

maintained together the ordinances of God. At length God heard the cry of these faithful witnesses, and the prayers of the churches of Christ on their behalf. The only child of this persecuting queen has, since the death of her instigator, had the government of the country committed to him, in himself a Christian, and has been the friend of the persecuted during all their trials. The only son of the late prime minister has succeeded to his father's office; and while the father was the bitterest foe of the Christians, the son is reported to have avowed himself the Christian's friend; and he secures the young prince admirably in all his plans of usefulness to his people and country. Even the queen seems to concur in all the wishes of her son; who may now be considered as being in fact king, though his mother still wears the crown. The prince is making every effort to renew the good understanding between our government and his own. He proposes opening the ports to the commerce of all nations; and is particularly anxious to have a treaty ratified with Britain which shall ensure the permanency of amicable relations between the two countries. Three messengers have been sent down to Tamatane, the seaport of the capital, with the power to negotiate with any agent sent by the British government. And as it is confidently expected that English missionaries will speedily have free access to the island, the London Missionary Society has commenced a special subscription for the purpose of re-occupying this field on a scale commensurate with its extent and importance. While it is truly a field white for the harvest, the bounds of it are wide; for the island has an extent somewhat greater than that of France, and is computed to have a population of from four to five millions; the greater part of which is under the sway or the influence of the Hovahu, over whom the youthful Ratokotond Radama now virtually reigns. An act is promulgated, permitting all the exiled native Christians to return to the island.—*U. P. Mag.*

The London Missionary Society will send out four missionaries, at the earliest day, to resume the labors which have now for seventeen years been interrupted. The native Christians who, in spite of all the efforts of their rulers to destroy them, have multiplied tenfold, are full of joy at their prospects. How wonderful it is, that it is the son of the persecuting Queen, as chief ruler, and the son of the late prime minister, the bitterest foe to Christianity, as occupying the same post that his father did, are now about to bid welcome again to the gospel. It is expected that may will be found among the native Christians, who, having been trained amidst fiery trials, will be able to become teachers to others. One of the expelled missionaries, Rev. David Giffith, is living, and is looked for with intense interest by the Malagassy Christians.

ASCENSION ISLAND.

The Island of Ascension, on which Messrs. Sturges and Gullick have commenced their labor, is about 500 miles north of the equator, near the centre of Micronesia, and, on this account, offering great advantages in reference to the extension of missionary effort to the numerous groups which lie around it. It is not far from 60 miles in circumference, is occupied by five distinct tribes, and has a population, probably, of about 6,000. In beauty of appearance, in fertility of soil and luxuriance of vegetation, it is not inferior to Strong's Island. The weather harbor, at the north-east, around which is the residence of the Matalanim tribe, is as completely land-locked as the lee harbor on Strong's Island, and the country around it even more picturesque. The shores of the whole distance from it to the lee harbor on the southern shore, in the Kittil tribe, a distance of twenty miles, are romantic; the valleys increasing in length and breath, the hills receding farther from the coast, and mangrove trees all the way invading the domain of the ocean. By far the greater number of vessels visit the lee harbor, not less than sixty having entered it since November, 1849. The three small tribes reside on the north and north-west shores.

The people are less Asiatic in appearance than those of Strong's Island, and are lighter in complexion; the chiefs, who are remarkably fine looking, especially the younger of them, being of a lighter hue than the rest. They are enterprising, and exhibit great mental bodily activity. They are shrewd in their bargains, possess a remarkable tact in disposing of what they have to sell, are sly and cunning in petty thefts, and have so far profited from their intercourse with the whites as to require something near its true value for what they let them have. It was in view of this last trait that some of the residents said, "Foreigners are obliged to work as hard here as elsewhere for a living." The superior independence which they are supposed to possess over the inhabitants of Strong's Island, is perhaps owing to their being under a less stringent rule; and if they are more sprightly, they must be less inquisitive and observing, and less apt to learn, as, notwithstanding their much greater intercourse with those speaking English, their ability to use this language is far less. The Matalanim tribe, who are represented as the most quarrelsome and restless, were also the most powerful till within two years, when the Kittil gained the advantage over them in a battle, in which many muskets and some pieces of cannon were employed. The other tribes are quite insignificant, have had less intercourse with ships, and are "comparatively wild." All the tribes have constant intercourse with each other; intermarriages take place to a considerable extent, and on festive occasions quite general invitations are extended to the chiefs. At the dedication of a new feast-house in the Kittil tribe, about the time the Caroline was there, chiefs from all the other tribes were invited, and 150 hogs

and about 40 dogs were killed to furnish the repast; ten hogs, besides, were sent to the king of each tribe. The customs and religion of all the tribes are the same, as also the language, with the exception of some slight brogue.

