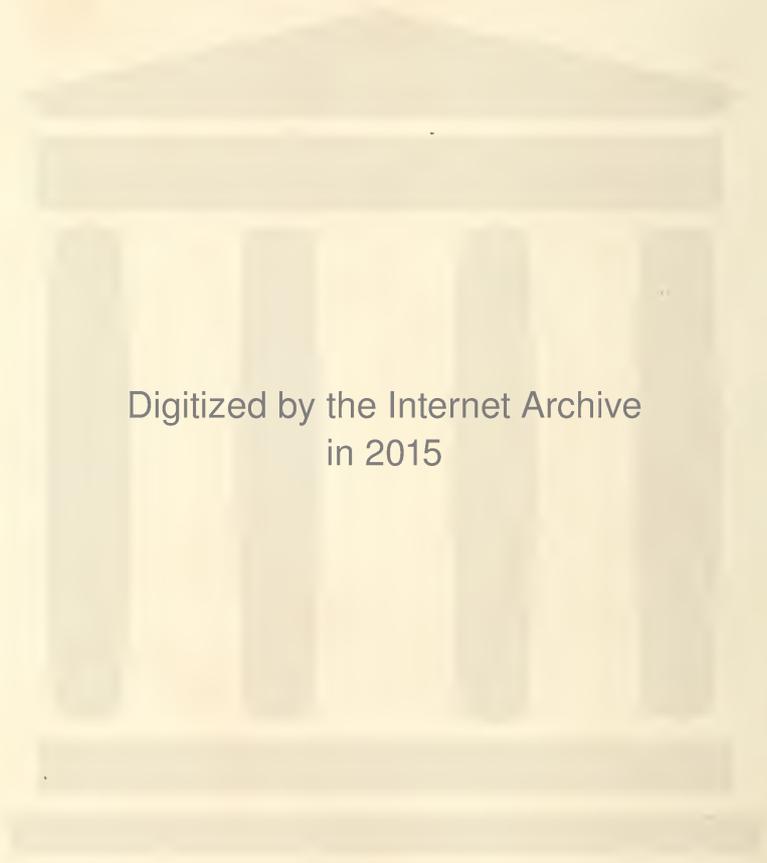
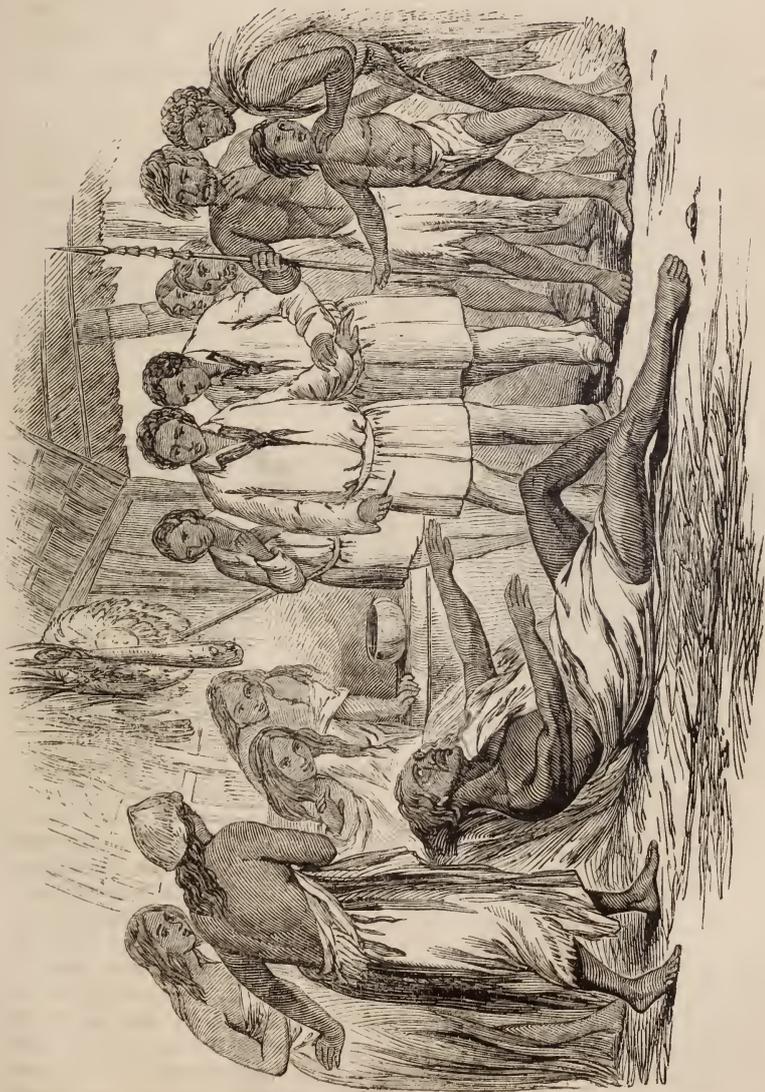


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THE
Missionary Magazine
AND
CHRONICLE.



PROVIDENTIAL CURE OF A SAMOAN CHIEF.

POLYNESIA.

MEMOIR OF A NATIVE EVANGELIST.

THE Rev. Charles Barff, of the Society Islands Mission, has, in the subjoined narrative, recorded the life and labours of Moia, one of the first members of his church at Huahine, and who was also among the foremost of the native pioneers who prepared the way for the introduction of the Gospel at Samoa. To the pious confidence of this devoted man, in undertaking the cure of the most potent chief on the islands, when lying apparently at the point of death, and the signal success of his treatment, may be attributed, under God, the first favourable impressions the Samoans received regarding the new religion which Moia and his companions had come to make known to them.

"Moia, the subject of the following notice," writes Mr. Barff, "was a Raiatean by birth; but, on his marriage with a woman of Huahine, he removed to this island, and resided, when I first knew him, near the Marae (temple) of Oro the god of war, and of Hiro the god of thieves.

EARLY TRAINING AND RECEPTION INTO
THE CHURCH.

"When we removed from Eimeo to Huahine in 1818, and began to form a settlement at Fare, but few of the people could be induced to come and reside at it. It fell to my lot to itinerate round Huahine, to preach and superintend schools. We had a preaching place and school at Parea, the residence of Moia, and he was among the most diligent in learning to read himself and in teaching others.

"When some were placed under a course of private instruction, as candidates for Baptism, Moia was one of the first to remove with his family to Fare to enjoy that privilege; and, on the 21st April, 1821, was baptized, on the profession of true repentance and faith, in the Lord Jesus. He was now admitted among the candidates for Communion, and united in Church fellowship in May, 1822. His conversion to God was not accompanied with those alarms of conscience which some experienced; but the growth of his knowledge, faith, and love to the Lord Jesus was gradual. He was one of the most active in the native schools, and in visiting the sick and aged at their houses, to read to them the Word of God and pray with them. He was among the most diligent, too, in his attendance on the means of grace; and his conduct was uniformly consistent with the gospel of Christ.

VISIT TO THE MARQUESAS.

