

presbyteries. They then formed themselves into a synod, called, "The Synod of the Presbyterian Church in Jamaica." A Theological Hall was established at Montego Bay, and its first session commenced on the 13th July, 1852. In the second session, thirteen divinity students were enrolled. The Synod of the United Presbyterian Church in Jamaica represents at the present moment a remarkably vigorous and energetic Church, with elements of strength and progress in it which give hope that it will at no distant day expand over the numerous islands of the Caribbean Sea.

The mission to Old Calabar, in Africa, originated with the Jamaica Presbytery. The negro population who were connected with the congregation in that island naturally felt an interest in the spiritual welfare of friends and relatives in their fatherland, and they were desirous that an effort should be made to impart to them the benefits of that gospel in whose light they were themselves rejoicing. They urged the missionaries to make the attempt, and promised to render all the assistance in their power. The presbytery held a meeting in July, 1841, and spent two days in giving this subject a deep and prayerful consideration. They resolved to go on. Each member of the presbytery pledged himself to go and labor in Africa, should he be called to the work. To this they were induced by the consideration that agents would more easily be found to come to Jamaica than to go to Africa.

At a meeting of the United Secession Synod, held at Glasgow in May, 1844, it was unanimously resolved to undertake a mission to Old Calabar. In January 1846 the mission-ship, the *Warree*, sailed from Liverpool, carrying the first detachment of missionaries from Jamaica to the western coast of Africa. Into the narrative of their difficulties and struggles we cannot go here. The missionaries at Calabar have displayed a more than ordinary amount of heroism and self denial. They have had to contend with difficulties of no ordinary kind. They have laboured in a pestilential climate, and amongst a population steeped in pollution and sunk in the very lowest depths of moral degradation. A large mass of the people are the slaves of slaves. Their forms of idolatry are of the most disgusting kind, and their habits are characterized in a high degree by licentiousness and cruelty.

The labours of the missionaries in this unpromising field have been attended with a considerable measure of success. Eighteen years only have elapsed since the mission commenced. During that period several Christian churches have been planted, and connected with these churches there is a fair proportion of native converts. Week day and Sabbath schools have been estab-

lished, in which several hundred children are receiving a Christian education. The horrid practice of offering human sacrifices for the dead has been abolished in some of the districts. The Bible has been translated into the Efik language, and inhabitants are being taught to read it. A decided change for the better has taken place in the social habits of the people, and they are gradually rising in the scale of civilization.

The mission to Kaffraria did not originate with the United Presbyterian Church. It was commenced in 1821 by the Glasgow Missionary Society, and it was carried on under the superintendence of that Society till 1847, when the union took place between the Secession and Relief Churches. The stations connected with it were then transferred to the Mission Board of the United Presbyterian Church. The Kaffrarian mission has been honoured of God to do great good. Dr. Duff, who visited the mission station in Kaffraria on his way home from India, wrote: "If the members of the United Presbyterian Church at home could only witness with their own eyes, and hear with their own ears, what I was privileged to witness and to hear, I am confident they would feel that, had they spent ten times the amount of pecuniary means on that mission which they have done, they would have been more than amply recompensed.

The memorable Indian mutiny excited a deep and painful interest in all classes throughout the British empire. Reflecting men felt that, in the events which had taken place, there was a loud call to make increased efforts with a view to bring the gospel truth within the reach of our fellow-subjects in India. In this work the United Presbyterian Church came forward to bear her part. The Synod of 1853 resolved to commence a mission in India. Rajpootana, in the north-west of India, containing a population of seven millions, was the region fixed upon. The mission, though so recently begun, is in a most flourishing condition. Already it numbers 4 stations, 6 ordained missionaries, 2 medical missionaries, 2 English evangelists, 4 native evangelists, 50 week-day schools, and 1848 scholars. Eighteen natives have been baptized; and some of these are persons of high caste and considerable attainments, who are now proving useful agents in the mission. At all the stations bazaar preaching, which presses the truths of salvation upon those who reside in the vicinity, has been steadily prosecuted; and in the cool months of the year the gospel has been carried over a wide extent of country, and proclaimed to many thousands. The missionaries find easy access into the towns, the villages, and the halls of the nobles, and large audiences ready to listen to them, and to purchase or