

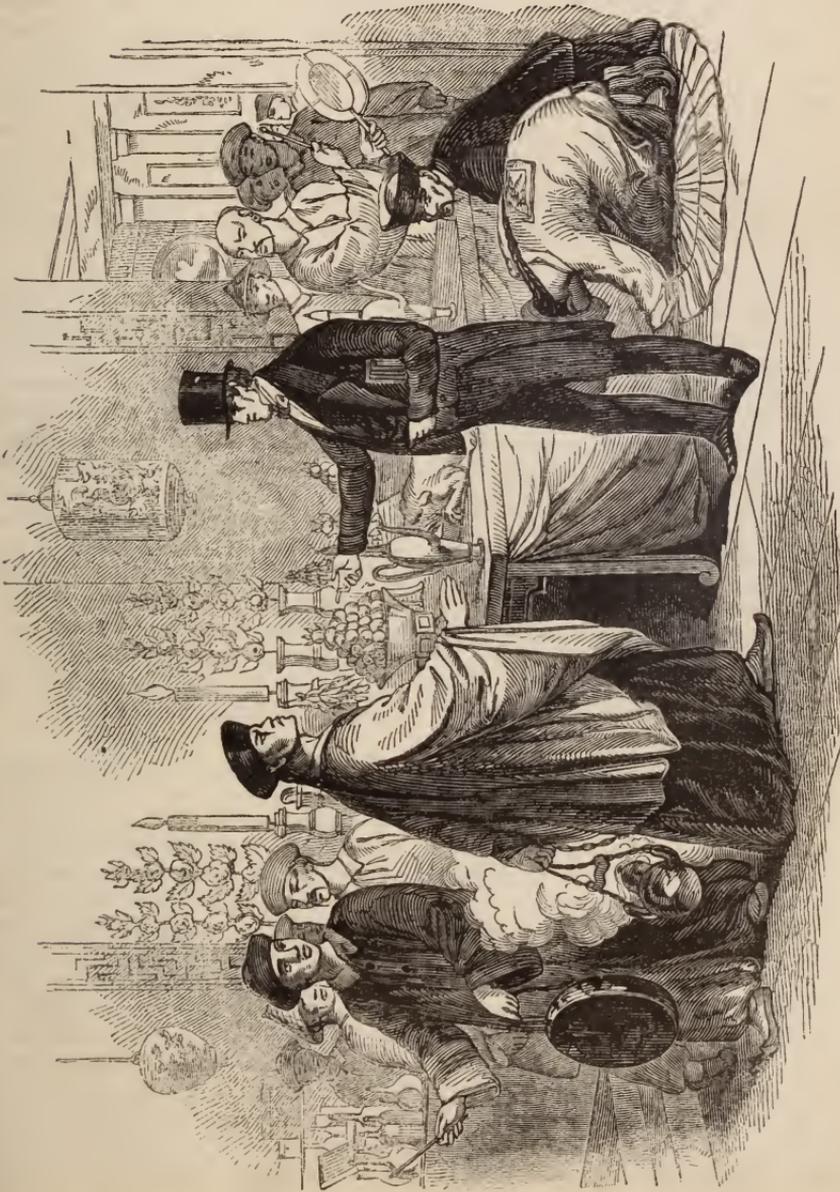


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THE
Missionary Magazine
AND
CHRONICLE.



THE IDOL ESCULAPIUS.—SCENE IN A CHINESE TEMPLE

CHINA. SHANGHAE.

In a country where the prevailing systems of belief, and the social usages of the entire population, have been stereotyped for ages, the attempt to introduce ideas at variance with every preconceived notion must necessarily be a work of great difficulty. Hence, it can be no matter of surprise that the indefatigable labours of our Missionaries in China, though followed by many tokens of encouragement, have hitherto made little or no impression upon the masses of the people.

We have, from time to time, reported the state and progress of the good work at Shanghae, and in the subjoined extract of a Letter from the Rev. Joseph Edkins, written on behalf of the Missionary Brethren at that Station, under date 12th of April ult., we present some further details, which will, we trust, prove acceptable and interesting to our readers.

THE MANDARIN DIALECT THE CHIEF MEDIUM FOR THE SPREAD OF CHRISTIANITY IN CHINA.

"Our new chapel is open daily for preaching, whenever the weather is sufficiently fine to render the gathering of a congregation probable. There are many strangers from distant parts of China attracted to this city by its great and augmenting trade, who eagerly seize the opportunity of hearing the preaching of foreigners. These usually form a part of our audiences. On entering into conversation with them in the Mandarin, their ideas and modes of reasoning are found to be all identical. The books they read, and their domestic customs being the same, there is seldom much appearance of individual originality, and they receive the doctrines of Christianity all in the same unmoved temper of mind. To these strangers Dr. Medhurst's preaching in the Mandarin dialect is especially adapted. Happily there is this medium of communication, which makes the impartation of our ideas practicable to the inhabitants of the most distant provinces of the empire. If these travelling merchants could be brought to take back with them the belief of the truth as well as the books which we furnish to them, our religious views would spread quickly over this idolatrous land."

PREACHING IN THE TEA GARDENS.

"The old chapel, which is not so well attended now as it was in the earlier years of

the Mission, when foreign preaching was new, and held exclusively in this one building, has a peculiar advantage in being near the Tea Gardens, where there is a large concourse of persons always to be met. In this latter favourite place of resort your Missionaries frequently proclaim the words of heavenly truth to a close-packed auditory of these pleasure-loving people. Choosing some elevated stone parapet for a pulpit, and bringing into view a bundle of tracts, the bystanders soon press round to hear a religious address. After this they are invited to the adjoining chapel. Many of them acquiesce, and remain for a considerable time, listening to the exposition of the Christian doctrines."

A CHINESE LECTURER.

"We hear that the chief magistrate of Shanghae, a young and talented graduate, who has recently received his appointment, has begun to address the people publicly on the five constant virtues, and the family and national duties of men. He must have taken the idea from the preaching of foreigners, and we wish him all success in his undertaking."

POPULAR NOTIONS REGARDING THE EFFICACY OF THE WORSHIP OF ANCESTORS.

"In close connexion with our preaching, and scarcely less important, is conversation. After exhorting the listeners very earnestly to believe in Jesus, some one will come forward and say,—'What benefit would there be in believing in Jesus?' On one occasion,

the question was answered by another,—‘What benefit would you wish for?’ *Answer.*—‘Food and clothing, and so on!’ *Missionary.*—‘That is only the happiness of animals. Do not you, a man, wish for more?’ *A.* ‘There is no other happiness particularly that I care for.’ *M.* ‘What! do you not care for the forgiveness of sins, and a happy future life?’ *A.* ‘Oh, you speak of the forgiveness of sins!’ and then, changing the subject, he continued, ‘I wish to ask, why you say that the *Shin taous*, the beings we worship, are nothing at all? They are *kweis*, the disembodied part of deceased men.’ *M.* ‘Yes, so they are; but why should you worship them?’ *A.* ‘Because they are canonized by Imperial command.’ *M.* ‘The Emperor’s authority is merely limited to the present world; he cannot control the affairs of heaven, or say whom you should worship. What is this *kwei* you speak of?’ *A.* It is the *ling hwan*, the soul, and in worshipping these beings in the temples, by bowing to their images, we do as Confucius said,—*Reverence the spirits as if they were present.* How, then, can you foreigners say, that we worship the senseless images?’ *M.* ‘Because the spirit is not there. It does not see you bow, or hear you pray. It is gone either to heaven or to hell. Is there any reason in such worship?’ *A.* ‘It is the same with that Jesus you speak of. We have no more proof of his being present than of the *Shin taous.*’ *M.* ‘He is everywhere, the Omnipresent God. He sees you and me now. If you despise him, he will bring you into judgment for it.’ *A.* ‘Oh, there is nothing of that kind to fear.’ *M.* ‘You think lightly of it; but be assured that this same Jesus will sit in judgment over you.’”