"Moia was one, among many, who early volunteered his services as a native teacher among the heathen, and was put under a simple course of instruction preparatory to the work. Proceeding to Tahiti, in 1828, he accompanied two of the Missionaries to the Marquesas; but, as it was not thought safe to commence a mission there at that time, he returned to Huahine.

APPOINTED TO SAMOA.

"In the beginning of 1830, after much earnest prayer for direction, it was determined, by dear Mr. Williams and myself, to try to commence a mission on the Samoan Islands, and Moia was one of the natives selected by the Church of Christ at Huahine for that humble attempt. We left these islands in May, 1830, in the 'Messenger of Peace,' and had the happiness to land, in the month of June following, at Sapapalii on Savaii. Both our native teachers and ourselves were received, by Malietoa and his people, with far more kindness than we could have expected. He was spared to labour for twelve years at Samoa.

A PROVIDENTIAL EVENT.

"In common with his companions in labour, Moia suffered much from the actual want of the necessaries of life. The Samoans had not, like the Tahitians, been in the habit of giving food to visitors, so that, when the few trinkets Mr. Williams and I left with them were exhausted, they were reduced to extreme want; but even this was wonderfully overruled for good. Moia had one old black coat left, which had been sent to us, with many other presents, by a kind benefactress in England. This, after much earnest

prayer, they determined to lay at the feet of Malietoa, as the best present they had, and solicit his support. Moia and his companions went to Upolu, where Malietoa then resided, and found the chief in an apparently dying state. All the skill of heathen doctors and enchanters had been tried in vain. Malietoa's family surrendered the sick chief to Moia and his companions; this was a trying moment. They knelt down and prayed for Divine direction. After prayer, they consulted what to do, and finding the chief was in a high state of fever, they concluded that bleeding would be beneficial. With much fear and trembling, Moia extracted blood from his arm. The chief soon felt relief, and recovered his senses; and on opening his eyes, finding they had been the instruments of saving his life, he blessed them (*See Engraving*); and, when acquainted with the object of their visit, gave them permission to take food from his lands on all the islands, in which his family and people heartily concurred. They returned to their wives and children at Sapapalii in Sava overflowing with gratitude to God for his wonderful interposition on their behalf.

IMPORTANT RESULTS TO THE MISSION.

"Soon after this event, a number Malietoa's family and people put themselves under the instruction of the native teachers, and began to attend their religious exercises; and the good work once begun spread rapidly, under the blessing of God, on Savaii and some of the other islands of the group, so that, when dear Mr. Williams visited the islands in 1833, a large number had made a profession of Christianity. The Rev. A. Buzacott and I visited the Samoans in 1834, and found several small chapels erected for the worship of Jehovah, wattle and plastered with lime, and a large one at Sapapalii on Savii; and an increased number of natives had made a profession of the faith. It was during this visit that I asked Moia, in private, what occasioned the great change that had taken place. He answered it was the *tibi iti*, meaning the *lancet*, that produced the first favourable impression. We had provided the native teachers with lancets when we first located them, and taught them how to use them in case of sickness among themselves.

"It was during this visit that Moia moved from Sapapalii on Savaii to Falelatoi on Upolu, where he spent the remaining years of his labours in the Samoan Mission. He exerted himself very much in building chapels, preaching, and teaching to the extent of his limited knowledge. He was very much afflicted with the disease of the islands, elephantiasis: and, his eye-sight beginning to fail, he was, at his own request, brought home in the Missionary ship to Huahine in 1842. The Missionary in that part of the field where Moia was located, the late Rev. T. Heath, gave him an excellent character.

HIS LAST YEARS AT HUAHINE, AND HAPPY DEATH.

"Moia now resumed his place in the Church of Christ at Huahine, and was as active in his office, as Deacon, as his many infirmities would allow. His addresses at the church meetings were always listened to with deep attention, showing a large acquaintance with the Scriptures and breathing a spirit of deep-toned piety. He survived eleven years after his return from Samoa. During the two last years of his life, he was severe a sufferer as to be unable to attend public worship; but the Missionary generally visited him once a week, to converse with him on his Christian experience. God was very gracious to him, and gave him strong faith in Jesus, and a desire to depart. The last time I saw him he was free from pain, and able to eat, drink, and converse as formerly. He lifted up his arms, and showed me his legs also, which, from having been for many years so swollen as to have become almost useless members, were now nearly reduced to their natural size, and asked me what the change indicated. I told him it showed that the outward man was rapidly decaying, and that his departure was just at hand. He replied, 'The sooner the better; come Lord Jesus, come quickly.' He died on the 3rd February, 1854, about midnight. He had been as well as usual during the day. About eleven P.M. he awoke his wife, and told her the Lord Jesus had come for him, and desired her to call Roi, a Deacon that lived close by, to come and read a Psalm with him and pray; and while the Deacon was praying his spirit departed. Is not this a brand plucked out of the fire?"

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CHINA.
SHANGHAE.

FROM the subjoined extracts, referring to recent events in connexion with the Mission at Shanghae, it will be seen that, notwithstanding the public disturbances arising from the efforts of the Imperialists to repossess the city, the work of instruction has been continued without material interruption, both within the walls and in the surrounding country.

The Rev. J. Edkins, writing on behalf of the Missionary brethren, under date Shanghae, 11th April ult., observes:—

THE SIEGE OF SHANGHAE.

by the emperor's troops, has continued throughout the six months whose Mission history I have now to record. Within the last few days a new feature has been introduced into the conflict. The foreign authorities, with all the force at their command, have found it necessary to attack the Imperialists and destroy a large encampment near the settlement. The consuls of all nations resident here have been unanimous in taking this step, and have been supported in it by the public feeling of the community. This you would learn from newspapers; but they would not mention, excepting incidentally, that Dr. Medhurst was one of those who were wantonly and causelessly attacked by the mandarin soldiers. He was near the new road recently constructed within the limits assigned for the foreign settlement. It was on the same afternoon (April 3rd) that numerous attacks were made on other foreigners. Fortunately, Dr. M. was on horseback, and escaped with ease from his assailants, ten or twelve in number, who tried ineffectually to seize his bridle. The intentions of the soldiers may be known from the fact that one gentleman received seven sword and spear wounds, and that he thus suffered in parrying the thrusts aimed at an English lady with whom he was walking. You will join with us in gratitude to God that Dr. M. was uninjured, and that these ruffians were hindered from taking a life so valuable. * * * *

DISTRIBUTION OF FOOD.

"During the opening months of this year meat and rice have been plentifully distributed among the poor in the city. The cessation of all trade had reduced them to great poverty, and it was necessary that

some steps should be taken for their relief. Large sums were subscribed by foreign merchants, and Dr. Lockhart undertook the purchase and distribution of provisions. This gave the opportunity of addressing large congregations on the subject of religion. Dr. Medhurst and Mr. Muirhead discharged this duty. A crowded audience, consisting solely of the poor, most of them aged men and women, was something novel. Commonly impoverished in their worldly circumstances, they care more for the bread that perisheth than for that that endureth to everlasting life. * * * *

THE MISSION HOSPITAL.

