent, and that the improvement in the Mission has been fully as much as, taking into consideration the circumstances in which it was commenced, could be fairly or reasonably expected.

Report, by the Rev. C. Bomwetsch.

As to the adults of my Congregation, I have to say but little. There are, I hope, a few souls that have at least something of a new life. One of them exhibited it when several times near dying, and especially the last time, when we seriously committed her by prayer into the hands of Jesus, in whose atoning blood, she lispingly repeated, was all her hope. But whilst we tried to lull her over into the heavenly mansions of rest by songs of the Lamb, it pleased the Lord to revive her again. Perhaps it pleases the Lord to spare her in order to continue her unwearied and most disinterested services of love amongst the girls and ignorant women.

Those of the adults, of both sexes, who are willing to attend, are regularly and systematically instructed in Bible-history; but only a few can be persuaded to take advantage of this saving opportunity. Yea, many do not even attend the Sabbath Services; for whilst 300 might be present, only 110 to 130, school children excluded, attend.

The Boarding School, I am happy to say, has decreased in number; for when the Training School regularly commenced, the less talented and promising boys left School for the plough, as their hope of becoming Readers vanished away. This would all be right, but the misery is now on the other side; for their hope of having their boys made something of being gone, many do now obstinately refuse sending their boys to School, not even from the sixth to the eighth or ninth year. In Pootimarí I succeeded, some years ago,

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in remedying the evil by establishing a Night School of the boys, who, through the medium of the sounding system, have all learned to read and write, and tell their Bible-history nicely. In Solo a second Night School of eleven boys, of the same character, exists. In Meleaputa is a third one; but out of eighteen boys only six could be persuaded to attend: the others obstinately refused to attend either School or Church: as they are not eating my bread, they say, I have no right to teach them. From the villages Baleura, Howlea, and Gowalparra, out of twenty-three boys only three attend Church; and after they are married I shall no more see even them, like all those that I have married. This young generation will, by-and-bye, be a much greater disgrace to Christianity than many of their miserable parents.

The Girls' School is best attended; for, exclusive of the few that have been sent from other Stations to get a smattering of training, there are some seventy attending the School and Infant School. The little ones often cheer my depressed spirits; some of the elder ones are growing unsteady, and grieve me; some are promising; but only of one can I speak with some confidence and much joy. For two years she has been a Monitor, and for a long time she has been acting Head Teacher for her sister, the above-mentioned woman. She is highly gifted with every good gift. But, as her sister did, she constantly gives me such trouble as no other Bengalee ever gave me—she must constantly be prevented *over-exerting herself!*

The Training School for evangelists and teachers, containing at present only twenty-one scholars, takes up almost the whole of my time. To give even merely a sketch of its machinery, within this space, would be a vain attempt. Some of the boys are very promising. They have continued coming to me several times during the week, at night, for prayer and conversation; are steadily pursuing their studies with increased interest and zeal; and their inquiring spirit in Scripture Studies, and the earnestness that they sometimes shew forth, when privately asking me for an explanation of an obscure passage, often pleases me and cheers me, when heavily pressed down by thoughts of the future, that often force themselves on my mind; for some of the boys do not as yet, and perhaps will never, shew any sign of a new life, and some, who formerly did, shew it no more. Although some of these are good students, it cannot satisfy my mind; for of what use is it to send a dead man amongst the dead, however clever he may be? I am looking out, and praying, for champions to go forth into the field with vigour, carrying the seed of the Gospel into the midst of their brethren under self-denials. Without such an efficient native agency we shall never see Bengal turning from their idols to the living God.

After a few days more, I shall go out with the boys again on an itinerating tour, when morning and evening we go about preaching, &c., and during the day I give them some lessons in tent. This year I will make a trial, sending the elder boys in small parties alone into the surrounding villages. For several reasons it is necessary thus to try them, and practically to break them into the work of evangelizing.

There are, in four different villages, four heathen Schools—a fifth I was obliged to close on account of irregular attendance. Some of the Readers and Christian Schoolmasters, who now have got a smattering of training, have, this year, commenced working them more systematically; but not, by far, to my satisfaction, nor will it be done satisfactorily before we have a thorough German-Scotch, or, if it please the ear more, an English-German-trained native agency. The Readers also have commenced going in turn abroad, for a month or a fortnight, to preach the Gospel in the more distant parts. This is a great comfort to me, having been looking out for this event for a long time; especially as they, of their own accord, are doing so: yea, indeed, I must say, that some of them have long been impatient to do so, as I could not allow them to go abroad sooner, because it was necessary first to train them a little for the important task.

BHAGULPORE.

The Rev. Ernest Drœse, the resident Missionary, has forwarded his report of proceedings at this Station.

Boys' Schools.

In the Schools the important step had been taken of removing several Hindoo and Mahomedan Teachers, and supplying their places with Christians. This at first led

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to a great diminution of numbers. The more advanced boys, however, remained, and, after a season, the Natives, finding the Missionary adhering to his resolution, and that opposition on their part was fruitless, permitted their children to resume attendance. The Bible is read in all the Schools.

Girls' School.

Of this school Mr. Drœse thus reports—

The Girls' School, which is under Mrs. Drœse's superintendence, is now attended chiefly by hill girls. The few others are either orphans, or children of the Hindoo or Mahomedan Converts.

The progress this School has been making is very gratifying; almost all the hill girls now speak the Hindoostanee fluently, and pretty well read and understand any easy book in that language. In singing, all the children have proved very apt pupils. They sing off native, English, and German tunes, with equal readiness: they prefer, however, singing native tunes; and as some of these are very melodious, and well adapted for Divine Worship, their introduction into our Native Churches would render our Services much more attractive to the native mind. The children have committed to memory a number of hymns, chiefly such as have been composed in the native metres. They also now know by heart a considerable portion of a Christian Catechism, a number of Bible passages, and portions of our Liturgy.

Four of the elder girls have been baptized during the year.

The number of girls attending the School is about twenty-eight; but seldom are so many present at a time. We live almost three miles distant from the place where most of the scholars live: hence the irregularity of attendance.

The few orphans who are in connection with this Mission are also chiefly under Mrs. Drœse's care. There are at present eight children. We obtained one child under circumstances rather uncommon. Its mother died, after having being delivered of twins; and the father, as is not unusual among the hill people, intended to bury the poor beings along with the deceased mother. When we heard of it, we sent word to him that he should not do so cruel a thing, since we would come in the evening and take the children off his hands. He was but too glad to give them over to us. We took them from the hut, where they were lying in a dirty rag, to our house. The poor father then came daily, a distance of three miles, to see how the two little things were thriving; and each time he came he brought something for them to eat. He also brought several of his friends, to shew them how well his children were now cared for. He would sometimes sit for above an hour, turning them to and fro, and expressing his gratification.

It must appear singular, that this father, after an intention apparently so inhuman, should exhibit such marks of unfeigned affection, yet there is nothing incongruous in it. If such unfortunate children are not buried alive with the mother, they must die from hunger in a few days. No hill woman will nurse a child whose mother has died: if any do so, she will die in her next confinement, is the superstitious notion among the hill people. The hill people do not know how to bring up a child without a nurse. The child must die, and the hill man thinks it least cruel to let it die in the grave of the mother.

Those of the girls who are old enough attend the Girls' School.

Our orphans, though they give a little trouble now and then, are also a cause of delight to us. They behave very well, and are so cheerful and happy, that it does one good to have them.

Congregation.

The Christian Congregation at Bhagulpore now numbers ninety-three souls. During the past year forty-nine were added by baptism: of these, thirty-five were adults, eight children belonging to several of these adult converts, and the remaining six children of several members of our Congregation.

With regard to the conduct of the Congregation I have but little to say. No peculiar features are exhibited: my people are neither better nor worse than other congregations known to me. All have begun a new life. But whilst some visibly advance, both in knowledge and piety, the progress of others is not so perceptible. The misconduct of two rendered their exclusion necessary; and though the measure had the desired effect with one—who, being thereby awakened

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to a sense of his guilt, and promising to mend his ways, was re-admitted after six months' probation—the other is still persisting in the paths of wickedness. My Congregation is to me a cause of much anxiety, but also of pure and holy joy. It is my flock and my garden. It has most of my thought and care.

We meet thrice a week for Divine Worship. The Services best attended are the Hindoostanee Services on Sunday Morning, when the attendance varies from sixty to eighty.

The Services in the hill language, on Sunday Afternoon, are as yet but badly attended—sometimes but twenty-five, and sometimes only fifteen to sixteen, being present. Perhaps more will come when a better knowledge of that barbarous language shall enable me more efficiently to conduct these Services. The Wednesday-Evening meetings, in the Hindoostanee Language, are better attended, generally forty to fifty being present. In these meetings I go through scriptural history. The number of Communicants is nineteen.

BENARES.

Several changes in the Missionary Force at this Station have taken place. The Rev. C. Reuther has been transferred to Juanpore, and Mr. Acheson, in consequence of ill health, has returned to Europe. The Rev. C. F. Cobb, having joined the Mission from Europe, has been placed in charge of Jay Narain's Institution, in which he is aided by Mr. W. Wilkinson, who has now had some years' experience in this department.

The Rev. W. Smith and the Rev. C. B. Leupolt continue those labours in which they have been sustained for so many years, having as fellow-workers the Rev. Messrs. Fuchs and Stern, and assisted by the Catechists Broadwood and Wood.

We shall first refer to

The Native-Christian Congregation.

In connection with this Congregation there have been six adult baptisms during the year. A Mahomedan, with his wife and children, and two Brahmins, with the mother of one of them, were among the baptized. Still, the Congregation has not increased above the aggregate of last year, and continues to number 314 individuals, some few of whom are located at Ghurwa, while the main body are resident at Sigra. Of the state of the Congregation Mr. Leupolt thus reports—

In a spiritual point of view, nothing striking has occurred. The people have gone on quietly, and, with few exceptions, have conducted themselves with propriety. Various little incidents which I have observed indicate an improvement. In several houses they have Prayer-meetings among themselves: a small number frequently work together in the evening, whilst one person reads to them from the Bible, or some other book. One respectable aged widow has taken charge, of her own accord, of young widows, and of those married women whose husbands are absent for a time, and has acted a mother's part toward them. Still, we deeply feel the want of more spiritual life among our people.

Preaching to the Heathen.

This important department has been actively prosecuted throughout the year, in the streets and Preaching Chapels of Benares, and, during the cold season, in the country districts. Mr. Smith thus reports of the work in which he has been engaged—

I have not been privileged to admit any adults into the Church by baptism this year, excepting one—a promising young man—who had been brought in through the instrumentality of a Christian Lady in the hills. But there are two or three preparing, to whom it may soon be proper to administer the rite. On my return from a visit to Calcutta, at the end of 1851, I commenced itinerating, and, with my native co-adjutors, visited—many of them repeatedly—between 250 and 300 towns and villages, including Ghazeepore, Juanpore, and other populous places. We had, as usual, no lack of hearers and disputers, and plenty of opportunities to sow the seed. There are six or seven individuals—whose names and residences I have written down—in different places which we visited, who, to say the least, appear "not far" from the

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kingdom. We hope not to lose sight of them.

My lectures to the Bible Class continue to form an important part of my labours. Our Readers and Catechists go on satisfactorily, and two or three fresh ones, whom we have added to the list this year, promise well. One of them, while speaking to the people one day in the city, said, "You are like a lost sheep, which runs about to every stone and tree bleating, looking everywhere for its shepherd and companions. So you, having lost your shepherd, go about to every stock and stone, and river, &c., to see if you can't find him, which you never will, until you recognise him in Jesus Christ."

On another occasion he described their ignorance of, and dislike to, spiritual worship, in words to this effect—"You bathe your bodies, but you have no idea of purity of heart; you fast, but you know nothing of mortifying your evil passions. You sing the praises of God, as you suppose, and with the same lips you give foul abuse to each other, and tell awful lies continually. You make your offerings at the temples, but take care to secure a good share of them yourselves. For instance, you will take ten mangoes to Bisheshwar, but will suck five of them yourselves! This is the sort of worship you like! But of worshipping a spiritual and holy God, 'in spirit and in truth,' you know nothing and desire nothing," &c.

They took it all in very good part, though, of course, they will allow me, or any European, to say much severer things than they would endure for a moment from any mere Native. I was asked one morning what was the use of believing in Jesus Christ. In reply, I adduced the case of two or three of our Readers, who were present, as proofs of the power of Christ to change the heart and temper. I said to the assembly, "If any one were to use abusive language to you, would you not return it?" They said, "Of course." I rejoined, "Use whatever offensive language you like to these men," pointing to the Readers, "and see if they will abuse you in return. Or try to tempt them with any amount of money to tell a lie or give false evidence, and see if you can succeed." They were struck with astonishment, and acknowledged that there was not one among them of such a character. I said, "How should there be? since your *gods* even were not such."

Nehemiah was in a village over the river, speaking to the people, when the pandit of the place affirmed that our accusation of Brahma's having committed sin was unfounded, and the charge false. Nehemiah took up a copy of the Bhagavat in Sanscrit, which the pandit had by him, and, turning to the Tritia Skandh, read and explained the whole story, to the utter astonishment of the people and the confusion of the pandit.

I am thankful to say that Lakshmi, Nehemiah's wife, was brought to join him some time ago, and is going on remarkably well. She is a most pleasing, intelligent young woman, and very good-tempered. Her mother, and brother, and other relatives and friends, have been frequently to see her, to whom she has begun to speak concerning the folly of idolatry and the excellency of Christianity. Her sister-in-law, when she was here one day, was lamenting that Lakshmi's devta (idol) was now lying in the house neglected, and that she could not dress and adorn it as Lakshmi used to do. Lakshmi said to her, "Fie! throw it away! It is only a bit of brass!" By-and-bye, the sister-in-law told her that she had brought her some Ganges water, as she had not had any lately. Lakshmi drily replied, "We have got plenty of good water in the well here." Her mother was expressing her sorrow that a man who had brought a false accusation against Lakhsmi had not been punished. Lakhsmi said, "Mother, how can we have that man punished, when we pray every day, 'Forgive us our trespasses, as we forgive them that trespass against us?'" She has regularly attended Divine Service at the Church from the first Sunday of her being here, entirely of her own accord.

Disturbances took place in the city two or three months ago, but they turned out, through the judicious and energetic measures adopted by those in authority, "rather unto the furtherance of the gospel." The bringing home of Nehemiah's wife has also had a similar effect, shewing the people that our converts have real and powerful friends in the body whom they join, who will not, if possible, allow them to be deprived of their rights as men, merely because they have become Christians.

Still, though we are listened to, and have many friends among the Natives, and though there is, I believe, an under-cur-

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rent favourable to Christianity, at work in the minds of many, and the knowledge of it is, I am sure, increasing amongst them, yet the work is inexpressibly difficult, and very discouraging. We must, however, while doing, as far as we know, the best we can, learn submission to the Divine Will: at least I see no other way.

It is said, and I have it upon good authority, that there are, in this city, 40,000 persons of the Bam Mata, or those who worship the divine energy personified in a female, with rites so abominable, that even they themselves are generally ashamed to be known to belong to the sect. Who could presume, with any hope of success, to offer the pure Gospel to such, had we not the express divine command, and also precedents, that even with such it has proved itself "the power of God unto salvation"—*e. g.* 1 Cor. vi. 9—11. Then, again, we are so few in number, compared with the population around, that we cannot repeat our efforts with the same individuals in any measure as we ought. A zemindar in one of the villages observed to me, "All you have said will be forgotten as soon as you are gone, just as the marks of a boat crossing the river are obliterated as soon as it has passed."

Not unfrequently, particularly in the villages, where people have been listening very attentively, and seeming half disposed to embrace Christianity, an ominous query has been started, which has sunk like lead on my heart. It is this, "We may remain in our houses, may we not?" that is, "By becoming Christians, we shall not lose caste, shall we?"

One thing at least has afforded me encouragement during the year. In collecting notes for a friend, to enable him to draw up a little history of our Mission, I found that, excepting brother Leupolt and myself, there had been no Missionary here more than five years, and only one or two so long as that. Now it is well known, that, as a general rule, no man can be reckoned an efficient preaching Missionary in less than five years. So that—barring Reuther, who was here about two years, and had been in the country some years before he joined us—amongst the almost twenty men that have been here for a longer or shorter time, Leupolt and I are the only two Missionaries who have been here a sufficient time to be able properly *to attempt* to do any thing.

I have been thinking of preparing ten or a dozen short pithy reasons for believing Christianity, and the same number for disbelieving Hindooism and Mahomedanism respectively, for the use of our Readers and Catechists, to be well mastered by them. Such a paper, if well drawn up, would be very useful, and likely to attract the attention of unbelievers too. I hope to get the assistance and advice of friends in the matter. May God guide and help us for Christ's sake! To Him be glory for ever. Amen.

Jay Narain's College.

The number of students has reached to nearly 500, the greatest number to which the present building could afford accommodation. An enlargement, therefore, of the building has been commenced, in order to meet the increasing demand for education among the native youth. The Brahmin Boys outnumber those of any other caste in the School, being 182 in number.

Orphan and other Schools.

There are 39 boys in the male Orphan School, 24 of whom attend Jay Narain's Institution. In the Girls' School are 34 pupils. Four died during the year. Of one of these, Emma by name, Mrs. Fuchs thus speaks—

Her mind was raised above this world: she passed the day in prayer, and meditation, and reading the Word of God and some little books, especially Bunyan's "Pilgrim's Progress;" and was thus prepared to depart this life with firm and lively faith in her Saviour.

To these we have to add an Infant School in charge of Mrs. Leupolt, containing 44 children; and a heathen Girls' School, in connection with the Ladies' Society for Native-Female Education, of which Mrs. Smith thus speaks—

There are at present 65 girls on the list, and from 55 to 60 in daily attendance.

A pleasing fact I would mention is, that during the whole year the School is not once closed on account of a heathen festival. I have told them, that on heathen festivals especially I desire their attendance at School, that they may be kept from the contaminating influence

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that the ceremonies practised on such occasions might have on their minds. There is one holiday, however—the Hooly—when no modest female can shew her face in the street, and on that festival alone do they absent themselves.

JUANPORE.

After an interval of four years, this Station has once more a resident Missionary, the Rev. C. Reuther having arrived there in June of last year. We regret to state that he has been suffering in health. There is a small Christian Flock, numbering about 30 individuals.

Schools.

These have been hitherto the chief department of labour at Juanpore. The most important is the Free School, formed in 1830, and taken up by the Church Missionary Society in 1841, of which Mr. Cæsar is head Master. In his report it is thus referred to—

It has been the means of furthering the temporal interests of no inconsiderable number of the native population of Juanpore. Nor have we, in a moral point of view, laboured in vain. The truths of Christianity have been taught to hundreds of youths; and the Lord says, "My Word shall not return unto me void." The moral character of some of the boys has been improved, and a few have abandoned idolatrous worship. Two converts, baptized last year in Benares, were in former years in this School; and who can tell but that something they learned in it may have been a step in the way to their open profession of Christianity?

And Mr. Reuther states—

In June last we introduced into the Schools daily Morning Prayer, to which I expected some opposition; but we were much pleased to find that, with only one or two exceptions, they all submitted, and joined in our prayer. May God be pleased to hear it!

Mr. Cæsar adds—

Those boys who did not wish to be present were allowed to go outside, but only three availed themselves of the permission, and this not of their own choice, but by direction of their relatives. No newcomer has made any objection to being present, and one of the three above mentioned more frequently remains in School than goes out at the time of prayer.

There are also in operation a Girls' School, supported by the ladies at the Station, and containing ten Native and East-Indian girls; and a Sunday School, intended for the use of boys who have to work for their livelihood during the week, in which there are 13 pupils and 4 Teachers. There are also Schools at Zufferabad and Azimgurh: the latter place is about forty miles from Juanpore.

GORRUCKPORE.

This Station increases in interest, but the pressure of responsibility increases in the same proportion, and rests with its whole weight on the one Missionary, the Rev. J. P. Mengé. The following are extracts from his report—

Preaching to the Heathen.

Last cold season I itinerated for six weeks in an easterly direction from Gorruckpore. I visited sixty-eight villages, and one mela, where I remained a fortnight, and preached eighty-seven times. The reception I met with was very gratifying, and in several places milk, sugar-cane, and fish, were hospitably offered to me. Indeed, the longer I am here, the more necessary I consider it to itinerate. But I leave it to the Committee to judge what permanent impression can be made on a district, which contains about two millions and a half of inhabitants, by one Missionary of the Cross. New Zealand, with a hundred thousand inhabitants, has forty Missionaries, and the whole of Gorruckpore but one. What a contrast! However, under all difficulties, in sickness, in temptations, in mental conflict, I have always been encouraged by the consideration, that I have been sent to this place by our Lord and Saviour; that He therefore will not leave nor forsake me, but will assist me against every enemy from within and from without; that He can save through one, or a few, as well as through many; that one soul is worth more than the whole world; and that we assuredly shall reap, if we faint not.

On my return from the district I commenced preaching in two new places, so that now I preach every day in the week

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in various parts of the town. In consequence of preaching so often, I am also becoming more known, and am visited by numbers of persons, but more especially by zemindars and pundits, who have business in town from various parts of the district. For weeks in succession I have had more than forty visits a week in the house, so that I have little time for any thing else than making known the Gospel to Hindoos and Mahomedans. As regards conversions, I regret to say that several, who promised to become obedient to Christ, for a time listened to the Gospel, and then left me again: a few others I dismissed, as they did not appear to be sincere; and a few are on trial.

In preaching the Gospel in the town, I am assisted by Charles Dass, John D'Ravera, Raphael, and Thomas. On two evenings in the week the two former preach in different places from that where I preach. Thomas is the younger brother of the Lala, whom I baptized last year: he is already very useful to me as a Reader. The Congregations we generally address are very respectable as regards numbers, and the attention they give, and often have I rejoiced on account of the good impressions seemingly made on many. We often have discussions, of course, especially with persons who hear the Gospel for the first time, as also with pandits and Mahomedans. I, however, avoid, as much as I can, carrying on discussions with the latter in public, as the time in which the Gospel ought to be preached to many is thus often wasted in answering questions, which have nothing to do with the chief of all subjects, the "one thing needful;" though I always invite disputants with kindness to my house, telling them that there I shall be happy to discuss with them any thing they like, and to answer, as far as I am able, by the grace of God, whatever questions they may ask on religious subjects.

Christian Settlement at Basharatpore.

There are now twenty-eight families, two widowers and five widows, and thirty-four children, residing at the farm. Six families, I am sorry to say, were obliged to be put out last cold season: they shewed such a rebellious spirit, that it was impossible to let them remain any longer there, as their example was pernicious to others. Two of them I subsequently received again, as they in humility and sincerity confessed their errors, and as I knew they had been entangled by the other four. The punishment of the latter has done good already, and will do a great deal more for many years to come. A number of rules have been drawn up regarding land, &c., and have been subscribed by all those who are residing there; so that, humanly speaking, no such difficulties can arise in future as I have had to contend with.

As I give the best of my time to preaching to, and conversing with, Hindoos and Mahomedans, I can now only go out once a week to the farm—on Sundays, when I conduct Divine Service in Church. Of course several of the Native Christians come almost daily to me in Gorruckpore, on account of sickness, advice, or other reasons; but I found it my best plan to leave as much as possible of the concerns of the farm in the hands of Mr. D'Ravera, who is an elderly, patient, pious man. He has daily prayers with the labourers, and looks after each of them, as much as this is possible. With very few exceptions now, all can read, and the Sunday Services, as well as daily prayers, are well attended. May God in mercy send daily more of His blessing upon all the Native Christians connected with this Mission, that they may all become burning and shining lights in this benighted part of the world, and reflect the image of their divine Saviour in all they do. The secular concerns of the farm are prospering. The surplus, after having paid 312 rupees into the collector's kachárí, amounted to 238 rupees 8 annas. This sum, together with the arrears for the last few years I collected, I lay out in clearing jungle. I hope to clear about 100 bigahs this year, more than sixty of which have already been cleared.

The new settlers from Mahewa, &c., have, I am sorry to say, suffered a good deal from fever. They themselves chose to build their houses on that part of the grant which is considered the most unhealthy; but even this part, I doubt not, will now become healthy, as it has this year been put under cultivation, and the jungle near it is being cleared. Mr. D'Ravera visits these and other heathen cultivators, and explains to them the doctrines of the Gospel.

Schools.

There are Schools at this Station for Christian Boys and Girls, the first containing about 60 boys, the

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latter 24 girls. Of the latter School Mr. Mengé thus speaks—

By far the greater number of them are very little girls; but they all, I am glad to say, have been making good progress. Two of the elder and very superior girls have been made Teachers, and give great satisfaction to Mrs. Mengé, who, if not prevented by illness, spends some time each day in the School. The girls are taught reading, writing, sewing, crochet, Hindee, Hindooee, and six of them also English, as well as household duties, such as cooking, &c. In their habits they are very much like English Children. They work, learn, sing, and play with zest, and are as happy and cheerful as is generally only the case in a cooler climate. We have had, thank God, but little illness among them this year, and trust that they will be preserved in future from every thing that may prove injurious to either their bodies or souls.