THE TAOUIST PRIEST AND HIS DRUGS.

“There is a temple of the Taou sect near the west gate of Shanghae, upon the wall, where an apothecary’s shop is kept, well supplied with the common Chinese medicines. These are dispensed, not from any known suitability to the patient’s disease, but from the supposed directions of the idol *Æsculapius*, discovered by drawing lots. Many a simple villager deludes himself with the belief that the powerful unseen spirit, whose shrine he is approaching with incense and offerings, will cure him of his ailments far better than a fallible mortal physician. The

priest in charge, as he was presiding over his drugs one cold morning in January, [see *Engraving*, page 169,] observing a Missionary enter with books in his hand, thought that he was come with designs hostile to his trade, and said, in rather a loud tone,—‘You come exhorting us to this and that; now let me exhort you a little. This religion of Jesus that you talk about, does not meet the people’s requirements. What they pray and burn incense for is, that they may get rich or be cured of some sickness. Now, if they believed in your religion, they could not have advantages of this kind; while here is the idol-spirit ready to tell the devotees by taking what medicine they may recover their health. Thus our religion confers benefits which yours does not.’ *M.* ‘What! can this idol cure diseases?’ *P.* ‘Yes. Do you not see the inscriptions about the walls and roof? These are all proofs of his wonderful skill in healing. Who would ever have been at the expense of having them prepared and set up here, unless they had been healed by the power of the spirit?’ *M.* (Addressing a devotee who had just performed his prostrations.) ‘This image is a mere piece of wood, destitute of all the senses: why apply to it to cure disease,—that is the physician’s duty?’ *Devotee.*—‘I do not know what is the disease that afflicts me. What would be the use of applying to a physician?—the Pousa (Buddhist term for a god,) here will hear me. I have come far this morning on purpose.’ *M.* ‘And every step you took was a wrong one. Will you not go to the Foreign Free Hospital at San Maou?’ *D.* ‘It is not the right time of day.’ *M.* ‘Your money is thrown away, and all this burning incense, and asking information and aid from the idol, is sin against God. It is not only stealing and murder that are sinful; the worship of idols is so too.’ Here the Taoist priest again interposed with the remark, ‘You believe in Jesus, and we in our Shins; different countries have different religions. We Chinese believe in Kwang Kung, and other deceased heroes and meritorious citizens.’ *M.* ‘Well, but they have been dead long since, and this Kwang Kung was a fierce soldier, the very opposite of merciful. Why should you worship him?’ *P.* ‘Jesus is dead too. What good do you obtain by trusting in him?’ *M.* ‘We

ning to become good in character, not to obtain the happiness of this life. The good we look for is after death. Having such views of religion, we endeavour to disseminate them by distributing books.' P. 'We have our good books for exhorting men to virtue, too. Here is the "Kan Ying Péen; or, Treatise on Retribution."' M. 'In this book you read, *Happiness and misery are consequent on men's own actions, according as they are good and bad*. How, then, can you expect to alter the natural course of events by a few prostrations before a dead idol?' P. 'If the worshipper is wicked he is not heard.' M. 'Well, in that case, why worship the idol at all? All these lamps, idols, and ornaments are perfectly useless; they are the mere work of man.' D. 'Customs differ according to place.' P. 'What would Jesus do for any one that believed in him, if he were being drowned? Would he save him by drawing him out of the water?' M. 'Life and death are in the hands of God. In believing in

Jesus our object is, not the good of the body, but of the soul. We wish to become truly virtuous.' P. 'Jesus does not reign over China. We are not called upon to pray to him.' M. 'All kingdoms are governed by him. It is as much your duty to serve him as ours. He rules over all.'

"In our visits to the neighbouring cities and villages, opportunities often occur for conversation with some one more forward than the rest, who, with the common-place of Chinese belief, stands ready to make as good a stand as he can against the foreigner's religion. These discussions always prove attractive to the bystanders, who remain quietly till they are concluded. Some defend the idols, while others unite with the Missionary in an unconditional condemnation of them. These last, however, are not at all the more ready to accept of Christianity. While resigning the idols, they bate nothing of the claims of Confucius."

INDIA. BELGAUM.

THE DYING TESTIMONY OF A NATIVE BELIEVER.

SOBAPUTTA, the subject of the following notice, departed this life at Belgaum, in a most peaceful and happy frame of mind, on the evening of the Sabbath, 4th April ultimo, leaving a youthful, pious, and affectionate wife; also, her father, an approved Christian, and a numerous circle of attached friends, to mourn their bereavement.

It will serve to give additional interest to the affecting circumstances attending the departure of this young believer, if we preface the narrative by a brief extract from the Society's Annual Report for 1850, having reference to the Belgaum Station:—

"In the month of June last (1849), an interesting couple, of the Tamulian caste, literally forsook their father's house, with the idolatry of their people, and joined themselves to the Christian community at this place. The young man *Sobaputta*, at his baptism made this declaration: 'By the reading of the Scriptures, with the instructions which I received from my father-in-law in the Mission School, I was made to think what I am, and strengthened to embrace the Christian religion; and, I trust, I have been brought from darkness to light, and from worshipping idols to serve the living and true God.' The young woman, *Ummanee*, his wife, about fifteen years of age, made a similar confession."

Under date 7th May ultimo, the Rev. William Beynon supplies the

following particulars of the dying experience and happy departure of the former of these youthful and interesting converts:—

“ In my last I mentioned to you the death of Sobaputta, and that I should furnish you with further particulars by this mail. He was taken ill with fever and dysentery in February, when I was from home on a Missionary tour. For a change, and in order to be nearer medical attendance, Mr. and Mrs. Taylor had him removed to their house, and he spoke with gratitude of their kindness and the comfort and benefit he derived from Mr. Taylor's prayers and conversation. When I returned, the beginning of March, the disease was subdued, but he was suffering from a paralysis of the whole system, so that he could not move without assistance, and his articulation was also indistinct. He was calm and peaceful in his mind, fully resigned to the will of God, and expressing his entire and implicit confidence in the Lord Jesus for salvation. Notwithstanding the trying and distressing circumstances in which he was placed, I never heard a murmuring word escape him, and I saw much of him. This was so much the case as to attract the notice of the heathen. His joy and peace did not partake of any deep emotion or excitement, but of great internal tranquillity and calm submission, as one who felt assured that the foundation on which he was resting was permanent and immovable. His great delight was in prayer and reading the word of God; and, considering the advantages he had had, his knowledge of Scripture was extensive, and the Lord enabled him most appropriately to apply it to himself. He seemed to enter into the spirit of the many portions I read with him. When reading the 23rd Psalm, he remarked, ‘ What a delightful psalm! O, what a kind, tender, and affectionate shepherd have I in my Saviour! He knows the wants of his whole flock, and myself among them. I shall not *want*, and what can I want? Earthly shepherds may forget or neglect the flock; but the Shepherd of Israel never slumbereth nor sleepeth.’ He further added, ‘ That psalm administered much to my comfort when meditating upon it last night.’ He was often deeply affected when dwelling on the love, compassion, and sufferings of the Saviour. Our Saviour's agony in the garden