"Dr. Lockhart's labours at the hospital have been much increased by the great number of wounded men brought to receive medical care. Many of the fights that have taken place have been within view of our own houses. This proximity to the scene of conflict has filled with work the hands of your indefatigable medical Missionary; increased opportunity has thus been afforded for communicating Christian instruction. The wounded were accompanied by their friends; these have frequently formed a large audience in the hospital hall. In this duty Dr. Medhurst, Mr. Muirhead, and myself have taken part. * * * *

"Many of the wounded soldiers staying at the hospital have been Canton men. Agong has been assiduous in instructing them; for a considerable time he read the gospels with several of them daily: his residence here for so long a time has thus been turned to good purpose. One of his catechumens, who underwent amputation of the right arm, appeared to be strongly impressed with the lessons he thus received. He wishes to give up the life of a soldier, and professes great

anxiety to be baptized and remain where he could maintain a Christian profession. We are usually obliged to look with coldness on such applicants as would require pecuniary expenditure for their support, lest they should be wanting in disinterested attachment to the religion they would embrace; yet sometimes leniency is needed, from the fear that those who really promise well should be driven back into the world of temptations they would leave. The soldier in question, who has obtained a considerable knowledge of Christianity, is perhaps an instance in point. Another native of Canton province, who stayed some time in the hospital, was recently in the Nanking revolutionary army. The information elicited by Dr. Medhurst, in conversation with him, confirmed the correctness of the impressions we had already derived, from the visit of the Hermes to Nanking and other sources. * * * *

RELIGIOUS OBSERVANCES IN THE ARMY OF TAE-PING-WANG.

"During the last few weeks three more Kwang-se and Canton men, formerly in Taeping-wang's army, have been met by us in the city. They now fight for the rebels, who are in possession of Shanghai. One of them still professes attachment to Christianity; but the fact that he has returned to his early habit of opium-smoking, and joined himself to those who are acknowledged pagans, is by no means in his favour. The principal items of new information that we received from him are, the monthly celebration of the Lord's Supper by the Kwang-se insurgents, the performance of baptism by dipping the face in water, and the establishment of orders of priests and elders.

PENINGS FOR MISSIONARY LABOUR AT SUNG KEANG.

"Before the recent collision of the foreign force with the Imperial army, our attention had been directed to the surrounding country as presenting an open field for labour, while at Shanghai our efforts were restricted. A fortnight since I returned, after a week's absence, the greater part of which was spent at Sung Keang. The present disturbed state of the country interposed no difficulties. I preached every day to large audiences, and found the books I

had brought quite insufficient to supply the demand. Sung Keang is a city higher in rank than Shanghai: it has a large population within the walls, and another equally numerous in the western suburb. No place could be more suited for an out-station, if it were not itself made the centre of extensive operations. On inquiry, I found that there would be no difficulty in renting a house, or taking rooms in a temple: the owners were extremely willing, even at the risk of some annoyance from the mandarins. Shanghai is more mercantile than literary, and its population consists in great part of persons coming from distant provinces and speaking difficult dialects. In Sung Keang the spoken language is much more homogeneous, and the people give greater attention to books. Very many women can read. If the foreign visitor did not wish to take rooms, he might live in a boat as long as he pleased. I found a great part of the city accessible by means of the numerous canals surrounding and intersecting the city; this, indeed, is true of all the great cities in this part of China. Having met with a very favourable reception, I had intended to return last week; but the subsequent hostilities have rendered it improper for any foreigner to leave the settlement for the present.

A CANDID ROMAN CATHOLIC.

"On the way back, wind and tide being contrary, our boat stopped at a village twelve or fifteen miles from Shanghai. After preaching in the open air, I entered a tea tavern, and soon noticed that a native Roman Catholic was addressing a circle of listeners on the doctrines of his church. On listening more attentively, I heard the words Adam and Eve, original and actual sin, which informed me of the theme on which he was instructing his countrymen. On my advancing he received me with great cordiality, and from his mode of conversation I saw that he knew little of the differences between the Protestant and Catholic forms of Christianity. On a former occasion, and at another village, very violent language was addressed to me by a native who had gone through a course of education by Catholic priests, and counted the Latin language among his accomplishments. He spoke in no gentle terms of the mischief done by

Protestant Missionaries, who came here to mislead the people by teaching them heresy. This man was of a milder disposition, and would take no offence while I objected, one by one, to his doctrines: he repeatedly invited me to address the audience that had gathered round him, which, after he had again done so, I did. His principal subject of discourse was the commandments, which, as in Europe, differ from our own and the original, in omitting the second, and separating the tenth into two. He repeated them

one by one, on being requested to do so; and I then asked why the real second commandment prohibiting image and picture worship was omitted. He said that all his theology came from the 'spiritual fathers,' as the priests are here called. I recommended him to refer the question to them, and to ask whether it was right for man to change the laws of God. We then proceeded to the subject of tradition, and the use of an unknown language in the liturgy."

INDIA.

THEOLOGICAL SEMINARY AT BANGALORE.

THE European Missionaries in India, few in number, and often enfeebled by the diseases incidental to a tropical climate, entertain a growing conviction of the importance of native agency, as the only effectual means under God, for the gradual and thorough evangelization of that great country. At several of the Mission Stations, institutions for the express object of training native youth for the work of the Ministry have been set on foot, and the superior character and attainments of the students enjoying the advantages of this training have more than justified the experiment.

We subjoin a notice of the Theological Seminary at Bangalore, under the charge of the Rev. James Sewell.

PROMISING CHARACTER OF THE NEW STUDENTS.

"Some time ago," writes Mr. Sewell, under date October 1853, "I informed you that there was a cheering prospect of an increase of the number of students under my care in connexion with the Bangalore Seminary. That prospect has now to some extent been realized. Recently I have received two students from Bellary, one from Bangalore, and one from Cuddapah. This makes the present number to be six; and three others are distinctly promised from Belgaum, and one more from Bellary is spoken of as likely to come. There are also two other youths in our boarding school here who are desirous of devoting themselves to the work of teachers, and who will after a further period of probation be found, I trust, such as may with safety be received. One of those recently received from Bellary is the

son of the late excellent Flavel, who distinguished himself so much as a faithful and successful native preacher and pastor. The youth recently admitted from this station is a very promising youth. He has been in the boarding school eleven years, and has been three years a member of the church, and is now just twenty years of age. We have never had a young man so far advanced in his studies on entering the seminary as this youth, and I entertain the hope that with the rest of those who are now coming forward we shall be able to raise very considerably the standard of attainment and character for the office of native teacher. This I regard as a point of great importance in the present circumstances of India, as the very rapid and extensive prevalence of the knowledge of the English language, and literature, and science, renders it imperative that our native teachers should be far better

qualified for their work than *they have hitherto generally been, if they are to secure that public respect and confidence without which they can effect but little in the public ministry of the Gospel.

THE ALARMING TENDENCIES OF MERELY
SECULAR EDUCATION.

"There are at the present time not less than a thousand boys and young men studying the English language and literature in Bangalore alone, and from the encouragement which is now given to this kind of education by the government in almost every part of India, we may expect it to become still more prevalent. We must, consequently, calculate upon meeting with some of the most troublesome opponents of Christianity among the natives thus educated. Already is there much infidelity of various kinds current among them, and some here and there have got hold of German speculations which they are employing as weapons against the Gospel.

