

Missionary Record.

WONDERFUL WORKS IN IRELAND.

AN Irish newspaper, called the Drogheda Conservative, thus celebrates the work of the Lord in that country.

Despite of the excommunicative and pugilistic powers of the Romish priests, notwithstanding the hatred of the Romish population to the converts, the number of persons who have left the Church of Rome in Erris, Balinabineh, Westport, The Killeries, Connemara, Galway, Doon, Dingle, Bandon, Cork, Dublin, Athill, and even in Drogheda, is most encouraging. In Palatthomas, Erris, there is a missionary church and school crowded, where all are converts except eight. Blackool Bay has its school and temple. The Islands of Arran and Innisbigil are all Protestantized. Balinabineh has a goodly congregation of adults and children, some hundreds of converts are in that district, besides many who have gone to America, carrying with them the precious deposit of the faith. At the head of the beautiful Bay of Killeries, where two years ago there was only one convert, a pretty church for three hundred persons is rapidly progressing, and at the mission schools one hundred and fifty converts are pupils. In Connemara district ten new churches are being built, and at the Hill of the Sun, Knockgrear, county Limerick, where once the Ribbon system, Mr. Cartan, was rife, there is another altar and another combination, and the lips and heart once Popish are now Protestant, and cry out with the Blessed Virgin—"My soul doth magnify (not Peter, Paul, or Denis,) but the Lord, and my spirit hath rejoiced in God my Saviour." The church of Pallas, lately built for eighty, is enlarged for three hundred; the school contains two hundred and forty converts. In the Doon district there are five convert congregations and four Sunday Schools. Look at an account of a recent meeting at Doon.

"On Friday we held our periodical meeting of Irish readers and teachers. It was an open-air meeting. The Rev. Professor Foley stood under the shadow of a wide-spreading mountain ash-tree. The assembly numbered 500 persons, of whom upwards of 400 were converts from the Church of Rome. We also had a large attendance of the gentry, including the ladies, of the principal families. The chapter read in Irish was 1 Pet. iii. The translation in Irish was exceedingly good. The professor addressed the assembly in Irish at considerable length, closely examined the readers on the the chapter above named, conversed with them in Irish in a manner peculiarly animated, and then, at my request, delivered in English one of the most effective and powerful addresses. I may add that we commenced the meeting by singing the hymn, "We won't give up the Bible."

In Bandon and in Cork the Reformation progresses well. In one school at the latter place there are four hundred converts. Instead of ballads the children of the Cork Ragged School sing—

"Why those fears! behold 'tis Jesus
Holds the helm and guides the ship."

The mission has spread from the west to the south, and now it has embraced part of the east coast of Ireland.

INDIA.

REVISED STATISTICS OF MISSIONS.

THE attempt made last year, to exhibit in statistical tables the present position and agency of Christians in India, excited, as our readers are aware, considerable interest among the supporters of those Missions, and exhibited gratifying and unexpected results. At the same time it was well known that in some parts the tables published were of doubtful authority, and in other incomplete. The Calcutta Missionary Conference, before whom the tables were first laid, desirous of seeing these defects removed, and of securing, as far as possible, a complete and authoritative collection of statistical details concerning Indian Missions, requested the Compiler to undertake the task of getting those tables revised, and their information brought down to the commencement of the present year, 1852. They offered at the same time to bear all the expenses of the inquiry.

The result of this second and more complete inquiry, into the statistics of Christian Missions in Hindustan, exhibits those Missions as occupying a higher position, and as being blessed with larger fruits than previous researches had ever before shown, or their warmest friends had ever anticipated. Of this fact the following condensed summary will furnish striking evidence. At the commencement of the year 1852, there were labouring throughout India and Ceylon—

The agents of 22 Missionary Societies.

These include 443 Missionaries; of whom 48 are ordained natives.

Together with 698 Native Catechists.

These agents reside at 313 Missionary Stations.

There have been founded 331 Native Churches, containing 18,119 Communicants; in a community of 112,191 Native Christians.

The Missionaries maintain 1,347 Vernacular Day-schools, containing 47,591 boys; together with 33 Boarding-schools, containing 2,414 Christian boys.

They also superintend 126 superior English Day-schools, and instruct therein 14,362 boys and young men.

Female Education embraces 317 Day-schools for girls, containing 11,519 Scholars; but hopes more from its 102 girls' Boarding-schools, containing 2,729 Christian girls.

For the good of Europeans 71 services are maintained.

The entire Bible has been translated into ten languages; the New Testament into five others, and separate Gospels into four others. Besides numerous works for Christians, thirty, forty, and even seventy Tracts have been prepared in these different languages, suitable for Hindus and Mussulmans. Missionaries maintain in India twenty-five printing establishments.

This vast Missionary agency cost 190,000*l.* annually: of which one-sixth, or 33,000*l.* is contributed by European Christians resident in the country.

By far the greater part of this Agency has been brought into operation during the last twenty years.—It is impossible to contemplate the high position which it occupies, and the results which it has already produced, without indulging the strongest expectations of its future perfect success; and without exclaiming with the most fervent gratitude,

WHAT HATH GOD WROUGHT!

Calcutta Christian Observer, Nov.

DECAY OF HINDOOISM.

Lament of an educated Brahmin, in his recent *Mahratta* work, entitled, "*Principles of Hindooism*."