Mr. Mengé then refers to the village Schools—

Some months ago I was obliged to close the Khanipore School for a time, as nearly all the boys, being very poor, were obliged to look after their fields and the mango fruit. A few weeks ago, I commenced again. A Brahmin and a Kait from that village visited me a few days ago, when the former repeated to me several parts of the Tracts which had been taught in the School, and the latter observed, that many of the elder boys liked the Tracts they had been taught so much, that their relatives were quite angry about it. I have commenced another School at Gagpore, about eighteen miles from here, and a much more populous village than Khanipore. Some of the parents and boys have contributed a little toward the building of the School, and there are now already above eighty boys attending it, among whom are about twenty children of Brahmins. In these Schools nothing is taught for the present but reading, writing, and arithmetic. Tracts at first, and portions of the Scriptures afterward, are the only books taught in them.

AGRA.

Of the elder Missionaries at this Station, the Rev. Messrs. Hoernle and Kreiss have pursued their labours throughout the year. In February last they were rejoined by the Rev. C. G. Pfander from Europe, whither the Rev. F. E. Schneider proceeded in the same month. The Rev. Messrs. French and Stuart have remained attached to the new Church Missionary College.

It is not unimportant to remember that Agra is chiefly a Mussulman, as Benares is a Hindoo, city. It will be interesting to observe the bearing of two of our largest Mission Stations in North India on the spiritual interests of the two great subdivisions of India's population, the Mahomedans and the Hindoos, both of which have equal claims upon us for that Gospel which the Saviour has commanded to be preached to "all nations."

Agitation amongst the Mahomedans.

In his report preceding the one now under consideration Mr. Hoernle had expressly said, "the learned Mahomedans of this place have lately been very quiet." Now, on the contrary, they are much disturbed and agitated. In July 1852 two influential Hindoos, connected with the Government College at Delhi, were baptized in that city by the Chaplain, the Rev. M. J. Jennings. Subsequently, a controversy between the first-named convert and the kazee of Delhi, together with some other publications exposing the falsehood of Mahomedanism, were printed by the Agra Tract Society, and circulated with Mr. Pfander's able work, the "Nizam-ul-Haqq." To these were added another treatise, put forth by Abdullah, a Mahomedan of Ambala — whose faith in Islamism had been shaken by the perusal of Mr. Pfander's work—and forwarded by him to the learned molwees at Agra, with a request that they would solve his doubts. To this circumstance, and its effects, Mr. Hoernle thus refers—

The author of the questions, by name Abdullah, has evidently studied Mr. Pfander's work with great care and at-

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tention. His questions comprise the chief topics discussed in that book: they are short, but striking, and bring the controversy to certain tangible points. Whilst they are puzzling the Moslems, the introductory remarks of Abdullah's papers are interesting to the Christians. The following is a translation—"I was born a Mahomedan, and, at my twenty-fourth year, am still of the same religion; but I now perceive, by the exercise of my intellect, that the Mahomedan Religion is false, and the Christian true, because there is no proof whatever of the inspiration of Mahomed. Therefore I am urged, by the fear of future punishment, to ask the sages of Islam, if the religion be really true, to prove it to me; and it is their bounden duty either to prove or to forsake it. With this view I have prepared a few questions for my own peace of mind, and entreat a fair and reasonable answer, such as shall aid me in searching the truth. May the Almighty direct me to Himself, and let Him not be displeased with me!"

This Tract, but especially its appendix, has aroused the Mussulmans at this place. They have since often and warmly discussed the points of difference between our religion and theirs, and now and then kept me in the bazaar till late at night. Many also promised to write replies to Abdullah's questions, pretending that they could easily be answered; but as yet not one has fulfilled his promise. Although there may at present be no further result of this stir, yet such appearances are nevertheless encouraging, and must be considered as evidences that the native mind is not so inactive with reference to the truth as it would seem. The leaven cast among them is working. Such singular cases as those just mentioned only indicate, like bubbles—if I may be allowed the figure—the fermentation which is going on below the surface. They, indeed, attract our attention; but "who can say how many similar cases may be occurring, deep and unknown, among the masses of the people? So much, however, is evident, that more correct and extensive knowledge of the truth is pervading all classes, and that a slow but sure advance toward Christianity is in progress."* Let us, then, not grow weary. Though the contest may be long and ardent, and the trials of faith great, there can be no doubt as to the result: we are sure that the victory will be the Lord's, and, through Him, ours.

* Calcutta Review.

The Mahomedans at Delhi are now engaged in printing a large book, written by one of their most learned men, in defence of the Korán and against the Gospel. A similar book, impugning the integrity of the Christian Scriptures, and written in Persian, was printed some two years back at Madras.

Preaching of the Gospel to Mahomedans and Heathen.

Mr. Kreiss thus adverts to the manner in which he was received on visiting two large melas, and during his frequent preaching in the vicinity of Agra—

Though I have not to report of conversions, still we met with much encouragement: the people not only attentively listened to the glad tidings we brought them, but also seemed to see more clearly on whose side truth is to be found. Only very lately I was told by a Hindoo, that he had forsaken his idols and commenced worshipping the true God. When I told him that this was certainly necessary, and a good beginning, but not sufficient in order to obtain salvation—that he must side with Christ, and, by his walk and conversation, confess himself His disciple—he replied, "So it is; but you must have patience with us: this will come by and bye, I doubt not; for since you have come to preach in our villages there are several houses in which no idol will be found, and several who have abandoned idol-worship have also given up visiting melas, as an unnecessary and useless practice." Another encouraging fact is this, that in a few villages, where I constantly met with violent opposition, the people have much changed, at least in their outward behaviour: they are kind and civil, and quietly listen to our preaching. Meeting with such encouragement, I have always spent the most happy part of the day in the midst of these poor villagers, preaching to them "the unsearchable riches of Christ." I only wish and pray that the Word of life may more and more evince its awakening and enlightening power amongst them.

Mr. Hoernle mentions the opposition put forth by the Mahome-

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dans, and their attempt to obstruct the preaching of the Gospel, at Furruckabad, by petitioning the magistrate; and at Agra, by personal violence; in both of which they were unsuccessful. He adds—

Under such trials, our Services in Belingari Chapel have now and then cheered me up. I have carried out the plan alluded to in my last report, of devoting one evening to regular preaching there, in which all the Catechists should take a share. The people are first addressed outside by the Catechists in turns; meanwhile candles are lighted inside, and the people invited to come in and sit down, when an address is delivered to them on an appropriate subject. Many, of course, do not like to come in: they walk away or remain standing in the doors; but others come in, and we often have the satisfaction, not only of having a goodly Congregation, but also the opportunity of explaining the truth without interruption, as the people quite understand that inside the Chapel no disturbing the preacher is allowed. Many have attentively listened to the address, as well as to the prayers offered up for the teaching of the true and living God, and the conversion of the Heathen from their dumb and dead idols to faith in Jesus Christ, the Saviour of sinners. And it is on such occasions that I hear remarks, which most conclusively shew how deeply the mind of many a Native is impressed with the vanity of idol-worship, and the truth of the Christian Religion. This they signify not only by their words, but by their coming again and again.

During the last cold season, I made, in company with two Catechists, three Missionary Tours—one to the mela at Goberdhan, another to that of Baldeo, and a third to Muttra, Aligurh, Hudras, Morsamete, north and north-west of Agra. At the first place we found a great number of people assembled, and preached the Gospel among them for three successive days, and distributed Scriptures and Tracts to such as were desirous to have and able to read them. Their number was not great; but several of them received the books with evident joy, and an earnest desire for truth. Others listened attentively to our preaching, and their remarks shewed that they were thinking about what was told them. There was scarcely any opposition.

I would have returned rejoicing, had not the conduct of three Hindoos disturbed me. They were performing what is called Purkama, with great zeal and perseverance. This is a sort of pilgrimage, of about eight miles in length, round the hill, which, according to Hindoo Tradition, was lifted up by Krishna on the tip of his little finger, in order to shelter under it certain people whom Indra wished to destroy by a violent thunder-storm which he caused to pass over that region. The pilgrimage is rendered meritorious by measuring the road by the length of the performer's body. To accomplish this he prostrates himself on the ground, and, stretching out his arms, makes a sign in the sand; then, standing up, he steps upon the mark, prostrates himself again to repeat the same process, and so on till the journey is completed. I met the above three men on my road to a neighbouring village, pointed out to them the utter fallacy of such practices as those they were engaged in, and set before them the truth as it is in Christ, whose blood is the only remedy for our sins and wounded consciences. They listened for a while attentively, and I began to think that the Word of God had made an impression on their minds, when at once, as if stirred by an infernal power, one of them said, "Let him babble what he pleases—we go on;" and, joining their voices, they called out, "Kishnachi ki y," and on they went through sand and mud to perform their Purkamas in honour of the Gerraj (Krishna's hill). I was much grieved at this, but the Lord upheld my faith.

At Baldeo the spirit exhibited was of a peculiarly angry character.

At Baldeo the opposition was uncommonly great and violent. The mela was again very indifferently attended: places which were crowded in former years were quite empty, and the mela seemed to have altogether lost its former renown. The pandits and picharies, therefore, whose gain is at stake, considering this decline of the mela to be the consequence of our preaching, made up their minds prevent it, by forming a regular plan of opposition, which they kept up as long as we were there. Wherever we took up a position to address the people, there some of them were disturbing the preaching by their noisy and turbulent conduct, and other still worse means. I was once or twice tempted to lose my temper, but the Lord

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gave grace to bear their scorn, and to oppose Christian Meekness to their heathenish violence. This had, on the last day, the desired result. The enemies were ashamed, many people declared in our favour, reproved the others for their unbecoming conduct, and listened the more attentively to the preaching of the Word. I returned much grieved, but still convinced that our visit to this mela had not been in vain. The thought occurred to me, that probably Satan was in such a rage, because "he knoweth that he hath but a short time." Amen! May it be so!

Mr. Hoernle had baptized two adults, and distributed 2017 Tracts and 2887 portions of Scripture in the city during the year, some of which had been paid for.

Pastoral Labours.

There are two Congregations in connection with this Station, one at the Kuttra, in the heart of the native city, and near the site of the new Church Missionary College; the other at Secundra, where are the Orphan Schools and printing-press. The congregation at Kuttra, numbering 132 individuals, of whom 42 are Communicants, has been under the pastoral charge of Mr. Hoernle. Amidst much of backwardness in spirituality, there are a few who, by their faithful and exemplary conduct, have afforded to him encouragement and cause for thankfulness. The congregation at Secundra amounts to 390 individuals, of whom 122 are Communicants. It has been under the joint charge of Messrs. Schneider and Kreiss.

Educational Operations.

The new College has reached its completion. The Rev. Messrs. French and Stuart have laboured diligently in the vernacular, and in the instruction of the 200 boys of whom the School consists. It has been school-teaching, rather than college-instruction, in which they have been engaged. But, however it is to be regretted that they have not had more advanced materials to work upon, there is at least this advantage, that they have had the opportunity afforded of becoming acquainted with the native mind from its earliest stages. This will contribute much to their future usefulness.

The Girls' School, under Mrs. Hoernle, contains 24 girls. The Orphan School for boys at the Secundra contains 24 pupils. The printing-press is in connection with this School, and affords to those brought up in it the opportunity of industriously maintaining themselves. The Orphan School for girls has been discontinued, all the girls having passed out of the School, with the exception of four, who will be otherwise cared for.

Branch Mission at Runkutta.

The two native labourers, Jeremy and Alexander, pursue their labours satisfactorily at this Station, and are encouraged in their excursions among the people for the purpose of making Christ known.

MEERUT.

The Rev. R. M. Lamb and the Rev. M. J. Wilkinson are now unitedly engaged in the labours of this Station. Of the general aspect of the work Mr. Lamb thus reports—

There is much cause for thankfulness, that, though many converts during the year have not been added to the Church, still there have not been fewer than in the former years. Fifteen adults have been baptized, one more than last year; but the chief cause for gratitude is, that the encouragement to Missionary Effort is yearly increasing, while the opposition is gradually decreasing. The Gospel of our Lord Jesus Christ is indeed *God's truth*.

Christian Flock.

The Christian Flock now numbers 150 individuals. The Christian Village is extending its limits. Several houses have been built for Christian Widows. They also af-

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ford a refuge to inquirers previously to baptism.

English School.

Very extensive and suitable school-premises in the city were transferred by the Chaplain at the Station to the Mission, with the sanction of the Lieutenant-governor, in September 1851. In these the School has been held. It is more especially in charge of Mr. Wilkinson, and contains about fifty boys, with the promise of increase.

Missionary Itineracy.

Mr. Lamb, as is usual with him, has diligently prosecuted this important branch of labour, preaching and distributing Tracts and Scriptures at melas and other large gatherings of the Hindoos. The report thus enumerates some of the encouraging results—

There are some very pleasing instances of good being done by preaching in the melas and bazaars. At Gurhmuktesur mela, last November, while engaged in preaching, a fine old man, of good caste, stopped to listen, and, being forcibly struck with what he heard, asked Paul, the head Catechist, if he really believed all that he was speaking about; to which Paul replied, "What object could I have in speaking what I thought was not true? what good would it do me to teach lies?" and added, that he not only believed what he preached, but he received joy, peace, and happiness in believing, &c. So the old man said, "I will go with you, and talk the subject over." He came to the tent, and stayed three or four hours, and entered warmly into the argument. He came again the next day, and the third, spending nearly whole days, and said he would accompany us to Meerut, if he might be allowed; upon which Mr. Lamb suggested that it would be better for him to come after, both in order to try his sincerity and to avoid the danger of being robbed through any stranger following the tent. The second day after reaching Meerut, Chetan Das—for that was the old man's name—made his appearance, true to his word; and after staying a fortnight, and receiving daily instruction, he resolved to embrace Christianity, but requested to be allowed to go home and fetch his wife, as he was quite certain she would be as happy to hear the Gospel as he was, and that she would embrace Christianity. He went, and, after a week, returned, with his wife and goods upon a hackery, having a countenance beaming with pleasure and delight. After both had been duly instructed, and shewed evident signs of faith and sincerity, they were baptized on the 4th of April, and have continued "rejoicing in hope," trusting alone to Jesus for pardon and salvation.

Mr. Lamb, after attending the Conference at Agra, in the early part of February went again, *viâ* Muttra and Allyghur, to Bareilly. On the way he visited many large cities and towns, and preached to crowds of attentive listeners. At Sahewan he had long and interesting arguments with several learned pandits.

Branch Missions, supported from local funds, have been commenced at Bareilly and Mussourie.

KOTGURH.

The Rev. J. N. Merk has communicated the following report of his proceedings at Kotgurh—

In May last I visited the mela at Rampore, a central place in these hills. The May mela is generally not so much frequented as that in November; but I had nevertheless, every day, in the streets of the bazaar, a large number of attentive hearers, amounting usually to several hundreds, who listened, I might almost say, in a reverent manner, and never thought of contradicting, still less of scoffing. Many may have heard there for the first time the name of Jesus. Whether any among my hearers has experienced the power of that name, is only known to God. One thing is certain, viz. that many have heard that there is a Saviour who died for them, and that at least some general knowledge of His name, and the nature of the true God, has thus found its way to their mountain fastnesses.

After the mela I visited some parts of the Busahir country, and preached, or rather spoke, every day, to the inhabitants of small villages. I used to have the men called together, telling the headman that I had some good news for them. When they were out in the fields, they regularly assembled, the women and children soon joining them, and all sat quietly down before me and listened to my preaching. Nowhere did I meet with opposition; on

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the contrary, the people assented to what I said, and seemed to feel the truth of the Word of God: they readily acknowledged the foolishness, and even the sinfulness, of their idolatry and corrupt lives.

PUNJAB MISSION.

AMRITSAR.

The Rev. T. H. Fitzpatrick and the Rev. Robert Clark are our Missionaries in this important field of labour. We must confine ourselves in this review to a

Brief Summary.

A local Association was formed on February 9, 1852, under the presidentship of Sir H. M. Lawrence. Two or three gentlemen of the Committee rendered most valuable service in undertaking the erection of residences for the Missionaries, and thus relieving them of the secular cares connected with such objects. The Missionaries have also been enabled to secure the aid of three Native Christians of much promise, who are employed as Catechists and Readers. Two of them, both named David, are converted Sikhs. Portions of Scripture, books and Tracts in Punjabí, Oordoo, and Hindee, are being put into circulation. A School was commenced in the city in April of last year, and the pupils soon increased to fifty, half of whom are Sikhs and the rest Hindoos, with a few Mussulmans.

New Zealand.

CHURCH MISSIONARY SOCIETY.

General View.

On the 8th of August 1822 the Rev. William Williams, now Archdeacon Williams, received the Instructions of the Committee on his departure for New Zealand. On the 6th of August 1853 the Archdeacon's son, the Rev. Leonard Williams, received the Instructions of the Committee on his departure for the same Mission Field. During this period a great change has been accomplished in New Zealand. The Instructions delivered on August 8th, 1822, expressly stated that there was not then a single Christian Convert amongst the Natives of New Zealand. At the present moment the remnant of heathenism left among them is so small, as not to interfere with their being pronounced a professedly Christian People. A corresponding influence has been exercised on the national character. Cannibalism is extinct, and the sanguinary spirit that gladly availed itself of every pretext to break forth in deeds of blood is laid. The New Zealanders have exchanged the spear and club for the ploughshare and the reaping-hook; and tribes which once wasted the districts of their neighbours, are diligently employed in the cultivation of their own. Christian Sabbaths and Christian Ordinances are generalized over the island, and this national profession is inclusive of a large proportion of genuine godliness. If it be asked by what means the change has been accomplished, we answer, by the preaching and teaching of "Jesus Christ, and Him crucified;" and God's promised blessing on the same.

Has, then, the Society completed its mission in New Zealand? Far otherwise. The work has been a rapid one; for, fifteen years back, the main portion of the island was lying in unbroken heathenism. With numbers the knowledge of Christianity is imperfect, and the influences it exercises on the character and habits slight and unsatisfactory. The whole work needs strengthening and consolidation. It is like the arch of a bridge which has been just perfected: it is too fresh for the supports to be

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removed with safety. They must remain until, by the blessing of God, this profession of Protestant Christianity shall be so confirmed and established in the native mind, as that it shall be permanent, and transmit itself from father to child, and from generation to generation.

NORTHERN DISTRICT.

PAIHÍA.

Labours of the Rev. R. Burrows.

The Rev. R. Burrows has been resident at this Station since July of last year. His ministerial duties have extended to Paihía and Kororarika, with occasional visits on week days to the Natives in the neighbourhood. He was accompanied from the Waimate by twenty-one of his old pupils, twenty of whom remained under instruction in December 1852.

WAIMATE.

Mr. Burrows remained in charge of this Station until July 1852, when, on his removal to Paihía, he was succeeded by the Rev. W. C. Dudley. In consequence of these changes we are without the usual report of this Station for the year ending December 1852.

Timoti Kahawai.

The following interesting account of a Christian Native is taken from Mr. Burrows' report for the previous year—

Timoti Kahawai was a native who, very soon after my arrival in New Zealand, attached himself to me, and helped me much in acquiring a knowledge of the native language. He was afterward appointed by me as Teacher to a part of my native charge in the neighbourhood of the Bay of Islands. At his particular request I afterward consented to his coming to the Waimate. I soon found him a valuable assistant, both as overseer of the secular work of the settlement, and as an itinerant Teacher to some of the distant villages. In my absence from the Station he always considered himself in charge of the out-door department of the work, and was looked up to by the pupils of the Institution as their director in manual employments.

His death was sudden, and whilst I was from home. He had been working with the pupils during the day, and, I am told by them, was more than ordinarily cheerful. In the evening he complained of a pain in the chest, which Mrs. Burrows considered to be spasms; but as the doctor of Her Majesty's ship "Fantome" had just arrived at the Station on a short visit, she asked him to see him. He did so, and gave him medicine, saying there was no cause for alarm. He soon became easy, and went to sleep. About 3 o'clock in the morning Mrs. Burrows was called by one of the domestics, who said that Timoti was dead or dying. When she reached his cottage his spirit had fled. Two native youths were sleeping, one on either side, but such was the peaceful departure of the immortal part from its clayey tenement, that neither of them knew it was gone.

For the last ten years his Christian Conduct had been such as to gain him the respect of all who knew him, both Natives and Europeans, an evidence of which was given by about 200 attending his funeral, and by the deep feeling that was shewn on the occasion.

We have indeed sustained a loss, but I can confidently affirm that our loss is his infinite gain. His serious deportment at Church, and especially at the Lord's table, was an evidence that he was no formal worshipper. His knowledge of the Scriptures was extensive, and his Christian Experience deep and abiding.

KAIKOHE.

The following is the

Report of the Rev. R. Davis for the year ending December 1852.

The year which has just passed away has been a season of trial—of judgment mingled with mercy. A retrospective view thereof gives both pain and pleasure; pain, because so little has been effected, and lest all has not been done which might have been done; pleasure, because we have been enabled to hold our ground, and perhaps to make a little progress.

At Kaikohe our people have been steady and regular in their attendance at the weekly catechetical instructions of va-

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rious kinds. On Sundays the Congregations are regular also in their attendance, and generally attentive.

At Mangakahia our prospects are less cheering than they have been in former times. The upper Congregation has remained tolerably steady, although even here a few of the young men have given pain by having manifested a determination to adhere to, and carry out, some of their former evil customs. The Communicants, we trust, have been enabled to hold their ground. The lower Congregation has been severely tried. About fifteen months ago, in the midst of what appeared to be their religious prosperity, they were visited with an epidemic fever of a malignant character, and out of their little community, not exceeding 120, not fewer than twenty died. But we have a strong ground of hope that many of them died in the faith, and are now with their Saviour. The enemy, however, took advantage of the circumstance, and stirred up a spirit of bitterness in the mind of an unbaptized chief, two of whose sons had died, but died in hope. This proved a hindrance to the religious advance of the party. He threatened to burn their Chapel, &c.; and although but little notice was taken of this by the Christian Party, yet either the death of their friends, or the threats of the chief, combined with the temptations of the enemy, caused a deadness which brought leanness into their souls. There is, however, a good hope of their recovery.

At Otaua a movement is visible. The people have built a new Chapel, and eleven of them have given in their names as candidates for the Lord's Supper. At Matarawa there is also an onward movement. But, notwithstanding, with the exception of a few, the bulk of professors do not make that steady progress in faith, knowledge, and holiness, which is desirable. They live in a quiet and simple manner generally, which is so far satisfactory; but the Spirit of Christ does not shine forth in their words and actions so as to reflect His glory.

On the 11th of May the Bishop came to hold his Confirmation at Kaikohe. The whole of the 12th was spent by him in examining and instructing Candidates; and on the 13th fifty Natives were Confirmed.

On the 25th of May I was received with much kindness on board the Bishop's Missionary Schooner "The Border Maid," then lying in the Bay, and on the 26th arrived at St. John's College. On Trinity Sunday, June the 6th, I was admitted to Priest's Orders in St. Paul's, the Parish Church of Auckland. I left Auckland on the 19th of June, and arrived at Kaikohe on the 25th.

Since that period the Lord's Supper has been administered twice at Kaikohe, and twice at Mangakahia—the number of Communicants at the former place being ninety, and at the latter seventy-six. I also visited Kaitaia in September, and administered the holy Sacrament to the Congregation of that district During the year thirteen adults have been admitted to baptism.

We extract some additional points of interest from Mr. Davis's Letters and Journals.

Baptism of an old Chief.

Oct. 14—On Sunday last three adults were admitted to baptism. Amongst them was an old chief, who, during the war, was a principal leader of the late Heke's party during their engagements. Under this head much might be said, and many anecdotes related of the daring courage of the old man; but as he was then a servant of sin these things are better passed over. Few men can shew so many marks of former wounds as he can. In a severe contest between Heke and Walker the old chief was shot through the arm, just below the shoulder, a second ball struck him over the forehead and passed on the skullbone to the crown of his head: from these wounds he recovered, slowly. It is now nearly three years since he began to think seriously of better things. His progress was slow, but persevering: and I think we could not put him off any longer: he appeared to desire to believe in Christ with all his heart. I have lately had cheering visits from my people of Mangakahia: some of the people in those parts are, there can be no doubt, pressing on to the stature of the fulness of Christ. At Kaikohe, also, we have instances of a like progression.

Acknowledgment of gifts from England.

The following acknowledgments of gifts of clothing received by Mr. Davis from friends in England will

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evince, to those who have forwarded them, the value attached by our Missionaries to such contributions. We trust that the little groups throughout the kingdom who are thus employed will feel that the work which they have undertaken is a good one, and worthy to be persevered in.