produced a deep impression on his mind, and he repeated with great emphasis, ‘ The cup which my Father,’ &c., remarking, ‘ Who can describe the agony and suffering of the Saviour, when his sweat fell to the ground like drops of blood, and when, prostrated on the ground, he cried, ‘ If it be possible, let this cup pass from me?’—and all for me, once a poor ignorant heathen idolater. And shall I not drink the cup which *my* Father giveth me? Shall I not drink it? Yes; I am a child: the cup is in *my* Father's hand. It was a bitter cup to my Saviour, but to me the cup of blessing. In him all the bitterness is converted to sweetness.’ Often did he express his thankfulness to the Lord's grace for calling him from heathen darkness and making known unto him the blessed truths of the gospel; and added, ‘ that if the Lord should be pleased to restore him to health, he would be much more earnest and faithful in his endeavours to tell to his countrymen what a Saviour he had found.’ Such was the general state and composure of his mind; and Mr. Taylor bears a similar testimony, from his intercourse with him. I saw him last on Saturday, April 3rd. He seemed a little better. When taking leave of him, he said, ‘ he would be soon with the Saviour, and that he had no desire to live.’ I told him I should not call on Sunday, unless he wished to see me, and mentioned what parts of the day I should be at home. He inquired after me about 7 P. M.; but his wife told him, that as it was communion Sunday it would be late before I would be home. I was sent for about half-past ten; but he was dead before I reached the house. His last words were, ‘ Come, Lord Jesus.’ His end was peace. His father-in-law, Moottoo Coomar, was from home on duty with the collector when he died, and did not arrive until the morning of the 6th, the day after the funeral. He was deeply affected when he first saw me, but composed himself after the first paroxysm of grief was over, and expressed his acquiescence in the Divine will, and thankful for the Lord's tender mercies and love to his son. When leaving home he requested us, if Sobaputta should die before

his return, to bury him after our manner. I superintended the whole, and all was conducted in a decent and becoming manner. A number of Tamil Christians were present, to whom Jonas, our Tamil assistant, gave a short address. After the hearse left the house,

we found the street crowded with natives. It certainly looked like a *Jatra* without its noise and confusion. The most perfect order was maintained, and I hope that a suitable impression was produced on the heathen mind."

JOURNAL OF A MISSIONARY EXCURSION TO THE RIVER RUPNARAYAN, IN BENGAL, IN DECEMBER 1851, BY THE REV. T. MORGAN, BAPTIST MISSIONARY.

"IN the year 1850, when I went to sea, my attention was drawn to a fine broad river, known as the Rupnáráyan. Not having, in the course of my reading, seen any account of Missionary operations on its banks, I then determined to visit it, if I should ever be permitted to return to Bengal. After all inquiries, I could only learn that boats could go to the distance of one tide. However, experience has taught me that the river is navigable to the distance of four or five tides, as far as Ghátál, which, according to the Post Office Directory, is sixty miles from Calcutta, in a direct line, but much more distant along the river. I have made two trips, and the following is a copy of my Journal."

MUSULMAN HEARERS.

"December 8th, 1851.—Went on board at 10 P.M. in order to start with the night tide. Next morning we found ourselves at Máyápur. Went on shore; found some Musulmans at work in the field; talked to them of the harvest. One man could not tell what sin is, and seemed to have no idea of a future state. Moved on to a masjid; the mullah came, and assumed important airs, and talked Arabic, of which we begged a translation, which, however he could not give. This lowered his pride, he became silent and civil, listened, and gladly took some books. Started with the ebb tide, and at dusk reached the Rupnáráyan.

"10th.—After an early breakfast, went on shore: saw before us a wide expanse of rice fields, and not a house in sight. To cross the fields was a work of some difficulty, it was throughout a leap and jump over hedges and ditches; at last we reached the bund, and there saw plenty of houses. As we approached, the people were afraid, but a few words in

Bengali quieted their fears. Men, women, and children, gathered about us, heard with great attention, and seemed sensible of the rapacity and pride of the Brahmans."

AN INTERESTING AUDIENCE.

"At a short distance we found a large inclosure, containing two fine upper-roomed houses, and we were invited within. The Babus ordered seats, and about fifty persons were soon collected, all work being suspended. We were received with great kindness, and all that we said seemed to command their assent. No Missionary had been in this place before. At noon we returned, and found the boat gone on to Tamluk, and we had to walk six miles to reach it. After resting a short time, we went up the towu and ascended the steps leading to a temple of Kali. The Brahman's ordered us off in great fury; we went back, and at a short distance preached, the Brahman's furnishing the text. They tried to excite the people against us, but in vain; the people did not seem to have much respect for them, and were delighted to see the lion bearded in his own den. As we returned to the boat, one of the Brahmans kept close to Domingo, and said, it was too bad of me to speak of a brother *padri* as I did. This closed the day's work.

"Tamluk is a place of some importance, as the central point of trade between Calcutta and Cuttack. We saw a great number of carts from the latter place with copper. There are several *sáhibs* residing here, looking after the salt. I observed four very fine *paka* temples with Brahmata, and one whose summit is just visible above the level of the water in a tank. The temple was built first, then the tank was filled with water."

OPPOSITION FROM BRAHMANS.

"11th.—This morning went out early;

found some men in the fields, one of whom had been in Calcutta, and heard preaching. Visited some farms, where our words were all new to the people. After breakfast, went out again. A Brahman joined us in the town and asked us to preach. We found him quite drunk, and all were ready for a riot. We then determined to disappoint them, and went to the villages, the Brahman following. In one place I gave a little boy a book. The Brahman called him, and said, 'I bless you: may you live long;' and attempted to take the book from him. However, his father shouted, 'In to your mother!' Had a very pleasant morning's work. I learn that there are many drunken Brahmans about the town, whose object is to create a riot, and hinder Missionaries from preaching; it is, therefore, more profitable to visit villages and farms, where there is no interruption; I find, too, that the people think Brahmans absolutely necessary, but at the same time hate them with all their hearts.

"At one P.M. went up a khal on the south side of the river, as far as one tide could take us. At this time of the year we could go no further. There are here a great number of salt golas belonging to the Company. Went on shore; saw men coming from the field, who, seeing us, fled, but we soon brought them back, and had a long conversation with them, till it was dark. They were glad to hear the truth from us, and appeared to feel the extortion of the Brahmans.

"12th.—We visited several villages early this morning. In the first, all the men and women came to hear us; the elderly ladies paying particular attention, and expressing their approbation of what was said. It is singular that we saw no temples, no Brahmans; but here and there the sacred Tulsi is planted near the houses. The name of *Parameshwar*, or God, the supreme, is known everywhere, in opposition to inferior Devas; but there are two things of which the people are ignorant or doubtful:—whether they have a right to worship God without the Brahmans, and how to worship him. I determined everywhere to make the following points the basis of preaching:—*The object of worship; by whom he is to be worshipped; and how he is to be worshipped.*"

MUSULMANS.

"13th.—This morning we went on shore at Ulubariya, and in the cattle market preached to the Musulmans. I asked them for evidence that God gave the Quran to their prophet; they answered that they had none, but promised to consider the subject and ask the mauvi. After breakfast preached in the bazaar, and then returned home with the tide. With the exception of Tamluk, no Missionary had visited the above places before."

THE SECOND TRIP.

"Finding that I could proceed much higher up the Rupnarayan than I expected, I determined to return as soon as possible.

"18th.—Left Haurah this morning in a small and light boat, with the determination of going to the highest tidal point, and the next day at noon reached Khola, on the Midnapore road, and sixteen miles from that place. Here is a ferry, a bazaar, and several silk factories. Preached in the bazaar, and was surprised to find that so many could read, and that well."

THE GODDESS OF SMALL-POX.

