

missionaries of the London Society are now engaged in printing an edition of 1,000 copies of the Old Testament and 3,000 copies of the New, in the Malagassco language. "The whole" say the missionaries "may be put into immediate circulation amongst those who have been already taught to read." The British and Foreign Bible Society have granted an adequate supply of paper, and the missionaries are carrying on the work with all practicable despatch, as the political state of the country is such as to render it somewhat doubtful whether they will be suffered to continue their labors.

Twenty years ago, this island, as far as extent to Franco, was almost unknown to Europeans, and its inhabitants, 4,000,000 in number, were without a written language, and without one ray of Christian light. In 1810, the English took possession of a part of the island, in 1818, the first Protestant missionaries landed there, and now, if they shall be compelled to retire, the good which they have accomplished in reducing the language to writing, teaching thousands of the youth to read and write, and in preparing for their use a large edition of the best of books will be an ample reward for the labor and expence which have been incurred in accomplishing it. Seed is sown which must grow and flourish and bring forth fruit to the joy of the whole island. How rich, how sure is the harvest of benevolence!

MISSIONARY INTELLIGENCE.

ENGLISH BAPTIST MISSIONS.

Monghyr.

This is a large city, 250 miles northwest of Calcutta,—a station for invalids of the British army. The following extract from the report of the Society respecting this mission, is copied from the Missionary Register.

The steady and persevering exertions of our brethren seem to have produced a very powerful excitement among Hindoos and Mussulmans, in various classes of society, both in Monghyr itself and to a considerable distance round.

One incident, which may be quoted in illustration of this statement, will prove that the conscience may sometimes be powerfully affected with alarm and disquietude, even after a long life has been spent under the hardening and debasing influence of heathen idolatry. "A very old man," says Mr. Leslie, "seeing one of our native Christians, called to him to come to his door and speak with him. The Christian went. The old man began by saying—'I am very poor, and have no money in my house: I am anxious to ask you some questions, but I cannot pay you.' The Christian said—'I wish for no money: please to propose your questions.' The old man then said—'I have seen with my own eyes my son's son's sons, and they are all dead: now I wish to know whether I shall see them all again in another world.' The Christian having answered this question, the old man further said—'Now I wish to know whether they will receive as much punishment for their sins as I shall, who have lived longer than they all.' This question being also answered, the old man said—'I, from my great age and from my many sins, perceive that I am carrying to the grave a very heavy burden, and I know not how to be delivered from it.' Jesus then being made known to him as the bearer of his burden, he was very much affected—if I mistake not, even to weeping. I have told the native Christians to be sure that they return to the old man. Who can tell but he may be one of those, in whom God will glorify himself by calling him at the eleventh hour!"

Mr. Leslie, the society's valuable missionary at Monghyr, has recently been removed by death, from the scene of his useful labors.

Digah, 70 miles northwest of Monghyr.

From Digah, says the report, intelligence has been received, down to the close of the year 1827, which is of a very gratifying nature: 29 individuals have been baptized and added to the church; among whom was one whole household, nominally professors of the Roman Catholic faith. Among the native itinerants, Hurry Das was baptized eleven years ago, and continues to this day to adorn the Gospel. There are eight boys' schools, containing about 250 children; but those for native females have, since

the death of Mrs. Burton, been, of necessity, discontinued.

On the benefit of native schools to missionaries themselves, Mr. Burton says—

Besides being the most direct and hopeful channel for communicating to the people at large the blessings of religious instruction, the collateral benefits of native schools are very great. They are the best assistants to the young missionary in the acquisition of the language; they accustom him to a simple and familiar method of converse with the people: they undermine the prejudices of a gloomy and vile superstition; while, in his visits to them, the missionary has the very best opportunities of preaching the Gospel to adults, who, though they may not endure to be personally addressed, will attend (and it may be with conviction) to all that is said to a child.

Cuttack.

This is a town in the province of Orissa, 250 miles southwest of Calcutta, containing 60,000 inhabitants. The extracts which follow, are from a communication of the Rev. Mr. Lacey, the missionary at this station, to the Society.

Preaching of the Word.

