

Dr. Ball, there were printed for the use of the mission alone, during the year ending June 30, 1851, 299,400 tracts of various sizes, and 720 copies of the Gospels and Acts; and at the Anglo-Chinese press, under Mr. Williams's care, 699,000 octavo-pages.

Yet it is not the mere work of preparation, great as is the privilege of this, though requiring strong faith to keep up the courage of those engaged in it, that God has permitted his servants to be employed in. They are encouraged by the appearance of hopeful fruit from their labour. Two individuals give some evidence of being born of the Spirit, both of whom take an active part in the native prayer-meeting. And the time of the harvest is hastening on. It may require years of more toil to make ready for it, but when it comes it will be glorious.—*Jour. of Mis.*

MISSIONARY SPIRIT AMONG THE ARMENIANS.

It is delightful to notice the exhibition of a missionary spirit in the converts among the Armenians. This spirit is one which is ready to make sacrifices. It gives time, when time is 'one's living, even all that one has.' It proclaims Christ, when to proclaim Christ is to awaken fierce opposition. It sends those who possess it to remote places to make known the gospel, when it is more than probable that to make known the gospel will bring upon them obloquy and imprisonment. Look at some recent examples.

From the church in Aintab, not yet numbering many members, no less than seven individuals went forth at nearly the same time to labor in the places round about. Two of them went for so long a period that they took their families with them. All of them met with some success, several of them with what is greatly encouraging; some of them also were 'brought before governors and councils,' now to the confusion of their enemies, and again to the present triumph of the ungodly. At Marash, a town of ten thousand Armenians and having from ten to twenty thousand more within a day's ride, where two of them labored, the spirit of persecution was aroused, and some who were beginning to adhere to them were beaten, and others cast into prison. Yet so much interested were they in their work, and so confident that the gospel is to win great triumphs there, that both long to go back; and one of them, who is one of the wealthiest members of the church, proposes to remove thither with his family, and another member consents to accompany him. Their object is not to improve their worldly circumstances,—the removal will probably be adverse to these,—but simply to aid the struggling cause of Christ.

When Mr. Dwight was at Nicomedia in October, he was requested early one morning to meet a committee of the church. On going to the place he found six or eight individuals present. And what was their object? Why, they had been planning for the spiritual good of others, far and near, and had now come to present their plans to his notice. They wished to have the aged priest Harutum employed as a sort of colporteur in Nicomedia,—a man of good repute among all classes for integrity and purity of character, and peculiarly fitted for this service, for which there is now an open door, particularly among the families. They wished that one of their number might be employed as a colporteur in villages and towns around. They added to this that a member of their church, one of the best informed, and most able to talk with all kinds of men, was ready to leave his family and go to any part of Armenia where his services were most needed, and labor there a year. Their church, they said, was well known to be poor, and that after contributing for their pastor's support, and for the necessary expences of the church, giving to the indigent and paying their taxes, they had little left for such purposes; but they had lately formed a missionary society with special reference to sending colporteurs into the interior, and though they had as yet little in the treasury, they were willing to purchase a horse for the use of the colporteur who is to visit the surrounding villages.

Possibly, this which they proposed to do may not seem much to some readers; but it would be a different impression that would be left on their mind, if such could change circumstances with them for a few days. They would then understand what is meant by 'giving out of deep poverty.' They would learn a lesson in self-denial that might be of much practical benefit. This operative desire of the converted Armenians to bring others to a knowledge of salvation, is of rich promise for the future. It shows 'what manner of spirit they are of.' It leads to the hope that the flame which is burning in them, will be communicated far and wide till the whole land shall be full of light. But that this may be sure, and above all that it may be hastened, the number of laborers there from this country needs to be largely increased.—*Jour. of Mis.*

OLD CALABAR—VISIT TO UWET.

In October 1850, the Rev. Messrs. Waddell and Goldie, with Mr. Thomson, paid a visit to Uwet, a place nearly seventy miles above Duke Town.

Voyage up the Calabar River.—Monday, 14th October.—This morning started in the "John Robson," with Mr. Waddell and Mr. Thomson, on a trip up the river to Uwet country. This country lies on the eastern branch of the Calabar River, which branch is an inconsiderable stream compared with the Cross River, and runs nearly parallel with it.