July 25, 1851—On my return from Mangakahia I found a case containing clothing for our school-children, from Miss Blunt, of Preston Cottage, Andover, Miss Price, Langford, near Bristol, and Miss Langston, Southborough. In the name of the children we desire to thank those kind ladies for their valuable contributions. We have also received a valuable quantity of clothing for the school-children from some unknown friend or friends, for which we are thankful. These kind contributors will be pleased to learn that their supplies of clothing have added much to the influence of my daughters in their School, which influence has, in some cases, extended to the parents of the children, and induced them to be more regular in their attendance to the duties of the Sabbath. It has also been the means of preserving the health of the children. Since they have been clothed out of School they have been generally healthy. It also gladdens our hearts to know that we are labouring, although in a distant sphere, yet in union with other servants of the Lord, in endeavouring to extend the kingdom of Christ.

Sept. 20—We have again to acknowledge the receipt of a case from you containing valuable parcels of clothing from Mrs. D. Jones and friends, of Clapham, from the Rev. P. H. Lee, Stoke Bruerne, and from Mrs. Annand, Roade, Northamptonshire. For these donations of clothing we are particularly grateful, and to all our other kind friends who have contributed to clothe our poor naked school-children: in fact, I really feel a want of words whereby to express our gratitude.

KAITAIA.

The Rev. Joseph Matthews and Mr. W. G. Puckey continue their joint labours at this Station, which has grown up under their care to its present state of advancement. The following is their

Report for the year ending Dec. 31, 1852.

In reviewing the occurrences of the past year—the general agitation which Satan stirred up amongst our people, and the merciful providence of God in allaying strife which might have embroiled all the northern part of the island—we have good reason to ascribe praise to Him to whom alone it is due. Never have our Natives been more sorely tempted to go to war than during the last six months; but as in times past, so lately, they decided, in conjunction with hundreds of their allies at Hokianga, that "it was too late now to think of war, and thus revenging old quarrels." This, to our minds, has shewn how firmly the Word of life has fastened on the native mind. Even the Natives themselves were astonished at this, and several of the oldest of the Teachers pointed it out to us as being the best evidence that the Gospel had been truly received, and that the change had been gradually assuming a more marked character. We, however, lament that the marks of true religion in our people are not more decided than they are; though we must be thankful for what we have witnessed.

During the winter and spring, the latter of which was most inclement, we had much sickness amongst our people. The daughter of the principal chief, Te Morenga, of Ahipara and Te Kohanga, was in a decline, and greatly desired to be visited. This young woman had been baptized by the Papists, but she had learned to read, and thought for herself. A year ago her eldest son, a lad, died a believer, being previously baptized by the name of Taylor. The mother desired greatly to be received into the Church at the Confirmation, and asked us to send her a horse, which we did, but she was too weak to ride. In this, and in numbers of cases, it has appeared most desirable that the "most comfortable sacrament of the body and blood of Christ" should be administered. It has pleased the Lord to bless our attentions to Hariata Morenga. The chiefs, who for many years have stood out against the Gospel, met and spoke out their minds over their daughter, and remarked that neither the badness of the roads, nor the cold and rain, had prevented our visiting their afflicted child, and they, the Christian Natives, and all present, were to "hear," that from that time the road was open for "the Word."

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Two Day Schools have since been opened, and at present every encouragement is given, the chiefs themselves attending, and many other adults. The number of children is eighty.

Divine Service on the Sabbath Day is held twice, with a Sunday School for the Natives, and once for Europeans. The average attendance of Natives is 200, and of Europeans 30.

A meeting for the Native Teachers has been held every Saturday throughout the year, when seldom fewer than twelve have attended, and often twenty, including some few Assistants. The Native Teachers derive much benefit from these meetings; and we find, that amongst the influential Natives the regular attendance of a Teacher is considered as a credential for his office; and often has the absence of a Teacher for more than a week or so been pointed out to us.

Mrs. Matthews has attended to her Boarding School, the number of scholars being sixteen. Charles Davis, one of the Institution Youths, has kept the Morning School for native boys, and Mr. Puckey, during the greater part of the year, has had the afternooon School with them. The number of boys who attend is sometimes twenty, at other times not more than twelve—average, fifteen. We are thankful to add that the children love instruction, and make considerable progress.

We have alternately visited the Natives in their villages on the Lord's Day, and have always met with a hearty welcome. It is our general practice at these times to visit the sick and afflicted, a duty which is not so well attended to by Native Teachers as it requires, although we find in this respect a wide difference amongst them, the best Teachers and preachers being those who visit the sick most.

The distant places of Parengarenga, Whangaroa, Parakerake, Oruru, &c., have been visited, and our visits have been very cordially received. The Rev. R. Davis accompanied one of us on a visit to the North Cape, and those Natives were highly delighted with his ministrations. A pleasing circumstance occurred on the Sunday Mr. Davis administered the Lord's Supper, September the 26th. The principal chief of Herekino, a baptized Papist, came forward to be received into the Church of Christ, and afterward partook of the Lord's Supper. The whole of his party, he has since told us, have become hearers of the Word, himself assisting in the Services. This chief told us that it was some words spoken to him a long time ago which caused a change to take place in his mind. We think it proper to notice this case in particular, because we have visited this influential and very quarrelsome party for *nineteen years* without the least appearance of success. We were always, however, treated with the utmost respect by them. The chief referred to above came on business to our neighbourhood, and was seized with a violent fever, when he was attended to by us, from which time we had observed that he and his party had become more softened, often inviting us to visit them.

The Lord's Supper has been administered thrice during the year. The number of Communicants at each time was respectively 220, 270, 170. Forty-eight infants have been baptized, and three adults, two of whom have died. One was an old man of seventy, and had been a chief of great note as a warrior: he chose the name of Christian, and spoke out with emphasis in the Baptismal Service, "It is for God to strengthen me." The other baptized person was the wife of the native chief Mumu, who once so strongly advocated Popery at Ahipara. This woman, at her husband's request, was named after Timothy's mother, Eunice. She exhorted her tribe to embrace the Gospel. A large party of Natives, who for years have sat still on the Lord's Day, and not joined either the Popish Service or Divine Service at our Chapel, close by them, have now become constant hearers of the Word. The sayings of a dying Christian are often thought much of, and made useful to the Natives.

On Sunday, May the 23d, the Bishop held a Confirmation at our settlement, when 155 were confirmed, and we trust that this very Solemn service was blessed to many. Our three eldest boys were partakers of the rite.

The temporal prospects of our Natives are cheering. They have much enlarged their plantations of potatos and wheat-fields, and the demand for native produce throughout the district has been far greater than the supply.

During the winter and spring there was much illness, and the usual New-Zealand fever prevailed; but in most

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cases it gave way to the usual treatment, for which we feel thankful.

We only add, in conclusion, that our feeling is, that there is very much to be done, and that all our energies are required to meet the spiritual wants of our people. After years of labour, we find that little more than surface-work has been done, and of course, as a new generation springs up, our work commences anew. We feel thankful for the help which the Native Teachers render us, and pray that they may be found at the last day amongst those who will rejoice together as sowers and reapers Amidst all discouragements which have happened, and still may happen, we can "bless God for all those who have departed this life in His faith and fear," knowing that such are safe, beyond all reach of harm.

MIDDLE DISTRICT.

AUCKLAND.

The Rev. J. A. Wilson, on his admission to Holy Orders by the Bishop of New Zealand, has been located at Auckland, with reference to the interests of the resident Natives, and of those who, in large numbers, visit it from all parts. His attention has also been directed to such as inhabit the islands of the Frith, and distant points of the Thames inaccessible to Missionaries except by boat. The following is his

Report for the half-year ending Dec. 1852.

Having been appointed by the Central Committee to take charge of the Natives resident near and visiting Auckland, and to itinerate among the islands of the Thames and its distant places, to which appointment the Bishop subsequently attached his approbation, I commenced the regular duties connected with this work in June last, the previous part of the year being occupied either at Opotiki, or in residence at St. John's College.

In visiting by sea, my principal attention has been directed toward the native settlements on the island of Waiheke and Taupo; and, by land, those situated about ten or twelve miles from Auckland. In none of these villages, eleven in number, is there an efficient Native Teacher, nor a Chapel but what is a reproach to the people. Moreover, about half the villages have no Chapels at all. In accordance with this state of things is the general character of the people themselves: cold and indifferent, they scarcely welcome the visits of the Missionary with cordiality, and most appear content, like the lower classes of the Europeans in this country, to plod on their way with as little religion as possible. Were the Teachers men of another and better order, much might still be anticipated: as it is, many never catechize, and others declare their inability to do so.

The few Candidates for Baptism have increased toward the end of the year, but as they receive little instruction from any of the Teachers, their progress is very small.

When in Auckland, I have had the charge of the Morning and Evening Services at the native hostelry, the visiting the sick at the hospital, jail, and the settlements of Pukahi, Orakei, Puketapapa, &c.

I have been absent in visiting about 100 days.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—Mr. and Mrs. Hammond left Plymouth on the 24th of September, for Sierra Leone—The Rev. A. Davidson left Southampton on the 4th of October, for Bombay.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—We regret to learn that the state of the Rev. N. J. Moody's health renders it necessary, in the opinion of his medical advisers, for him to resign the Secretaryship of the Mission and return to England: he contemplates leaving Madras in the early part of next year.

Mrs. Sargent's health will, it is feared, oblige her to return home for some time.

NEW ZEALAND.

Church Miss. Soc.—The Ven. Archdeacon W. Williams, and Mrs. Williams and family, safely arrived at Auckland on the 9th of May last.

NORTH-WEST AMERICA.

Church Miss. Soc.—Mr. and Mrs. Stage safely arrived at York Factory on the 17th of August.

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Missionary Register.

DECEMBER, 1853.

Biography.

BRIEF MEMOIR OF MEDUAARUTOA,

A NATIVE CHIEF OF THE ISLAND OF MANGAIA IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY.

In a Letter dated the 10th of March the Rev. George Gill, one of the London Missionary Society's Missionaries at Mangaia, of the Hervey Group, gives an account of a Native Christian's life and death, which affords reason to magnify the grace of God for what the Gospel has wrought in the heart and life of a warrior once immersed in the rudest barbarism. He writes—

Meduaarutoa, our aged Deacon, has within the past month been gathered to his rest. He was the son of a renowned and brave warrior, whose valour in former times struck fear and dread into the hearts of the people in many districts. In times of war, just before the Gospel came to these shores, he had himself, on many occasions, stood foremost in the fight, and gave promise of equal courage and daring.

But this leader of the war troops, who once carried devastation and death throughout the island, became the leader of other troops, whose ranks are still receiving additions in the name of the Captain of our salvation. Meduaarutoa was the first man on this island to embrace the doctrine of the Gospel, and to set an example to his countrymen by abandoning the rites and practices of Heathenism. If I am correct in my conjectures as to his age at that time, I should say that he must have been more than thirty years old, and consequently, at the time of his death, between sixty and seventy. Thus for nearly thirty years has he maintained his profession, and faithfully in his day and generation served the God of Abraham, and of Isaac, and Jacob.

After Davida and Tiere, the native pioneers left by Messrs. Tyerman and Bennett, had been for some time among this people, Meduaarutoa was the first to reward their prayerful and faithful labours. I have often heard him relate how cautiously he stole into the hut in which the Teachers were living, that he might inquire concerning "this new thing" which they had brought to these shores. After listening to their simple story of the power of God unto salvation, and the influence of that power in destroying the reign of idolatry in their own country, Meduaarutoa earnestly desired to know more fully of the means of salvation for himself. In the simplicity of his earnestness he asked them how he should begin to understand all they spoke of. It was told him that he should abandon the dress of the heathen party, leave the customs and rites practised in the maraés, cut his hair, and be near them every day for the purpose of being better instructed. With that promptitude and decision which always characterized him, he immediately prostrated himself on the ground, and called to Davida to cut off his hair. When I tell you that formerly the Heathen of Mangaia prided themselves upon the length and gloss of their hair, and that the hair of this young man was nearly three feet long, you will not be surprised that the Native Teachers thus at once tested the sincerity of his professions. Before he left the hut that day the operation of cutting off his hair was completed, and he returned to his family and tribe to receive their curses and reproaches for abandoning the faith of his forefathers. But they never alarmed him, nor made him to swerve from the purposes of his heart. Our old king told me, a few days since, that his family at that time were so enraged at his conduct in forsaking the idolatry of his country, that they had secretly plotted to kill him, but "fear, shame, and impotence restrained them."

The hand of God was over him, and He restrained their rage, for He had other purposes for this His chosen vessel.

As a Deacon and Class Teacher he was

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always active and efficient; his addresses and exhortations at our weekly Prayer-meetings were characterized for their pious fervour and energy; and often have I listened to his appeals to the heart and conscience of his audience with thrilling excitement. A very pleasing incident, exhibiting an interesting trait in his character, is narrated by Mr. Pitman in his letter to the Directors, as printed in the Report for the year 1842; for Meduaarutoa is the name of the Deacon there referred to, who earnestly besought Maretu's return to Mangaia as their Teacher; and, like Abraham's servant, would neither eat nor drink until he had delivered his message, and obtained the request, the blessing, he sought.

I could tell you much of his zeal and benevolence in procuring his contributions for the Society in fishing nets and arrow-root. He devised liberal things, and the labour of his own hands was never withheld to assist all the members of his very large family in freely giving to the cause of Missions. Above two acres of his grounds were annually devoted to the cultivation of arrowroot for benevolent objects, such as his contributions to the Society, gifts to the sick and the poor, and for the purchase of books.

But during the past three years the infirmities of age have been gathering upon him, and since last June he has been confined to his house with paralysis of his legs, until death terminated his sufferings and his course. It has been no small mercy to me that his life has been so far prolonged. Had his death occurred some few years since I should have been apprehensive for the social and political peace of some of the disaffected districts, for it would have been made the occasion of division and strife, which his position and influence have now prevented. We cannot, therefore, but be thankful that his departure from the midst of us occurred at this time, when the chiefs and governors, and others sustaining office under the authorities of the island, are harmoniously united, and mutually aiding and prosecuting the works of peace, equity, and righteousness.

His death was calm and happy, just as he had often said that he should wish to die. He retained his consciousness to the last. I could narrate many interesting and profitable conversations held with me on several visits I have made to his dying couch, but I fear I have too far prolonged this account already. My only apology, if one indeed be needed, is the fact that he was the first to encourage the labours of our Native Teachers when commencing their arduous work in forming this Mission, and that he was to myself a true helper and dear brother in the Lord. In him the island has lost its father, and I have lost a dear and valued friend.

His expressions of enlightened confidence in the love and merits of his exalted Saviour were cheeringly explicit. The emphatic motion of his emaciated hand, and the re-animation of his dying eye, as he said, "I know in whom I have believed," were as satisfactory as they were encouraging to all who heard and saw him. His hopes of a glorious resurrection were unclouded, and his joy in the prospect of seeing Him, whom, having not seen, he had believed, often excited him into ecstatic expressions which were truly grateful to those who were around him.

God grant that there may be many more from this island whose death shall be the death of the righteous, and their last end like his!

BRIEF OBITUARY NOTICE OF A NATIVE TEACHER

CONNECTED WITH THE WESLEYAN MISSIONARY SOCIETY'S MISSION IN CEYLON.

THE Rev. John Pinkney, of Trichinopoly, says—

We have lost our oldest, and, I think I may add, best member, Justin Edwards. He was the only Local Preacher we had on the Station, and I had counted much on his valuable aid in carrying out my plans. He was one of the Government Schoolmasters, educated at Batticotta, but long connected with us, and a warm supporter of all our interests. He died of fever and dysentery. I visited him daily during his illness, and was with him a couple of hours before his death. Though he did not die triumphantly, yet he died expressing calmly his confidence in Jesus. The day following his death was one of great affliction to me. It was with the greatest difficulty, and long after repeated personal remonstrances, that I could induce his heathen relatives to allow him

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to be interred as a Christian; and even after I had carried this point, I could get no one to aid in carrying him to the grave. My own servants put the corpse into the coffin, and I fetched it to the chapel yard in a palanquin carriage, borrowed for the purpose. Never was our weakness so fully exposed in the sight of the scoffing Heathen before.

Proceedings and Intelligence.

ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

	Year.	Income. £	s.	d.
ANTI-SLAVERY.				
British and Foreign	1852-53 ..	734	1	9
BIBLE.				
American	1849 50 ..	6823	15	0
American & Foreign (Baptist)	1852-53 ..	9342	14	2
British and Foreign	1852-53 ..	109160	10	8
French Protestant	1850-51 ..	1170	9	2
French and Foreign	1850-51 ..	3488	2	6
Hibernian	1851-52 ..	4024	1	5
Merchant-Seamen's	1852 ..	274	5	4
Naval and Military	1852-53 ..	2101	15	11
Trinitarian	1850-51 ..	1894	19	1
EDUCATION.				
American Sunday School	1852-53 ..	45211	5	0
British and Foreign School	1851-52 ..	13956	13	0
Ch.-of-Eng. Sund.-Sch Instit.	1852-53 ..	1943	1	7
Ch.-of-Eng. Training Instit.	1852-53 ..	3003	3	8
Church of Scotland	1852-53 ..	8058	14	4
Ch.-of-Scotland Fem. Ed.	1851-52 ..	1970	6	11
Eastern-Female Education	1852-53 ..	1663	5	4
Free Church of Scotland	1851-52 ..	15015	17	2
Ditto College	1851-52 ..	4496	8	2
Home & Colonial Infant Sch.	1852-53 ..	6058	19	6
Irish Sunday School	1852-53 ..	2663	1	11
Ladies' Hibern. Fem. Sch	1852-53 ..	2376	1	4
National Education	1852-53 ..	14803	8	3
Ragged Dor. & Training Sch.	1851-52 ..	1938	10	0
Ragged-School Union	1852-53 ..	4807	3	3
Sunday-School Union	1852-53 ..	2004	9	5
JEWS'.				
American Society	1850-51 ..	2325	12	6
British Society	1852-53 ..	4715	16	8
Church of Scotland	1852-53 ..	2872	7	6
Free Church of Scotland	1852-53 ..	4932	1	11
London	1852-53 ..	27552	9	0
MISSIONARY.				
American Board (Congregat.)	1852-53 ..	63553	2	6
American Baptist	1852-53 ..	27937	6	8
American Southern Baptist	1852-53 ..	4466	5	0
American Episcopal	1849-50 ..	8036	2	5
Amer. & For. Christ Union	1850-51 ..	11721	17	6
American Indian	1850-51 ..	4217	16	10
American South. Methodist	1852-53 ..	25638	11	2
American Presbyterian	1852-53 ..	32025	2	6
Baptist	1852-53 ..	18428	16	5
Baptist (General)	1852-53 ..	1631	12	11
Berlin	1850-51 ..	3572	6	8
Berlin (Gosner's)	1850-51 ..	1031	18	4
Cassell (China)	1850-51 ..	123	8	4
Chinese Evangelization	1852-53 ..	758	16	9
Church	1852-53 ..	12932	3	11
Church of Scotland	1852-53 ..	4795	13	10
Free Church of Scotland	1852-53 ..	15981	8	1
French Protestant	1852-53 ..	4416	4	2
German Evangelical (Bâsle)	1850-51 ..	10320	5	0
Ditto Bangalore	1850-51 ..	4479	0	0
Gospel-Propagation	1852-53 ..	82793	18	9
Irish Church Mission	1852-53 ..	28931	19	6
Leipsic	1850-51 ..	2560	9	0
London	1852-53 ..	71821	1	6
Netherlands	1850-51 ..	7498	9	0
Rhenish	1850-51 ..	5735	10	0
Stockholm (Swedish)	1849-50 ..	809	15	0
Stavanger	1850-51 ..	475	10	0
United Brethren	1851 ..	12933	4	6
United Presbyterian	1852-53 ..	6425	15	5
Wesleyan	1852-53	105381	19	6
SEAMEN'S.				
British and Foreign Sailors'	1852-53 ..	2600	4	3
Destitute Sailors' Home and Asylum	1852-53 .	9109	0	0
TRACT AND BOOK.				
American Tract	1852-53 ..	8026	7	5
American Baptist Tract	1852-53 ..	9042	10	0
American Presbyt. Bd. of Pub.	1850-51 ..	8458	2	6
Church-of-England Tract	1852 ..	85	16	10
Paris Tract	1852-53 ..	2299	12	6
Prayer Book and Homily.	1852-53 ..	2203	17	4
Religious-Tract	1852-53 ..	66424	8	6
Ditto for Ireland	1850 ..	105	17	11
MISCELLANEOUS.				
American Colonization	1849-50 ..	11200	0	0
British Reformation	1851-52 ..	2719	9	3
Christian Instruction	1852-53 ..	592	0	9
Christian-Knowledge	1852-53 ..	98634	8	8
Church Pastoral-Aid	1852-53 ..	40228	7	0
Church-of-Eng. Young Men	1852-53 ..	2250	0	0
Church-of-Scotland-Col. Miss.	1852 53 ..	3525	18	11
Colonial Church and School	1852-53 ..	9171	13	0
Curates' Aid	1852-53 ..	22521	6	5
Foreign-Aid	1852-53 ..	2796	6	10
Free Ch. of Scot Col. Miss.	1851-52 ..	3968	14	8
Irish Soc. of London & Dublin	1851-52 ..	10273	14	11
Irish Scripture Readers'	1852-53 ..	1831	15	3
London City Mission	1852-53 ..	26481	4	10
Lord's-Day Observance	1852-53 ..	1882	10	6
Operative Jewish Converts'	1852-53 ..	1012	7	10
Protestant Association	1852-53 ..	1421	1	2
Peace	1852-53 ..	1952	0	6
Scripture Readers'	1852-53 ..	8618	15	2
Total		£1,360,806	15	6

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United Kingdom.

CHRISTIAN-KNOWLEDGE SOCIETY.

REPORT FOR 1852—53.

Introductory Remarks.

THE name by which the Society has been known for upward of one hundred and fifty years itself invites applicants; and, considering the assistance which the Society from time to time has given toward the establishment of Colonial Bishoprics, and the erection of Cathedrals, Churches, and Colleges in the Colonies, it may justly deserve credit for its Missionary Efforts. As a natural result of the impulse recently given to the progress of religion and of the Church in distant parts of the world, the calls for the liberality of those who seek to advance the kingdom of our blessed Lord and Saviour have been louder and more frequent. To these calls the Society has willingly responded by granting, since 1840, upward of 80,000*l.* in aid of Colonial Bishoprics, Cathedrals, and Colleges alone. During the financial year ending April 20, 1853, the income of the Society, though equal to that of former years, has been insufficient to meet its greatly-increased expenditure. By the Audit Sheet a deficiency of 568*l.* is shewn. It is evident that strenuous exertions are necessary to enable the Society to sustain the increased and increasing pressure on its resources.

Grants for the Colonies.

The Report presents some interesting cases of church-building in the Colonies; while 1300*l.* has been voted for an iron Church and Parsonage, constructed in England, for use in the diocese of Melbourne. With the view of affording suitable help in the erection of Churches in Canada considerable sums have been placed in the hands of the Bishops of Toronto and Montreal. Similar assistance has been afforded to Newfoundland, through its Bishop. The benefit conferred by a timely grant from the Society may be shewn by the acknowledgments frequently rendered in terms such as these:—"But for the Society's contribution, which had the effect of calling forth fresh subscriptions and more strenuous efforts on the spot, our Church never would have been built. It is now a blessing to our district." The Bishop of Nova Scotia, in thanking the Society for a grant toward the erection of some Churches, says—"I believe that these grants have been very useful, and that a few pounds judiciously applied have been the means of keeping up and encouraging zeal which would otherwise have flagged or succumbed to difficulties, where there did not appear any prospect of success." Similar testimony is constantly borne to the Society's services in its dissemination of Bibles, Prayer Books, Books, Tracts, and Publications for Lending Libraries.

In the Dioceses of Calcutta, Madras, and Colombo; Cape Town and Sierra Leone; Sydney and the other Australasian Dioceses; Quebec, Rupert's Land, Nova Scotia, Fredericton, and the Dioceses in the West Indies, the Society has taken its part as an instrument, under the Divine Blessing, in building up the Colonial Church. The Society has followed up its good work in behalf of the interesting community at Pitcairn's Island by making further grants of Books for their use, and by promoting the steps taken toward the establishment of a duly ordained Clergyman among them.

Grants of Books and Tracts.

More than 1210 Schools have been assisted with gratuitous supplies of publications during the year: 83 grants of Books and Tracts have been voted for parochial distribution. About 273 Lending Libraries have been established or augmented by donations of Books. Upward of 86 sets of Books have been presented by the Board for the performance of Divine Service in new and additional Churches and Chapels, and in licensed School-rooms.

Issue of Books and Tracts.