The King is officially supreme in each tribe; the Nanakin and Washi are also of high authority; in point of fact these last among the Matalanim were in some degree rivals of the king; and among the Kittils, the Nanakin, a young man of about twenty six years of age, has by his energy and talent secured nearly the whole control of state affairs. When the king, who is nearly helpless with palsy, shall pass away, he will be likely to succeed him, and his ambition is looking also to the sovereignty of the whole Island. He has a long, aquiline nose, a piercing eye, an elevated though narrow forehead, and in manners is polite and condescending. He speaks broken English, has great mental activity, and is sometimes charged by the other chiefs with being like a white man, to which class he is indeed very favorable. He has prohibited the common manufacture of cocoa-nut rum. His whole family are remarkably fine-looking and intelligent. The chiefs are numerous and of various grades. The relation of the people at large to their rulers may be judged of from the fact, that, except in the Kittil tribe, the chief under whose protection a foreigner is, expects at least half his earnings, and may take as much more as he pleases. In the Kittil tribe foreigners enjoy greater privileges; some of them have very good houses, (one is mentioned as having a broad floor), and are exhibiting a good degree of thrift. A species of caste seems to exist. They are very superstitious, but not idolaters in the proper sense of the word.

The authorities of the Kittis gave their full sanction to the missionaries remaining, and the Nanakin told them he would protect them within the limits of the tribe. The people also, both native and foreign, wished them to remain. The first Sabbath that they were there was one of perfect quietude. Mr. Clark preached to an audience of about twelve foreigners and one hundred natives, all of whom paid the profoundest attention, while in a "remarkably appropriate" manner he sketched the history of the Micronesian mission, and gave an account of the results of that to the Sandwich Islands. Says Mr. Sturges, writing on the anniversary of the American Board, which day the arrangements for the establishment of the mission were completed:—"God's name be praised! We pause to invoke a blessing. We trust a brighter day is dawning on this gem of the ocean, where every prospect pleases and only man is vile." How happy the thought that this day, so wonderful to us, is the day of the anniversary of the dear American Board. We greatly rejoice that we have entered our field of labor, and are now to commence our work."—*Jour. of Mis.*

OLD CALABAR.

The Rev. Hugh Goldie, who has gone to Creek Town in the absence of the Rev. Mr. Waddell, says on the 21st September 1852:—

Since coming up here things have been moving on in the usual way with us at this station. As this is the season of the year when the oil trade begins to get slack, several *ikps* have been celebrated one after another lately, which have occasionally thinned the attendance on school. The boys who have continued in attendance since I was here formerly, have, I find, made progress, and it would be well if we could devise any means of keeping the more promising of them in connection with the mission.

Preaching in the Native Language.—Since coming up I have not availed myself of the aid of king Eyo as interpreter, for however faithful an interpreter may be, yet in the transference of the truth through him to the audience, the spirit of the message always evaporates. This is sure to be the case, especially, where the interpreter does not himself feel the power of the truth, and is but partially acquainted with it. Another reason for dispensing with his aid, and perhaps a more weighty reason, was that what the king delivered was received more as the word of king Eyo than as the word of God. Of course in his knowledge and use of the Efik, king Eyo must have greatly the advantage; but this is, I think, outweighed by the disadvantages necessarily associated with the assistance which he has so long and so willingly rendered to us, an assistance which was indeed at the outset indisputable. One advantage of our present mode of conducting the meeting, which the king can well appreciate, is, that it is not so long as formerly it was.

The meeting in young Eyo's yard, and the afternoon service in the school-house, I conduct as usual; and the latter, by Mr. Thomson's assistance, is now partly in Efik for the benefit of the school children, who always form by far the greater part of our audience. Mr. Thomson likewise continues to go out to meet with the people of a small neighbouring village after the meeting in the king's yard, and Samuel Duncan had a small meeting in the end of the town next to the mission-house.

We are thus endeavouring in our feeble measure to scatter the Divine truth, praying and waiting for the descent of the Spirit from on high to make it spring forth. May the promise come speedily, may it come abundantly in showers of blessing, that this wilderness may be glad for the Gospel, and this desert rejoice and blossom like the rose.

Printing Operations.—Mr. Edgerly has finished printing the New Testament history, a copy of which I shall send you by first opportunity. He begins next with Mr. Anderson's epitome of English grammar, and after that I shall likely put into his hands the new edition of Scripture passages, as they are now out of print, on which will probably follow the Efik grammar. But with these and other works on hand, small