A HIGH ORDER OF TRAINING NECESSARY
FOR CHRISTIAN TEACHERS IN INDIA.

"You will easily see the urgent necessity which hence arises, that our native teachers should be able to keep pace with the intellectual advancement of the people among whom they are hereafter to labour. Too much importance can scarcely be attached to this point in connexion with the future progress of our work in India. In it are bound up all our hopes, under God, for the conversion of this people. It is most gratifying, therefore, to find truly promising young men coming forward at this juncture to offer themselves for this work. And while our responsibility, however, in connexion with their training is proportionably great, I feel encouraged by the pleasing testimony borne to those who have left the seminary since I took the charge of it. Respecting the one who went to Cuddapah last year, the most satisfactory accounts have been from time to time received. I have now, however, a young man who has been four years with me, and who will return to Belgaum, D. V., after another year, who approaches in all respects the nearest to the standard now required for our native teachers, of any I have yet seen in India. His natural disposition and character, at once thoughtful, amiable,

and energetic; his attainments and his style of preaching are all such as to encourage the hope of more than ordinary usefulness. I have witnessed also in his case, what I hope often to witness hereafter, that the tone of piety and morality has sensibly improved in connexion with the course of training through which he has passed. These things I feel to be very encouraging, as they show, I trust, that we have in this work the tokens of God's approval, and that we shall, if faithful, continue to enjoy his blessing.

NOT SUFFICIENTLY APPRECIATED.

"I regret to say that there is still a want of a full appreciation of the necessity of more efficiently training our native teachers, and especially does there appear to be a want of confidence in the moral effect of such training. Many of the defects of character on the part of our native teachers which are constantly felt by the brethren in their work as serious drawbacks to their efficiency, would, under God, I believe, disappear, were they more thoroughly trained; provided also that, being more fully qualified, they were more liberally remunerated. One most essential part of the training I refer to is the giving them more enlightened views of the great work for which they are being prepared, of the rich moral and spiritual privileges connected with its faithful performance, and of the allowable self-respect and self-satisfaction and independence of mind which disinterested labours to qualify themselves for it will surely produce. Hitherto our native teachers have, for the most part, regarded themselves as merely *our* servants, and seldom or never thoroughly felt the elevating influence of the feeling of being not the servants of men, but of Christ. At this point we need to toil much to remove those servile notions to which they seem, in common with the majority of their fellow countrymen, so instinctively prone.

"The practice too, of setting promising young men to work in the missions without any systematic training for their work, under the idea that they cannot be spared for four or five years to attend a Theological Seminary, still prevails in our missions to some extent, and retards the work of the seminary. Another cause which tends to prevent its prosperity is the want of a better

discrimination of native character, and the strong tendency to judge of Hindoo piety by a Scotch or English standard, and a consequent preference of a sober, grave, experienced, and somewhat demure character, with slender abilities, to a more talented class of young men, who, from their youth, and consequently immature character and piety, are liable to occasional displays of vanity and levity, and sometimes of a too excited temper. The power of a wise and faithful course of theological and general training, accompanied with earnest spiritual aims, seems not to be believed in in reference to such cases, although they are just the class of persons on whom it tells most powerfully. We cannot, of course, be too careful that candidates should be *really* converted to God, and that they should not be mercenary in their views; but, these two points being ascertained with as much accuracy as possible, where there is an evident aptitude to learn and to teach, we ought to make great allowances for those imperfections which are incident to youthful piety.

HOW TO COUNTERACT THE MERCENARY SPIRIT.

“The education we are now giving to the young people in connexion with our missions, and the consequent elevation of the standard of attainment required in candidates for the office of teacher, has a powerful tendency to prevent a mercenary youth with such attainments from attempting to impose upon us. He can do much better in secular employment for his worldly interests than as a Christian teacher. His education has fitted him for situations in which his remuneration would often be double or treble what he can now get with us, and those situations are becoming more and more numerous every day. A preference also is now being shown in many cases for Christian youth who have been educated in Mission Schools. Young men with no higher qualifications than some of those who are now entering our seminary can obtain situations worth from 10 to 20 rupees a month now, with a prospect of speedy increase, and of ultimately receiving 100, 150, or 200 rupees a month. Surely then every really mercenary spirit will take this direction rather than that of a christian student

and teacher, beginning with 6 or 8 rupees a month, and receiving, after his education is completed, from 12 to 20 rupees a month. Indeed I would seriously urge an increased rate of allowances to those whose attainments and character render them worthy of it, at the end of their course of theological training, or perhaps after they have been a few years in actual work as Evangelists. Here I am aware there would be a difference of opinion among the Missionaries in India, many being so fully possessed with the idea that it is impossible to guard against the evils of the mercenary spirit by any other methods than those hitherto pursued, which, by the way, have not only proved utterly inefficacious to counteract it, but have also had the effect of bringing into our work a great number of very inefficient men. More enlightened and more comprehensive views are, however, fast gaining ground, and it behoves us to do all we can to help them forward.

PREPARATORY SCHOOLS.

“In order, however, to the providing of the class of young men I have indicated above, preparatory boarding and English schools are *INDISPENSABLE*; and it is scarcely worthy of a great Society like ours that such institutions should be left dependent, to so large an extent as they are, on fortuitous contributions, which involve so large a waste of our time and energies in obtaining, and, from their irregularity, often impede the efficient working of such schools.

“I sent home to your address by the last mail a parcel of reports of the boarding and English boys' school, as well as of the female schools at this station, from which you may easily see the importance of these institutions in connexion with the main topic of this letter. The boys' boarding school has been brought up to its present interesting state by the labours chiefly of Mr. Rice, whose views on these topics pretty generally you will find, I think, agree with my own. We are at present in want of *seven* new subscriptions for boys recently received, and I hope they may be speedily obtained. The full benefit of such a school is only just beginning to be clearly manifest in the number of pious and promising youth in it, and in the desire which some of them show to enter

upon a course of training for the work of teaching and preaching the gospel, notwithstanding they are well aware that they can do much better for themselves in a worldly point of view.

"I would also here remind you, that three new subscriptions for students are required by those received recently. Ten or twelve pounds a year meet the actual wants of the students, with the exception of not leaving them a small sum for the purchase of books. Some of the supporters appear quite ready when asked to furnish a small supply of books.

THE MISSION GENERALLY.

"I have now only to add that our work in all its departments continues to make steady though not rapid progress. Obstacles unknown in christian lands undoubtedly exist, and are sometimes thought to be almost insuperable. The effects of the climate, too, upon physical health and energy are often of a very serious character, and greatly impede our sustained and combined operations."

EDUCATIONAL INSTITUTION AT MADRAS.

THE Society's Missionaries at Madras, having long been desirous to extend their efforts on behalf of the dense heathen population occupying the native quarter of the city, at length decided to commence a School of a superior order, with a special view to the Christian Education of the children of the influential classes of native society, whilst admission should be open to all. By means of local resources, aided by liberal contributions from friends in England, suitable premises were accordingly obtained in Black Town; the Institution was opened for the reception of pupils in September, 1851, and from that time to the present their numbers have so greatly increased as to have entirely outgrown the means of accommodation.