"Proceeded to the villages, and saw a temple of the goddess of small-pox, named Shitalá, which is nothing more than a water-pot, with a garland about its neck, and a cocoa-nut in its mouth. Where there is a temple there is a Brahman, and here we found several Brahman houses, exceedingly neat and comfortable, because the temple is well-endowed. The Brahmans were anxious to hear what Christianity is, and paid great attention. One old Brahman told me that the small-pox was in the water-pot, and that he could let it out; which boast, I have no doubt, keeps his larder well supplied. He informed me, that if I had the small-pox he would cure me immediately. A bamboo had cut my finger, and the Brahmans, on seeing the blood, examined it with great curiosity. They all sat down and kept me standing. This roused the ire of my friend Domingo, who asked where they had learned manners,—surely a sáhib was worth as much as a chaukidar or chaprasi, for whom they would provide a seat. They seemed ashamed, and were about to rectify matters, when night warned us to return to the boat."

A SILK MANUFACTORY.

"20th.—A walk over the rice fields brought us to a silk manufactory, the property of a native. This is a large establishment, with paka buildings, and every thing about it has an air of comfort. We were admitted within the inclosure that surrounds every respectable Hindoo residence. Men and women came to hear us. Chairs were provided, and the ladies were allowed to remain. There was a great demand for books; and the only attempt at opposition was on the part of an old Brahman, whose early devotions at the temple were greatly disturbed by our coming. After seeing the silk factory, we departed to the boat, grateful for the kind reception we had experienced, and for a favourable opportunity of making known the Saviour.

"We departed with the tide, and came to Gopi-ganj, twelve miles higher up. The river winds very much, and gradually becomes narrow, the water fills its channel, and its green sloping banks give it the appearance of a canal.

"Gopi-ganj is rather a small place. In the evening we preached in the bazaar, and had a large congregation."

TEMPLES AND IMAGES.

"21st.—We went out early this morning; after walking about a mile and a half, we met some Brahmans, who, true to their trade, insisted that we could not worship God without an image and a Brahman. Having preached to them, we came to some temples. The first and principal is a temple of Shiva; stairs lead under the floor of this temple. There the Brahman descends, and performs worship unseen. I could not learn the reasons, except that a pundit told me afterwards, that the image must be honoured wherever it is found, above or under ground. Outside of the temple there is a very old stone image of Krishna, and the Stri-linga, or Joni, built of bricks. This emblem is very common in the district. There are also three other small temples: one of Ganga; one of Shitalá, the small-pox; and another of Manasa, the goddess of snakes. At certain times of the year there is a considerable gathering here. Not finding many people we moved on to the village, and here we had a capital congregation, with a great number of women. A

Brahman, who heard us with great attention, said that he had been once to Calcutta, and had heard a Missionary preach, but could not get a book. 'Now,' said he, 'I have one;' and clasped it to his breast. He further said, that his father gave him the *poita*, but, said he, 'It is all false, this will not save my soul.' The truth he had heard in Calcutta had made some impression upon his mind; he was, therefore, glad to see and hear us. We returned late to breakfast, pleased with our morning's work. After a short rest, we went to the bazaar and preached again. It is singular that so many here can read, and that with great facility. Bengali literature must be much cultivated.

"It was now noon, and we determined to go no further, but to take all the villages we could find between Gopi-ganj and the Hooghly on the northern side.

"An hour's pull brought us to Manpur; on landing, we found some ruined houses and very few people. On making inquiries, we were informed that, about ten years ago, on account of the breaking of the bund, the water in the tanks was spoiled, and that ten out of sixteen of the people died. This I found to have been the case in several places. After wandering about for some time, we came to the centre of the village, where we found a temple of Shiva and a school, and collected a good congregation of Brahmans and others. When I was preaching, a very respectable man made his appearance. He asked some very pertinent questions, was anxious to get all our books, sent a man with us to the boat for them, and parted with us in a very respectful manner. It was now night, and we moved on to a place named Tripura, to be ready for the morning.

"22nd.—Went out early and preached in three places. I think that at one time Tripura must have been a place of some importance; it is marked in some of the maps. At present it is a small place. While we were taking our breakfast, the boat moved up a khal, to a bazaar called Shyamganj. There is a very large market on Sunday, distance from Midnapore twenty miles, from Omphtha twelve miles. We had a good congregation. After preaching, we descended the khal and came up the Rupnárayan to the distance of some miles."

AN INTELLIGENT HEARER.

"Went on shore here early in the afternoon at the request of the gomastah we met yesterday, whose office is in this place. When we reached the office we found chairs provided for us, and a large congregation ready; the books we had given him were placed conspicuously upon his desk; we both preached. I happened to remark that there was no provision made in the Hindoo religion for purity of mind; the gomastah admitted that there was not; and turning round to the

people, explained to them the fact, laid great stress upon it, acknowledged the superiority of Christianity, in the atonement, in the purity of mind it produces, and in the individuality of its blessedness hereafter, in opposition to the Hindoo dogmas of absorption into Brahm, and the loss of all individual consciousness. The favourable notice of such a man is a matter of importance to us, because he is known, and has power in every village. Preached to-day in six places."—*Oriental Baptist.*

POLYNESIA.

RAROTONGA.

THE alternations of joy and of sorrow, the night of gloom and trial, succeeded by the day-spring of hope and gladness, which have formed the experience of the Missionaries in this island, present but an epitome of the history of the universal church. Since the day when the valleys of Rarotonga first resounded with the voice of prayer and praise, hundreds of her people have embraced the truth, and been made meet for the inheritance of the saints in light; while others, as in more privileged lands, have made shipwreck of the faith, or become lukewarm and indifferent to the things of God.

The subjoined communication has reference to a gracious revival which had succeeded to a season of spiritual languor and depression. Under date 5th January, ult., the Rev. William Gill writes:—

"In closing this sheet I would record the continued goodness of the Lord, which has followed us during the past year, and again invite you to unite in praise and in prayer. The last four months were months of trial,—I will not say uncommon trial, for such are not uncommon in Missionary life; but they were, nevertheless, felt to be trials to our faith and patience. Our people were very generally and successively afflicted with influenza and jaundice. So general and severe were the attacks, that for many weeks all public services were partially suspended. Mercy, however, was mingled with the stroke; and not more than six thus afflicted died. At the commencement of March, all were again comparatively healthful, and days of peace and prosperity seemed to await us. This peace and prosperity were realized by our churches; but still, in the middle of April, we were grieved by the at-

tempt of some few of the ungodly to introduce the practice of making orange juice. In this evil there were about half a dozen ring-leaders; and, for a short time, it threatened to ensnare a number of our inexperienced youth. Wise measures of prohibition were, however, adopted by the principal chiefs of our station, and every known case of fermenting orange juice was punished by the law. Early in May, one young man, who had given himself up most entirely to this and other evil habits, sickened and died. His death was lingering, and became a salutary warning to many of his companions in sin. Toward the middle of June, there were evident tokens of a blessing being about to be poured out upon us. While we were dreading a calamity which threatened to overwhelm us as a flood, the Lord, who is wonderful in counsel and mighty in power, raised up the standard of the Divine Spirit,—the billows receded—the plague was

stayed—and many, very many, of the devoted victims of sin and folly were rescued from present misery, and future eternal ruin.