Preaching at Uwet.—Thursday, 17th.—Landed this morning to visit the town. The banks are elevated on both sides of the river, which is

here narrow and rapid. Large stones are frequent in the channel. Though in the region of the elephant, we had not the pleasure of seeing one. He lies a short way in the bush, and is not seen from the river. On entering we found the king, Abduq, with his head-men, and considerable number of their people waiting to receive us, and they were all highly delighted with the visit of white men. After an interchange of compliments, we addressed to the assembly the words of eternal life; and requested the king to call another meeting in the afternoon, which he readily promised to do. After our interview, we took a walk through the town, ending on the chiefs with a small present to each. One old man seemed to be much afraid of us, and would not trust himself to utter a word in our presence. When he heard that white men were coming to Uwet, where they had never before been, he was quite in a tremor, and fortified himself against our visit, by hanging a huge article about his neck as a charm. We returned to the king's house, and partook of the food he had provided for us; and then went to the meeting which he had called in the palaver house, to hear again from us the message of Divine truth. Though the Uwet people have a language of their own, they know the Efik, which is a common tongue amongst the surrounding tribes. In the evening weighed anchor, and proceeded down the river.

Terrible Effects of Superstition.—The town is composed of four hamlets, situated at a little distance from each other, and having each its own name; Uwet being the name of the country. Some time ago the town was half-depopulated, and has not since recovered its former importance. The king having died, the chief next in rank to him failed to secure the succession, having been passed over, contrary to custom, in favour of an inferior. Soon after a severe sickness broke out in the town, and a celebrated Abidiang being called and consulted, declared that it was the disappointed chief who was destroying the people by witchcraft, in revenge for his rejection. This chief was made to submit to the ordeal of the nut, but passed through it successfully. Still the sickness prevailed, and other Abidiangs were consulted, who declared it was a certain Uka, or class, who were inflicting the calamity; and all the members of the Uka denounced being compelled to drink the poison nut, half of them perished. This did not put a stop to the epidemic; other Ukas were denounced, and the individual recently elevated to the kingship falling a victim to the pestilence, succeeded by his former competitor, who insisted on all the town's people taking the nut, as they had formerly obliged him to do so. About half of the population was destroyed by the ordeal, and by it and the sickness together, the town was reduced to a small village; but the people seem as devoted as ever to the service of the destroyer. All the superstition common in Calabar prevail amongst them; and they have, beside, a celebrated stone, which they keep as an *idem*. They say it descended from the sky, small at first, but it has since increased in size, and though still not very large, is so heavy, that no man can lift it on his shoulder. A young man who accompanied us, a nephew of King Eyo, accomplished the feat, but the people asserted he must have possessed some charm which enabled him to do so. It is, very possibly, a meteoric stone, and seems principally a mass of iron. May the proclamation of the Gospel, which this poor people have heard for the first time, be blessed to turn them from darkness to light.

Jealousy awakened by the Slave Trade.—It is sad to see mere handfuls of people, "the fragments of an earlier world," scattered here and there in the midst of vast fertile regions lying in the wilderness of nature; and these few people subsisting in the rudest indigence. Their condition shows what a scourge their superstitions are, and what a terrible destruction the slave trade has wrought, rendering man the greatest enemy of man, and turning wide territories into a wilderness. Though the slave trade has now ceased here, the feeling of insecurity which it inspired still prevails. A proof of this we had in going up the river. As we passed the landing-place of a village belonging to the Aukanyong people, the inhabitants flocked with their arms to the beach, to be ready to oppose dreaded aggression. Poor people, we come to them with arms against which theirs are impotent, for ours are the arms of a spiritual warfare, in submitting to which they will find their happiness.

Our descent of the river was as rapid as our ascent had been tedious, so that the distance which occupied us two days in going up, we accomplished in four and a half hours in coming down. The distance of Uwet from Duke Town, will be almost sixty-eight miles.—*U. P. Missionary Record.*

THE INHABITANTS OF ANEITEUM.

BY THE REV. JOHN GEDDIE.

Degradation of the Female Sex.—There are few places on the earth where the female sex are more degraded than among these islands. It was evidently the design of the beneficent Creator, that woman should be the equal, the companion and the solace of her husband, during their earthly pilgrimage. But, alas, how have the benevolent intentions of heaven been set at naught, in "the dark places of the earth." It is indeed one of the signal and melancholy triumphs of sin, that she, who was designed to be the sharer of man's joys and the soother of his sorrows, is thus grievously dishonored and injured, and made the victim of every species of suffering. As physical strength and personal valor are the qualities most admired by a barbarous people, of course the weaker sex are despised and trampled upon. The birth of a female child is accompanied by no demonstrations of parental joy, and in many instances its