During the first two years of its existence, the Institution was under the superintendence of the Rev. F. Baylis; but on the occasion of his appointment to another sphere of labour, this important charge devolved upon the Rev. George Hall, who entered upon his engagement in January last. For every information regarding the actual state and very encouraging prospects of the Institution, we need only refer to the subjoined extracts from Mr. Hall's correspondence.

But in order to provide accommodation for the increasing numbers of pupils seeking admission to the Institution, it will be necessary to incur an outlay of upwards of £300 in enlarging the premises at Black Town, and as the funds of the Society, applicable to the object, are inadequate, the Directors, in giving circulation to Mr. Hall's appeal, encourage the hope that some of the liberal friends of Christian Education may be induced to render a helping hand.

In a letter, addressed to Dr. Tidman, dated Madras, 1st June, 1854, Mr. Hall makes the following statement:—

"Having had trial of my work here, I embrace a favourable opportunity of telling you the state of matters, as I know you are very much interested in this Institution.

“I am now acquainted with the routine of work in the School, and can form some idea of the sort of labour in which I hope my life will be spent. I can most sincerely say I like it very much. It is most hopeful work. Everything I have seen of the state of matters in this dark land convinces me that such institutions are emphatically the hope of India. The boys in the school are in general of a superior cast of mind. I have some noble fellows in my own class, fond of mathematics and physical science, and very reflective and inquiring. I know that several of them totally disbelieve the Brahminical system. Of some I hope well. It is unquestionably no insignificant matter to have twenty *such* heathen youths continually under one’s influence.

“I have been surprised at the knowledge of the English language displayed by all except the very youngest. Nearly all know it so well as that it can be made the principal medium of instruction. To be well acquainted with English is the great desire of all classes of native society; hence their great willingness to attend such an Institution as this. I have the most sanguine hopes that many of the youths attending this place may yet be brought to Christ, and labour to spread the Gospel among their countrymen. Having this object in view, and with such materials to work upon, I would far rather labour here than in any other department of missionary work. I bless God that in his providence He has brought me here.

“I have lately made three of my best scholars monitors. They are all of high caste, good scholars, and each is more than nineteen years of age. They are useful in teaching the younger boys, and for their services I give a small salary. By this means I can keep them under my influence, and hope and pray that they may be converted to Christ.

“The School is most advantageously situated for getting the natives to attend. The other Institutions are about the outskirts, while we are in the centre of Black Town, in the midst of the heathen. Not more than forty yards from our house is the largest heathen temple of Madras, and often at midnight we are aroused by the discordant sounds of tomtoms, &c. used in their idolatrous worship. A very great number of Brahmins live in our neighbourhood.

“I found about 180 boys in regular attendance, and now we have rather more than 200. The place is now quite filled. It is utterly impossible to admit 20 more. We must have the place extended. Messrs. Drew and Porter were convinced of this, but though these Brethren have said they will bring the matter before the Board, and relieve me of doing so, yet I feel so deeply the necessity of an extension soon, that I cannot refrain from mentioning it to you. This I do with confident expectations of *prompt* support, when I remember the conditions on which I was sent here. I was often assured, that if I could make the Institution worthy of extension it should be done. When I saw the wish of the Brethren here, and knowing the mind of the Directors, or at least your mind on this matter, I have so far committed myself to it as to tell the teachers that we must do with bad accommodation now, as we shall have more room in a few months. So soon as the School numbered 150 the need of this became evident, and Mr. Baylis had a plan made and the expense estimated. After carefully considering the matter, I am convinced Mr. B.’s plan is the best, which is, that we ought to build a large wing to the premises, the front of which would extend to the street, and have the hinder part opening into the main body of the building, now used as the School. This would give us a large room 58 feet long by 24 feet broad, and would in fact be the best part of the School. Independent of the importance of this as space *available for teaching*, it would be of great importance as a place where a Catechist or myself could preach, and in which I yet hope to see a Tamil Church of Christ assembling.

This would also be a Lecture Room, where I could give simple lectures on astronomy, or on any other branch of physical science. The Hindoos are very fond of these things, and if I could get the place and the apparatus I should have all my boys and their fathers to hear me of an evening. This would give me a great influence among them. Now it is impossible to have an assemblage of people who can all see a speaker in the present school-room. It is like twelve small rooms connected by archways, but very good for so many separate classes receiving instruction at the same time. I am convinced that what we propose is the best and cheapest; in fact it is the only thing we can do in the way of extending the Institution. It will cost £300 or £320, not less. Unless it is done we can make no progress; and, while we might double our numbers ere long, we must remain with 200 boys. It will be a sad day for me when I have to send a heathen boy away from Christian instruction for want of room to accommodate him, while we have suitable ground of our own on which we may build. There has been a slight 'prestige' connected with my commencement here, and I am most anxious that the interest at present felt in the Institution should be kept up. Our future usefulness depends upon VIGOROUS MEASURES NOW. Do let me hear from you on this matter SOON, so that I may begin as early as possible.

"It is very encouraging to see what others have been doing in this department of the missionary work in Madras. The Free Church of Scotland has a noble Educational Institution in this city, and to this *six* ordained Missionaries give *all* their strength. Only three weeks ago I was cheered by being present in the hall of the Free Church Institution, when eleven young people, the fruit of their labours, were baptized. They have at present ten *native young men*, who in a few months will have completed a course of *five years'* training for the Christian ministry. The Free Church Mission has done a great work here in raising up agents to spread the Gospel."

In a further communication, dated the 17th of the same month of June, Mr. Hall observes:—

"You will have received my letter of the 1st instant, informing you of our proceedings here, and asking the Directors to sanction an IMMEDIATE extension of the School-house. I trouble you with this communication to tell you of our progress during the last fortnight, that you may see the absolute necessity of permitting us AT ONCE to begin the contemplated addition to the school. When I last wrote I told you we had about 200 boys in daily attendance. Each day since then we have had to enrol new scholars. I tried to take all that came, as it would be very injurious to our future progress to turn any away for want of room. I have therefore enlarged the classes, and occupied spare corners with new classes, and yesterday we had 249 boys present. It was, however, most insufferably hot, and the great crowding together hinders the work of each class.

"In my perplexity for more space I thought of a small room attached to the School, which is used by the Teachers for dining, putting their hats in, &c., and at a small expense I am now connecting this room with the School, so that on Monday I shall be able to accommodate about thirty more boys. I cannot say, however, that it will make our present condition more comfortable, for I expect a good many new scholars, and have now resolved to admit and keep ALL that come, until we can get the extension I have described finished. Were it only begun it would be something to point the parents of the boys to when they bring new scholars, and see the place so crowded; but especially I should be able to point the Teachers to it when they complain (and with great reason) of having no room, and being kept most uncom-

fortable all the time they are in school. Such is the urgency of the case, that I have sometimes thought of commencing the building on my own responsibility, but a little reflection has of course convinced me that this would be wrong, and I therefore look to you most anxiously for authority to begin.

