

intense desire to be instructed in the truths of which they had but vaguely heard from those who had travelled from the coast to their own country. "When I first took my stand in Africa, I was an object of suspicion to all parties. I found that almost every word was reported to the King of Ashantee, and we were most strictly watched for six or eight months. I could not, at first, take my stand and preach in the streets of Comassie the unsavoury riches of Christ, but I was afterwards able to do this Sabbath after Sabbath. I could protest against their ancient customs, their bloody rites and ceremonies, with the fullest confidence, and no one opposed me. The question generally asked was, Does the Book of God forbid these practices? If I answered in the affirmative, it was sufficient. Every one acquiesced in the truth of the matter. The King himself never attempted to justify human sacrifices."

PROFANISM AT SEBASTIA.—The Rev. Mr. Morrison called on me after divine service—said he heard that our child was dangerously ill, and that he had called to see us. I thanked him, and desired him to be seated, after which he had some talk on the nature of the child's illness. He proposed joining in prayer, to which I readily assented, and at once arose to hand him a prayer-book. He stood up at the same moment, and stopped me by saying, "Is not this the child that was baptized by Mr. Fyvie?" I replied, "yes." He then asked me if I would allow him to perform a certain part of the service for the baptism of infants, namely, to take the child in his arms, pronounce it received into Christ's Church, and sign her on the forehead with the sign of the cross:—I replied "certainly not." After a little conversation on the subject of our religious opinions, he gave me to understand that if the child should die, and I should ask him to officiate at the burial, he would not do so, as she had not been baptized by an episcopally ordained minister, and as I refused the present opportunity of having the error corrected. I told him after this refusal before being asked, he might rely on it I would not put him to the trouble of another denial when the sad moment arrived. I also told him that it was exceedingly unkind thus to harrow up a parent's feelings at such a time, and more especially as his visit was entirely a gratuitous one.

AMERICAN AGITATORS.—Wright, Garrison, and Douglass, are at present labouring to enlighten the people of Manchester regarding the Evangelical Alliance, the Free Church of Scotland, and the Methodists of America. At a meeting held by them on Monday in that city the Chairman opened the business by referring to the late meetings of the Evangelical Alliance, and expressed his conviction that the proceedings of that party were clearly calculated to corrupt the mind of the British public on the question of slavery. Wright denounced the Methodists' Society in America (from which body several delegates to the Alliance were sent) as "a band of pickpockets, hypocrites, and thieves;" while Douglass informed his auditors that he had formerly been the property of a Methodist preacher, who treated him with so much Christian kindness, that he availed himself of the first opportunity that offered of making his escape. It fell to Garrison to denounce the missionaries of the Free Church of Scotland, as having given their support to the slaveholders, whom he alleged, they designated "God's overseers."

ANTI-PRESBYTERIAN BIGOTRY IN ENNISKILLEN.—At a recent meeting of the Enniskillen Poor Law Guardians, a very curious spirit in reference to the Presbyterian body was displayed by certain parties. It appears that, according to these liberal gentlemen, if there be in the Workhouse only half a dozen members of the *Established Church*, an *Episcopalian* chaplain must be provided for them—if there be only half a dozen *Roman Catholics* a Popish priest must be paid out of the public funds for ministering to their spiritual wants; but if there be half a dozen "black-mouthed" Presbyterians, they must look to their own spiritual concerns, as certain parties will not hear of the appointment of a Presbyterian chaplain! The plain English of this worse than bigoted conduct is, that the Presbyterian poor must be left to take their chance for futurity, as their souls are not worth the trouble of saving! This shameful

intolerance is, we know, ostensibly excused on the ground of the actual paucity of Presbyterian numbers as compared with those belonging to the other two denominations; but the accounts made at the meeting referred to have completely set aside this hypocritical pretence. It is really monstrous to expect that Presbyterians should contribute to the salaries of an Episcopalian Minister and a Popish priest, while their own clergyman is insultingly excluded, as if he were unworthy to occupy a place in the same category with the worshippers of the rotten carcases alleged to have once belonged to dead men, yclept saints.—*London Weekly Standard*.

STATE EDUCATION.—The object of the State-educationists, let our readers be well assured, is not the extension of education, but a substitutional process. Under the pretext of rendering it more efficient, it is sought to de-popularize it, and to de-protestantize it. Mr. Kay has revealed the ultimate design of those who were at the bottom of the State-education movement; and we thank Mr. Edward Baines, for recalling our attention to his language: "What I mean is," says Mr. Kay, "that none but the lowest forms of Protestantism," (that is, Methodism and Dissent) "will ever affect an ignorant multitude, but that Catholicism is particularly designed for such a multitude; and what I do wish is, that if we may not have an educational system whereby to fit our people for the reception of Protestantism, we might again have Roman Catholicism for the people." This is to say, if we cannot put down popular Protestantism and religious dissent by State-craft, let us fall back upon the old priest-craft. Mr. Kay thinks the condition of the people in Ireland, Naples, the Swiss Catholic cantons, and Austria, infinitely better than it is in Protestant Scotland and his native Lancashire. An intense hatred of evangelical Protestantism is, we have good reason to believe, the main spring of the zeal affected by many of the advocates of Government education for the improvement of *secular* instruction. In this warfare, *Papists and latitudinarians go hand in hand.*—*London Patriot*.