“In a recent communication from Mrs. Gill, you will have had a short account of that pleasing season; and I am happy to state that, up to the present time, we have good reason to hope that, of the hundreds who then were brought to make confession of sin, and profession of faith in Christ, the majority will stand firm. In many of our previous letters you have witnessed our anxiety on behalf of the rising generation. The fathers who *first* received the words of life have died. Since the early days of the Mission, daily instruction has been given to the young. This instruction has been attended with evident good, in a social and moral point of view; but still our hope, our only hope, for the future spiritual welfare of Rarotonga, has been a change of heart experienced by its favoured population. God has not left us without a witness for good. Since the formation of the three churches of the island, in 1833, more than *fifteen hundred* members have been admitted to communion, one half of whom have died in the faith, whose early years of youth and manhood were devoted to idol-worship, and sunk in all the vile degradation of cannibalism. Between seven and eight hundred are now living among us as consistent members of Christ's body, our joy and our crown. During the past year a hundred and twelve members have been admitted to communion at the three stations. These are fruits of past labours; and, in two or three months hence, we hope to receive a goodly number of those who, in June and July last, gave themselves to the Lord by public profession. Encouraged by these and other tokens of the Lord's favour, we desire to enter on the engagements of the new year in the spirit of gratitude, confidence, and zeal. He hath been mindful of us—He will bless us. Not that we expect to be exempt from trial, or to be able to escape difficulties. But we find that every past trial and difficulty gives an increase of experience, patience, and hope,—that hope which maketh not ashamed.

“Yesterday, the first Lord's-day in the new year, was a day of mournful interest to us at Arorangi, occasioned by the recent death of the wife of our young chief, Sete-

phano. She was a daughter of our principal chief at Avarua; and her years of childhood were advantageously spent in the family of our beloved friends, Mr. and Mrs. Buzacott. Every attention was paid to her moral, intellectual, and spiritual welfare by Mrs. Buzacott; and her decided superiority in mind and manners above others, was very gratifying to us all, and led to the hope that her future influence would be most salutary. She had a good knowledge of the English language, in which she could read, write, and converse with much freedom. About ten years ago, she married our young and excellent chief of Arorangi. During the first six years after marriage she proved a clever and an industrious woman; but we looked in vain for a change of heart. A conscious superiority, without the influence of subduing grace, led her to manifest a haughty spirit; and, for some little time, a shadow of inconsistency clouded her domestic life, and we feared for her future safety and usefulness. God, however, blessed the efforts made for her salvation. Personal affliction, a parent's death, and a mother's affectionate counsel, were made the means of subduing her proud heart, and of leading her to the cross of Christ as a guilty sinner, and to seek from him alone pardon, peace, and sanctification. About three years ago she joined the church at Arorangi, and ever since has been a consistent and useful member. Her former advantages were now brought out, and used for the welfare of her household, and began to tell, for good, on the female population of her settlement. Every day she was an active superintendent in the girls' school, and we all thought her course would be long and beneficial. But in an hour of unlooked-for calamity, the opening flower of promise is cut down. After a short illness of three days, she was called to join the number of the redeemed in glory. Her sickness was of such a nature as to preclude much converse. We needed not, however, her dying testimony to sustain our hopes; and she needed not *dying* consolation to *prepare* her for the change. Most of the time of her illness was occupied by prayer and singing. At the close of one of these exercises, she sighed Amen! and her spirit fled, leaving us to mourn her loss.”

AUSTRALIA.

SPECIAL MISSIONARY SERVICES ON OCCASION OF THE
LATE VISIT OF THE "JOHN WILLIAMS."

IN the rising towns and settlements of the Australian Colonies, there are not a few of the people of God who have manifested a deep and growing interest in the cause of Missions. Repeatedly have these valued friends welcomed the arrival of Captain Morgan and his passengers, as an occasion for a sacred festival. Their hospitable dwellings have been thrown open to the Missionaries, and, by active service and pecuniary liberality, they have testified the warmest sympathy in the great object which had induced their visitors to exchange the comforts of home for a life of toil among the heathen.

But in no former instance have our Christian countrymen, settled in these distant colonies, accorded to the Society's Missionaries a more cordial welcome, or rendered more effectual succour in furtherance of their work, than on occasion of the last outward voyage of the *John Williams*.

The Missionary band consisted, together with their wives, of Rev. D. Darling, returning to Tahiti; Rev. Messrs. Lind and Spencer, appointed to the same Island; Rev. A. Buzacott, returning to Rarotonga; and Revs. Messrs. W. W. Gill and Law, respectively appointed to Mangaia and Samoa.

The ship, having left England on the 15th of July, 1851, reached Hobart Town, Van Diemen's Land, the first point of destination, after a pleasant and prosperous voyage, on Saturday, the 1st of November following. Before a landing could be effected, the Rev. Frederick Miller, one of the Congregational ministers of the place, H. Hopkins, and W. Rout, Esqs., and other gentlemen, came on board to salute the Missionaries, and to make arrangements for their taking a part in the services of the following day, being the Sabbath.

"The friends wished," observes Mr. Darling, in his report of the proceedings, "to commence Missionary labours and services immediately. Four of us were appointed to preach at different places during the Sabbath. After each service a collection was made on behalf of the funds of the Society. The friends had resolved that, when the *John Williams* came, they would have a Missionary week, in order to stir up the churches in Hobart Town in the cause of Missions to the heathen.

"The proceedings accordingly commenced on Monday evening with a Missionary meet-
ing, including both the Independent congre-

gations, and other friends in the town. The whole of the evening was occupied by us Missionaries. The attendance was large, and all seemed highly delighted with the information which was given. Tuesday evening was spent at New Town, about three miles from Hobart Town, at the settlement of a minister over a small Independent interest just commencing there.

"On Wednesday, two of us preached again at the two chapels in Hobart Town. Thursday afternoon and evening had been set apart for the Missionaries and friends to take tea together, and afterwards a meeting was held in the chapel, when most of us again delivered

addresses. On Friday evening, also, we had a service at Collins-street Chapel. Sabbath, the 9th Nov., three of us were at Launceston, and three at Hobart Town, where we were all engaged preaching at various places of worship, English and Scotch; and although the weather was unfavourable, we had good congregations to hear us at each place. On Monday, a juvenile meeting was held at the Rev. F. Miller's chapel, at which three of us gave addresses to the youthful audience. On Tuesday, according to appointment, the Revs. F. Miller and D. Darling went up the country about thirty miles, in order to hold a Missionary meeting at a place called Green

Ponds, where a small Independent interest has been established, and a minister settled. Mr. Law met Mr. Darling there, on his way back from Launceston, and both attended the meeting in the evening; and we hope a Missionary feeling was created.

"On the return of the brethren, we held our last meeting with the friends at Hobart Town, on Wednesday evening. It was considered more especially a devotional farewell service. Two of us gave addresses, and returned thanks to the Christian friends for all the kindness shown us since our arrival in the colony; and thus we took leave of them."

During the time of the ship's stay at Hobart Town, the Society's old and attached friend, Mr. Hopkins, being under the necessity of proceeding to Melbourne, Geelong, &c., on business, expressed a strong desire that one or two of the Missionaries should accompany him on the tour, with a view to excite an interest in the cause of Missions in those settlements. The overture was cordially embraced, and Messrs. Buzacott and Gill volunteered their services. The incidents connected with this tour are briefly sketched in the following communication from Mr. Buzacott:—