"The ancient and noble edifice of Hindooism is now on all sides assailed by the adherents of a hostile faith, and we are filled with dismay at finding that there is also treason within. No wonder that the venerable structure is already nodding to its fall. I by means of this little book seek to prop up the building; but, when its size and ruinous state are considered, what hope is there that such a feeble prop can prevent its falling? But, as in the case of one who is laboring under a complication of diseases, and who evidently must soon die, we continue even until death to administer medicines, even so do I, minister to the decaying system of Hindooism. Hindooism is sick unto death. I am fully persuaded that it must perish. Still, while life remain, let us minister to it as we best can. I have written this book, hoping that it may prove an useful medicine."

Youths' Department.

SAYING PRAYERS.

"In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."—*Phil. iv. 6.*

To say my prayers is not to pray,
Unless I mean the things I say,
Unless I think to whom I speak,
And with my heart His favor seek.

In prayer we speak to God above,
We seek the blessed Saviour's love;
We ask for pardon of our sin,
And grace to make us pure within.

My infant lips were early taught
To say "Our Father," as I ought;
And every morn and every night,
To use my daily prayer is right.

But, Oh, if I am found to smile,
Or play, or look about the while,
Or think vain thoughts, the Lord will see,
And how can He be pleased with me!

Then let me, when I kneel to pray,
Not only mind the words I say,
But also strive with earnest care,
To let my heart go with my prayer.

Standard Bearer.

LITTLE ROBIN GOING HOME.

The following communication, says Mr. Packard, is from a source that entitles it to the fullest confidence:

The death scene which I want to describe, is not of a ripe Christian, but a little boy only two years and four months old! It was such a scene of wonder and plea-

sure to me that I would fain have all the Sunday school children in the land acquainted with it.

A few nights ago, just as I was going to bed, a lady came in, and asked me to go over to a neighbor's house, to see "Little Robbie," who was dying. Her statement of the strange scene induced me to go. Just before I went in, he had several times called, "come, Children, come!" and I found all the little ones of the household—who had gone to bed—had been brought into his chamber by his parents to take their last farewell. He called each one by name. One by one they kissed him. O, it was a sight of great tenderness and one of many tears! One of his brothers was absent at a boarding school, and him he did not call, as he did the rest, but said, "Tell Willie come." After the children retired to bed again, he repeated again and again the call, "Come, children, come!" and whenever his parents would ask, "Where, Robbie?" he would answer, "To Heaven." Then he would say, as he lay upon his back, with his eyes fixed upon the ceiling, "Please God take Robbie, God please take Robbie?" These expressions were continually interspersed with, "Pa come—Ma come to heaven. Come, children, come to heaven!"

For three or four hours he lay thus gazing intently upward, as though he was looking into heaven, and almost incessantly, during the time, uttering these expressions, in an audible and almost ringing tone.

Once he asked for a white rose. "Please Ma, get Robbie a white rose." A red one being the only one convenient, it was brought. When it was offered, he rejected it, saying, "No ma, Robbie don't want that." After a while he again asked for a white rose. When it was brought he said, "Let me smell it. That will do; ma, put it away now." There was but little intermission during the last few hours of his life of the above remarkable expressions, so that he must have uttered them scores, perhaps hundreds of times. At one time as I stood over him, gazing with wonder at him, I recited the hymn—

"There is a happy land."

He ceased to talk while I spoke, showing that the subject agreed with and filled up his thoughts, but as soon as I had done, he began again "Please God take Robbie," etc. Again he was silent during most of the time that prayer was offered at his bedside. The last words he spoke were almost inaudible, a mere whisper. "Come, children, come!"—he had not breath to utter the last word, and the fluttering spark of life went out.

Many may inquire what was the child's character in life? Without being a very precocious child, he was thoughtful and observing. He seemed to have an intense love of flowers. He delighted greatly in music. He was a pattern of neatness and cleanliness. For some weeks before he became sick he showed a remarkably unselfish disposition. A spirit of gentleness, meekness, and kindness, showed itself continually. Some one teased him just before his last sickness about his fondness for tin trumpets, of which he had several. "Never mind," said he, "God will give Robbie wings pretty soon; and me fly to heaven and blow my music there!" Perhaps we may infer from this that his heart was being prepared for what he saw and heard on his death-bed. It did seem to us as if the Spirit of God had somehow fitted him for heaven, and opened his spiritual sight to behold the bliss and glory to which he was approaching.

The chamber where Robbie died seems now a hallowed spot. One of the little children well expressed this awhile after death.

"Ma," said she, "I was always afraid of a dead person: but there seemed to be a glory about him." The whole scene is indelibly impressed on the memories of all that were present—a scene that should startle the sinner, confound the infidel, and delight the Christian.

Selections.

ST. PATRICK'S CHAPEL, LIVERPOOL.

To The Rev Mr. Poyer.

SIR,—The mistress of our Industrial Ragged School has addressed a letter to the managing committee, in which she says that you and one of your brethren visited the school on Thursday last, and insisted on withdrawing some of the children on the plea that their faith was in danger, especially because they were taken to divine service in my church.

After a description which I need not transcribe, she says—

"I asked Mary to go for a policeman. Finding a different reception from what they apparently anticipated, they became quieter, remarking they considered a great indignity had been done them, by sending for