

cially by one British subject from India, a Mahomedan, and a hater of Christianity and of Christians.

Mr. Geddie's Church will soon be re-opened. The natives have wrought at the work of re-construction with great activity and perseverance. Mr. Geddie appeals to us to prosecute the Mission with augmented zeal.

OTHER MISSIONS.

While our Foreign Mission was so severely tried during the past year, it is pleasing to see that in other heathen lands the cause of Christ has been wonderfully prosperous. The whole Christian world rejoices over the change that has taken place in Madagascar. INDIA, particularly in the North, has yielded well. Operations in other countries in Asia have been more than usually successful. The following communication from the Rev. W. ANDERSON, of the United Presbyterian Missions at Old Calabar, shows strikingly the obstacles with which the truth has to contend in AFRICA:—

On visiting King Archibong this morning, I found a number of the gentlemen with him, evidently discussing Creek Town affairs. They professed to have received information that the missionaries had in some manner instigated the killing of Egbo Eyo.* This I at once and strongly denied. On particular inquiry, I learned that they were founding their opinion on two things: 1st, The constant *palaver* which the missionaries make about killing slaves for trifles, or for nothing; and 2d, information which they had, that a person once in the employ of the mission had lent the Creek Town slaves the basin in which they had mixed the water and the blood with which they had sealed their covenant. On the latter point, I could only say that the person referred to had now no connexion with the mission. In reference to the first point, I felt it my duty to condemn the slave-killing system, as I am in the habit of doing whenever I have an opportunity. Some of the gentlemen then said that they would resume the old fashion of slave-killing on the death of their masters, seeing that Creek Town slaves had killed Egbo Eyo for nothing. I stated that I did not think it would be right for them to kill Duke Town slaves because Creek Town slaves had done what they did not like. I felt constrained to add, that Creek Town slaves had not killed Egbo Eyo for nothing, because he had killed plenty of them. I was proceeding to narrate a particular case—that of a wife of his, named Iqua, whom he had put to death, and literally chopped into pieces, for no crime save that of having in her possession a cloth label—when I was interrupted by King A. and others jumping up and actually dancing around me, demanding if I thought that the killing of slaves and women by any freeman was a crime worthy of death. King A. threatened to kill me if I should reply in the affirmative; “for,” said he, “I myself kill plenty slaves, then that be all same as say it no be bad thing to kill me.” I listened patiently to a good deal of *strong mouth*, and then said, “King A. and gentlemen, it no use to be vexed with me. I no fit to change God’s word. All men, free and slave, stand same before him; and his word speak very strong on that point. If one man kill other man for nothing, that man fit to die (*i. e.*, worthy of death). But I no say it be proper for slaves to kill you. When any man do bad thing in town, it be king’s business to do what be proper with that man, and then town will stand quiet.”

Our gentlemen here cannot stomach the doctrine of the American Declaration, that “All men are equal.” Only one of them attended church yesterday. I was informed that at King A.’s chop to the white men on Saturday, he referred to the matter, and declared that should Duke Town slaves make any disturbance, he will at once shoot me. Slaves equals with freemen! Treason! Treason!

* Uncle of the late King Eyo of Creek Town, recently killed by the people.