The total number of Books and Tracts issued between the audits of April 1852 and April 1853, amounts to Four Millions Two Hundred and Eighty-four Thousand Three Hundred and Ten (see p. 454 of our Number for November). The loss to the Society on Publications sold at members' prices during the year is 12,418*l.* 8*s.* 2¾*d.* The sale of Books and Tracts in the Retail Department during the year amounts to 23,071*l.* 11*s.* 7*d.*

Since the year 1733, when the Society began to report its Issues of Books and Tracts, it has circulated upward of One Hundred and Ten Millions of Publications. During the five-and-thirty years previous the circulation of Bibles and Prayer Books must have been considerable, though no record remains of the numbers. As long ago as the year 1701, the

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Society, through an application from Churchill Duke of Marlborough, sent him Books for the troops under his command; while the brave Admirals Benbow and Sir George Rooke, at about the same date, distributed the Society's Books and Papers gratuitously among the seamen on board the fleet. Several grants in behalf of sailors on board ship and of those in Sailors' Homes have been made during the year.

Greater publicity having been recently given than heretofore to the existence of the fund of "Clericus," more numerous applications have arisen for grants from that source. Among the claimants has been the Chaplain of the Camp at Chobham, in whose hands gratuitous supplies of Publications, especially Prayer Books, were placed, for the use of the troops. It having been judged by the Society that the militiamen would be fit recipients of the bounty bequeathed by the late Archdeacon Owen under the name of "Clericus," Prayer Books and Religious Books and Tracts have been freely bestowed among the militia; Bibles, and Books of instruction and amusement from the Supplemental Catalogue, having in many instances been added from the General Fund. Among the grants of Books many have been made for soldiers, both British and Foreign.

Aid has been given to Young Men's Church Associations. Railroad labourers have also on many lines had Bibles, Prayer Books, and Tracts from the Society. Books have been furnished for the men proceeding to the Northern Seas in search of the missing crews under Sir John Franklin. An Arabic Testament has been presented, on the application of a member, to Abd-el-Kader.

The works on the Permanent Catalogue, and on the Catalogue of General Literature and Education, to both of which important additions have been made during the year, have now become very numerous. It has been considered desirable to second, by means of specimens, the efforts set on foot for making known these additions to the Catalogues. Notice has accordingly been given, that in cases in which a Committee of Clergymen and others in the country should be desirous of establishing a dépôt the Standing Committee would be ready to entertain favourably requests for supplies of specimen copies of some of the Society's Publications. All specimen copies thus supplied would remain the property of the Society, to be kept complete and in good condition, and would be returned to the Society should the dépôt, or place in which they are shewn be closed.

Memorial and Petitions.

A Memorial was adopted by the Board, addressed to the Prime Minister, praying that the Crystal Palace and its grounds might be closed during the whole of the Lord's Day. Although this Memorial remained open only for a few days, the signatures amounted to between 700 and 800. His Grace the President, the Bishop of London, and many of the Bishops, affixed their signatures. Petitions to Parliament have been adopted; one praying for the remission of the Legacy Duty in reference to this Society; the other praying, with respect to the property in Canada entitled the Canadian Clergy Reserves, that the Act of the Imperial Parliament passed in the year 1840 on this subject might not be disturbed.

Foreign Translations.

An account of the proceedings of the Foreign-Translation Committee was given at p. 454 of our Number for November.

Emigrants.

The Society, in 1846, placed at the disposal of the Standing Committee 1000*l.* for the spiritual wants of emigrants, and afterward an additional sum of 2000*l.* for this purpose. There is reason to believe that under the Divine Blessing a vast and untold measure of good has arisen from this well-timed provision. Not only have Bibles, Prayer Books, and Books and Tracts, been gratuitously furnished, but it has been a part of the benevolent project of the Board to secure the services of Clergymen at Plymouth, Liverpool, and Southampton, to visit the emigrant ships, and afford instruction and advice, and to distribute Books and Tracts. In 1852 there were 368,764 emigrants from the United Kingdom; of whom 244,261 went to the United States, 32,876 to British North America, 87,424 to Australasia, and 4203 to other places. The 3000*l.* having been exhausted, the Board, in June 1853, assigned a further sum of 1000*l.* for the use of emigrants.

St. Augustine's College, Canterbury.

The Missionary services of those stu-

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dents who have been assigned to colonial duties have proved acceptable to their Diocesans in the Colonies. The Rev. H. Bailey, Warden, intimated that Mr. Bramley and Mr. Lough, two of this Society's students, had finished their course in the College, and that Mr. Pearson had been engaged by the Society for the Propagation of the Gospel to sail in an emigrant ship for Sydney as the Religious Instructor.

Among the pupils pursuing their studies within the walls of St. Augustine's College are Kallihirua, the Esquimaux Youth brought from York Inlet, in the North Seas, by Captain Erasmus Ommanney, R.N; a young Hindoo, by name Mark Petamber Paul; and Lambert M'Kenzie, a native of Africa, sent to the College by the Bishop of Guiana.

Wales.

Several grants of Books, applied for by the Bishops of St Asaph and Llandaff, and by parochial clergymen in Wales, have been voted by the Board. At the General Meeting in April a copy of the new folio Welsh Bible, printed for the Society during the year at the Oxford University Press, was laid before the Board.

Ireland.

The Society's edition of the Common-Prayer Book in the Irish Language being exhausted, measures have been taken for printing a new and revised edition at the Dublin University Press. The Society is also engaged, under the sanction and with the advice of His Grace the Primate of Ireland, in providing a revised edition of the Scriptures in Irish. Several grants of Books, especially Prayer Books, have been voted during the year for poor parishes in Ireland; and Prayer Books and Books and Tracts from the fund of "Clericus," for the use of troops in Ireland, have been granted.

Scotland.

The Bishop of Glasgow strongly recommended an application for aid toward the erection of a Church at Galashiels. The Board granted 50*l.* Books have been granted for Schools, Lending Libraries, and distribution, in behalf of the Episcopalian Congregations in Scotland. Supplies for troops in Scotland, from the fund of "Clericus," have also been voted.

France, Germany, and Holland.

Several grants of Books, on applications recommended by the Lord Bishop of London, have been voted for places on the Continent, in which it was found difficult to obtain means for purchasing the supplies. The Board has placed at the disposal of the Standing Committee 500 copies of the revised French Prayer Book for distribution in France.

Need of Additional Support.

Never was there a time in which the exertions of the friends of this oldest of our Religious Societies were more urgently required than at present. The need of additional aid has been specially set forth in a statement published during the year, and entitled, "Recent Efforts and Present Wants."

As the Society has not hitherto deemed it necessary to adopt as part of its system the expedient of calling General Meetings of its members and friends, in addition to the ordinary monthly attendances of members, it may be reasonably hoped that its long and zealous services may be so appreciated that the modes suggested by its rules, and happily carried into effect in some quarters, may be more effectually and generally adopted. Among the ways in which the support now required may be rendered, the nomination of new members, according to the usual form of recommendation, would be found very serviceable. It is also much to be desired that the plan of bringing forward the views, principles, and actual proceedings of the Society, by means of sermons and parochial collections, should be employed in all parts of the country.

With reference to these and other modes of attaining the ends which the Institution has in view, it may be important to remind its friends resident in the country that there are several important places in which District Committees might be established with great advantage; and that the object of these Committees is to promote the interests and usefulness of the Parent Society, by increasing its funds, as well as enlarging the sphere of its operations by the circulation of its Publications.

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions.....	14724	17	6
Benefactions.....	3239	17	11
Legacies	8909	16	3
Dividends, Interest, and Rent..	6058	12	1
	32933	3	9

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Books Sold	61151	4	11
Committee of General Literature,	1550	0	0
Total	£98,634	8	8

Payments of the Year.

Books, Paper, Printing, Binding, and Charges	76344	11	5
Bibles, and other Books issued gratuitously	3727	3	7
Books issued on account of Special Bequests	608	7	2
Tract Committee, for Copyright and Editorial Expenses	472	9	11
Committee of General Literature	1384	7	4
Payments from Special Funds and Bequests	736	10	5
Grants for Churches, Chapels, and Schools	9322	0	4
Scilly Mission Pension	75	6	0
Anniversary of Charity Children,	50	0	0
Foreign Printing	113	19	11
Annual and Monthly Report	982	14	6
Salaries	1867	10	0
Taxes, House Expenses, Postage, and Stationery	883	2	10
Legacy Duty	50	0	0
Insurance of Premises for seven years	60	0	0
Total	£96,678	3	5

The sum of 13,000*l.* has been paid during the year out of the Funds granted to particular Bishoprics.

GOSPEL-PROPAGATION SOCIETY.

REPORT FOR THE ONE HUNDRED AND FIFTY-SECOND YEAR.

Introductory Remarks.

THE year has been marked by events both of grateful and of melancholy interest. At its Monthly Meeting in January the Society had the privilege of offering a cordial welcome to the Metropolitan Bishop of Sydney, who had returned to this country on business deeply affecting the welfare not only of his own Diocese, but of the whole Colonial Church. At the very moment when his counsels seemed most urgently needed to devise measures for the better organization and government of the Colonial Church he was attacked by a fatal disorder, by which it pleased God to bring his valuable life and labours to an end on the 20th of February. Not only did the late Bishop labour zealously to provide additional Clergy for the scattered settlements of his vast Diocese, but he was the means, by his urgent representations to the Government and the Society, and by the voluntary surrender of a fourth part of his own income, of securing the erection of two additional Sees, those of Newcastle and Melbourne. His own allusion to this subject, in the last public speech which he ever made, may well be recorded in this place:—"Then separate Dioceses were formed, and superior men lent themselves to the work; and I may bear my testimony that more fit, more zealous, more devoted, and more talented men could not have been appointed than those who have been sent out to share my work, or to labour in the equally glorious capacity of Priest or Deacon."

New and newly-adopted Missions.

A Committee was formed about seven years ago to take advantage of the providential opening made by the energy of Sir James Brooke for the introduction of Christianity into Borneo. A Mission was consequently established, and, up to the close of the past year, had been sustained by independent contributions; but the Borneo Committee, feeling themselves unable to bear permanently the charge and responsibility of the Mission, offered to transfer it, with the Church, Mission House, School, lands, &c., to the Society; and the Society, rather than allow so promising a Mission to be abandoned, undertook, from the 1st of January, the entire charge of it, thus incurring new liabilities of about 1200*l.* annually. The Society, however, confidently relies on the daily increasing interest in Heathen Missions to provide the means of meeting this large additional outlay.

About the same time the Society was happy to evince its sympathy for the small but interesting community of Pitcairn's Island, by enrolling the name of their excellent Pastor, the Rev. G. H. Nobbs, on its Missionary List, and assigning him a stipend of 50*l.* a year.

To the importance of Delhi as a Missionary Station the attention of the Society had long been directed, but chiefly by the Chaplain of the Station, the Rev. M. J. Jennings. At this time the local contributions are between two and three thousand pounds; and the Society has resolved to appropriate the whole of the interest of 8000*l.*, the portion of the Jubilee Fund dedicated to Indian Objects, to a well-considered Mission at Delhi. Already there have been a few instances of remarkable conversion among the more

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educated classes at Delhi; and the Society heartily prays that Almighty God will vouchsafe to bless this new attempt to propagate the Gospel of His Son in that ancient and benighted city. The Missionaries appointed to this work are the Rev. J. Stuart Jackson, M.A, Fellow of Caius College, Cambridge, and his friend the Rev. A. R. Hubbard, B.A. of the same College. They are on their way, and, with God's blessing, expect to reach the scene of their labours before the close of the year.

New Bishoprics.

Of the funds placed at the Society's disposal, in commemoration of the Third Jubilee, among other grants there was one of 5000*l.* for a Bishopric at Grahamstown, in the east of the Cape Colony; and as soon as it was decided to make a further division of the Diocese, the balance of the Jubilee Fund which remained unappropriated—amounting to about 1500*l.*—was voted to the projected See of Natal. The Society has great satisfaction in recording the erection of the Sees of Grahamstown and Natal.

Application of the Society's Funds.

So greatly have the demands on the Society's funds increased of late years, owing chiefly to the foundation of New Bishoprics, and the unparalleled amount of emigration, that it has been compelled in many instances to refuse applications which, had the means been forthcoming, it would willingly have granted. The Society appropriates every year the total amount of its estimated income; no portion of it is reserved: and in accordance with this principle, immediately after the estimates for the present year had been prepared the Society disposed of a calculated surplus of 500*l.* in the following manner:—It assigned to the Bishop of New Zealand, toward the expense of his Missionary voyage among the Melanesian Islands, and the maintenance of the boys brought to Auckland for education, 200*l.*; to the Institution for the Education of Australian Aborigines at Port Lincoln (South Australia), under Archdeacon Hale, 100*l.*; to the Bishop of Capetown, for the general purposes of his Diocese, an additional sum of 100*l.*; to the Bishop of Guiana, for Missions among the Indians, an additional sum of 100*l.*

These, and other much larger grants which are required can only, with its present income, be made and continued by throwing the older and wealthier Colonies more and more on their own resources; and this the Society feels itself called on to do, not merely in consideration of its own sacred trust, but also with reference to the permanent interests of the Colonial Church; for no Church can ever be considered securely founded which depends for its support on extraneous help.

As the funds of the Society are confined almost exclusively to the maintenance of ordained Missionaries, except in heathen lands no salary is ever now assigned to Lay Agents or Catechists. No grant, with similar exceptions, is ever now made for the erection or enlargement of Church, School House, or Parsonage House. Such necessary expenses may be best left to the zeal and liberality of the several Congregations, while the mass of the Society's funds is more profitably expended in helping to maintain living preachers of the Word. To guard against contingencies, and at the same time to shew that the Society does not contemplate the permanent maintenance of any Mission; every grant of salary is limited to five years, at the expiration of which it may be reduced or withdrawn altogether.

Canada Clergy Reserves.

The Church Property known by the name of the Canada Clergy Reserves, which had, by an Act of Parliament passed in the year 1840, been placed, so far as the portion appropriated to the Church of England was concerned, under the administration of the Society, is now surrendered entirely to the Canadian Parliament. The Society, having faithfully discharged its trust in respect to this property up to the present time, considered itself bound to petition both Houses of Parliament against the disturbance of the settlement, which was proposed and accepted as a final one; but as Parliament saw fit to concede the power claimed by the Colonists, the Society can now only express its anxious hopes, that property once solemnly dedicated to the furtherance of religion may be held inalienably sacred for that purpose.

Extension of Christianity in India.

The Society thought itself called on to make a representation of its views to the Home Government on the provision for the moral and religious amelioration

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of the people of India, by the increase of the Episcopate, the maintenance of additional Chaplains, European and Native, and the improvement and extension of education.

Interchange of Visits between English and American Episcopal Churches.

On the special invitation of the Society, communicated to the American Bishops through his Grace the Archbishop of Canterbury, the Bishops of Michigan and Western New York were deputed to take part in the concluding Services of the Society's Jubilee Year; and at a Meeting of Bishops, convened at New York by the late Bishop Chase, an invitation was made to the Society, having in view a more lively sympathy between two great Missionary Associations, and, through them, the closer communion between those distant portions of the Reformed Church, which the Society felt it was impossible to decline. It was accordingly determined to nominate a Deputation to represent the Society at the Triennial Meeting of the Domestic and Foreign Missionary Society of the American Church. The following document sets forth the nature and objects of the Commission:—

Commission and Instructions of the Society for the Propagation of the Gospel in Foreign Parts.

"To the Right Reverend George Trevor Spencer, D.D., late Lord Bishop of Madras, a Vice-President of the Society; the Venerable John Sinclair, M.A., Archdeacon of Middlesex, a Vice-President of the Society; the Rev. Ernest Hawkins, B.D., Prebendary of St. Paul's, the Secretary of the Society; and the Rev. Henry Caswall, M.A., Vicar of Figheldean, one of the Proctors in Convocation for the Diocese of Salisbury.

"Right Reverend Father in God and Reverend Brethren,

"The Society for the Propagation of the Gospel, in accordance with a Resolution adopted at a Meeting of Bishops held in the City of New York, on the 29th of April 1852, and fully sensible of the honour of the invitation therein contained, has appointed you to be its representatives at the Triennial Meeting of the Board of Missions, to be held in New York during the session of the General Convention in October next.

"The principal objects which the Society has in view in sending you on this honourable Mission are the following:—

"I. To shew its appreciation of the readiness and alacrity with which the Bishops of the American Church who were assembled on the occasion referred to sent a Deputation of Bishops and Clergy to take part in the concluding Services of the Society's Jubilee Year.

"II. To strengthen and improve—so far as your influence as a delegation from the Society may extend—the intimate relations which already happily exist between the mother and daughter Churches, and which are the proper fruit of their essential spiritual unity.

"III. To receive and communicate information and suggestions on the best mode of conducting Missionary Operations.

"By keeping constantly in view these great purposes of your Mission, you may, under the blessing of God, become the honoured instruments of promoting a closer union in feeling and action between members of Christ's body who are parted from each other by distance and national separation, and of quickening the love and zeal of the Church both in America and England. Looking confidently to such a result, the Society commends you to God's good providence, with a fervent prayer that He will keep you in safety, and prosper the work on which you are sent.

(Signed) "J. B. CANTUAR."

Missionary Labourers recently gone out.

Since the last Report the undermentioned Clergymen and Teachers have received grants from the Society to provide for their outfit or passage to their Stations abroad:—

Rev. J. B. Freer, and Mr. J. F. B. L. Lough, Diocese of Newfoundland; Rev. W. J. B. Webber, Diocese of Guiana; Mr. W. Blake, Diocese of Newcastle; Rev. H. H. Methuen, Mr. B. Balcomb, Mr. J. Barker, Mr. R. Robertson, Rev. T. G. Fearne, Diocese of Natal; Rev. W. Binet, Diocese of Quebec; Mr. A. Wayn, Rev. J. Carter, Diocese of Sydney; Rev. F. Banks, Diocese of Grahamstown; Rev. J. Gorham, Diocese of Capetown; Mr. J. Chance, Diocese of Toronto; Rev. J. S. Jackson and Rev. A. R. Hubbard, Diocese of Calcutta.

Change in the celebration of the Anniversary.

For some years it has been the practice to celebrate the Anniversary of the Society by its members meeting at the Me-

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tropolitan Cathedral, to join in Divine Service, and to hear a sermon appropriate to the occasion. But increased sympathy with the objects of the Society has given rise to a wish that advantage should be taken of that celebration to hold a Public Meeting, at which the operations and designs of the Society might be properly set forth. It was therefore resolved to add to the ordinary celebration of the Anniversary in 1853 a Public Meeting, which was held at Willis's Rooms on June 17, under the presidency of his Grace the Archbishop of Canterbury.

Organising Committee.

A Committee has been appointed, with the prospect of being annually renewed, for watching over the organization and other means of support to the Society throughout the country. But all that such a body could effect is only to regulate and offer facilities for extending existing arrangements. It may strengthen and support, but it cannot originate them. Nothing but the zeal of additional individual friends, each in his own sphere, is able, under God, to procure for the Society that large amount of additional support which seems every year to be more needed.

Society's Publications.

The publications of the Society, in addition to the Annual Report, are the "Quarterly Papers" in French and Welsh, as well as English; the "Monthly Record;" and the "Gospel Missionary." The two series, the "Church in the Colonies," and "Missions to the Heathen," are continued at irregular intervals, and are to be procured from the Society for Promoting Christian Knowledge.

Statistics of the Missions.

At the commencement of the year an attempt was made to procure from the Society's Missionaries more information respecting their work. The want of such information has long been one of the greatest obstacles to the extended support which the Society is seeking. Sympathy which was ready to be secured has been neglected and lost. Many have sought in vain for details of Missionary or Pastoral Work, distinct and systematic, to shew the general progress of the Church, the extent of the work before her, and the means and institutions employed for propagating the Gospel. A Letter was sent for general circulation to every Colonial Diocese assisted by the Society. Sufficient time has not been given for completing the necessary arrangements everywhere; but there is ground for expecting that such measures are in progress as will leave the supporters of the Society no further reason for any thing like dissatisfaction on this score.

Special Funds.

Instances have occurred of an erroneous impression with regard to the Special Funds. Clergymen, anxious to increase the Missionary Zeal of their parishioners, have proposed to concentrate it on a single object, and to appropriate to some one special purpose ordinary contributions which are reckoned on for the support of those Missionaries to whom the Society is already pledged. It was therefore found necessary to remind the District Secretaries and Treasurers, in the Annual Circular, that "while the Society is ready to receive and remit contributions for any particular colony or special purpose, yet the Special Funds in no way relieve the Society from its general engagements; and it is therefore essential that they be not allowed to interfere with the ordinary stream of contributions to the General Fund. The Special Funds are intended to be distinctly raised, as something over and above the regular subscriptions and collections, not a diversion of any portion from general purposes."

St. Augustine's College, Canterbury.

The Society, with a view to the better preparation of Missionaries for the East, has assigned a small salary to Dr. Rost, a distinguished orientalist, appointed to the Professorship of Sanscrit, and other radical languages of the East, at St. Augustine's College. In the course of the past year the Rev. P. Percival, from Madras, and the Rev. J. Stuart Jackson, Missionary to Delhi, have resided at the College, and have taken part in the tuition. Mr. E. A. Fussell has received the first appointment to one of the Oriental Scholarships founded out of the Jubilee Fund. Five Students, after passing a satisfactory examination, have been provided with colonial appointments; viz. Mr. J. F. B. L. Lough in Bermuda, Rev. W. J. B. Webber in Guiana, Rev. J. B. Freer in Newfoundland, Mr. A. Wayn in Newcastle, and Rev. J. Carter in Sydney. The Society has had Letters of a very encouraging character from the several Colonial Bishops whose Dioceses

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last year received Candidates for Holy Orders from the College.

Emigrants.

Allowances have been granted in the course of the year to two additional Chaplains engaged in England in ministering to emigrants, viz. the Rev. J. Scotland at Southampton, where a new and extensive dépôt has been established by the Government; and the Rev. F. H. W. Schmitz, a native of Germany in English Orders, whose time will be devoted chiefly to the benefit of his own countrymen, who emigrate in large numbers from Liverpool. The dépôt established at Czar-street, Deptford, for providing emigrants with instruction in mechanical employment, and with materials to work on during the voyage, has been removed to the proximity of the new Government Dépôt at Vauxhall. The Rev. J. Carter and Mr. A. Wayn, from St. Augustine's College, and Mr. W. Blake, have sailed with emigrant ships to Australia, in the capacity of Religious Teachers, with grants from this fund.

State of the Funds.

Receipts of the Year.	£	s.	d.
Subscriptions and Donations...	42977	19	8
Ditto for Special Purposes.....	16036	11	7
Legacies.....	4489	19	4
Jubilee Fund.....	9539	14	1
Rents.....	216	17	3
Ditto for Special Purposes	2700	0	0
Annuities.....	57	8	9
Ditto Special Purposes.....	1401	13	6
Mr. Long's Gift.....	535	3	9
Mrs. Broome's Gift.....	1	9	2
Royal-Letter Collection	109	4	7
Interest on Exchequer Bills ...	527	17	10
Ditto for Special Purposes.....	53	9	1
Interest on Mortgage, ditto....	82	6	8
Dividends.....	2376	4	2
Ditto, Special Purposes.....	1687	19	4
Total.....	£82,793	18	9

Payments of the Year.			
Europe.....	400	0	0
Seychelles.....	100	0	0
Egypt.....	18	15	10
Africa—			
Cape-Town Diocese.....	6047	13	10
Sierra-Leone Diocese	2725	0	0
Borneo.....	388	8	2
India within the Ganges—			
Calcutta Diocese.....	15615	8	11
Madras Diocese.....	10287	18	6
Colombo Diocese.....	1863	14	0
Bombay Diocese.....	50	0	0
Australasia—	£	s.	d.
Sydney Diocese.....	1856	18	7
Adelaide Diocese.....	902	4	10
Melbourne Diocese.....	970	0	0
Newcastle Diocese.....	970	0	0
Tasmania Diocese.....	839	0	0
New-Zealand Diocese.....	1489	9	8
Pitcairn's Island.....	50	0	0
West Indies—			
Jamaica Diocese.....	1466	13	4
Barbados Diocese..... ..	1999	19	4
Antigua Diocese.....	279	14	0
Guiana Diocese	1082	2	1
North America—			
Toronto Diocese	3287	15	3
Quebec and Montreal Dioceses,	7170	7	11
Nova Scotia Diocese.....	4947	14	0
Fredericton Diocese.....	5323	5	8
Newfoundland Diocese	6296	5	11
Rupert's Land Diocese.....	513	14	3
Tristan Acunha.....	100	0	0
Missionaries' Expenses at Home,	342	12	7
Deputations.....	1546	17	11
Meetings	42	11	8
Printing	3642	15	2
Advertisements	104	2	8
Postage and Parcels.....	938	7	3
Salaries and Wages.....	1910	9	7
House.....	579	19	10
Office.....	371	5	1
Law Charges.....	20	14	8
Premiums on Policies	92	15	0
Annuities.....	162	0	0
Total.....	£86,796	15	6

Summary.

