

Juvenile Christmas Offering,—perfectly right: "Train up a child in the way he should go, and when he is old he will not depart from it." But what are these things? Are they sufficient for a committee to rely upon, in such a work as we have before us? I trow not. Then we have *Dearest ones*; and now and then some kind departed friend leaves us something in his will. That is all very proper; but I think it better to give when you are alive, and when you can see the beneficial results of your gift. However, I am not finding fault with any one who has left a thousand or two at the bottom of his will. Nothing of the sort. Then we come to these Public Meetings; these are vitally important to our Society, and to the Missionary cause. . . . But even this does not satisfy my mind: this alone would not, I think, justify the Committee in attempting to carry out so mighty a work as that which the Lord has intrusted to their care—No, Sir; on *Annual Subscribers* it is that I rest; here I take my stand, and here perhaps you will permit me to indulge for five minutes. I have looked over and perused the General Report, and I have re-perused it, and I find there two or three out of 25,000, that subscribe annually £100; two or three subscribe £50; two or three subscribe £10; a few £5; a good many £2, and some £1. Now we see the same name with the same amount of subscriptions. Then comes the Missionary cause,—a guinea! So that the salvation of the soul is put down only for this a right estimate? If one pound is wanted for a dispensary, give it. But is the body or the soul of more value? Now, I cannot conceive that our people want principle, and from what you have stated, I am perfectly satisfied that we have not only a people of the soundest and purest principles under heaven, but we have a willing people; and I have only mentioned what I have just stated, because I believe it is done for want of thought. The Centenary I shall never forget, if I live a thousand years. Nothing, in comparison, of Methodism did I ever know until then; and I don't think one-half of our Ministers knew what the energy of Methodism was; nothing but principle would ever have brought those subscriptions to the amount at which they arrived, and caused them to be paid up as fully as they have been. Now, Mr. Chairman, you have your tenants, and they are honest tenants. You must "raise the rent." That is the point. The land is good. The more it is cultivated the more it will produce. We are now getting on to a different system of farming. I see, lands are now producing double the quantity, because there has been a little outlay and a little exertion. Here it will be the same. But ours will be a harvest of souls. O, my dear friends, I did not intend to have told it you, but as it may be a warning to some of you, I will now disclose what has happened to myself. Three years ago, or rather better, I had realized what I thought was amply sufficient for my own wants, and for my children. I had six; God has taken one to heaven. I invested upwards of £30,000, which I thought was perfectly safe; and I said to myself, "Now, by the blessing of God, what I gain in my business I will give to Him." He tried me in another way. At one fell swoop, upwards of £30,000 made itself wings and flew away; and I am here to protest to you, to the honour and glory of God, that I thank him for it. There is enough left with his blessing; and without his blessing there is nothing that is worth anything. I trust that I shall be myself better for it. I am satisfied he can bless my children doubly to what the paltry sum I should have left them would have done. They have enough, and with His blessing it will be sufficient. Now, my friends, let this be a warning. Do not think of laying up too much for your children; use it for God. I trust I shall, as I said before, be much better for it myself. I not only bow to his chastisement, but I can kiss the rod, and praise him for it.

The Rev. Dr. Newton said,—

Then as to the giving. I am one of those who think there is an intimate connexion between praying and giving; and who think, that if you can only get a man interested in a cause, to pray a great deal for its success, you have what you want. He will become not only an occasional donor, but a regular subscriber. And while I am grateful to those friends who have contributed to increase the funds by their money baskets, and their sales of articles of in-

dustry, and their bazaars; and while I am especially grateful to my young friends, who have redeemed, in some sort, the pledge which I ventured to give, on their behalf, in Hull, twelve months ago;—and I will dare venture to give another pledge for another year; come forward with an increased amount, and you will have a brighter report next year than you have had even this;—I say, while I am grateful for all this, there is nothing like the regular subscriptions. That is the point. Now some of us have been recommending this again and again; and I hope we may say, with humility, we have been trying, in some sort, according to ability, to set the example, for we would not say to you, "Go," but we would say, "Come." "Come and see—we are determined to make some sacrifice in order to maintain the cause; follow us."

And concluded thus;

I dare not entertain the thought of abandoning any,—I must leave off praying if I do: I must no longer pray, "Thy kingdom come, thy will be done on earth as it is in heaven," unless I contemplate the realization of that for which I pray,—that this kingdom may be extended, and that the will of God may be known throughout the world. Then, if we pray, we must give. If we pray, we must increase our giving; and we shall have many more labourers coming forward, ready and willing to do the bidding of their great Master, and who will proceed through the length and breadth of the land with the lighted torch of the Gospel, that the people who are in darkness may see this great light,—the light of the knowledge of the glory of God in the face of Jesus Christ,—and this benighted world of ours shall become bright with the glory of the Lord.

AFRICA.