"Mr. Law accompanied us as far as Launceston, where we had a series of interesting services on the Sabbath morning, at the two Independent Chapels. In the morning Mr. Law preached for Mr. West, and I preached for Mr. Price. In the afternoon we had a gathering of the children and young people from the various congregations of the town. Mr. Price's chapel was well filled, and the children listened with deep interest to the statements of all the Missionaries. In the evening, both Mr. Law and I addressed the united congregations in Mr. West's chapel, and Mr. Gill was engaged to preach somewhere else. The collections of the morning and evening were for the Colonial Home Missionary Society, and that of the afternoon for the London Missionary Society. We had a good meeting on the Monday evening. The friends were much interested in the subject of Native Agency, and I hope will obtain subscribers for one if not two teachers, at the rate of £10 each per annum. We were much pleased with the kindness of the people here, as at Hobart Town: they appeared to enter warmly into the object of our visit. The

same night, about eleven o'clock, we went on board the *City of Melbourne* steamer, which left about 2 A.M., sailing down the Tamar, a distance of forty miles, to George Town, on the sea coast, where we had to wait some time. We had a number of steerage passengers starting for the *Gold Diggings*, and all had to undergo a strict examination by the government officers. Our vessel we found a very dull sailer; but, having a fair wind to aid the steam, we crossed the straits in a shorter time than usual. We arrived at Melbourne on the evening of the following day. The people were taken by surprise, but, through Mr. Hopkins's valuable assistance, they were soon set to work. Our meetings were advertised in the papers, and large hand-bills posted up in various places in the city. Mr. Gill preached the next day (Thursday) for Mr. Odell (Independent), and I preached in the Wesleyan Chapel on Friday evening. We were appointed to preach alternately, in the two Independent places, morning and evening, on the Sabbath, but it rained so much in the morning as to deluge some of the streets, so that Mr. Gill was prevented from fulfilling

his engagement. In the afternoon we had a gathering of children in Mr. Ramsay's Scotch church: the place was well filled, and the children very attentive. The next evening (Monday) we had an overflowing meeting held at the Mechanics' Institute, a commodious apartment. Rev. Mr. Close (Presbyterian) in the chair. It was kept up till 10 o'clock, but no one appeared anxious to move till the meeting closed. Next morning set sail for Geelong, and arrived there about 1 P.M. Our friend Mr. Hopkins had preceded us, and made all necessary arrangements for a public meeting the same evening, which was held in a public room; this was filled to overflowing, the Rev. Mr. Love in the chair; and the proceedings were kept up with great animation to a late hour.

"I am thankful that God, in his providence, directed us to Melbourne and Geelong. Auxiliary Societies are now formed at both of these places, where there are many warm-

The proceedings of the Missionary party on reaching Sydney are detailed in the following communication from Mr. Darling:—

"On the 13th November we left Hobart Town; but, owing to the wind being unfavourable, we did not reach Sydney until Saturday, the 22nd. On the day following, which was the Sabbath, some of us preached; but we did not commence our Missionary meetings until Sabbath, the 30th November, when two of us preached at Dr. Ross's chapel, and two at Redfern, the second Independent chapel. The Rev. J. Beazley, lately from Van Diemen's Land, is the minister. Collections were made after each of the sermons. In the afternoon we had a juvenile meeting of all the children belonging to the two congregations, and they were highly delighted with the proceedings.

"On Monday evening, December 1st, we held a public meeting at Dr. Ross's chapel, which was very full. The Doctor, who took

hearted friends of the Redeemer, both willing and able to come to the help of the Lord against the mighty. We met with a very warm reception, and our appeals with a hearty response; for, while some cautious friends would not sanction our going on this tour, lest the collections should not cover the expenses, I believe the Society will be more than £100 gainer after all expenses of travelling, &c., are paid, to say nothing of the interest in Missions excited, and the sympathy and prayers of the people of God in these parts, and which they themselves also say, and I firmly believe, will, by its reflex influence, produce a great amount of good among themselves. They have thus consecrated the first-fruits of their increase unto the Lord, and hereafter we may expect a portion, at least, of the gold from the 'Diggings' will be laid upon the altar of our God. We proceeded to Sydney in the *Shamrock* steamer, and arrived at that port the day after the *John Williams*."

the chair, gave a short report, and addresses were delivered by the Missionaries and other friends.

"Two of our number preached in Sydney on the 6th, and on the 8th two of us went to Paramatta, at the request of Mr. Carey (grandson of the late Dr. Carey, the Missionary), who has become pastor of a small Baptist congregation there. He wished us to have a meeting at his chapel on behalf of our Society. On the 10th, we held a meeting at Mr. Beazley's chapel, before mentioned, about a mile and a half from Sydney. The congregation at this place offered to support two Native Teachers in the islands, and Dr. Ross's Church have promised to support four others. You shall hear more of these engagements another time."

A supplemental notice by Mr. Buzacott, of a short tour undertaken by himself and one of the younger brethren to Maitland, during the detention at Sydney, will conclude our notice of these interesting services.

"Mr. Spencer," writes Mr. Buzacott, "was selected to accompany me. We were very warmly received at Maitland by the minister,

Mr. Waraker, and the only two Independent families, Mr. Peek's and Captain Russell's. I preached on the Sabbath morning, December

7th, and Mr. Spencer in the evening; and on the Monday evening we had our public meeting. The attendance on the Sabbath morning was good; in the evening the place was full, and so it was at the public meeting. The people of the town are many of them gone to the 'Diggings;' but the land being rich and productive, it will probably increase in value, and continue to yield its stores of golden grain when the gold at the 'Diggings'

is exhausted. We were delighted to see the rich crops on the banks of the 'Hunter.' It was just mid-harvest; some were reaping, and some bearing home their sheaves; and we could not help thinking, that while we were oppressed with heat under a brilliant Italian sky, our friends at home were, probably, shut up in their fire-heated rooms, or braving the chill blasts of winter."

We are unable, at present, to furnish a complete list of the proceeds of the various Missionary collections made by the Christian friends in the Colonies on this occasion; but the following amounts have been reported:—

From Rev. Dr. Ross's Congregation, Sydney, (upwards of)	£90	0	0
„ „ J. Beazley's „ „	50	0	0
„ Van Diemen's Land Missionary Society . . .	139	13	0
„ Melbourne and other places	105	17	8;

with other sums not yet specifically announced. In addition to these contributions in aid of the Society's general funds, the kind friends in the Colonies have, as the preceding correspondence shows, pledged themselves to support a number of Native Agents in the islands of Polynesia.

On the 1st of January the *John Williams* left Sydney, and proceeded on her voyage to Tahiti, where, as we have elsewhere announced, she arrived on the 15th of the following month.

M A D A G A S C A R.

In our Number for December, 1851, a detailed account was given of the fiery persecution that had again broken out in this unhappy island, and of the despotic and cruel measures adopted by the Queen and her ministers, with a view, if possible, to the extirpation of the Christian faith. These measures, it may be scarcely necessary to state, have proved abortive. The Malagasy Christians, unawed by the retrospect of past sufferings, and the view of surrounding perils, remain firm in their allegiance to their Divine Lord; and, though compelled to flee from place to place, or to assemble in little groups and in secret haunts, in order to escape the vigilance of their merciless foes, the God whom they have so faithfully served continues to be their stay and refuge, and, in his good providence, enables them to take sweet counsel together, and to hold occasional correspondence with distant and sympathizing friends.

Our friend the Rev. David Griffiths, formerly of the Madagascar Mission, has received a letter from David Johns (Andrianabo), one of the Malagasy refugees residing at Mauritius, dated March 17th ult., inclos-

ing another, recently transmitted by some of his pious countrymen in Madagascar.

From David Johns's letter it appears that Ranavalona, the Queen, still lives and reigns; but she is desirous of resigning her government in favour of her son and heir, the excellent Prince Rakotoseheno, though the object has hitherto failed of accomplishment, through the opposition of Rainiharo, the commander-in-chief. It is further stated that the Prince is making rapid progress in the Christian religion, and continues to favour and defend his persecuted countrymen as far as it is in his power.

The letter inclosed by David Johns, bearing date Madagascar, 19th November, 1851, has been translated by Mr. Griffiths, and is as follows:—

“TO DAVID JOHNS ANDRIANABO, AND HIS
WIFE AND CHILD.