There are 540 Missionaries, of whom at least 75 in Canada are supported from the interest of the Clergy-Reserves Fund, and 16 (in Nova Scotia) by a Parliamentary Grant, limited to the lives of the present Missionaries. The total number of Missionaries maintained in whole or in part by the Society is 447. In addition to the above list of Clergy, the number of Divinity Students, Catechists, Schoolmasters and others, maintained by the Society, is above 700.

Concluding Remarks.

The Society, while grateful for the extensive sympathy and support which it has received, and for the blessing which appears to have rested generally on the operations of its Missionaries, cannot look forward without solicitude to the labours of another year. It is an unspeakably high privilege to be enabled to aid, in however humble a degree, the propagation of the Gospel; but the continued

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labours of a century and a half seem to have given the Society a position in the system of the Church of England which there is much difficulty in maintaining, while any retreat from it would be most painful, and some advance beyond it is demanded every year. Charged already with the care of providing what is wanting for the maintenance of 447 Clergymen and nearly twice as many lay Teachers and Students, in all parts of the world, how shall the Society accept the new calls, which increase in earnestness and in number, while the Church at large seems to be not yet endowed with the will to answer along with power to satisfy them? The recent events in China were preceded and followed by urgent appeals to the Society from the Bishop of Victoria—appeals which no Christian could hear unmoved; but the Society has not yet been enabled to respond to them. The Burmese War has resulted in giving another large province an additional claim on our sympathy as a Christian Nation, which we are unprepared to meet. In South Africa 700,000 Heathens have long since invited the instruction of the Church of England; and the Church now follows with a single Mission, where other bodies of Christians have long preceded her. Hindoo and Chinese labourers migrate in large numbers to British Colonies, and are suffered to introduce their own superstition where they might be taught to receive a purer faith. These and other fields of labour are pressed on the attention of the Society; and the only answer that can be given is, that the funds which a Christian Nation places at the Society's disposal are insufficient to extend the propagation of the Gospel so widely. "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

CHURCH-OF-ENGLAND TRACT SOCIETY.

FORTY-FIRST REPORT.

CONTRIBUTIONS 46*l.* 19*s.* 3*d.*; Sales 38*l.* 17*s.* 7*d.*, after deducting Agencies and Discount.

Issue of Tracts.

The Sales in separate Tracts, 15,331; in Bound Volumes 304; by Grants 2690: Total 18,345.

New Publications.

The new Tracts which have been published during the past year are two of the larger series, viz.: "The Lord's Prayer the Christian's daily Prayer," as referring to the Ten Commandments of the Mosaic Law, and his own necessitous condition—"The aged Disciple, or a short account of Maria Maine, who lived to the great age of 103 years."

Republication of Tracts.

There have been five Tracts republished, one of which belongs to the Children's Series.

Tracts Published.

The total number of Tracts published during the year is 25,000.

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

REPORT FOR 1852-53.

Introductory Remarks.

JUST as the Jewish Passover is closing, and while the words are yet upon ten thousand Jewish lips, "This is the bread of poverty and affliction which our fathers did eat in Egypt, whoso hungers, let him come and eat, whoso needs, let him come and eat of the Paschal Lamb. This year we are here, the next (God willing) we shall be in the land of Canaan; this year we are servants, the next, if God will, we shall be free, children of the family"—at this moment have we met around the Mercy Seat to bend the knee on their behalf; and gladly would we press home upon them to behold in Jesus "the Lamb of God," to seek at His cross the freedom of the ransomed, and to journey with us by faith to the Canaan of the skies. Oh, for the veil removed, the look of faith, the broken and the contrite heart! We have gratefully to record that the closing year has added many decided instances of conversion to those which have marked our former Reports, while it has attested the sincerity and consistency of those, with scarcely an exception, who had previously given themselves to the Lord. For these distinct tokens of Divine Approval we are unfeignedly thankful. It has been cheering also to observe on every hand a deepening conviction that the Jew must be cared for; and that a distinct effort for his conversion, so far from interfering with the claims of the

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Heathen abroad, and the unconverted at home, is supplying a new element of life and power, an instrumentality akin to that which first bore the Gospel through the world, and which is destined to make known the glory of God in "the isles afar off," and to the "nations that have not heard His fame." Never, as one of our Missionaries asserts, "did the Christian stand so near to the Jew"—a fact we recognise with mingled awe and delight. Much that gladdens the heart, and inspires our prayers, must for awhile be watched in silence. There are many who are reading the Word of God in secret, and in earnest praying that He may shew them the right way.

Mission in London

There are four Labourers employed in London, beside a Female Scripture Reader.

"My labours in London during the past year," a Missionary states, "have, I believe, been blessed by the Lord. Among the thirty-five respectable Jewish Families to whom I have access, eighteen appear to grow in the knowledge of God, and find pleasure in reading the Testament. Among the poor I am also acquainted with several families, the greater part of whom occasionally attend Christian Worship. During the past year I have held forty-seven Meetings for reading and explaining the Scriptures: five of my Jewish Brethren have regularly attended them, concerning whom I rejoice to know—though they themselves, perhaps, are not aware of it—that they are gradually moving from unbelief, and drawing nearer to God."

"The Mission at home," says a Missionary, "assumes quite a different aspect from that to which I have been accustomed in Germany. This arises from the Jewish Population of London consisting of an amalgamation of individuals from different countries. Yet there is one feature in which all their accidental differences become neutralized, and that is their uniform position in relation to Christianity. The greater number of families accessible to me are supplied with the Testament. In connection with this, it is a fact that we often find the complete Scriptures in Jewish Families, without our, or any other Missionary, introducing them; in some cases owing to the children of such families having been sent to School where the Bible forms a part of their education; and in others it is attributed to the traditional veneration with which the Jews regard their Scriptures. A movement is going on among the Jews for the improvement of general religious education, and for this end they are now actually engaged in a plan for establishing regular Colleges, to train the youth in all branches of Jewish Learning."

"The number of Jewish Families resident in my far-extended District," says another Missionary, "is about 200. I have left no Jewish Home to which I had access without testifying of Christ, especially among the 52 accessible families who have made both the Old and New Testaments their study, 11 of whom, through grace, have been led to attend Divine Worship at Christian Churches, and appear to profit thereby. During the year I have distributed among God's ancient people 42 Bibles, 37 Testaments, and 1809 Tracts in Hebrew, German, and English; also 14 'Old Paths,' 8 'Pilgrim's Progress,' and 7 Hebrew Church Prayer Books."

"In my District," says a third Missionary, "there are probably between two and three thousand Jews: I estimate the number of families at about 450. Occasional visitors are very few, the lodging-houses being mostly in other quarters. I have this year visited 150 Jewish Homes, upward of 90 within my district, and about 60 in other parts, beside many persons who have no home save the markets or the coffee-houses. I have declared the glad tidings of the Gospel to no less than 300. Those whom I have reported in former years are mostly stedfast witnesses to the truth, adorning their profession by a consistent life. Among the families I visit there are few, if any, supplied with the Testament, though among the residents of my district this precious book is possessed and highly esteemed. The Jewish Question is even yet not understood. The devoted love of gain and pleasure that marks his Christian Neighbours not only fails to reprove the earthly-minded Jew, but convinces him that Christianity, thus exhibited, has but a poor claim to Jewish Preference.

The Female Scripture Reader says—"During the last two months I have been very much encouraged. The parents belonging to the children have spent all their leisure in meeting together with me for reading and prayer: last week they

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brought three of the grandparents of the children, one of them above ninety years of age: they listened attentively, and expressed their gratitude for our kind attention to their people, for they told me that they had been to several of our places of worship, and found that they were prayed for. They also requested me to get them a Bible with large print, that they might see to read, as they had now plenty of time for it; three individuals, whom I have before mentioned, have purchased nine Bibles to give away to their friends, and they have written to one of their acquaintances whom I visit, requesting them to ask me to obtain for them fourteen more.

"The total number now in possession of the Word of God by their own purchase is 169, and 20 more are subscribing: 17 of the parents meet me twice a week for reading the Scriptures and for prayer; they bring also their parents and neighbours with them."

Mission in Manchester.

Mr. Naphtali's summary, connected with his Mission at Manchester, states that the annual average number of visits made by him amount to between 1000 and 1500, and that the annual average of strangers arriving there for business, including the three principal holidays and other seasons of the year, is nearly 1000. "There is a large number of lodging-houses, where the visitors reside as a temporary home; and these lodging-houses always contain several inmates. I am acquainted with about 100 of them, and can call at my leisure. I may venture to state that no fewer than 1000 persons have heard the Gospel from me during the year. As to the number of Jews to whom I believe my Mission has been savingly useful, I can name 13. Again, there is a very respectable number who were not far from the kingdom of heaven, but have left, some for America, some for California and other places, while many have returned to Germany. The Jews are actually buying English Bibles for their children."

There is an Agent for Hull and Birmingham, and also for Devon.

Conclusion.

It will be evident that the personal intercourse of the Missionaries in this country is chiefly, not exculsively, with those in humble life. With such, be it remembered, the Gospel began its wondrous course, and thankful should we be if even "the common people" will listen to the Word of Jesus; but we have endeavoured to awaken inquiry and to communicate information among those of a higher station, by the distribution of a valuable exposition of the Epistle to the Hebrews, and other publications, in which, as in other departments, we have been generously assisted by the Religious Tract Society.

After serious consideration, we have resolved on closing the Jewish Mission College at Midsummer. We have reason for thankfulness that it has had an existence; but the resources of the Society were not equal to the expenditure; and the Committee did not feel themselves justified in multiplying Agents, unless assured of means for their support. We have gratefully to record an increase in the year's receipts of about 500*l.*, and are thankful also to mention the kind reception given to the Rev. J. P. Palmer and the Rev. John Gill in their extended visitations through the country; but our spirits have sometimes been depressed when we heard the cry for help, and could not respond to it; and we regret to state that, in order to meet the monthly and weekly expenditure, we were compelled to borrow 1500*l.*, on which interest has accrued, not much more than one half of the year's income having come to hand until within the last few weeks.

It has been our object by truthful statements and inferences to shew you the important position and the urgent claims of the Jewish People at this moment; and to indicate the tokens of Divine Approval, as manifested in the growth of your cause in Christian Esteem, in the wide-spreading influence of Divine Truth through the Jewish Community, and in happy instances in which, by the grace of God, many have lived and died in the faith of Jesus, fellow-heirs with you of the inheritance of the saints. And now we ask you to follow out our statements, in all their connections and results; we plead for prayers, believing prayers, that will encourage your Missionaries, endear to your hearts and homes the Jews, and stimulate to action. We plead that the cause of the Jew be laid upon your hearts, and that Christian Counsel and conference, as well as co-operation, may be the consequence. You have nineteen Agents at present employed, and seven young men are

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yet in the College. A noble cause is in your hands. Let it have your minds and hearts. Plead for it, ye ministers of our God; its success will revive and bless the Churches. Befriend it as you have done, mothers and daughters in our British Israel. Young men, it offers you a study, and a sphere of action. Shew, by your devotedness to this cause, how highly you value the Book their inspired forefathers wrote, and how thoroughly you have imbibed its spirit.

Fellow Christians! we hope to leave this Hall to-night as from before the mercy-seat: our prayers, our vows are there. To our present solicitude is committed the precious "remnant," passing onwards with us to eternity. To plead with God on their behalf, to diffuse among them by every means the Word of Truth, to seek for and improve every opportunity for preaching to them Christ, the hope of Israel—this is our instant duty; and as we pursue it in faith, the promise may and will cheer us—"I will take you one of a city, and two of a family, and I will bring you to Zion."—"For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring. And they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." And be it remembered, "that He who converteth" even one "sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

State of the Funds.

Receipts of the Year.	£	s.	d.
Auxiliaries	277	18	7
Donations and Subscriptions	523	2	2
Ladies' Associations & Collections,	3351	15	2
Jewish Herald and Books	36	10	0
Jewish Mission College	84	11	4
Juvenile Associations	80	5	7
Legacies	298	5	7
Total	£4602	8	5

Payments of the Year.			
Missionaries' Salaries & Journeys,	2314	9	5
Jewish Mission College—			
Salaries	375	0	0
Board, Lodging, and Clothing 7 Students	537	10	0
Printing	234	3	6
Bibles, other Books and Tracts	53	8	9
Jewish School	11	0	0
Salaries, Secretaries, and Clerks.	686	13	4
Jewish Herald	133	15	3
Rent, Advertisements, Postage, Stationery, &c.	243	4	4
Travelling Expenses	166	13	5
Interest on Money borrowed	62	8	6
Total	£4818	6	6

Continent.

BIBLE SOCIETIES.

PROCEEDINGS OF THE BRITISH AND FOREIGN AND CONTINENTAL SOCIETIES.

THE following accounts are gathered from the Forty-ninth Report of the British and Foreign Bible Society—

France.

The work of the Society in France during the past year has been at once the source of solicitude and of joy: the political aspect of the country could not fail to keep alive considerable anxiety. The results, however, of the labours of M. de Pressensé, and of his devoted band of Colporteurs, have proved highly satisfactory, and cannot be viewed by your Committee without feelings of gratitude mingled with admiration. They thank God for His goodness to their friend, and to those who have worked under him. M. de Pressensé reports—"During the past year 9361 Bibles, 80,854 Testaments, and 2550 Portions of the Scriptures, or 92,765 copies, have been sent forth from your dépôt in Paris in that period of time: 89,761 copies have been exclusively devoted to France.

"If, as usual, I add these fresh distributions to those which have been effected in the course of the preceding nineteen years of my agency, it will be seen that, in the twenty years ending to-day during which I have had the honour and privilege of superintending your Paris dépôt, there have been issued from it 2,291,131 copies of the Word of God. Through the medium of the Paris Agency your Society has put into circulation 3,021,781 copies of the sacred Scriptures. I believe I am correct in saying that nineteen-twentieths of this total have been distributed among Roman Catholics.

"During the preceding year we were only able to employ 62 Colporteurs; whereas during the past year we have

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had 84, making an increase of 22 individuals in our staff.

"Of the 84 Colporteurs who have been under my direction during the past year, 70 were formerly Roman Catholics, the majority of whom were brought to a knowledge of the truth by means of the copies of the Scriptures purchased by them of Colporteurs. The majority of our Colporteurs are men in the prime of life, that is, of an age varying from 25 to 40 years. About a dozen of them have been in our service for 16 or 17 years."

The Rev. Mr. Jenkins of Morlaix, who has been assisted by the Society in bringing out two editions of the Breton Testament, writes that the sale is but small for the last two or three years, but that it is becoming more known and valued as the Word of God and the Gospel of salvation.

The Protestant Bible Society of Paris issued, during the past year, 2300 Bibles, and 4512 Testaments, or together 6812 copies.

The French and Foreign Bible Society issued 6602 Bibles and 54,506 Testaments, or together 61,108 copies; but, deducting the copies sold to Bible Societies, it has devoted to its own more immediate operations 26,108 copies.

Spain and Portugal.

The opportunities of sending the Scriptures to either of these countries continue extremely limited: a few grants are made from time to time, which is all that your Committee have it at present in their power to do. A Colporteur, as recommended by the Parent Committee, for both the town and harbour of Gibraltar, has been appointed; and a supply of the Scriptures in English, Spanish, Portuguese, Italian, French, Greek, German, Danish, and Dutch, ordered.

The Wesleyan Missionary Society has received 100 Bibles and 100 Testaments in English, and 200 Testaments in Spanish, for the use of their Schools in Gibraltar.

Switzerland and Northern Italy.

Lieutenant Graydon states that the total issues in Lombardy now amount to 15,000 copies; while those in the kingdom of Sardinia have reached to 12,000 copies, of which 7000 have been sold from the dépôt at Turin. In the course of last summer Mr. Graydon visited Bergamo, Brescia, Verona, Vicenza, and Venice. He then proceeded to Milan, where he took measures for continuing the sale of the Scriptures, and afterwards to Genoa, Nice, Turin, and Chambery, at which last place his operations were cut short by the interference of the police, though he himself suffered no personal inconvenience. After completing his visit to Italy, Mr. Graydon returned to resume his work in Switzerland: his issues for the year, in Switzerland, amounted to 8000 copies, and, since the commencement of his work in that country, to 60,000.

Active measures are in progress for the diffusion of the Scriptures in the northern parts of Italy, and, at present, with encouraging prospects of success.

Major-General Beckwith has made a remittance of 95*l.* 13*s.* 4*d.* for Italian and Piedmontese Scriptures circulated by him among the Waldensian Churches; and, on his recommendation, an edition of 2500 copies of Genesis and Luke in Italian will, when printed, be placed at his disposal for the same purpose.

Austria and Hungary.

Your Committee refer to these countries in order to state that the requisition of the Austrian Government, alluded to in the last Report, to have all the Scriptures in the dépôt, at Güns, Pesth, and Vienna, sent out of the country, was rigorously enforced. Two hundred and four bales and 125 cases, containing, either bound or in sheets, 58,087 copies of Bibles and Testaments, were, under the charge of a detachment of gendarmes, conveyed beyond the frontiers of the Austrian Territory, amid the unavailing tears and sighs of tens of thousands of the people, waiting for and anxious to possess the precious volumes, of which they were so mercilessly bereft. Strange infatuation, surely, on the part of the rulers, involving what a fearful responsibility!

The books were received at Breslau, by the Society's Agent, Mr. Millard, who, under the direction of the Committee, had removed thither for the purpose.

Mr. Millard enters into the following detail of his proceedings since he has been called to take up his residence at Breslau—"Our issues have been as follows:—Bibles, 1179; Testaments, 3585; Parts, 407; Total, 5171; of which 3421 copies were disseminated by Colporteurs, and 1750 from the dépôt at Breslau. We have had 1 Colporteur at work during 28 weeks, and 1 during 24 weeks. The total

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number of copies issued under my superintendence from March 1852 to March 1853 is therefore 10,502 volumes."

Germany.

The issues from the Society's dépôt at Frankfort have amounted to 45,829 copies, being a decrease as compared with former years; which is accounted for, as will be seen from the succeeding correspondence, partly from the difficulties which Dr. Pinkerton has had to encounter in the employment of Colporteurs; partly from the strong repugnance still widely manifested, even among Protestants, both Pastors and people, on the Continent, to Bibles without the Apocrypha; and in no small degree also, it must be admitted, from the rise in prices, which about a year and a-half ago, under the then existing circumstances of the Society, your Committee thought it right to insist upon: this last obstacle, however, is to a considerable extent, they trust, removed.

Dr. Pinkerton reports:—"Our issues amount to 45,829 copies, and though less than those of the preceding year, yet they are greater than we had reason to expect; 29,114 copies have been printed, and 3000 Lithuanian Bibles are in the press.

Dr. Pinkerton made, as usual, a journey in the course of the summer on behalf of the Society.

During the summer one of the Colporteurs was for some time engaged in selling his copies at the Baths of Homburg, and in twenty-three days he there disposed of 241 copies.

To the Frankfort dépôt have been forwarded 280 Bibles and 6430 Testaments.

Belgium, Holland and the North of Germany.

The issues of the year from the three dépôts under your Agent's charge are—In Belgium, 2110 Bibles, 5084 Testaments, 112 Parts, 7306 Vols.; in Holland, 4875 Bibles, 15,274 Testaments, 881 Parts, 21,030 Vols.; from Cologne 9196 Bibles, 50,999 Testaments, 4286 Parts, 64,481 Vols.; making a total of 92,817 volumes, independently of 26,639 volumes sent to other Agencies. Since 1835 there have been 796,503 volumes issued from these three dépôts.

As the books printed at Brussels and Cologne are in growing demand, not for Mr. Tiddy's Agency only, but for other dépôts and countries, he has received authority to put to press several new editions.

Mr. Van der Bom, the Depositary at Amsterdam, in his review of the Society's work in Holland from year to year, since it commenced in 1843, bears testimony to the remarkable change for good which has taken place in Holland during the last few years, and which he attributes in no small degree to the increased circulation of the Scriptures, in which the Netherlands Bible Society has also been stirred up to take an active part. He says—"During this last year we have laboured in Holland with five Colporteurs, and twenty-eight weeks with one more, who has since left us."

Mr. N. B. Millard, the Depositary at Cologne, reports—"From this dépôt we have issued 44,700 copies; and to other Agencies of our Society, 11,054 copies. Our seven Colporteurs have continued their operations, and I am happy, in truth, to be able to add that they have done so with love, zeal, and activity. The total issues, since 1847, amount to 273,503 volumes."

A visit was paid during the last summer to Brussels, Cologne, and other parts of Germany, under sanction of your Committee, by the Rev. T. Phillips, the Society's Agent for Wales.

Holland.

The Netherlands Bible Society reports:—"The quantity of Bibles issued by us last year is 31,450, nearly 5000 more than in the previous year. The translation of the Bible into Javanese is finished. We receive the most prosperous accounts from different quarters of the use made in Java of the Testament already published. The printing of the Old Testament goes on in a regular way, and the Psalms are procurable separately. During this year the Society has published a new edition of the Lutheran Dutch Bible."

Prussia.

Mr. Elsner, of Berlin, has received 8130 copies of the Scriptures in German, Polish, Lithuanian, and other languages, for the use of the Prussian Troops. His issues during the year amount to 16,419 copies, and the total number of copies which have passed through his hands for this purpose amounts now to 341,357. The additional sum of 300*l.* has been voted by your Committee toward the printing of 12,000 copies of the German Testaments, to be distributed in the same way. Your Committee regret to learn, that,

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through the failure of his health, especially of his sight, this venerable and highly-esteemed friend has been compelled to resign the office of Secretary to the Central Prussian Bible Society, an office which he has held for thirty-eight years; and also to transfer much of the duty of supplying the troops, which has so long been a favourite object of his life, to his son-in-law, Major Westphal, who appears happily to inherit the spirit of his honoured relative, and whom he has been also chosen to succeed as one of the Secretaries of the Prussian Society.

The Central Prussian Bible Society has issued, during the year, 14,794 Bibles and 1149 Testaments.

Russia.

The Agency at St. Petersburgh have been authorized to put to press a new edition of 20,000 of the Lettish Testament. They have received supplies from this country, during the year, amounting to 817 copies, beside which they have been authorized to draw Scriptures from other quarters.

Mr. Melville, of Odessa, continues his enterprising efforts to promote the circulation of the Scriptures in regions but little accessible to labours of this kind. During the last year he has visited the Crimea and the German Colonies found along the shores of the Azof; he has gone into Georgia, where he spent a considerable part of the winter, and whence he was able to touch upon the borders of Persia. His success, considering the peculiar difficulties with which he has had to contend, has been such as to afford much cause for thankfulness. His issues during the year amounted to 7672 Bibles and Testaments, in eight different languages. Your Committee being made aware, through the Agency at St. Petersburgh, of the precise circumstances of their zealous and self-denying friend, as well as of the amount of service rendered by him to the cause, have thought it right to increase the amount of assistance rendered to him for the prosecution of his work.

The issues of the Agency at St. Petersburgh during the year amount to 21,332 copies on the account of this Society. In addition to these they have prepared and transmitted to the Reval Bible Society, on account of the American Bible Society, an edition of 20,000 Reval Esthonian Testaments and Psalms, for distribution in Esthonia. On account of the same Society they have also sent to Riga a supply of 1000 Lettish Testaments. The total direct issues of this Agency since its establishment now amount to 329,599 copies, in 20 different languages. The Agency forwarded a long letter addressed to them by the present Archbishop of Finland, containing the following account of what has been effected in that country:—"During the thirteen years that the affairs of the Finnish Bible Society were under the superintendence of the late Archbishop Melartin there were prepared and distributed in Finland three editions of the entire Bible, making in all 13,000 copies. Beside these, an edition of the Finnish Testament, with the Psalter, numbering 10,000 copies, was printed for account of the Finnish Bible Society. All these editions were distributed with such success in the different parts of Finland, that our Bible Society contracted for a new edition of the entire Finnish Bible in 4to., of 10,000 copies, to be delivered at the latest by the end of June 1853. His Imperial Majesty has permitted the Society to import the requisite printing paper and printers' ink for the above edition, from abroad, free of duty. In 1850 our Society contracted for a farther edition of 10,000 copies of the Finnish Testament. But as the Finnish Bible Society was unable, owing to the limited nature of its resources, to prosecute the work of Scripture Distribution in its native country to the extent that was possible and desirable, it readily accepted, and most gratefully acknowledges, the zealous, disinterested, indefatigable, and benevolent co-operation of the great and noble British and Foreign Bible Society in London. Several editions of the Testament have been printed by order of the said Society, and distributed in the country, chiefly gratuitously. During the past five years the following were printed:—45,000 copies of the Finnish Testament, and 20,000 more are in process of being printed: beside these, the British and Foreign Bible Society sent thither 9000 copies of the Swedish Testament.

Sweden.

The Agency at Stockholm have issued 39,133 copies; from the commencement, 547,596.