The Gospel, except when prevented by sickness or rain, has been declared to the people seven times a week throughout the year. I have generally confined my public preaching to three places, in bazaars, greatly thronged: they have usually heard with attention; but sometimes I have been abused with the tongue of slander and blasphemy, or pelted with dust or broken pots. When visiting a school, I have placed the children in their classes in front of the school, or on the road side; and, by exercising them in some part of their lesson, numbers of people have been attracted to the spot, when they have been exhorted to trust in Him who is the way and the truth and the life. Once a fortnight, I devote Thursday evening to about 50 poor people—blind, lame, leprous, and otherwise diseased—who come from all parts to receive a piece each. These poor creatures have a very correct idea of the way of salvation revealed in the Gospel, as many of them have attended us ever since we came to Cuttack. I sometimes make one of the principal persons among them repeat, before his companions, the ten commandments, and mention the remedy which God has provided for the salvation of sinners from the guilt of the broken law. Inquirers visit our bungalow for instruction in the way of the Lord, and often the better part of the day is spent in this delightful task. A good deal of divine knowledge has been thus imparted to these degraded and idolatrous people; many thousands have heard of the atonement made by Jesus Christ for the sins of the world; and have been exhorted to leave the worship of wood, and stone, and silver, and gold, and to worship and to serve Him alone. I have invariably made it a point in preaching to lay down before the people the law of God, which they have violated; and to point them to the blood of Jesus as the only remedy. In declaring these serious and important truths, I have frequently observed the people to be much moved with the amazing instances of divine love manifested in the Gospel of the Redeemer. I have ever considered that the cross of Christ is the instrument which God will own and bless; and, from observing its effect on the minds even of my heathen hearers, in comparison with any other doctrine, I am confirmed in this persuasion; and, by the grace of God, I hope and design to make this the subject of my ministry while I shall have life and breath remain.

Schools.

The success of our schools depends, in a great measure, upon the masters; little instruction could result from reading books about the doctrines of which the masters were themselves ignorant.—Under this impression, I have felt it my duty to devote the afternoon of every Lord's day to their instruction; they generally bring with them some of their older children, and frequently relatives or acquaintances. They have improved in divine knowledge, and have perceptibly improved their schools. This meeting is talked of among the heathen for many miles round Cuttack, and hence I conclude that the subjects discussed are also extensively known.

English Charity School.

The beneficial effects of the English Charity School are already visible: the number of children is 26, including six or eight native youths. Seven native schools contain 23 children; of these, 66 boys read the New Testament; and the greater part of them have obtained as good a knowledge of the Scriptures as children in England of their circumstances; and particularly are they informed of the way of salvation by the atonement of Jesus Christ. The elder boys commit large portions of Scripture to memory, as well as pieces of Christian poetry and catechisms. These treasures of sacred truth will never be lost; but, as the tales of the filthy Bhagabot committed to memory by other children tend to degrade and debase their character in mature years, so we may expect that the pure and holy instructions committed to memory by the youths in our schools will have a desirable effect on their character and conduct when grown up. We have now not a scrap of a Hindoo book in our schools; nor do the people object on that account: instead of the filthy Bhagabot, the children now read St. Matthew or St. Luke; and, instead of committing to memory the shameful tricks of Krishnoo with the 16,000 milkmaids and his favorite mistress Radha, their memories are now stored with the Sermon on the Mount, or a New Testament parable; instead of their learning at school to call upon a murderer or adulterer for pardon and salvation, they have learned to say *Our Father which art in heaven!*—In this respect, *What hath the Lord wrought!* and what has he not further in store!—This scene is opening—the obstacles and prejudices are yielding—and the day of light begins gradually to dawn on India. What glorious harvest do we see by faith, which our not very distant successors will gather!

DIVINITY.

REV. R. C. DILLON, M. A.

Text, *Ephesians ii. 18*—For through him we both have access by one Spirit unto the Father.

Wherewith shall I come before the Lord, and bow myself before the most high God? is one of the most important questions that can ever engage the attention of the human mind. It is a question, however, (obscured by the preacher) to which man, by unassisted reason, has never been enabled to furnish a satisfactory answer.

Various have been the modes adopted in all ages of the world to gain access to a superior Being, but there is but one true and living way, and that is, through the sacrifice of Christ. This way is revealed in the blessed volume of inspiration. Yet it never was fully explained and made known to many, till the days of the Apostles: when that access mentioned in the text was opened to us. In the Jewish ritual there was much light thrown on the subject, yet still much obscurity remained.

The people continued in the outer court of the sanctuary. The priests were admitted into the holy of holies, and that once a year, to offer sacrifices for the people.

This was a type (and but a faint one) of the Christian dispensation, but yet made manifest, by which both Jews and Gentiles might have access, and that continually.

The Rev. Preacher proceeded to consider, 1st, the happiness and distinguished privilege we enjoy of "access unto the Father." and, The means by which we obtain it—"through one Spirit unto the Father."

On the first part of the subject he observed, that the text supposes previous distance from the Father. The Gentiles were under less light than even the Jews. "They were without God, and without hope in the world." But they that were once afar off, are now brought nigh by the blood of the Lamb. Need we refer to the state of our forefathers in this land of freedom. They were bought and sold even as the poor benighted Africans now are. Our forefathers were for centuries destitute of the knowledge of the true God, and they worshipped creatures and things of their own imagination.

Need I tell you that on the site of St. Paul's stood a fabric to a heathen deity, called the "Temple of Diana: and that where Westminster rears its head, another to Apollo was either erected, or about to be erected. In all ages have men had some knowledge of a great Being, whom they ig-