“We received your letter, dated on the 24th of October, 1851, informing us of the sympathies of the ministers of the churches, and of all our Christian friends, with us in our persecutions, for which we rejoice and thank God. How glad we were when we received the letters and packages,—forty-two books, six quires of paper, and the bottle of ink,—which you sent us by Mr. Zamety. All came safe to hand. You cannot imagine how thankful we felt to God on that day, for his blessing and great mercy in enabling you to send us those things, for we are thirsting and hungering for the bread of life. Thanks be to God, because he hath done great things for us, whereof we are glad. Blessed be His holy name, for He hath opened a way for us to correspond with one another. As to the papers of Rakotoseheno (the Queen's son), and the marks which we mutually agreed upon, we have not any except those which we packed up as they came from the capital, and that we sent you by Mr. Zamety. The Christians in the interior have a mark like the one we have by us. It was made for the purpose of receiving any packages sent us by our friends on the other side of the waters. We will write to them to inquire whether they have changed the mark, and as soon as we receive their answer, we will send it you by the first vessel that leaves our port for the Mauritius. And this also we tell you, our three brothers sent us the large book that is bound, which contains an account of each tribe of every district complete, and the names of our friends that

suffered and endangered their lives on the 7th of November, 1851. But all the rest of our persecuted friends are stationed at the different military posts on the island and around the coast, and we hear that they are at liberty to go about. Blessed be the God that retains power over all things. We thank you, our friends, even all of you, for writing to us. It is owing to the Divine blessing that we have this joy and happiness of corresponding with one another. May you live, and be happy, and be blessed of God! May our Lord Jesus Christ bring us to see one another's face in the flesh again! And this also we tell you, beloved friends, that we have written to you, and begged of you to send us some medicines. Send us some, if you can procure any; for by these, under the blessing of God, our bodily diseases will be removed.

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

DEATH OF THE REV. JAMES READ.

IN our last Number only, we gave insertion to a letter from the venerable subject of this notice, announcing the pleasing circumstances under which he had resumed his labours at Eiland's Post, a branch of the Kat River Settlement. That letter, written apparently in his usual health and spirits, bore date 26th March, and on the 8th May the voice which had so long pleaded for Christ among the sons of Africa was silent in the grave.

The immediate cause of Mr. Read's death, which took place at Eiland's Post, after an illness of five or six days, was fever, followed by inflammation of the heart; and we have the satisfaction to add, that the closing scene of his eventful life was cheered by the presence and affectionate attentions of nearly the whole of his numerous family.

Our excellent friend died as, during an unusually protracted career, he had lived,—in “the high places of the field.” He approved himself a thoroughly devoted Missionary. From the period of his first landing on the shores of Africa, he identified himself with the interests of the aborigines, and, while labouring in season and out of season to promote their social and spiritual elevation, he never ceased to advocate their just claim to a participation in the privileges of citizenship. In the prosecution of these objects, he unavoidably rendered himself obnoxious to reproach and calumny from those who have been systematically opposed to the advancement of the coloured races; and had our departed friend been vulnerable to such attacks, the vigilance of his assailants would not have failed to discover, in the recent disastrous events at the Kat River Settlement, some plausible ground for his inculpation. But, happily, the proofs of Mr. Read's attachment to the principles of loyalty and social order are not less abundant and conclusive than are the evidences of his life-long zeal in the promotion of the temporal and spiritual welfare of those classes which formed the more peculiar objects of his ministerial care.

The memory of the just is blessed; and it is our unhesitating conviction, that when time shall be allowed for Truth to lift up her voice amidst the strife of tongues, the character and labours of our departed friend will be amply vindicated, and that, in the day of final recompense, the God in whom he confided will bring forth his righteousness as the light, and his judgment as the noonday.

The following additional particulars will be interesting to many of our readers:—

The late Mr. Read was born at Abridge, near Epping, in the county of Essex, 3rd December, 1777; consequently, at the time of his decease, he was in his 75th year. In August, 1798, he was accepted as a Missionary of the Society, and, in accordance with his original appointment, sailed in the *Duff*, in November following, for the South Seas; but that ship having been boarded and taken by the *Bonaparte*, a French privateer, off Rio Janeiro, Mr. Read, with his fellow-passengers, returned to England. On being designated to the South African Mission, Mr. Read again left England on 10th May, 1800, and landed in the colony 15th September following; joined Dr. Vanderkemp at Graaf Reinet in 1801; commenced the Kuruman Mission in 1817, and removed to Philipton, Kat River, in 1829, with which settlement he continued to be associated to the close of his life.

l. s. d.	
Miss' Needham's Card.....	0 1 0
Exs. 42s.; 10l. 11s. 4d.	
<i>Tottenham-court-road Chapel.</i>	
Mrs. A. C. Blagrove, for the Theological Seminary, Hong-Kong.....	25 0 0
<i>Well-street Auxiliary</i>	
.....	12 5 6
<i>Lower Islington Sunday-school, per Mr. Weightman..</i>	
.....	0 13 0
<i>Kennington Sunday-school, per Mr. Seares.....</i>	
.....	1 0 0
BERFORDSHIRE.	
<i>Bedford, per Mrs. J. Kilpin, for Hindoo Orphans.....</i>	
.....	0 5 0
<i>Cotton End.</i>	
Collections, &c.	15 0 0
Miss Arnold...(D.) ..	5 0 0
20l.	
BERKSHIRE.	
<i>Windsor.</i>	
Public Meeting	13 9 10
Collections after Sermons.....	10 15 7
Mr. Cooper...(A.) ..	1 1 0
Mr. Woodridge (A.) ..	1 1 0
W. Burridge, Esq., Rev. J. A. Miller.....	1 1 0
Collected by—	
Young Gentlemen, Mr. Harris's, Clewer House Academy.....	4 6 0
Henry Elliot.....	3 0 0
Eliza Reynolds.....	5 1 0
James R. Turner.....	1 4 0
M. A. Pooley.....	1 0 0
Sunday-school.....	2 0 0
A Domestic.....	0 3 6
.....	45 4 7
Less Expenses.....	4 13 7
.....	40 11 0
BUCKINGHAMSHIRE.	
<i>Aylesbury.</i>	
Per Mr. D. Reid.	
Subscriptions.....	7 19 0
Richard Bethell, Esq., M.P., (D.) ..	21 0 0
Mr. S. Gibbs, Jun. (D.) ..	0 5 0
Collection.....	5 13 6
Public Meeting.....	2 1 8
Mrs. Quelch's Missionary Box.....	2 18 10
Collected by—	
Miss Reid.....	0 19 2
Miss Hobly, for the Ship.....	0 2 6
Exs. 18s. 4d.	
40l. 5s. 4d.	
Stony Stratford.....	2 6 3
CAMBRIDGESHIRE.	
<i>Duxford District.</i>	
Per Mr. J. Patterson.	
Duxford.	
Mr. Patterson...(A.) ..	1 0 0
Collection after Sermons.....	7 3 4
Collected by Mrs. Moreland and Miss Burgess.....	2 7 0
Public Meeting.....	7 17 11
Missionary Boxes ..	4 18 9
<i>Little Shelford.</i>	
Rev. Wm. Burgess.....	1 0 0
Ditto, Pupils.....	1 5 0
<i>Foulmire.</i>	
Mrs. Ellis, Chrishall Grange.....	1 0 0
Mr. T. P. Nash.....	1 0 0
Miss Nash.....	1 0 0
Mrs. Wedd's Children.....	0 5 0