By the Swedish Bible Society there have been printed, during 1852, 14,500 Testaments; and a new edition of the

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Bible in 8vo., with standing types, has been finished, in the place of the former one, which had been used ever since 1812, and the types of which were consequently very much worn. From this Society there have been issued during the same time 937 Bibles and 9044 Testaments; together, 9981 copies.

Norway.

The Agency at Christiania have issued 1020 Bibles and 5789 Testaments. Their total issues since 1828, in conjunction with the other Agencies in Norway, have been 12,951 Bibles, and 42,885 Testaments. The Norwegian Bible Society has, since 1816, distributed 4500 Bibles and 49,000 Testaments; making a total distribution for the benefit of Norway, of 109,336 copies.

Drontheim.

To the Agency at Drontheim have been sent 500 Bibles and 1000 Testaments. Their accounts shew that 775 Bibles and Testaments have been sold by them during the year. To the Agency at Stavanger have been forwarded from Christiana 200 Bibles and 1500 Testaments.

Denmark.

The issues of the Danish Bible Society for the two years ending December 31, 1851, amounted to 1260 Bibles and 8310 Testaments, or, together, 9570 copies; making their total issues of the Scriptures, since the formation of the Society in 1814, 203,262 copies. The Committees of the Danish and Norwegian Bible Societies, conjointly, are occupied with the preparation of a revision of the Danish Old Testament. The Rev. Mr. Wied, who has succeeded the Rev. Mr. Röntgen as Minister of the Moravian Congregation in Christiansfeld, has applied for and received 400 Danish New Testaments.

JEWS' SOCIETY.

THE Forty-fifth Report supplies the following

Summary of Proceedings among the Continental Jews.

Amsterdam — Your Missionary, the Rev. C. W. H. Pauli, observes—"Years of very dearly-bought experience urges on me the necessity to use extreme caution in the administration of the sacrament of baptism. One unworthy recipient of this ordinance may destroy the work of years." With these convictions we cannot be surprised to find, that out of fifteen persons who have been under Christian Instruction, one only has been baptized. This individual is diligent in his vocation, and walks in a manner consistent with his Christian Profession. Sixty members of the house of Israel have been baptized by Mr. Pauli since his residence at Amsterdam.

Educational efforts on our part are still suspended, for, with deplorable bigotry, the Jews will not permit any reference to be made to the things of religion when instruction is offered to their children. So important a principle is involved in this matter, that your Missionary has not hitherto been able to do more than give religious instruction to the children of converts once a week, as well as carrying on that instruction which is connected with a Sunday School.

The state of the Jews in Holland hardly admits of a comparison with the condition of those of their own nation who dwell in other parts of the world. There is the same decay of Rabbinism, and a corresponding spread of the rationalistic system; but while they live in a country which is professedly Protestant they appear to realize very little in Christianity that varies from the views which are commonly received among them, that it is a species of idolatry. A learned Jew says,—"Pauperism in the provinces of Friesland—one of the richest provinces in Holland—Gröningen, and Overyssel, has so greatly increased among the Jews since 1815, that one out of every three receives alms from the synagogue."

There is a Colporteur at Amsterdam, and one at Rotterdam, labouring for the Society.

Gottenburg—The absence of vital godliness among those who are professedly the disciples of the Lord Jesus too often operates as a hindrance to the reception of Christianity by the Jew. This appears to be a painful feature in the Swedish Mission. Genuine Christianity exists to a very small extent among the mass of professing Christians, and thus no holy jealousy is provoked in the minds of the Jews. One Jewish Girl has been baptized by a Swedish Clergyman, after having been rejected by your Missionary on account of immorality of conduct. Another case, however, of the baptism of a Jew by Bishop Hedsen, at Linköping,

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is of a far more satisfactory character, and is among the fruits of the labours of Mr. Moritz, at Stockholm, in the autumn of 1851.

One bright oasis in this spiritual desert will cheer the hearts of those who are interested in our cause. This is afforded in the cases of Betty and Amelia Moresco. Although the opposition of the father of these young girls was open and decided, yet it did not prevent them from boldly confessing the name of Him in whom they believed. After two years of trial they were baptized, and the evidence afforded of the sincerity of their profession was confirmed by the touching circumstances connected with their death.

Dantsic—The Rev. H. Lawrence, Rev. C. Noesgen, and a Colporteur, are labouring at Dantzic. While the authority of the Talmud is waning in public estimation, the Scriptures are being more generally recognised as the only foundation of truth. Nothing can more thoroughly demonstrate this than the conduct of public teachers. A rabbinically-learned Schoolmaster openly confessed before his pupils that he had no authority in matters of religion, and that the Bible alone is the standard. The rising generation have their minds informed with Christian Doctrine, and in reference to this a Jew remarked—"The day has arrived when we must become better acquainted with the Testament, so as to answer the questions which our children bring with them from the Christian Schools." Although the circulation of the Scriptures and other Books was greater in 1851 than in any previous year, yet during the past twelvemonth it has considerably increased, and a large sum was realized by the sales. As the facilities increase for introducing the Scriptures into Russia, and other countries closed against Missionary exertion, so the Station at Dantzic becomes increasingly important. "It is not always easy" writes Mr Nöesgen, "to obtain access to the Jews, but our efforts have not been in vain; and the longer we labour, the more successful they become. There is not that result of our labours which leads me to be content; nor would I be so, but rather desire that the Lord may bestow far greater blessings on our work than He has yet done."

Königsberg — Königsberg being the frequent resort of Jews from distant parts, Mr. Tartakover meets with large numbers to whom he is enabled to testify concerning their promised Messiah. These Jews are in the habit of visiting him on the subject of Christianity, and purchasing the Scriptures and other religious books.

Posen—The Rev. J. H. Graf and Mr. C. J. Behrens report, that while they meet with much opposition, and witness the manner in which inquirers are flattered and threatened, cajoled and mocked, notwithstanding, the embracing of Christianity does not occasion the uproar that it did in time past; and even when the Jews appear outwardly to manifest grief at the conversion of their relatives, it is more than doubtful whether that is their genuine feeling. In reference to education, the Jewish Community shew considerable anxiety to provide what is necessary for their children, and it consequently speaks more favourably for the large measure of success which has accompanied our own operations. The Schools have eleven Masters, and were attended in April by 516 children; between May and September, each month respectively, by 557: the highest number amounted to 667, if we may add those who attended the Schools maintained by friends in Scotland.

Of thirty-two proselytes who are personally known to your Missionary, Mr. Graf, he observes of some that he fears that they can hardly be termed believers at all. Others walk disorderly; but by far the majority are consistent in their life and conduct.

Lissa—Mr. E. Blum speaks favourably of the change which is passing over the Jewish Mind. "The majority of the Jews are no longer so prejudiced against Christianity, or such enemies to Christ, as they were in former ages. We have to thank the London Society for having given them the Testament, which being read, many have become acquainted with its pure and holy doctrines."

Out of the few persons who have been under religious instruction at Lissa, one has been baptized. Mr. Blum has been in the habit of visiting some hundreds of Jewish Families, and embracing every opportunity of delivering the Gospel Message. He sold among them 25 Hebrew Bibles and 26 Testaments, beside 23 Bibles in German. Some Testaments have also been gratuitously distributed, and 700 Tracts, as well as other religious works.

Gnesen—Where Mr. Skolkowsky is labouring, circumstances sometimes bring

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out prominently those impressions which are being made on the Jewish Mind. At a place in the neighbourhood, where the Jews were without a Rabbi, the greater part of the Congregation agreed to call a Rabbi of the modern school to be their head. But a minority refusing to contribute to his support, the heads of the community applied to the government. The consequence was that sixteen heads of families among the richest Jews protested before the government authorities that they had long since discarded Judaism, left the Synagogue, visited rather frequently the Christian Church, and had even much less intercourse with their Jewish Brethren than with Christians. Such occurrences are frequent.

Berlin—Rev. R. Bellson, Dr. Biesenthal, Mr. F. Gans, and two Colporteurs, are labouring at Berlin. At *Stettin*; Mr. C. G. Petri. The Rev. R. Bellson remarks, that as "there is no stagnation in the affairs of the kingdom of God," but a continual enlargement and growth, so it can be safely maintained that there is "constant progress in the spiritual affairs of the Jewish people." It is difficult to define how much of "a marked change" has taken place during the past year, but that the work is making progress in God's hands can only "be doubted by those who are wilfully blind. The Jews publicly eat and drink with their Christian Neighbours—mingle in all their public festivities—shut up their shops when they do, and open them again when the Christians open theirs—and, in fact, desire in all respects to impress upon them that there is no sort of difference between them."

The labours of your Missionaries at Berlin are of a varied and deeply interesting character. Their Missionary Journeys are of this kind, and among many, those which are undertaken to Frankfort, Leipzig, and Brunswick, at the fairs which are held there at regular intervals. In these places they are thrown in contact with a vast number of Jews who come from countries where Missionary labour is prohibited. "The Bibles and Testaments then circulated, the Tracts distributed, and the truth as it is in Christ there spoken to the Jews, is, in the providence of God, carried to countries where otherwise they would not come." These Jews are often furnished with a special commission from the Rabbies and teachers in Russia, Bohemia, and other countries, to obtain as many as possible of these books, and to bring them home. Your Missionaries are continually encouraged by indications that God is honouring the free circulation of His Word, and impressing its sacred truths on the heart of many a benighted descendant of Abraham.

The number of Jews whom Mr. Bellson has had under instruction during the year has been less than usual; viz. seventeen. Dr. Biesenthal has also instructed five, but of the whole only two have been baptized, one of whom is in the Institution at Palestine Place. Your Missionary is also acquainted with eleven other baptisms that have taken place at Berlin; five have been baptized by a Clergyman at Stettin, and three at Leipzig, among whom was a man of great literary influence. The actual number of baptisms may, however, be far greater than what are here mentioned.

Silesia—Breslau: Rev. J. C. Hartmann, Dr. Neumann, and two Assistants, are labouring here. Nothing can more thoroughly manifest the spiritual lethargy which hangs over the mass of the Jews than their indifference to all the circumstantials of religion. The Services on the Sabbath, in the greater part of the towns of Silesia, are miserably attended. Mr. Hartmann says—"Our Church is now too small. It often happens that there is no room for those who wish to come in. This was the case when we celebrated the Anniversary of the entrance of the first Protestant Bishop into Jerusalem. Our Service began at five o'clock in the evening, but at four o'clock almost all the seats were occupied, so that the greater part of the people who wished to be present were obliged to return." One out of three persons who have been under instruction has been baptized.

POLAND: *Warsaw*—Rev. F. W. Becker, Rev. J. C. H. West, S. Deutsch, F. G. Kleinhenn, and a Translator. *Lublin* — F. Rosenfeldt. *Suwalki* — J. G. Lange, T. W. Goldinger. *Petrikau*—J. J. Waschitscheck, G. Zuckertort.

It is lamentable to find that the Jews, when they were desolated by the cholera, instead of taking refuge in the living God, were the more zealous in the observance of a multitude of superstitious ceremonies. "In order to deceive death, they buried a number of geese alive; dressed up a large puppet, and did the

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same with it; performed marriages in the burial-place; and other like proceedings." Several, at the time of that fearful visitation, in the immediate neighbourhood where your Missionaries reside, strongly opposed them, and strove to prevent them from making known the message of salvation; but others, at a more remote part of the town, exhibited a more encouraging spirit.

The Gospel is still proclaimed by the mouth of your Missionaries, and made known by means of the written Word. The Chasidim, and some others, who are puffed up by their knowledge of the Talmud, obstinately refuse to listen to the invitations of the promised Messiah, but there is a preponderance of good feeling on the part of others, and the Jews, as a body, are not backward in affording opportunities by which your Missionaries may enter with them into friendly discussions. Out of a population of 4,810,735, in this district, the census of 1850 gave a return of 554,984 Jews. The number has certainly increased since that time. There have been only 121 copies of the Scriptures, and 92 Parts sold at the several Stations during the year, and 8 German and French Bibles, and 54 copies of the New Testament, which have been circulated in Warsaw. "There are four Government Jewish Elementary Schools in Warsaw, conducted by ten Teachers, and containing 238 scholars. There is one Rabbinical School containing 140 scholars, and a Girls' School with 96 pupils. The number of Jewish Children attending the School of the Reformed Church has been six; at another School, four; while very many attend the higher Christian Government Schools. There are, beside, several hundred private Jewish Schools, in which the Talmud and the Pentateuch are taught." The number of Jews who received, during last year, religious instruction at Warsaw, was sixteen. Of these, five have been baptized, and your Missionaries were looking forward to the early baptism of a sixth. Out of thirteen others who had been admitted into the Protestant Church at that town, five had been instructed by your Missionaries, and they also speak of eight being baptized in the Reformed, and five in the Lutheran Church. The Roman Catholics have gained fifteen proselytes from among the Jews.

"So many hundreds of Jews having been baptized at Warsaw," writes Mr. Becker, "there is a considerable number of proselytes, and even proselyte families, who are known to me, but both the latter and the former greatly differ in their conduct; for while some behave as Christians, and shew the influence of the Gospel on their life and conduct, others can hardly be distinguished from the great mass of Christians around them, being careful for many things, but caring too little about the one thing needful."

Jews continue to be received into the Industrial Institution, and to enjoy the benefit of Christian Instruction, beside an acquaintance with reading, writing, arithmetic, &c. Eight have been under instruction, and out of these, four have been baptized.

Much, through the mercy of God, has been done in this Mission: 331 Jews in all have been baptized in the Protestant Church, many of whom now form Christian Families. The Mission is known among the Jews, not only at Warsaw, but over the country generally. Since the circulation of the first 200 copies of the Testament, and 2000 Tracts, by Dr. M'Caul, during the fair held in Warsaw in the summer of 1821, which by the Jews themselves were carried all over the country, some thousands of copies of Testaments, and perhaps 100,000 of Tracts, have been also circulated, especially on the numerous journeys made since that time. Beside the Hebrew Scriptures, more than 10,000 Bibles in different languages, and upward of 15,000 Testaments, have been circulated, of which many have come into the hands of the Jews. The aggregate influence of all these circumstances may have been productive of far greater blessings than are apparent.

Frankfort-on-the Maine — Mr. H. Poper and a Colporteur are labouring in this district, in which a warm and active contest is carried on between the so-called orthodox and reformed parties. "Nevertheless," as Mr. Poper writes, "to the glory of God be it said, our work is making progress, however little the change produced in the hearts and feelings of large numbers of the Jews by the precious seed scattered among them may become visible to the public in general, and however unable we may be to specify minutely that which becomes daily more apparent to our own eyes." A considerable number of copies of the Scriptures, as well as various Tracts, have been put

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into circulation during the year. The perusal of the Testament is doubtless accompanied by a blessing. The number of proselytes with whom Mr. Poper is acquainted is 42. There are others, of whom he speaks, who are not in his district, and many more with whom he does not come into contact. With the former, very frequent intercourse is kept up by personal visitation, or by epistolary correspondence. There have been 7 baptized during the year, beside four who have been baptized in the neighbourhood. Mr. Poper has had intercourse, during the year, with about 2500 of the house of Israel. Ofttimes his hands are strengthened and his heart cheered by the sympathy of some of the converts, who will occasionally make a special journey from the country in order to spend a few hours in his society.

Creusnach—The Rev. J. Stockfeld and a Colporteur report that the sale of Scriptures continues, and serves to open a channel, by means of which the Gospel Trumpet is sounded in the ears of the Jews. From March to October nearly 2090 copies of the Scriptures were sold at the fixed prices, of which there were 48 copies of the Testament in Hebrew. The circulation of Tracts is also very considerable. Hindrances, however, have presented themselves to the efforts of the Colporteur, whose labours were checked in the beginning of last summer, by the influence of a judge in a hostile district. The Colporteur records having visited 670 Jewish Families from the beginning of August to the end of October.

Strasburgh—The Rev. J. A. Hausmeister has been enabled, amid many trials and afflictions in his own family and in his work, stedfastly to persevere in the great duties with which he is entrusted. His labours have been interrupted at intervals by these trials, which, while they call for our Christian sympathy, make evident how often they are sanctified by God to the good of His believing people.

During the year your Missionary has performed another journey to Paris, where he spent about eight weeks. During that time he visited many of the Jews in their own dwellings, bringing the Gospel before them in the public thoroughfares, and receiving visits from them in his own lodgings. He had also six inquirers under instruction, among whom were two girls, of the age of eight and nine years, who were afterward received by baptism into the Christian Church, and he obtained for them admission into one of the Protestant Schools of Paris, where they will be educated. The number of Jews residing in that city is considerable, and a real interest is taken in their welfare by the pastors who labour there. But their own multiplied duties prevent them from paying much attention to the spiritual wants of the Jewish Inhabitants; and gladly would they welcome a Missionary from the Society. The Missionary met with some proselytes who are bright and exemplary evidences of the power of divine grace.

The Missionary Field at Wurtemburg, which Mr. Hausmeister occasionally visits, is more promising than many others. Judaism is evidently on the decline. Difficulties, however, continue to present themselves, on many sides, to the outward profession of those Israelites who believe in Christ as the promised Messiah. Among these is a law established in Wurtemberg, that any Jew who is resolved to become a Christian must announce it to the Rabbi of his district, and obtain a certificate from him that he is aware of this intention. Until this is done no pastor is permitted to baptize a Jew.

Mr. Hausmeister's labours have been chiefly confined to Strasburg and its vicinity. He has had nine persons under regular instruction, of whom four have been baptized. Beside twenty converts with whom Mr. Hausmeister is connected at Strasburg, he is in frequent correspondence with very many who were baptized by his instrumentality, but are now located in other parts of the world.

Cracow—Your Missionaries, Rev. L. Hoff and Mr. V. Stockstiel, have endeavoured to avail themselves of opportunities in this important locality for instructing the Jews with whom they are acquainted in the truths of Christianity.

Trieste—The Rev. B. W. Wright, who has been for some time engaged as British Chaplain at Trieste, and who has been appointed to the office of Clerical Secretary, has continued during the past year to correspond with your Committee on the subject of the Jews in that town. Four Jews have received instruction during the year, and one has been baptized. No Missionary Journeys have been made, and only a few Hebrew Bibles have been sold.

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

Paris—This city is remarkable for the direction which Roman-Catholic zeal has taken in reference to the Jewish people, and for the fact that Jews are continually entering that communion, and giving their children to be educated in its tenets. Nevertheless, Mr. J. Brunner says, "Paris is a very promising field, and my labours have met with much success. New doors of usefulness are successively opened, and new hearers of the glad tidings of salvation added. I often sit in Jewish Houses, surrounded by eight or ten Jews, and reason with them from the Scripture, that 'Christ is the end of the law for righteousness to every one that believeth.' As a Missionary, I have access to about forty Jewish Families, and this number is daily increasing. The number of Jews to whom I have actually declared the truths of the Gospel is very considerable. There are several instances where my labours have also during the last twelve months been savingly useful."

Lyons—Of the two Missionaries at Lyons we have received welcome testimonials of their fidelity and zeal from the Protestant Pastors. Among Jews of different classes they have found attentive listeners. A journey which Mr. Frankel has taken, embracing several towns in the South of France, discloses an interesting sphere for Christian Exertion.

Mr. Frankel says—"During the past month I have been graciously permitted to proclaim Christ to nearly a hundred Jews, and to circulate the Word of God among them. In one of the public squares, where the Jews principally resort on the Saturday, I very easily gather around me a circle of listeners. I am also in the habit of visiting a Jewish lodging-house, where I usually meet about twelve or fifteen Jews. I have at present four who come regularly to my house for Christian Instruction. Several inquirers have left Lyons; some without giving any proofs of having experienced a change of heart, others who were ripe for baptism, but not being in a condition to maintain themselves, I declined presenting them as candidates." Mr. Cohen speaks of the great readiness with which the truth is attended to by Jewish Families, and thinks they were never in a more hopeful state of mind for the reception of the Gospel.

Frankfort-on-the-Maine—Mr. Herman Stern mentions several who have been baptized into the faith of Christ, and says—"Many Jewish Parents send their children to Christian Schools, where no distinction is observed. The Jewish Teachers are very learned, exalting reason above faith, and their own instructions above the Scriptures. I have free access to about 60 Jews, am on friendly terms with them, and have every opportunity for conversing about their souls' salvation through Jesus Christ. With thankfulness I witness the power of the Word of God, of the Cross of Christ, on their hearts and lives. The Testament is by many regarded with aversion, but I have sold and distributed a considerable number, as well as of Tracts." Mr. W. Brunner says—"It is true we cannot point out many cases of personal decision and actual confession of the faith, yet there is one case which must be mentioned with grateful recognition."

Wurtemberg—The Rev. P. E. Gottheil has removed his Mission to Wurtemberg, where, in addition to his other Missionary Labours, he has devoted himself to the translation of Tracts, and to the republication of a very valuable work—"Messias, the Hope of Israel." In this he and the Society have been liberally assisted by the Committee of the Religious Tract Society.

Mr. Gottheil mourns over the declension of many to the depths of infidelity, but is able to record the awakening interest of many Christians on behalf of Israel, and the reality of a work of grace in his inquirers, some of whom, during the past year, have avowed their faith, and are recognised as members of the Church of Christ.

Bavaria—Mr. Jaffé, who has succeeded Mr. Gottheil in Bavaria, has had new doors of usefulness opened to him. He says that in his tour "Tracts and useful Books were most thankfully received, and in many instances payment offered for them; and though I did not find the Jews in the country so learned and refined as their brethren in large towns are, yet I found them more humble, teachable, and ready to admit the beauty and incomparable excellency of the Gospel; and though I cannot speak of many conversions, yet I can, with adoring gratitude, point to one who has been given me as the first-fruits of my labour; to another who is anxiously seeking for the truth; to a third who is labouring under deep impressions; and to a number of others who are reading religious Books and Tracts, and giving hope that they will also one

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day be brought to know and love the Saviour." He has distributed 200 Tracts, copies of "Bogue on the Testament," Dr. M'Caul's "Old Paths," and several parts the Word of God. Mr. Jaffé supplies some very striking instances in which, by the blessing of God, his patient and persevering endeavours have removed prejudice, subverted error, and given rest to the weary mind.

Breslau—Mr. Schwartz has witnessed the baptism of one of his inquirers, and his Missionary Experience has been rendered peculiarly impressive by the sudden removal by death of three of his young men, each of whom was giving "earnest heed to the things which make for their peace" when they were summoned—two of them instantly, and the other after a few days' illness—into the Master's presence.

RELIGIOUS-TRACT SOCIETY.

PROCEEDINGS OF THE RELIGIOUS-TRACT SOCIETIES OF LONDON AND THE CONTINENT.

THE following notices are collected from the Fifty-fourth Report of the Religious-Tract Society.

France.

Books of a purely religious character may be circulated, under the patronage of ministers, for the benefit of their congregations and others. Under this arrangement the authorities have instructed the persons whose province it is to visit the hospitals to circulate suitable Tracts among the patients of eighteen hospitals in Paris, which will cause an issue of upward of 100,000 Tracts annually. Similar efforts have been made in Lyons, and the first supply was 90,000 copies of suitable Tracts. There has been formed a Young Men's Society for mutual edifications: its members are actively engaged in the circulation of Tracts, and have received a grant of 10,000 publications.

The *Paris Tract Society* has issued for the year 1,030,000; making a total, since the commencement, of 15,000,000 copies of important treatises. Contributions, and the proceeds of sales, had realized 68,827 francs; but the expenditure had been 75,638 francs. The juvenile publications have been found extremely useful. The sale of the almanac has now risen to 150,000. It contains direct appeals to the conscience, accompanied with anecdotes, hints on agriculture and on health, historical information, maxims, poetry, &c. The profits of the sale last year were 3500 francs.

In addition to the circulation of Tracts in France, the Paris Society have sent them to Algeria, and to the borders of the desert.

Britany—The "Old Testament Stories," by Dr. Barth, have been printed in Breton, and an edition of 2000 issued, which will be sold at a low price.

Strasbourg Evangelical Society—This Society has about 700 Tracts and Children's Books on its catalogue. During the year 100,000 publications were issued. The sales realized about 4000 francs. A grant of 10*l.* has been voted to the Society, in aid of the circulation of Children's Books. A like grant has been made in German Tracts, and 5*l.* in English Books for translation. In addition to these grants the Committee have voted 10*l.* to the Rev. John Bost, of La Force, for the purchase and circulation of "The Christian Mother." The Rev. N. Roussel has been authorised to place with different friends about 4000 copies of the Gospels in French, with brief comments, prepared by him for the Society; and he has received 5*l.* in casts for juvenile works on the errors of the Romish Church. A small library has been placed with friends in Paris for Protestant Young Ladies; and 5*l.* in Tracts, in various languages, has been voted to the Rev. Henri Klauer, of Bordeaux, for distribution among sailors. To promote the sale of English Books in Paris, the Committee have assisted a small dépôt for the purpose, in the Faubourg St. Honoré, No. 192, under the disinterested care of Mr. W. Argent.