“Under the circumstances I have now stated, I must emphatically entreat you to sanction the enlargement of this place WITHOUT DELAY. In such an Institution as this everything depends on PROMPTITUDE and ENERGY at FIRST. These Hindoos are keen discerners, and would soon desert our School, unless it is efficiently managed.

“I may also mention that we are getting rather a superior class of natives. We make all PAY HALF A RUPEE ENTRANCE MONEY, and insist upon their PURCHASING ALL THE NECESSARY BOOKS, while the other Institutions take all FREE OF EXPENSE, and give many of the class books. It is remarkable that all the seventy new scholars are caste boys—not one has been a pariah.

“I spend an hour each day in teaching nine of my Teachers. They are making good progress in English composition and mathematics, and four of them have just begun Greek.

“The Teachers here do not labour as Teachers of their stamp would do in England. All schools, and especially Missionary Institutions of this sort, have a Teacher for every twenty boys, who gives his whole time to these only. It is a more efficient way, but much more expensive. I am glad to see that some friends in England are helping us, and trust you will do all in your power to get juvenile societies to take an interest in us, and send us contributions.

“I hope you will excuse this hurried letter. Being extremely desirous to begin the extension, I could not refrain from telling you of our continual progress, to convince you, if need be, of the urgency of our case. I have, however, little time for letter writing, for in school I work five hours and a half each day, besides an hour in my own house in instructing my Teachers; and all my mornings I give to Tamil with my Moonshee.”

BELLARY.

A LAMB OF THE TRUE FOLD.

AMONG the most precious fruits of Missionary labour in India have been the Boarding Schools, in which young orphan girls, rescued from the pollutions of heathenism, have, through the careful training of the wives of the Missionaries, been brought to know and love the Saviour. The case of Frances Maria, the subject of the following narrative, furnishes an instructive illustration of the value of this training; for, to her, the Orphan School at Bellary proved at once a happy home and a nursery for heaven.

Writing under date 9th March ult., Mrs. Wardlaw, the wife of the Rev. J. S. Wardlaw, of Bellary, writes:—

“We lately lost a very interesting young woman connected with the Mission, Frances Maria. She was received into the Boarding School in 1846. She was then ten or eleven years of age. She was quite ignorant of the true God, and could neither read nor write,

but very soon made rapid progress both in English and Canarese. As soon as she was qualified, she was appointed a monitor to the younger children, continuing also her own lessons. She was very quick and intelligent, and of a most pleasing disposition,

with a very tender heart which soon became impressed with the truths of God's word. I have seen her eyes fill with tears when she has heard of the love of Jesus and of his sufferings for us. She was led to see that she needed a Saviour, and wished to make an open profession of his name. It was my husband's privilege to baptize her in 1849, and to receive her into the fellowship of the Church. Her answers to the questions then proposed to her were very simple and satisfactory.

"During that year we took her and two or three of the other children with us to Bangalore. She was pleased with the change and seeing other mission schools, but delighted to return to her own again. She soon exercised a very beneficial influence over the other children, and was much loved by them all.

"In the end of 1850 she was married to Benjamin Dudley, after his return from England. He, as you are aware, was also an orphan brought up in the school. Frances still continued to give most of her time to the school, till the birth of her first child. At this period she suffered much, but she was again, through mercy, restored, though never afterwards very strong. During our absence from the mission* we had frequently letters from her husband, and occasionally from herself. I gave a very nice one which I had from her to a lady at the Cape who was much interested in hearing about her. The Lord was preparing her for trial that she might be made meet for glory. Last year she gave birth to another child, which, however, only lived a few days. Her husband, in a letter addressed to Mr. W. at this time, says: 'It pleased the Lord to bless us with a son, but I am sorry to say it has been removed from us to that better world where there is no sickness, sorrow, nor death, but where it is happy as the angels. * * * * It is quite happy now. Being Christians, we are not to give ourselves up to much grief, but parents will feel it. It is a loss to us, but where is our trust? In God. Well, then, let us cheer up. The Lord has given, the Lord has taken away, blessed be the name

* Referring to a visit made by Mr. and Mrs. Wardlaw to the Cape of Good Hope for the benefit of their health.

of the Lord. His ways are not our ways, his thoughts are not our thoughts. Who can lift up his hand against him and say, What doest thou? for he is a great and powerful God, as well as gracious. Then let us humble ourselves before him. O let him comfort us from heaven above, and give us strength to walk stedfastly in his ways.' For a length of time her husband had been poorly, symptoms of consumption having become manifest. In the letter from which I have just quoted he says, 'I have often felt unable to discharge my daily duties, and compared myself to a reed blown about by the wind.' Not long after this he died, we trust, in the Lord. To poor Frances, it was a heavy stroke—so young—already a widow.

"On our return to the Mission, she was amongst those who first met us; she seemed a little cheered, but never did I see any one so changed. Poor girl! death seemed to mark her for his victim. For a few days she seemed to revive, but afterwards became daily weaker. Her mind was, however, calm and peaceful. When spoken to regarding death, she would say: 'I am happy to go if the Lord calls me, but I should be happy if the Lord would spare me for the sake of my child; but whatever is the Lord's will that I wish.' Her heart clung to her little girl, but the bond was soon to be broken. A few days before her death, after Mr. W. had been reading and praying with her, he said, 'I think, Frances, God will take you from us very soon; it would not be kind to tell you that we think you will get better when we see you so ill.' My husband thought she looked sad, and he said, 'Are you afraid to die?' She replied, 'No; why should I fear, I have a great Saviour.' She then expressed her full trust in Christ, and as having nothing of her own to rest in. She continued in the same happy state to the end, when, without a struggle, her spirit winged its flight to glory. Her last words were, 'I am going to heaven; Jesus, Jesus, Jesus.' I miss her much in every way, but over her I cannot mourn; I feel she is safe. We have had sorrow and disappointment in some of those brought up under our care, but I cannot say that Frances ever grieved us. She was a favourite with all, and so useful

and obliging whenever it was in her power. May her example and death be the means of blessing to others. Her little Jessie, so called after our beloved sister, is now

under our care. The orphan child of orphan parents, may the Father of the fatherless look upon her in his great pity!"

CALCUTTA.

OUR honoured Brother, the Rev. A. F. Lacroix, from his long experience in the Missionary Work, and his intimate acquaintance with the character and mental habits of the Hindoos, has become conversant in no ordinary degree with the objections on which they mainly rely in opposing Christianity. A specimen of these objections, derived from so authentic a source, will, we are persuaded, be interesting to many of our readers.

In an explanatory note, dated Calcutta, Sept. 1st, 1853, Mr. Lacroix thus introduces the subject:—

“Having been lately requested by the Rev. Mr. Cuthbert, Secretary to the Calcutta Auxiliary Church Missionary Society, to furnish him with a list of the Objections to Christianity usually made by the Hindoos, it struck me that the friends of our own Society might feel equally interested in the subject. I therefore subjoin, as a specimen, a list of 23 of these Objections. With the exception of two or three, these Objections, with suitable answers to them, form the substance of a very good Bengali Tract, by our late lamented Brother Mundy. It should be noticed that the Objections on the list, with many others of a similar nature, are made to the preachers of the Gospel by the Hindoos of the *old idolatrous school*. To these the *educated* Hindoos add many more, borrowed from the writings of European infidels; but which, for this reason, cannot properly be characterized as *Hindoo* Objections.