Rev. Messrs. Wood and Feabody have organized Protestant churches in Nicomedia and Ada Bazar. A letter from Mr. Wood, dated Constantinople, Sept. 6th, gives an exceedingly interesting account of the severe persecutions and trials of one of the brethren of the church at Ada Bazar. He had been dragged from his home, eighty miles, to Constantinople, and there imprisoned and chained as a malefactor, and repeatedly arraigned before Governors for the truth's sake; but persevered in witnessing a good profession, and stood steadfast.

A letter from Mr. Bliss, dated at Trebizond, August 1st, gives an account of the dangers to which the protesting Christians in that place have been exposed. Many of them had been arrested and offered the alternative of renouncing their faith, by subscribing to the idolatrous confession prepared for them by the Patriarch, or receiving a bastinado followed by imprisonment, and these punishments to alternate and continue until they yielded. While the process of arresting was going on, the persecuted Christians assembled for prayer, and continued with one accord in supplication day after day. In the mean time they forwarded petitions to their Turkish rulers; and to the surprise of all, these petitions received a more favourable attention than could have been anticipated, and their rights of conscience were secured to them.

Their severe trials had humbled and purified the faithful brethren, and prepared the way for the formation of a church on a scriptural foundation; and at the date of this letter from Mr. Wood, the missionaries were only waiting to receive from Constantinople a copy of the Confession and Covenant of the first evangelical church in that city, before organizing the protesting Christians of Trebizond into an independent church. Thus the very means adopted to prevent the spread of pure Christianity have been overruled, in the providence of God, to the purification and firm establishment of the same.

All the accounts from this region of country show that the spirit of persecution continues unassuaged. False accusations and false witnesses, and every device of Satan, are employed to harass

and distress the evangelical believers; but, thus far, with very little success; and these very attempts to extinguish the true light have been instrumental in bringing it under the observation of the Turks as it would not otherwise have been seen by them; so that within a year they have probably seen more of real Christianity than during the entire occupancy of that country. Thus the wrath of man is made to praise God.

An extremely interesting letter has been addressed to the parents of the American Board by the members of the First Evangelical Church of Constantinople, gratefully acknowledging their Christian kindness in sending them missionaries and making them acquainted with "the excellencies of that faith which is established by the pure and simple preaching of the gospel to them who were before in utter destitution, and were rich only in external rites and human doctrines hostile to the holy Scriptures."

AFRICA—OLD CALABAR.

Letters have been received from the Rev. Mr. Waddell, dated the 6th and 8th May; his journal of the first month's residence in Old Calabar; a letter from Mr. Edgerly; and a letter from Mr. Young, King Eyamba's brother, written with his own hand. These communications are of the most interesting and satisfactory character. They announce that the mission reached Duke Town on Friday, the 29th of April; that they were cordially welcomed by King Eyamba and the chiefs of Duke Town, and by King Eyo Honesty of Creek Town; that they at once got a promise of ground on which to erect the mission houses, and every encouragement that could be desired; that they were busily engaged in putting up one of the frame houses at Duke Town, and the other at Creek Town; that they opened a school in one of Eyamba's houses on the 6th of May; and that they had met with the kindest assistance from Captain Beckett (the Governor of Fernando Po) in the repairs of the trading vessels lying in the river; and that they were all in good health and spirits. The following are some extracts from the letters and journal:—

"From King Eyamba, and the gentlemen of Duke Town, I got a highly satisfactory reception. They said that they had long looked for us, and were very glad we had at length arrived. They said that the land was all before us, to choose any place we liked to settle, either that place which was selected in our name three years ago, and allotted for us, or any other we liked better. On looking over the district as generally as we could, we approved of the selection that had been originally made, and resolved to occupy that place, already known as the School-house-land. It is a gentle hill, rising indeed rather abruptly from the river to the height of fully 200 feet, but sloping on each side to two native towns,—to Duke Town on the one hand, a place of about 6,000 inhabitants, and to Henshaw Town on the other, a place of somewhat under 1,000 inhabitants, while it runs back in a continuous ridge, and communicates with higher ground farther inland. On the top of this eminence, overlooking the river, the shipping, and the towns just named, our residence has begun to be erected,—the first residence for white people and Christian people ever built in this part of Africa. It commands an extensive prospect, and looks over an immense stretch of country in all directions. The clearing away of the wood, which at present covers the hill, has commenced, and it is fast falling before the sawy arms and sharp axes of the Kroomees, or ship's labourers, which several captains of vessels in the river have most kindly afforded us the use of."

"By King Eyo Honesty, of Creek Town, and his chiefs, we have also been cordially welcomed. He is a man of superior intelligence and prudence, and very desirous to promote the improvement of his country by education, religion, and the arts of civilized life. Creek Town contains about 4000 people, and is situated about eight miles above Duke Town, on a branch of the Old Calabar river. He also gave us a favourable situation for the erection of our house, and promised to aid us with labour, as soon as we should be ready to put it up."