The *Religious-Tract Society of Toulouse* has published 169,000 volumes or pamphlets, of which the greater part have been put into circulation. The total number of books issued has been 1,393,392. The receipts of the Toulouse Society have been 43,286 francs, and its expenditure 39,563 francs, leaving a small balance in hand.

During the year seventy-three new libraries have been placed in many important stations in France, Switzerland, Germany, the Mauritius, the Canadas, and also in Algeria. The grants to the Toulouse Society amount to 344*l.*

The total grants to France paid during the year amount to 1118*l.* 10*s.* 5*d.*, being a much larger sum than has been usually devoted to this branch of the Society's labours.

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Spain.

The Rev. George Alton, of Gibraltar, has reported the continued circulation of Spanish and other publications. The Italian residents and visitors are willing to receive them. A grant of 5*l.*, in Spanish and Italian Books, has been voted to the local Society. Tracts, and twenty-four copies of the "Pilgrim's Progress," in Spanish, at half-price, have been placed with a lady proceeding to Gibraltar. A correspondent in Spain, much interested in the circulation of religious truth, has received twenty-five copies of each of the Society's Spanish Books and Tracts, to distribute to many who are willing to read them.

Malta.

The dépôt at Malta, under the superintendence of several friends, continues to send forth a few valuable works received from the Society. The Rev. H. Irwin, principal of the Protestant College, has received a grant of fifty copies of the Society's book, "Daily Manna," for the use of the pupils and students. A grant of 1400 Tracts has also been sent to the Malta Tract Association.

Italy.

"The present conjuncture of affairs," writes a friend, "is important. The religious movement, so far from abating, seems to gather fresh strength."

The Committee have endeavoured fully to meet the applications of the Christian Friends who are labouring for the spread of Divine Truth. They have been informed that the useful work, "Lucilla," on the duty of reading the Scriptures, has had a fair circulation, principally by sale. "The History of the Reformation," by Merle D'Aubigné, translated into Italian, has been placed in the "Index Expurgatorius," and therefore its distribution is at present impossible. The Italian edition of M'Crie's "History of the Suppression of the Reformation in Italy," being out of print, a grant of 25*l.* has been made to promote a new edition. "The Companion to the Bible" is now translating. A grant of 20*l.* has been made for the publication of "The Philosophy of the Plan of Salvation." The Committee have also promised to pay the expense of publishing 6000 Tracts.

Leghorn—The Rev. Thomas Sleeman has received a supply of Tracts for British and Foreign Seamen. On his recommendation supplies have been sent to the Rev. F. Swan, the consular chaplain at Messina, and to other Stations. The total grants paid for Italy have been 43*l.*

Switzerland.

The Society's Corresponding Secretary has visited several of the societies in Switzerland during the year. At Bâsle he found the depository of Dr. Marriott in a state of much efficiency. His time is wholly occupied in superintending the press and in forwarding the Society's objects. The publications of the different German Tract Societies are kept in the dépôt, so that varied supplies are regularly furnished to many parts of the Continent of Europe. It is the only place in Switzerland and Germany from which a good supply of anti-Romanist Tracts can be obtained. The general indifference of Protestant Friends to the circulation of evangelical Tracts renders such a dépôt of great value. The Tracts issued from the Bâsle dépôt have been 209,665, many being large publications. Dr. Marriott has also forwarded 200 parcels for emigrants, containing upward of 15,000 suitable publications for their benefit. The issues from the Bâsle dépot are mostly gratuitous. It is a painful fact that there are no sales of anti-Romanist Tracts. The Committe have devoted 275*l.* to the Bâsle dépôt for the past year.

The *Bâsle Tract Society* is one of the oldest Societies in Switzerland connected with the Religious Tract Society. During the year 1851 the Society circulated 16,654 Tracts. To excite an interest in this old Society, and to revive its operations, its Committee have offered a prize of 50*l.* for the best work on "Reading the Scriptures," on the plan of the Parent Society's Work, "The Companion to the Bible."

The *Zurich Evangelical Society* is in more active operation than for several years past. The Books sent from its dépôt have been 2700, and about 2000 Tracts and Children's Books. In addition to these publications, a work by Mr. Hofmeister, on the plan of "Bogatzky's Golden Treasury," has had a circulation of 20,000 copies in three years. A small work also, like the "Daily Food for Christians," will shortly be issued. In the depository there is a valuable library of 1200 volumes, which has about 400 subscribers.

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Schaffhausen — The Society in this town has long become inactive. The Society's Deputation urged the importance of organizing a new Society. This has been done; and they have sent a grant of 5*l.* in Tracts, to be placed in the new depository.

Berne—The Rev. C. de Rodt is still pursuing his useful labours both in the city and in the surrounding country. A grant of 10*l.* in German Tracts has been sent to him.

The *Evangelical Society of Geneva* now employs 27 Colporteurs in France during the winter, and 9 in the summer. In addition to the Scriptures, about 22,384 Tracts have been distributed, partly by sale. One Agent writes—"I entered a nunnery after the children had left, and offered my publications without any opposition. Many of the sisters pressed round me to examine my books: they all expressed themselves very much pleased with them." The Colporteurs have frequently been imprisoned on the charge of vending "Momier" books. Appeals for Italian and English Tracts have been cheerfully met, and grants to the value of 5*l.* sent to the Society's Correspondent. The active labours of Romanists and Socinians in Geneva have led the Rev. Dr. Malan to publish ten Tracts adapted to local circumstances, to which he has given an extensive circulation. The Committee have granted 40*l.* in aid of the expenses. The total grants to Switzerland amount to nearly 100*l.*

Germany.

The present state of the Tract Societies in Germany has been fully brought before the Committee, through their visitation by Mr. Jones, the Corresponding Secretary, accompanied by Dr. Marriott of Bâsle. The deputation visited Cologne, Elberfeld, Bonn, Coblentz, Frankfort, Heidelberg, Carlsruhe, Stuttgard, Nuremberg, Erlangen, Halle, Leipsig, Bâsle, Berlin, Hanover, Bremen, Hamburgh, and other towns. In most places they found Societies in operation, and some of them in a state of much activity. They were kindly received, and a disposition was manifested to furnish the fullest information of local operations, and the manner in which the Society's funds had been appropriated. The Deputation had much to cheer them in the information they received; at the same time the general state of Germany convinced them of the great work still to be accomplished. It is painfully evident that infidelity greatly abounds, producing the most deplorable influence on a large proportion of the population. Lax views prevail on the great subject of inspiration, and the Sabbath is not valued as a day of spiritual rest.

Jews in Germany—Much good having been done by the circulation of "The Evidence of Prophecy," by Dr. Keith, the Committee applied to the esteemed author to prepare, for a new edition of the work, an Introductory Address to the Jews. He complied with their wishes, and 500 copies have been printed, and placed at the disposal of the Rev. Dr. Craig, of Hamburgh, the Rev. William Graham, of Bonn, the Rev. Mr. Kallhoff, of Cologne, and the Rev. P. E. Gottheil, of Carnstadt. On the recommendation of Mr. Gottheil, the Committee have instructed him to print 2000 copies of a work, first published at Halle in 1722, entitled "Messiah, the Hope of Israel and the Desire of the Gentiles," which appears to be well adapted for the Jews. A grant of 3*l.* has also been voted to the same friend, to print a new edition in German of a Lecture by the Rev. Henry Allon, of London, entitled "The Religion of Moses and the Religion of Jesus essentially the same." The Committee have also assisted in the publication of seven Tracts for the Jews, prepared by Mr. Gottheil. The Committee have voted 10*l.* to promote an increased issue of these publications. A Tract, prepared by a converted Jew of talent and piety, and carefully revised by the Rev. J. G. Oncken, of Hamburgh, has been found useful, and the Committee have granted 5*l.* in aid of a new edition of the work.

Hungary.

There are a considerable number of Tracts and Books at different stations, but the Society's Friends are unable to give them circulation. It is stated "that the censorship of books prevails throughout the entire Austrian Monarchy. The discretionary power allowed the police is so wide, that they are ordered to confiscate not only every book set down in the Prohibitory Index of the superior censorial authorities, but also such as they may imagine, from peculiar or local circumstances, may not be circulated without disadvantage."

Bavaria.

Nuremberg Evangelical Society—There

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are great difficulties in the way of all Christian Efforts not confined to the dominant religious party. The circulation during the year had been 4390 books, and upward of 12,000 Tracts and Children's Publications. A calendar, which contains decidedly evangelical matter, is widely circulated by sale through the agency of a Colporteur.

The Rev. Mr. Kindler, of the Nuremberg Committee, has written two Tracts, entitled "Conversations of the Heart with God, especially with a view to comfort and support in Sickness and Trial," and "The Birth and Childhood of our Lord and Saviour Jesus Christ." The Committee have voted 8*l.*, to enable him to print new editions, and to give them good circulation. To the Rev. W. Tretzel, of Elpensdorf, a further supply, value 4*l.*, has been granted.

Wurtemberg.

The *Stuttgard Tract Society* has been revived, and is now in active operation. The issues from a well-regulated dépôt, during 1851, were 138,000 Books and Tracts. The Society has reprinted 17 Children's Tracts, and issued five new ones. It has also issued sixty picture Tracts on Scriptural Subjects, at a low rate, and have a large circulation. The design is to counteract the tendency of pictures widely circulated by Roman Catholics, and to supersede, if possible, those of a licentious character which find their way into many families through the agency of females who travel through the country as collectors of old rags, and often exchange their pictures for the articles purchased The sales from the local depository during the year amounted to nearly 390*l.*; the publications disposed of by Colporteurs realized 235*l.* There are six Colporteurs now employed by the Society, who connect with their sales earnest efforts to impart to the people they visit a knowledge of the way of salvation.

At Stuttgard a popular "Evangelical Calendar" is well received by the people. The Society has also a well-selected public library in its dépôt, and 218 subscribers avail themselves of the books. The Committee have voted to Stuttgard the value of 100 reams of paper for Tract Purposes, the sum of 10*l.* in German Tracts, for the use of their Colporteurs, and 10*l* in English and Italian Books for sale at the annual fair. They have likewise sent to these friends 3*l.* in English Books as specimens, and have offered them 10*l.* in casts of the Society's cuts on reduced terms. Dr. Barth continues his preparation and circulation of books, particularly for the young. His total issues in several languages have been 1,079,000.

Saxony.

The *Lower-Saxony Tract Society at Hamburgh* has been efficiently employed in the diffusion of Divine Truth through the medium of its useful works. The Society has printed in the year 460,000 Tracts, containing 5,640,000 pages, and new editions of Dr. Keith's "Evidence of Prophecy," and "The Dairyman's Daughter." The Tracts distributed have been 348,830. Their circulation has been most general in the principal towns of Germany, particularly in Moravia and Bohemia, in which countries no Societies can be formed. The total receipts for the year were 600*l.* 3*s.* 4*d.*, and the expenditure 589*l.* The Committee have granted to the Lower Saxony Society the sum of 200*l.* and a supply of Danish Tracts.

The Hamburgh Tract Society, under the superintendence of the Rev. J. G. Oncken, and several efficient friends, has also been visited by Mr. Jones. During the year the issues have been 645,000, and nearly 35,000 copies of the Scriptures. The sum of 400*l.* has been expended in Tract Operations, although no expenses of Agency have been incurred. They have been mostly circulated through the members of Churches. The total issues have been 5,160,937 Tracts. A grant of 200*l.* has been paid to the Hamburgh Society for its general operations; the sum of 10*l.* for Tracts in the Danish and Polish Languages; and 5*l.* for a new edition of a Tract specially addressed to the Jews.

Bremen Haven—The large number of emigrants who leave this Station for America and the British Colonies has led the Committee to vote a liberal supply of Tracts and Books for the formation of libraries on board the Emigrant vessels. The grant has amounted to 35*l.*

Leipsig—The Society's Deputation visited this important city. During the last thirty years only six Tracts have been printed and stereotyped. The Deputation strongly urged the commencement of a new effort.

Belgium.

The Belgian Evangelical Society has great difficulties in the way of all Scriptural Efforts to diffuse Divine Truth, arising from the small number of persons

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willing to co-operate in the work. In Belgium there are only about 11,000 Protestants, in the midst of 4,000,000 of Roman Catholics. Tract circulation, however, still goes forward, and the Society's Books find access among the people. During the year have been issued:—"Why we cannot be Roman Catholics," "The Chrétien Belge," and "Mick Healy." The Society's works have been distributed and sold by three Colporteurs employed for the purpose. The Belgian Committee considered it desirable to print in Flemish 2000 copies of Dr. Malan's work, entitled, "How can I enter the Church of Rome while I believe the whole of the Bible?" instead of "Lucilla," mentioned in the last Report. They consider the work a most desirable one for the present times, although its length will involve an expenditure of 100*l.* The Committee have voted 50*l.* in aid of publishing the book, and 5*l.* for a new edition of the Flemish Tract, "The Teaching of the Church of Rome." The sum of 10*l.* has also been voted to promote the circulation in Belgium of Dr. Malan's anti-Popery Tracts. A pious pedlar, labouring under the direction of a devoted pastor near Mons, has received a grant of 3*l.* in Tracts. A similar grant has been made to several devoted men at Brussels, converts from the Church of Rome. A further grant of 5*l.* has been sent to Mr. Jaccard. A grant of 5*l.* has also been paid to a friend at Brussels, to assist him in the publication of a cheap Concordance of the Testament in French. The total grants for Belgium paid during the year have amounted to 36*l.* 5*s.*

Holland.

The Society at Rotterdam has circulated, by sale and gratuitous distribution, 174,969 Tracts, Children's Books, and Hand-bills. The Committee continue to publish a variety of Tracts and Children's Books in the Dutch Language, which are purchased by the Rotterdam Society. The Rev. C. Schwartz, Missionary to the Jews at Amsterdam, during the year has issued fifteen Tracts on the women mentioned in the Old Testament. He has also commenced a new series of Tracts on Biblical History, of which nine have been printed. These works having been carefully examined and approved, the Committee have paid their grant of 20*l.*

A grant of 5*l.* in English and Foreign Tracts have been made to the Amsterdam British and American Seamen's Society, for circulation among the numerous sailors visiting the port.

Sweden.

The friends at Stockholm continue to circulate Tracts to a small extent. "The Anxious Inquirer," in Swedish, has an increasing sale; and the profits derived from it enable the Society's Friends to do much more in Tract Distribution than they could otherwise accomplish.

Denmark.

A grant of 20*l.* has been voted for the publication of editions of 11,200 copies of Tracts. A translation of "The Christian Warfare," by Dr. Vaughan, has been made by a friend at Copenhagen, and will soon be published. The Committee have directed 200 copies to be sent to the Lower Saxony Tract Society.

The Rev. A. P. Foster has translated and printed 10,000 copies of "The Progress of Sin," "The Last Prayer," "The Pharisee," and "The Way of the Transgressor;" and for children, "The African Orphan Boy," and "The Little Italian." The Committee have voted a further sum of 10*l.* to promote the issue of additional Tracts.

Prussia.

The *Elberfeld Evangelical Society*, during the last thirty-four years, has printed and circulated 1,550,000 copies; and there are now Tracts of 380 different kinds on the catalogue, but nearly 200 are out of print for want of funds. The Society has printed 14 Children's Tracts and a good selection of Hand-bills. In 1851 the issues were 157,981. The annual subscriptions, mostly in small sums, amounted to about 155*l.*, and the sales to 310*l.* A grant of 25*l.* has been voted in aid of the expenses of stereotyping Tracts, the local Committee having undertaken to raise a like sum for the object. By this plan the Society will, in future, be relieved from a heavy stock, and an increased portion of truth will be diffused. A grant of 10*l.* has also been voted for German Emigrants, and 10*l.* in casts of cuts for future publications.

Berlin Tract Society—Last year about 108,000 copies of Tracts were printed, and most of them distributed. The total issues have been 4,637,800. The donations last year were 459 dollars, and the sales 711 dollars. His Majesty the King of Prussia has kindly granted to the

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Society the benefit of free postage for Letters and all the Tracts sent out.

The Committee have assisted to stereotype 23 Tracts, which have been approved by them. They have voted 35*l.*, the local Committee having undertaken to raise a similar fund.

The *Berlin Evangelical Book Society*, assisted by the Religious-Tract Society, from 1845 to July 1851 has printed 93,200 copies of ten large works, and has circulated 59,275. The Committee have the privilnge of presenting the Society's last Report to the King of Prussia. A further grant of 20*l.* in German Tracts has been voted to Pastor Lehmann; to Pastor Gossner Tracts value 5*l.*; to Pastor Koch, of Herrstein, a grant of 5*l.*

Rhenish Prussia.

Bonn—A grant of 5*l.* in German Tracts, and 10*l.* in books for a library for the English, has been voted to Mr. Graham on payment of half.

Coblentz—The population of this town being principally Roman Catholics, and much opposed to the diffusion of Scriptural Truth, no Society can be formed for the publication of Tracts. A devoted friend, connected with the Orphan Institution, distributes Tracts whenever he has opportunity. A grant of 4*l.* in Tracts and Children's Books has been voted to him. He has a Lending Library, which has about 244 members.

Franconia.

Frankfort Evangelical Society—During the year there have been circulated in Frankfort and its vicinity about 13,672 Tracts. A good Lending Library is kept in the Depository. The income of the Society, devoted to Tract objects only, amounts to 200 florins, or 20*l.* The Committee have granted 20*l.* in German Tracts to the Frankfort Society, on its local Committee raising half the amount, which they have cheerfully done. In addition to the Tracts issued by the local Society, the Rev. Dr. Pinkerton has obtained the needful funds to print "The Sinner's Friend," "The Philosophy of the plan of Salvation," and "The Home Friend." These works have had a beneficial circulation.

Grand Duchy of Baden.

Carlsruhe—The imprisonment of Dr. Marriott last year, in this town, for circulating Tracts against the Jesuits, has led to much anxiety to strengthen the hands of the friends who feel interested in the spread of Divine Truth. In 1851 about 111,350 Tracts were circulated through various agencies, but particularly by friends who held meetings for prayer in numerous places. An "Evangelical Calendar" is annually published, which excites much interest among the people. The distribution of Tracts has been the means of considerable good. In several places great awakenings have taken place by the reading of them, and through their agency several persons have left the Romish Church. The Committee have voted 10*l.* in aid of their "Christian Almanac," for 1854, and 5*l.* in casts of cuts for its illustration. They have also granted 13*l.* in Tracts and Children's Books for circulation.

Duchy of Hesse Darmstadt.

The Rev. Pastor Heber, of Bischofsheim, has received a grant of 5*l.* in German Tracts. In the Duchy there is much opposition to vital religion, but still truth silently spreads.

The grants to Germany have amounted to 913*l.* 3*s.* 9*d.* One great hindrance to the Society's work in Germany is the strong objection of many excellent ministers and friends to sanction the circulation of Tracts which expose the errors of the Church of Rome.

Russia.

The friends at St. Petersburgh continue to publish and circulate a variety of religious Tracts. The issues during the year have been 102,374. The sales at the local dépôt have produced 3251 roubles.

Riga—The Rev. George Loesewitz has published fifteen Tracts in the Lettish Language in editions of 3000 and 4000; also sixteen Hand-bills. A large portion of these works having been destroyed by fire, he was anxious to reprint a portion of them. He also wished to issue "The Pilgrim's Progress" in Lettish, provided he could obtain assistance, and casts of the Society's illustrations. The Committee granted 10*l.* in aid of the Lettish Tracts, 5*l.* in casts of cuts for "The Pilgrim's Progress," and 5*l.* in Tracts in various languages for circulation among sailors. The total grants for Russia paid during the year amount to 168*l.* 12*s.*

Australasia.

LONDON MISSIONARY SOCIETY.

Visit of a British Ship of War.

CAPTAIN ERSKINE, Commander of

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H. M. Ship, "Havannah," was in 1849 engaged in a cruise among some of the islands of Polynesia, including the Samoan, Feejee, and Loyalty Groups, and he has since published a narrative of the incidents of the voyage. During his stay at Samoa Captain Erskine visited the scenes of the Society's operations at Upolu, Tutuila, and the smaller islands of Manua, and as the testimony of an impartial observer to the value of Missionary Labour can be readily appreciated, we gladly make a few extracts from the narrative. The war which for three or four years proved so disastrous to Samoa, at the time of the writer's visit, was still raging; society had become disorganized, and the Missionaries and their adherents were maintaining an arduous and apparently unequal contest with the powers of evil. Captain Erskine, on the occasion of this visit, made a laudable though abortive attempt to reconcile the contending factions; but what could not be accomplished at that time was providentially brought about in April 1851. The following extracts are from a "Journal of a cruise among the islands of the Western Pacific," by John Elphinstone Erskine, Captain R.N.

Manua.

At daylight on the 8th of July 1849 Manua, a name properly applied to the small group comprising the Eastern or weathermost division of the "Archipel des Navigateurs," or Samoan Islands, was seen from the mast-head. The group in question consists of the three islands of Manua-tele (Great Manua), or Tau, Ofo, and Olosinga, and is that discovered by M. de Bougainville on the 3d of May 1768, who sailed along the northern side, passing afterward to the southward of Tutuila. These islands are all lofty, marked land, Olosinga being a sharp peak, which appeared, when it bore north by west, as we approached it from the southward, to be connected with Ofo by a smaller sugar-loaf.

We were close up to the precipitous shores of Manua-tele by noon, and ran along the coast at the distance of about a mile, admiring the richly-wooded hills, fringed below with occasional cocoa-nut groves and dazzling sandy beach, and bounded by a shore reef only a few yards wide, on which the sea broke with a gentle ripple. On approaching the north-west point the first village was discovered, offering the enchanting prospect with which all previous visitors to Polynesia have been so impressed, an effect we afterward found rather increased than diminished on a closer acquaintance. The elliptical open habitations of the natives were nestled among the trees, some plastered and white-washed buildings, comprising the Church and Missionary's House, being the most conspicuous. On rounding the point, off which, at the distance of about two hundred yards, lies a rock a few feet above water, with apparently a passage between it and the main land, another town made its appearance. The land here forms a bay, the water being smooth, with little or no surf on the beach; so we hove to, to communicate with the shore, where a few quiet-looking groups of people were beginning to assemble. A small canoe was launched, and soon came off, containing two natives and a white man, who described himself as having deserted from an American whaler about two months ago, since when he had, with a comrade, been residing at this village, the name of which is Feleasau. He described the natives as remarkably kind to him and hospitable to all strangers, but the day being Sunday, which is strictly observed, they could not come off to visit or trade with us. The Missionary, Mr. Hunkin, he told us resided at the first village we had seen, the name of which is Tau, one also often applied to the whole island, instead of the longer appellation of Manua-tele.

Mr. Hunkin, formerly a runaway sailor, having been brought, through the influence of the Society's Missionaries, to a knowledge of the truth, afterward laboured for a number of years, with much zeal and fidelity, as a Christian Evangelist on these islands.

Reception by the People and their English Teacher.

I proceeded to the shore, accompanied

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by several of the officers. The whole village turned out to receive us with salutations of "Alofa," and the English greeting of shaking of hands, which was gone through with the greater number of the crowd. I never saw a people more prepossessing in appearance and manners: the men were in general of large stature, and well formed, wearing only a petticoat either of native cloth or blue calico, called the "lava-lava," with few exceptions where a shirt or pair of trowsers was worn. A few women, both old and young, advanced without hesitation to shake hands, being all decorously dressed in a petticoat, the titi, round the loins, and occasionally a garment, tiputa, resembling a small poncho, with a slit for the head, hanging so as decently to conceal the bosom. One or two had straw bonnets of an English shape, which certainly did not improve their appearance. We walked up to the beautifully-kept village, and entered a large house, the fala-tele, common to all, and which our American Interpreter called the town, where clean mats were spread for us, and we were invited to eat or smoke. This is, in fact, the house for the reception of strangers, who may remain as long as they please, their food being supplied to them by the inhabitants, while they continue to make themselves agreeable, a condition which it seems had been fulfilled by the two American seamen. Not having much time to spare, we started with a large company of followers to walk to the village of Tau, about two miles distant, where reside the Chief of the island and the Missionary. The walk, which was by a footpath crossing the spur of a hill, and looking over the sea, was very beautiful, the road being kept in repair by delinquents, whom the Chief may sentence to labour for a certain period in commutation of a fine. We were civilly received by the Missionary, Mr. Hunkin, who presented us to his wife, a native of the island, and some beautiful children.

Interview with the Chief.