POPULAR HINDOO OBJECTIONS TO CHRISTIANITY.

“1. We must not depart from the religion and customs of our forefathers.

“2. We cannot leave our own Goo-roos, whom we are to account as gods, and who are our proper guides in the way of salvation.

“3. What a number of persons say we ought always to conform to. As long, therefore, as the majority of our countrymen adhere to Hindooism we, also, must continue doing the same.

“4. Let our Fundits, Baboos, and chief men embrace Christianity, and then we, who are their inferiors, may perhaps follow their example.

“5. Every one will be saved by minding his own religion. As there are many roads, all leading to the same city, so there are many religions in the world; but they all lead to heaven at last. Of what use, therefore, is it to forsake our present religion to embrace a new one?

“6. Of what use is it to exhort us to embrace Christianity, seeing that what is written in our foreheads must of necessity come to pass, whatever we may do?

“7. When we commit sin, it involves no guilt on our part; since it is God himself, the Author of all things, who causes us to commit sin.

“8. Our souls are portions of the Deity, which after a while will be re-absorbed into it. What is the use, therefore, of troubling ourselves about eternity?

“9. The age in which we live is the Koli Joog (iron age), in which, according to our Shastres, wickedness *necessarily* abounds; it is therefore useless for us to stem the current, and to turn our minds to repentance and holiness.

“10. The various gods we worship are all portions of Brumho (deity, i. e., the pantheistic ‘soul of the world’); and therefore, by worshipping them, we in fact are worshipping Brumho himself.

"11. You blame our worshipping idols; but we say it is a good practice; for though it is true that Brumho has no shape, yet in worshipping him we derive great advantage from idols and images which have a shape; in the same manner as the *sound* of the first letter of the Bengali alphabet has no shape: nevertheless it greatly assists us in conceiving what that sound is, if we trace with ink a figure or shape on paper which represents the sound of that letter.

"12. Many Christians (meaning Roman Catholics) worship images. Why, then, do Missionaries find fault with us for doing the same?

"13. We doubt Christianity to be the true religion; because, whilst it professes to make men good, we nevertheless see many Christians leading very bad lives.

"14. Christians, by the permission of their own Shastres, eat all kinds of forbidden food without sin. How, therefore, can a religion founded upon such a Shastre be true?

"15. Christians destroy animal life, and even the life of cows, for food—which is very cruel. How, then, can we embrace a religion which sanctions such practices?

"16. Jesus Christ is not mentioned in the Vedas, nor in any of the histories of the four Joogs (ages of the world).

"17. If Christianity be the only true religion, why was it not made known to us before?

"18. If Christianity be the only true religion, then all our forefathers must have perished.

"19. If we embrace Christianity, we shall lose our caste and subject ourselves to many painful trials. Why, then, should we become Christians?

"20. If we embrace Christianity, we must give up worldly business; for we know by experience that, unless we tell lies, we cannot prosper in business.

"21. The Hindoo Shastres foretell that, ultimately, all will become of one caste. The success of Christianity in our days is a fulfilment of that prophecy; and such prophecy, being fulfilled so accurately, proves those Shastres to be true.

"22. By the tables and directions contained in the Hindoo Shastres, our Pundits can foretell long beforehand when eclipses will take place. Those Shastres, therefore, must be true.

"23. Perform a miracle, and then we shall believe that Christianity is true; but not before."

SOUTH AFRICA.

LEKATLONG.

It is difficult to convey an adequate idea of the obstacles which concur to check the social and moral advancement of the natives of the interior of Africa. Independently of those frequent collisions between the white and the coloured races, which have proved so disastrous to the latter, the people connected with many of the Mission Stations are often compelled to roam far and wide in search of food for themselves, or pasture for their cattle; and not rarely are the hopes of the harvest disappointed by excessive drought, or the ravages of the locust. Labouring among a people subject to these trying conditions, the Missionary is under the two-fold obligation of seeking to make them wise unto salvation, and of exercising an almost parental care and forethought in providing for their temporal wants.

Our Brother, Mr. Helmore, though not without some painful experiences of the kind referred to, has, as will be seen from the following letter, dated Lekatlong, 23rd January ult., reason to rejoice that his labours have not been in vain in the Lord.

"When, nearly fourteen years ago, I was settled at this station, an interesting field of labour was opened before me. Everything was in its infancy, and there was much of childish simplicity in the people. By the blessing of God the population increased, the church increased, and the attendance at the schools increased. Books being multiplied, and preaching and general instruction regular (it was formerly an out station), knowledge increased likewise. It was, however, evident that this onward progress would lead to results calculated to bring a temporary cloud over the station. New wants arose which could not be supplied on the place. The purchase of clothing, tools of various descriptions, wagons, and other things which were found to be indispensable, caused a considerable diminution in their cattle. It became necessary, therefore, to pay greater attention to the breeding, pasturing, and general care of their flocks and herds. This required frequent absence from home. Then the advantages of irrigation were perceived, and the most enterprising sought out fountains in the country round for that purpose. But, in addition to this, the rains have for some years past been scanty, and the harvests have failed. Consequently, whole families were forced to remove with their flocks and herds in search of pasturage. When sowing time arrived the scarcity of food obliged them to make their gardens in the neighbourhood of their cattle posts. The evil of this state of things at length became apparent; the children were unable to attend school, and their parents spend the Sunday at the station irregularly.

"There is, however, a bright side, and to it I will now turn. In my last Annual Report reference was made to a revival of religion which had commenced amongst the young people. You will be gratified to learn that during the past year *sixty-five*, chiefly young persons, have been received into the

church, besides eighteen from our out-station of Lingopeng. There are likewise many inquirers at Boregelong, some of whom I hope to receive in a few weeks. In consequence of the dispersion which I have described our congregations are much thinned, though, on special occasions, they are good. A few Sundays ago, owing to the influx of people from the out-stations, we had overflowing congregations, many being obliged to sit outside, and the school children unable to enter at all. The temporal circumstances of the people are now, I trust, improving. Their harvest seems more promising than it has done for some years past; the pasturage has become more abundant; and when the reservoir (towards which the Directors have so generously contributed) is completed, the station will possess a stability which it has never hitherto attained. In consequence of the unsettled state of the country, we were unable to return to the river-work till the season had considerably advanced; we have not therefore completed it, but as the part which is finished has withstood several floods we have now no doubt of ultimate success.

"Since May of last year, this part of the country has been undisturbed by Boer movements. Exciting reports are now, however, in circulation; and though some of them are I hope incorrect, yet there is enough to cause deep concern lest the Boers should recommence their murderous attacks upon the unoffending natives. At present, the Boers are only demanding a meeting of the Batlapi chiefs, professedly to form some treaty of peace. But the circumstances connected with the demand are such as to excite strong suspicions that treachery or violence will be resorted to. Our chief Jantje, and his counsellors, have left us to-day (February 14), to confer with the other chiefs as to the line of conduct to be pursued. Should serious consequences follow, I will take the earliest opportunity of acquainting you with them."