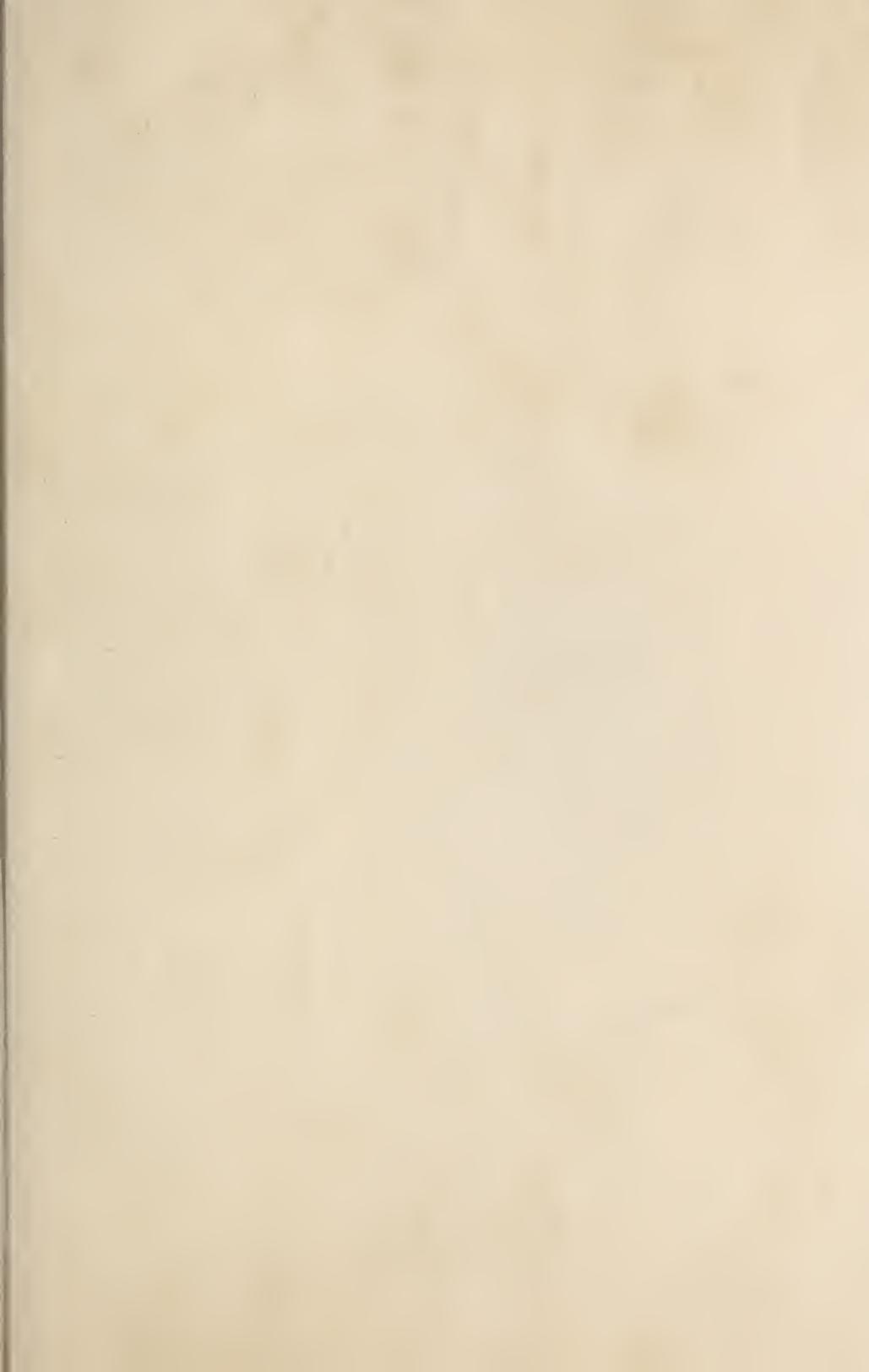
l. s. d.	
Boxes.	
Miss Prime.....	0 2 7
Miss Foster.....	0 6 6
Mrs. Wright.....	0 4 6
Mrs. Barker.....	0 10 6
Mrs. Runham.....	0 2 0
Miss Hobbs.....	0 6 9
Miss Hayles.....	0 3 0
Mrs. Seers, Foston..	0 14 4
Two Sunday Scholars.....	0 2 6
Collections after Sermons.....	6 3 0
Public Meeting.....	3 3 10
Sawston, after Sermon.....	7 0 5
.....	47 16 11
Less Expenses..	1 13 8
.....	46 3 3
CHESHIRE.	
<i>Bucklow Hill.</i>	
Per Miss Hopc.	
Moieity of Collections.....	4 9 0
Ditto of Juvenile Association.....	0 18 0
.....	5 7 0
DERBYSHIRE.	
<i>Matlock Bath.</i>	
Public Meeting	3 15 8
Collected by—	
Miss Smith.....	0 17 6
Mrs. T. Stevens and Miss Skidmore ..	3 16 10
Exs. 10s.; 8l.	
DEVONSHIRE.	
A Friend, for Rev. J. Read, sen.	
.....	5 0 0
<i>Sibbury, Collected by Caroline Thompson.</i>	
.....	0 3 0
<i>Torquay, per W. Wilson, Esq., on account.....</i>	
.....	15 0 0
DORSETSHIRE.	
<i>Bridport Auxiliary, per Mr. G. B. Ewens.....</i>	
.....	35 15 0
<i>Steeple Leaze, Mrs. E. Mowlan.....</i>	
.....	0 2 6
<i>Wimborne, Collected by Rev. T. Flower.....</i>	
.....	2 16 0
<i>Witchampton, Rev. C. J. Glynn.....</i>	
.....	1 5 0
DURHAM.	
<i>Easington Lane.</i>	
Mr. W. Stokoe, Houghton-le-Spring, per Rev. J. Fogg.....	1 0 0
<i>South Shields, Mr. W. Hunter, Sandhutton, near Thirsk, per Rev. D. Moir.....</i>	
.....	100 0 0
Sunderland.	
Ebenezer Chapel.	
Legacy of late Mrs. Mary Robinson, per Rev. R. W. McAll.....	5 0 0
ESSEX.	
Two Essex Friends ..	
.....	10 0 0
<i>Barking.</i>	
G. Taylor, Esq.	1 0 0
Collected by Mrs. Chalkley and Mrs. Drake.....	1 16 9
.....	2l. 16s. 9d.
Braithree, Mrs. Smith.....	
.....	0 10 0
<i>Leytonstone Association, per Mr. W. Edridge.....</i>	
.....	5 7 6

l. s. d.	
<i>Saffron Walden.</i>	
North West Essex District, per R. D. Thurgood, Esq., balance for the year.....	77 4 2
<i>Wiham.</i>	
Mr. Thomasin...(A.) ..	2 0 0
Mrs. Thomasin (A.) ..	1 0 0
HAMPSHIRE.	
<i>Farham.</i>	
Sunday-school	5 1 6
Do. Children's Missionary Boxes.....	0 18 6
.....	6l.
<i>Finch Dean.</i>	
Mr. J. Cannings and Friends.....	25 0 0
<i>Petersfield, E. Daniell, Esq., Stodham House.....</i>	5 5 0
<i>Portsea, Mrs. Rylands, for the Girls' School, Benares ..</i>	2 0 0
ISLE OF WIGHT.	
<i>Newport.</i>	
Nodehill Chapel. Collected after Sermons.....	3 16 11
Collected at Public Meeting.....	3 17 7
Collected by Miss Poore.....	2 18 10
Juvenile Missionary Society.....	3 8 5
A Friend.....	1 0 0
W. E.....	1 0 0
Miss Spiller's Missionary Box.....	0 13 0
Miss Gould's do.....	0 10 0
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Mr. W. D. Owen.....	1 1 0
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Kirkaldy, ditto 2 6 0		Part of Crew of <i>Mayflower</i> 0 5 0		J. A. Huxtable 1 0 0		Do. at Public Meeting, <i>Geelong</i> 17 6 0	
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