Extract from a letter addressed by Mr. Clark to Mr. Sherring of Bristol, on the 25th of March:—

I have to-day arrived from a journey to a native town, and finding the *Peruvian* about to sail in a few hours, I hasten to give you a few lines. You may have heard that myself, Mrs. Clarke, and nearly all the mission family here, have had fever; and that some of us have been nigh to death; but God still has mercy upon us all, and all yet live and hope to do some good, before death comes, to Africa. I left last Thursday (21st) Bassipi, in a weak state, accompanied by my friend Christian and two Congos.—The road was up hill and bad; yet I bore the journey well, and in about three hours reached the place. I found much more done than I had expected to see. A large school-room has been erected; another house is in progress. Two tents are erected, and two small huts; and often Dr. Prince, and other friends, pay a visit to Dibelakko, the name of the place we bought in the town of Bassipi. The air is cooler than at Clarence, and about two miles further up the mountains, where Mr. Sturgeon has built a hut, the climate is very delightful.

We have no palanquin bearers, here, and only one poor mule, belonging to Dr. Prince; and the roads are only fit for natives with naked feet to walk on; so that to travel is indeed a task of no light nature for a poor, sickly European. After my arrival at Dibelakko, the poor natives gathered around. Some recognized me, and seemed highly pleased, and a few of the young reminded me that they had been my scholars before, and that I had put their names in my book. After having taught them for a time, I opened my treasure of clothes, and every heart seemed to leap for joy. Brethren Prince and Merrick had already dressed a few, and these kept company together—had the consent of the king to wear blue, (clothes, sounded loon) and were not prevented from doing so by their parents.

As I dressed one after another, the little creatures began to sing their song of joy. The purport of which was, that the white man was good, who had bought such nice clothes for them to wear. The same little chant was kept up, as each said his *sahissapootoo* (thank you, thank you,) and marched off in gladness to show to others the prize. Some mothers came for lace for their naked infants, and several accepted of aprons and wrappers for themselves. An old man, with a long grey beard, I should think seventy years of age, unlike our interpreter walks, regardless of the laugh of the companions of his

youth; in his close cotton shirt. His nephew promises me that in a few days he will cut off his clotted hair, wash his body, put on clothes, get married to one of his three wives "in English fashion," and go with me, in the steamer, to North-West Bay, or to any other place to which I may like to take him, in order to tell his countrymen the wonderful news which have now reached his ears. His name is Bokotalli; he understands English pretty well, and has diligently learned to read, and to understand the second class book. He stopped yesterday, while reading, "Thou God seest me," &c., and said, "This book me love much. It make me feel. Me want to say more of dis word. Me cannot do now as me once do." Then, as if conscious that his naked body and clotted hair gave a sort of negative to his words, he made to me the promise I have given above. It is three years since he took his last wife, but the ceremony of getting her fully out of the hands of her father is but just now near its completion. This alone, he says, keeps him from instantly taking a decided step. One of his other wives had been sent away by a former husband before Bokotalli took her; and on the death of this man, a short time ago, she made great lamentation, which was not pleasing to Bokotalli. The other has offended him; and both these, he thinks, he can easily put away. The last of the three he says he loves, and will keep for life. Fearful, fearful indeed, is the state of the poor heathen! Can we bless God enough? have we ever attempted to thank him as we ought, that we were not born heathens?

EXTENSIVE RENUNCIATION OF IDOLATRY IN INDIA.—From the latest intelligence received at the Missionary Rooms, the population of Southern India seems rapidly advancing to a point where the renunciation of the foolish, degrading, and unsatisfying rites of idolatry will be very frequent. Under date of March 14, 1844, the Bishop of Madras says that ninety-six villages, in the province of Tinnevelly, have recently come forward, unsolicited, and utterly abolished their idols, requesting to be taken under Christian instruction. One of the English Missionaries, at an earlier date, says that he had, within the two preceding months, received seven hundred natives under his care. And from a very recent letter of one of the Missionaries of the American Board, it appears that although there has been no movement of so decided a character in the territory embraced within the plans of the Madras mission, many things are exceedingly hopeful: and that, could labourers now enter this field, in requisite numbers, there would be no doubt of soon gathering an abundant harvest.—*Journal of Commerce.*

PRIMITIVE METHODIST CONFERENCE.—*Lynn Regis, Norfolk.*—This Conference commenced its sittings on Thursday, June 6th, and closed the same on Thursday the 13th. Delegates were present from various parts of the kingdom. Reports of the various circuits were read and examined, from which it appeared that there were 160 circuits and 52 mission stations in our own country. The connexion has mission stations in Ireland, the Norman Isles, British North America, and the United States. Three missionaries, with their families, are on their passage to eastern stations, one to New Zealand, the others to South Australia. During the sittings of the Conference, there were preaching services at five o'clock in the morning, in the chapel, London-road; and preaching and other services each evening in the chapel, and in the open air. On Saturday evening the Sacrament of the Lord's supper was administered to the delegates and friends. On Sunday, the 9th, a camp-meeting was held in the vicinity of the town, when many thousands of people attended. In the evening, two love-feasts were held, one in the chapel and one in the Temperance Hall; both places were crowded to excess, and hundreds who were unable to gain admittance held a meeting in the open air. On Monday evening two missionary meetings were held, one in the aforesaid chapel, and the other in the Temperance Hall, when interesting details were given by the preachers and delegates of the progress of the connexion in their various circuits at home and the missionary stations abroad. A temperance meeting was held on Tuesday evening in the hall, when several very stir-