CRADOCK.

IN the subjoined communication, the Rev. R. B. Taylor, after noticing generally the state of his Mission, proceeds to narrate the remarkable experiences of two of the female members of his flock, which serve to show

that, in Africa as elsewhere, the Gospel of Christ has approved itself the one effectual instrument for relieving the heavy laden, and for imparting light, and comfort and hope, to the helpless and forlorn.

"In regard to our native church and congregation," writes Mr. Taylor, in November last, "there is something to commend and something to inspire hope. They have built for themselves a neat and comfortable chapel, 57 feet by 22, having tower and belfry, almost entirely at their own expense. The whole of the masonry, bricklaying, and plastering inside and out, is their own work. They have seated the chapel with comfortable forms, some of which are of a superior description, and which, after the close of the coming financial year, will yield it is expected a steady revenue, in the shape of seat rents, of about £27 per annum—a novel feature, I believe, in South African Missions. * * *

"A very gratifying circumstance connected with the opening of the chapel took place a day or two preceding it. A subscription list with £15 6s. was sent me in aid of the New Chapel. Not only was the assistance thus rendered exceedingly opportune and gratifying from the amount, but the value was greatly increased as it came quite unexpectedly, and through a source whence such an act of kindness could not have been at all anticipated. * * *

SINGULAR HISTORY OF A CHURCH
MEMBER.

"Of the members received into the Church during the year there is one whose history, in some respects, is perhaps without a parallel in the colony. The individual is a Dutch woman, and what is very singular she has for years reckoned herself as one of our natives, though herself of pure Dutch lineage. At an early age she was left an orphan, and placed under the care of guardians. These, on her attaining womanhood and becoming a recognised member of the Dutch church, compelled her to marry a Dutch farmer, much her senior in years, and the object of her particular dislike. Some time afterwards (now about 16 years ago), she left him and took up with a Hottentot, a servant on the farm. With this man she continued to live, in spite of remonstrances and threats. She was eventually brought before the minister and elders of the church, when proving

incurable she was formally expelled. Her husband at the same time disclaimed all relation to her for ever. The proceedings appear to have had no other effect on her than that of relieving her of all scruples. She interpreted the act of her husband, not only as a divorce, but as legalising the connection she had chosen to form. Some time after, the strangely-assorted pair betook themselves to Cradock. Here I found them, in the spring (i. e. African spring) of 1848. A few days after my removal to the village I had commenced my domiciliary visits. Of that first interview I retain little beyond the recollection of surprise which the connection excited, and the boldness with which it was avowed by the woman. Of the conversation I only retain very general impressions. But it has since appeared that some remark was made, which fell powerfully upon the heart of both the man and the woman. Very deep convictions of sin followed, and in course of time became developed with an intensity such as I have never witnessed, either previously or since. Much, very much, of painful perplexity arose in regard to the continuance of the connection. The man pleaded, 'I never had any other wife, and she has certainly been most faithful to me from the first. I was a perfect heathen when the connection was first formed, and besides, as she was accounted a Christian woman, and knew much more than I (for she could read the Bible and say her Catechism), I thought she must know best.' The woman pleaded her early orphan state, her compulsory marriage, the formal dissolution of that union, and a report that he, the husband, had himself married again. These pleas, I must explain, were urged, not as excuses for their sin, but as reasons to allow of their now being legally married, for which they were very desirous. I confess I felt scruples, but these were subsequently removed by the arrival of letters giving intelligence of the death of the husband, and the parties were married according to law. A few months afterwards, the man was received into the fellowship of the Church, there being suffi-

cient reason to believe him a sincere convert to the faith of our Lord Jesus Christ. And now, during the year reported, the woman has also been received, and has up to the present time maintained a fair character for piety. The man is now acting as schoolmaster, to which office he succeeded on the death of the lamented Fillida, and, though not equal to his predecessor in some things, he is very diligent and painstaking, much to the advancement of some of the children, especially in the art of reading.

AN EXEMPLARY FEMALE TEACHER.

"To Fillida, the devoted schoolmistress from 1849 to within a few weeks of her death, which took place January 26, 1853, something more than a passing notice is due; but I can here advert to only a few particulars. She had been a slave on a farm about 60 miles north-west of Cradock, and brought up in heathen darkness. She commenced her duties as schoolmistress in the beginning of 1849. At that period she could read only imperfectly; but, being docile and very diligent, she made steady advancement under the tuition of Mrs. Taylor, and after a few months was not only in many other respects greatly improved, but able to read well, and also to write a good plain hand. In October, 1850, she became a member of the Church, and soon occupied the first place among the females for activity, diligence, knowledge, and every Christian excellency. This was not the consequence of any natural forwardness of character or disposition, but of her great devotedness and unceasing efforts at self-improvement. Naturally, she was retiring and very timid; and this latter quality subjected her at times to much unkind and unmerited treatment, in her capacity as teacher, from the parents of some of the children. She was pre-eminently a Bible reader, which she read because she thirsted after scriptural knowledge and loved the sacred page. Her inquiries of Mrs. Taylor, which were almost daily, and the remarks which on these occasions she would make, were indicative of a mind intensely alive to the importance of Divine truth, and delighted with every new disco-

very. No preacher had a more attentive and encouraging hearer. Her whole demeanour and attitude indicated the closest attention. She seemed to drink in every word; and I have often been surprised at the full and accurate report of sermons given me by my wife, as repeated by Fillida.

"She had a good deal to put up with from the parents of some of the children, and especially from one woman, who seems never so happy as in mischief. It appeared as if envy was the great cause of her hostility to Fillida. She had at one time been a member of the Church, and prided herself as being "*queen*" of it, and appears to have been in fact a sort of female Diotrephes; but she had been excluded, and as Fillida excelled, the latter became the object of almost incessant persecution. Fillida was, of course, supported in all that pertained to the proper order and discipline of the school; but there were annoyances which, though painful and trying to her, did not admit of our interference, except indirectly. In general, she bore all with patience and Christian meekness.

"But from all her sorrows, as well as her labours, she is now released. Her end was peace. A calm and intelligent confidence in the all-sufficiency of the Saviour sustained her in sickness, and, at the hour of death, enabled her to look with joyful hope to the heavenly mansions as her home. I was with her a few hours before her death. To an inquiry, as to the ground of hope, she replied: 'I trust *only* in the grace of the Lord Jesus, and I feel thankful that I was ever brought to this village and enabled to obtain the knowledge of his love. I have no fear,' and then added, with emphasis, '*I can trust in His word.*'

"Her illness was only of a few weeks' continuance. It appeared at first to be only a slight cold; but soon the lungs became affected, and a rapid consumption ensued. She died, as already stated, the 26th January, 1853. Her remains were followed to the grave by a large company, and all the school children, at their own earnest request, joined the procession."

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