The Chief, Tui Manua, a good-natured-looking old gentleman, when sent for at my request, came at once without ceremony. After mutual salutations, I told the Chief, through the interpretation of Mr. Hunkin, that having heard of the good treatment our countrymen had received at his hands, I wished, on the part of the British Government, to make him a present, as a token of the Queen's satisfaction at seeing the efforts of her subjects for the spread of civilization and religion encouraged, as in his case, by those in authority. Some shirts, a few yards of calico, a parcel of fish-hooks, and a cap were then placed before him and graciously accepted. He was evidently surprised and much gratified, answering with much composure and fluency that he regretted not being able to express his thanks in English, feeling that to that people he owed the knowledge of the true religion. He descanted at some length on this point, and concluded by hoping that ere long the same success which had attended Missionary Labours in Samoa would be extended to the nations to the westward, who were still in darkness. We regretted that our time did not admit of seeing them at Church, to which they were about to repair; but wishing the Chief and Mr. Hunkin farewell, to whom I thought it necessary to apologise for our visit being made on a Sunday, returned to Feleasau, where we had left our boats.

Retrospect of the Mission.

Mr. Hunkin, who we found was not yet an Ordained Clergyman, although he had resided here as a Missionary since September 1842, gave us, during our short visit, some interesting details concerning the group.

"In 1835 two Rarotongans, the first Christian Teachers, were placed here by the London Missionary Society, and three years afterward four were added from the recent converts of Upolu. So successful had these men been in their Mission, that Mr. Hunkin, on his arrival, found the whole population nominally Christian, with the exception of about thirty persons. They are all so at present, and for several years there has been no example even of polygamy, a custom, one would suppose, the most difficult to overcome. In the whole group there are seven villages, all in a state of profound peace, although at the time he first came to Manua wars were so constant that the two villages of Tau and Feleasau had never had any friendly communication with another on the east coast, only a few miles distant. Mr. Hunkin estimated the whole population of the Manua Group at little more than thirteen hundred.

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Upolu—System of Government and its results.

The island of Upolu consists of three tribes or districts—Atua to the east, Letuamasanga in the centre, and Aana to the west. The small island of Manono, with its dependency and fortress of Apolima, may be considered as a fourth district; and these, when at peace, form a kind of loose confederation, governed by a council of the principal Chiefs, who hold large meetings, or fonos, in which questions of general interest are debated. Some one district, however, has always been considered as the principal in the confederation; the Malo, or power (a word difficult to translate, and which will consequently be used in referring to this subject) which had previously been acquired by war, resting with it.

This Malo it has ever been a point of honour to obtain; but it has generally been employed merely in oppressing and plundering one of the other tribes, by occupying their lands, and seizing their provisions, until the sufferers are either sufficiently exasperated, or feel themselves strong enough to seek redress by war. A war is not considered at an end until the conquered party (which may consist of more than one tribe) makes, with many degrading ceremonies and promises, full submission to the victors, when they are allowed to return to the lands from which they may have been driven or may have evacuated, liable, however, to a recurrence of oppressive exactions on the part of the Malo. The different tribes and districts of the neighbouring islands have generally taken part in these wars, as their interests or inclination prompted; but in the present case such participation has been confined to Savaii, as both Tutuila and Manua have altogether renounced war. Even in Upolu the force of Christian Principle has caused, for the first time, the formation of a neutral party, composed of a part of every district except Manono, and including a considerable portion of Savaii. This neutral party, among whom I found some very intelligent Chiefs, is actuated solely by a religious feeling, in abstaining from taking part in the contest; and their determination is the more remarkable, as in most cases they are equal sufferers with the belligerents, being kept out of possession of their lands by the Malo.

A Native Council.

I landed at the point of Molinuu, and walked up through the huts which had been constructed as temporary habitations during the occupation of the fort, to the Malai, or open space, where the meeting, consisting of 300 or 400 persons, were seated under the trees in separate groups, according to their respective districts. Each orator is supposed to deliver the sentiments of his own town or district, speaking often in the first person, but expressing always the tribe's collective opinion. The orator, after thanking his friend for his courtesy, and addressing each Chief of importance by his title, and not omitting us, the Papalangi, proceeded in his oration:—He was a Chief of Savaii, and one of the party in that island which was for continuing the war: his reason for desiring to do so being a doubt of the stability of any peace which had not been brought about by a decided advantage on either side; and he urged his party never to forget the jeering songs which their enemies had made upon them until the insult had been fully avenged. He spoke with great fluency, exciting alternately the applause of the meeting, expressed by a low murmur of "malie, malie," (sweet or good), and answering exactly to our "hear, hear." After a quarter of an hour's speech, he was followed by a more peaceably-disposed Chief, from the neighbourhood of Apia, who, I understood, proposed, if no opposition were offered to Alepia, who was to be taken down in a few days, and placed in possession of his lands, that at least those persons of Aana who adhered to the neutral party should be allowed to return to theirs.

An adjournment was then moved by another, who rose and excused himself from naming all the Chiefs, as he only intended to propose to separate, and finish the discussion on another day; and the meeting dispersed. I soon saw, the debate having turned upon particular points which they had been called together to discuss, that any intrusion on my part would be ill-timed, and accordingly said nothing. It was impossible, however, not to be struck with the decorous, and even highly-polished, manners exhibited here, as at the smaller meetings in Tutuila. The business of this large assembly, where many different opinions prevailed on an important subject, was conducted in a way which would have done credit to the British House of Lords or Commons; nor could the speeches we have just listened to, little as we could understand them, fail to remind us of those of Lucius and Sempronius, so familiar to school-boys.

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Apia.

July 15—This being Sunday, we had Church Service on board, at which most of the English Inhabitants of the bay, to the number of ten or twelve, attended. The day is strictly observed by the natives of Apia, who are principally Christians, so we had none on board as visitors. In the afternoon, some of the officers went on shore to see the native Church and Children's School, under the charge of the Rev. Mr. and Mrs. Mills, which they described as well attended. The Rev. Mr. Hardie, the Missionary at Malua, a village about eight miles to the westward, came up last night, and preached to-day in the fort.

July 16—After a very hot forenoon, we rode out in the afternoon to visit Mr. Williams, (eldest son of the late distinguished Missionary of that name, and then American Consul at Samoa,) at Vailele, about four miles to the eastward. The road along the beach was very good, but we had to ford one or two streams. We found Mr. Williams and family occupying a very comfortable two-storied house, overlooking the sea, and surrounded by some garden ground. The Samoans seem to have no objection, either men or women, to serve as domestic servants for regular wages. Deformed persons, being looked down upon by their own countrymen, we remarked were constantly thus employed by Europeans. Half-caste girls, the offspring of white men and Samoan Women, we occasionally saw engaged as nursery-maids, or as upper servants. Most of these had been well educated by Mrs. Mills, at Apia, who has a regular Boarding School, exceedingly well conducted. We were hospitably entertained by Mrs. Williams, and rode home in the evening.

Missionary Seminary at Malua.

July 19—Accompanied by Mr. Pritchard, Capt. Jenner, Lieuts. Pollard and Payne, and Messrs. Hay and Norman, midshipmen, I left the ship at ten A.M. in the cutter, provisioned for three days, and sailed down the coast about eight miles, partly inside and partly outside of the reef, to Malua, where we met a kind reception from the Rev. Messrs. Hardie and Turner, who, with their families, inhabit two handsome and comfortable cottages situated in enclosed grounds, nearly adjoining each other. The Mission possesses here about fifty acres of land, acquired for the purpose of establishing a Normal School for Native Teachers. The present vexatious war has impeded a good deal the completion of the scheme, which would otherwise have probably been in full operation before this time; but much has, nevertheless, been already effected. A plan is in progress, including, besides a Chapel and Schoolhouse, commodious habitations for sixty students: the buildings to form three sides of a large hollow square; but the chapel, of coral plastered, is the only one yet perfectly completed. The first expenses, for the purchase of land from the Chiefs, &c., were defrayed by subscription among the natives and white residents, some of the Missionaries, we were told, having contributed largely to the fund; and it is intended that the clearing of the ground, and erecting the buildings, shall be either performed by the students, who at present, to the number of between forty and fifty, are living in temporary houses, or the cost of doing so covered by the produce of their labour.

The scheme of education includes two periods of four years each, the first being supposed to supply the rudiments of a general education, principally religious. Those who choose may then retire into ordinary life; but those who remain for the second course are supposed to be candidates for the situation of Native Teachers; with which view they are instructed fully in geography, sacred and general history, natural philosophy, logic, and the doctrinal points of Christianity. When their education is completed, they are liable to be sent, not merely to the different districts of Samoa, but to any of the islands of Melanesia (except the Feejees, which are under the care of the Wesleyan Body); and many, before the institution had advanced to its present regular form, have voluntarily expatriated themselves, to become the pioneers of Christianity among the New Hebrides, where with devotion they have served.

Visit to Leulamoenga.

After all our party had been entertained at dinner by Mrs. Hardie, we continued our voyage to Leulamoenga, and arrived at sunset in a sandy bay, crowded with the canoes of the Manono Party, who were, to the number of 600 or 700, hutted on the beach. We landed in the midst of a motley-looking group, without any apparent order or organization, and scantily armed; a few coarse muskets and blunderbusses, which, unlike the warlike New Zealanders, they

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prefer, as more noisy, to good double-barrelled guns, being seen among their original weapons of clubs and spears. They had offered no annoyance of any kind to the Missionary, Mr. Sunderland, who, with his wife, received and entertained us, lodging us for the night most comfortably; indeed, I was put up in a four-post bed, with good mosquito curtains. The virtue of hospitality is certainly exercised by all these gentlemen I have met with to an unlimited extent, our inroad of six persons, in this instance, appearing to be considered by Mr. and Mrs. Sunderland as no intrusion whatever.

The Mission Press.

Mr. Ella, a gentleman lately arrived from England to conduct the printing business of the Mission, obligingly shewed me over the premises, where they are engaged in printing, as fast as translated and revised by a committee of the Missionaries, the books of the Old Testament, in which they have advanced as far as Leviticus; the New Testament having been in circulation for some time. He also supplied me with several copies of little works, in the Samoan Language, such as vocabularies and catechisms, printed at the press, and which I had been requested to procure by Sir George Grey, the Governor, and Mr. Martin, the Chief Justice of New Zealand, who are both much interested in Polynesian Philology.

Effects of the War.

July 21—We took leave of our hospitable friends after breakfast, on our return to Apia, by Malua, where we were to dine again with Mr. and Mrs. Hardie. The cutter pulled up along the coast, inside of the reef; but one or two of us preferred walking, the distance being about five miles. As in all these islands, there is here a regular footpath, under a grateful shade, a few yards from the beach; but this being the deserted country of Aana, it was a good deal overgrown. In other places the roads are carefully attended to, and as neatly kept as the interior of the village.

We passed on our walk many ruins of burned houses, and saw everywhere traces of a hostile army, in felled cocoa-nut and bread-fruit trees, and destroyed plantations. But in this favoured climate vegetation is so rapid that luxuriance, not waste, is the general effect of desertion; so that, within a year or two of the re-occupation of the country by the Aana People, it is probable that very few visible marks of the war will remain. In the meantime, unfortunately, the evils it is doing are not small; stopping all progress in civilization, and, by bad food and irregular habits, more than by bloodshed, seriously reducing the population.

At Malua, Mr. Turner was so good as to occupy some time in giving me the names of places and chiefs among the New Hebrides, on one of the islands of which, Tana, he resided for some time. He was about to re-visit the whole group, in the ship belonging to the Mission, the "John Williams," and we were also bound in the same direction. He also most kindly insisted on my accepting some curiosities from those places, as well as from Savage Island, which I was not likely to procure elsewhere.

Results of Missionary Labour and Influence at Samoa.

As I did not intend to touch at Savaii, in which island there is no good anchorage for a large ship, our visit to the Samoan Group ended here. Our acquaintance with the people had been short, but sufficient to convince us that their characters and habits had undergone, and were still undergoing, a great change: although in Upolu, with its larger population and more complicated interests, it had not reached the same extent as in the more domestic island of Tutuila.

The first circumstance which must strike a stranger on his arrival, and one which will come hourly under his notice during his stay, is the influence which all white men, but in particular the Missionaries, exercise over the minds of the Natives. Among a people, who, from former accounts, seem never to have had any definite notions on the subject of religion, a firm belief in a creating and pervading Deity, or even in a future state, the introduction of Christianity, in the absence of evil foreign influence, was not likely to be difficult; and we find, accordingly, that this has been effected to a great extent, not merely in increasing the number of professed adherents, but in softening the manners, and purifying the morals, even of the heathen portion of the community. No unprejudiced person will fail to see that, had this people acquired their knowledge of a more powerful and civilized race than their own, either from the abandoned and reckless characters who still continue to infest most of the islands of the Pacific, or even from a higher class engaged in purely mercantile pursuits

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they must have sunk into a state of vice and degradation to which their old condition would have been infinitely superior. That they have been rescued from this fate, at least, is owing to the Missionaries; and should the few points of asceticism which these worthy men, conscientiously believing them necessary to the eradication of the old superstitions, have introduced among their converts, become softened by time and the absence of opposition, it is not easy to imagine a greater moral improvement than would then have taken place among a savage people.

With respect to those gentlemen of the London Mission, whose acquaintance I had the satisfaction of making at Samoa, I will venture, at the risk of being considered presumptuous, to express my opinion that in acquirements, general ability, and active energy, they would hold no undistinguished place among their brethren, the Scottish Presbyterian Clergy, to which denomination the majority of them belong. The impossibility of accumulating private property, both from the regulations of the Society, and the circumstances surrounding them, ought to convince the most sceptical of their worldly disinterestedness, and raise a smile at the absurd accounts in tales invented for the gratification of coarse minds; nor can the greatest scoffers at their exertions deny to them the possession of a virtue which every class of Englishmen esteems above all others, the highest order of personal courage.

North-American States.

BAPTIST BIBLE SOCIETY.

(*American and Foreign Bible Society.*)

Summary for the year 1852-53.

Receipts: 44,845 dollars, 11 cents—*Payments:* 45,230 dollars, 35 cents—*Issues:* 7761 Bibles; 21,968 Testaments.

BOARD OF MISSIONS.

Summary of the Forty-third Year.

Receipts: 301,732 dollars, 70 cents—*Payments:* 301,727 dollars, 35 cents.

Missions and *Labourers* — Missions, 26: Stations, 111: Out-stations, 45: Ordained Missionaries, 163; of whom 7 are Physicians; 2 Licentiates, 5 Physicians not ordained; 19 Male, 213 Female (principally wives of labourers) Assistants; 43 Native Preachers; 202 Native Assistants: making a total of 647 Labourers.

Communicants—22,061; of whom 1595 have been added during the year.

Education—There are 10 Seminaries, in which are 485 pupils; 17 other Boarding Schools, in which are 484 pupils; and in 783 Free Schools there are 22,595 pupils, of which 441 Schools, containing 12,949 pupils, are supported by the Hawaiian Government.

Publications—At 11 Printing Presses there have been printed during the year 52,225,203 pages, and from the commencement 922,595,924.

Income for the Forty-fourth Year.

Receipts from all sources, 305,055 dollars, 58 cents.

BAPTIST MISSIONS.

Summary for the year 1852-53.

Receipts: 134,112 dollars, 17 cents—*Expenditure:* 135,344 dollars, 28 cents. There are 19 Missions: 88 Stations; 112 Out-Stations, beside more than 400 places of stated preaching in Germany and France. With the Stations are connected 64 Missionaries, of whom 60 are preachers; 66 Female Assistants; 205 Native Preachers and Assistants, Schools 81, Pupils 2063, Communicants 14,253: pages printed, 9,758,000.

SOUTHERN BAPTIST MISSIONS.

Summary for the year 1852-53.

Receipts: 21,438 dollars, 45 cents—*Payments:* 21,429 dollars, 25 cents. The Board has 2 Stations and 1 Out-Station in China; and in Liberia, West Africa, 13 Stations, 19 Missionaries and Teachers, 11 Day Schools, and 480 Pupils: Communicants, 644.

SOUTHERN METHODIST MISSIONARY SOCIETY.

Seventh Anniversary.

Receipts: 123,163 dollars, 61 cents. This Society has Missions for destitute portions of the home population—Missions among the people of colour—German Missions—Indian Missions—China Mission and California Mission. The number of Missionaries reported is 273, and Communicants 63,687.

PRESBYTERIAN BOARD OF MISSIONS.

Summary for the year 1852-53.

Receipts: 153,855 dollars, 41 cents—*Payments:* 153,236 dollars, 44 cents—There are 7 Missions: To the American Indians; connected with which there are

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10 Missionaries, 1 Licentiate, 52 Male and Female Assistants, and 400 Pupils—To Western Africa; where are 4 Missionaries, 6 Male and 1 Female Assistants, and 150 Pupils; Communicants, 100—India: 26 Missionaries, of whom 2 are Natives; 20 Female Assistants, and 25 Native Assistants; 2300 Pupils: Communicants, 250; these are distributed among 11 Stations—Siam: 2 Missionaries, 1 Physician, 1 Female Assistant, and 1 Nat. As. — China: 10 Missionaries, 1 Physician, 11 Female Assistants, 1 Nat. As., 150 Pupils. Among the Jews 3 Missionaries are labouring, and assistance has been rendered for promoting Protestant Truth among the Roman Catholics.

BAPTIST PUBLICATION SOCIETY.

Twenty-ninth Anniversary.

Receipts: 43,404 dollars, 88 cents—*Payments:* 43,362 dollars, 12 cents. For the building fund 15,417 dollars, 91 cents has been paid.

SUNDAY-SCHOOL UNION.

Summary of the Twenty-ninth Year.

Receipts: 217,014 dollars, 62 cents—of which 147,875 dollars have been received for books sold—*Payments:* 218,057 dollars.

AMERICAN-TRACT SOCIETY.

Summary of the Twenty-eighth Year.

Receipts: 385,286 dollars, 68 cents; of which 147,374 dollars, 64 cents were in donations and legacies—*Payments:* 385,075 dollars—*Issues:* 881,766 Vols.; 9,173,640 Publications; 268,902,315 pages. From the commencement of the Society 137,893,480 Pubs.; 3,329,286,287 pages.

There have been 516 Colporteurs employed during a greater or less portion of the year; beside 126 Collegiate Students who have been employed as Colporteurs during their vacations.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

London Miss Soc.—Mrs. Taylor, wife of the Rev. R. B. Taylor, of Cradock, arrived in England Aug 2—Mrs. Mullens, wife of Rev. J. Mullens, accompanied by her two sisters, the Misses Lacroix, and by Miss Paterson, embarked for Calcutta Oct. 6.

WESTERN AFRICA.

Church Miss. Soc.—Mr. and Mrs. Hammond have arrived at Sierra Leone.

CHINA.

Church Miss. Soc.—The Rev. Messrs. Burdon and Reeve arrived at Shanghae on the 18th of September.

INDIA WITHIN THE GANGES.

London Miss Soc.—On the 17th of August the Rev. George Mundy of Calcutta departed this life after a service of 33 years in the Calcutta Mission.

WEST INDIES.

London Miss Soc.—The Rev. P. J. Lillie died at Morant Bay, of yellow fever, July 29.

Wesleyan Miss Soc.—The Rev. W. Towler, of St. Domingo, died on the 25th of August—Rev. John E. S. Williams, of Demerara, died on the 27th of August; and Mr. Hutchins, of the Bahamas, Aug. 26.

UNITED STATES.

American Board—On the 13th of December the Rev. W. W. Scudder and Mrs. Scudder Rev. Nathan L. Lord and Mrs. Lord, sailed for Madras, on their way to Ceylon—On the 22d of December the Rev. W. Clark and Mrs. Clark, Rev. Wilson A. Farnsworth and Mrs. Farnsworth, Rev. Andrew T. Pratt, M.D. and Mrs. Pratt, Miss Maria A. West, Miss Melvina Haynes, sailed for Smyrna—On the 7th of January the Rev. W. A. Benton, Rev. Dwight W. Marsh, Rev. Augustus Walker, Rev. George B. Nutting and their wives, sailed for Smyrna, on their way to various Stations of the Mission in the Inland Seas—On the 14th of March the Rev. W. Bird, Dr. Fayette Jewett and their wives, and Miss Sarah Cheney embarked for Smyrna for the same Mission—On the 2d of June the Rev. Eurolas P. Hastings, Rev. Joseph Scudder and their wives sailed for Madras—On the 20th of July the Rev. W. Goodell, Rev. Jasper N. Ball and their wives, accompanied by Mrs. Schneider, sailed for Smyrna—On the 26th of July the Rev. Wm. P. Barker and Mrs. Barker sailed for Bombay, to join the Ahmednuggur Mission.

Miscellanies.

On the following page is a representation of Shanghae, on the Woosung River. The river is here said to be as wide as the Thames at London Bridge; and in going up the river towards the town, a forest of masts meets the eye, and shews it to be a place of great native trade.

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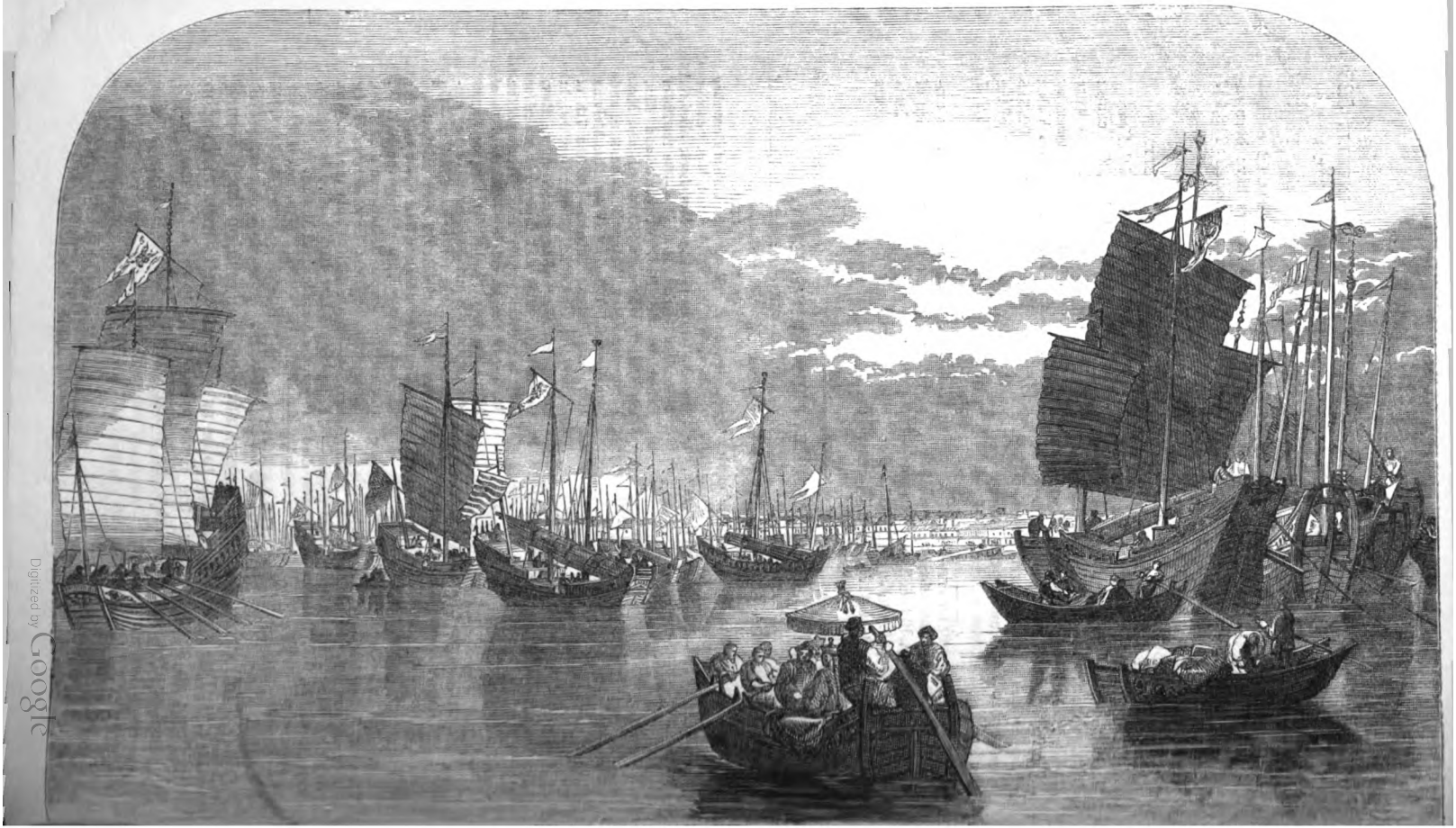

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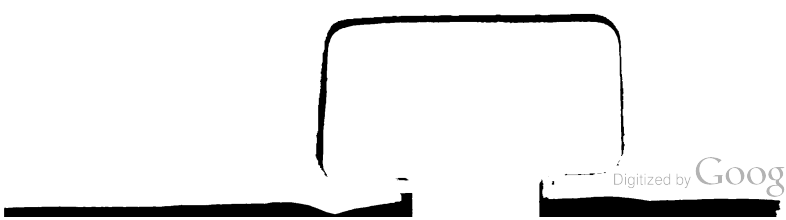
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