

less prayer in the one, and the idol worshipper offering his impure sacrifices, or practicing his superstitious rites, in the other. The stranger missionary feels that he has entered one of the dark places of the earth; and though the spire of a Christian church may here and there, at distant intervals, meet the eye, it is as the first ray of dawning light, which while it shoots no giving promise of approaching day, also serves to make the surrounding darkness more visible. These things of which he had so often read and heard are now before him, a living reality, such as imagination had never pictured.

The city of Calcutta contains a population of 500,000 souls; but so densely is the surrounding country peopled, that within a circuit of twenty miles there are said to be three millions of inhabitants; and subtracting from those the few thousands who are nominally Christian, how many remain, even in this small space, over whom idolatry, superstition, and darkness still prevail! How distressing this prospect must be to every compassionate heart, and especially to the ambassador of Christ, who feels that each soul is of more value than the whole world! Strong faith is necessary to enable him to look away from the darkness of the present to the glorious light of the promised future, when the "heathen shall fear the name of the Lord, the Gentiles shall see his righteousness, and all things shall behold his glory; for everywhere the name of the Lord shall be great among the heathen." But it is when the heart of the missionary is sad and sorrowful, and his spirit bowed down in view of the magnitude and importance of the work before him, and his own helplessness, that the promise comes with peculiar force and sweetness, "The eternal God is thy refuge, and underneath are the everlasting arms." He knows that the gospel which he has come to preach shall overpread this dark world with millennial glory, and under the benign influence of the religion of Jesus, "the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose."—Blessed period, when the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold!—*For. Misc.*

CLOSE OF THE CAFFRE WAR.

A missionary at Grahamstown notices, under a recent date, that during the continuance of the late war they had little encouragement to write, as circumstances were generally of a discouraging character in relation to their work. But now that peace was restored, it was hoped that the brethren generally would have satisfactory tidings to communicate. The late missionary anniversaries of the Wesleyan stations had been well attended; and the interest felt in the cause of missions to the heathen had in no degree subsided. Generally the missionary income would not be found to have decreased, though they had their fears that it would. In the circuit of Grahamstown there were some signs of spiritual prosperity; recently several had been deeply convinced of sin, and had been led to the Saviour, in whom they found peace. The present arrangement of the country had led to the removal of many of the native members and hearers from that circuit, who, however, it was trusted, would carry the word of life whither they were gone. By the latest accounts from the missionaries of the United Brethren, we find that these missionaries have their feelings of satisfaction at the termination of the war mingled with much regret at some of the conditions of peace, and also with misgivings as to the continuance of the peace which has been concluded. The Caffre tribes which had taken a part in the war have been expelled from the territory adjoining the colony, which they previously occupied, and pushed farther back into the wilderness; which, there is reason to fear, will not only lead to a diminution of their means of subsistence, but also interpose fresh obstacles in the way of their conversion and civilization. Meanwhile, the missionaries are reviving the ruins of their stations, and renewing their religious services with all diligence. One of the missionaries of the United Brethren writes:—"Peace has indeed been concluded with Creli, the chief of the Caffres, beyond the river Kei. Two other chiefs, Macomo and Sandilli, sent a message, announcing that they had left the country west of the Kei, and had crossed that river. They had afterwards a conference with the Gaika commissioners, and report says that peace was made very much on their own terms. The fact is, the Caffres are tired of war; but they are by no means so entirely subdued that the governor could dictate such conditions as he might have wished. I fear there is but little hope that the peace will be of long duration." Brother Bonally writes: "We must go on in our work with humble confidence, although, humanly speaking, we must not anticipate a long-continued season of tranquillity." From the proclamation of General Cathcart, it will be seen that the chiefs who have crossed the Kei, had acknowledged themselves to be subdued, humbly craving for pardon; and that the governor has extended to them the royal clemency, allowing them to occupy a district of country, the limits of which are defined. Sandilli is to be responsible for their true and loyal conduct in future. It seems very easy for a nation like the Caffres to sue for pardon, if one considers how ready even their very chiefs are humbly to ask for presents, and not ashamed to beg for a piece of tobacco. If they had been compelled to give up all their guns and all the stolen cattle, it would have been a more convincing proof of real submission; but this they refused to do. They have lost the Amatola mountains, but they have kept the colonial cattle; and whether they can be prevented from returning to their mountain fastnesses, whenever they please, is still very doubtful.—

FERNANDO PO.

The name of this Island is familiar to all those who have been interested in geographical discoveries, as the burial place of Michael Lander, the discoverer of the course and termination of the Niger.

The Island is situated almost in the Delta of the Niger. It is eighteen or twenty miles long, and ten or twelve in breadth, and is one of the most beautiful Islands in the world.

It can be recognized in clear weather at an immense distance, by a mountain peak that rises up in its centre to the height of eight or ten thousand feet.

It was discovered in 1471, by a Portuguese navigator, whose name it bears, and became the property of the Portuguese crown by right of discovery. By the discoverer himself it was called *Ilha Fernão*, the beautiful Island, on account of its exceeding beauty and the richness and exuberance of its natural scenery. According to Harbot, the Portuguese had a colony here at one time, extensively engaged in the growth and manufacture of the sugar cane.

It was subsequently transferred to the Spanish crown, in exchange for another Island on the coast of Brazil, and although the Spaniards have never had any settlement of consequence on the Island, it has always been regarded as their property.

Thirty years ago, or thereabouts, the British Government obtained a temporary lease of the Island, with the view of settling their captives on it, instead of taking them to Sierra Leone. But this plan was soon abandoned.

During the time, however, that it was in their possession, a colony of eight hundred or a thousand blacks from Sierra Leone and Cape Coast was formed at Clarence Cove. They still continue to be the principal settlement on the Island, and retain all their English customs and partialities, though under nominal Spanish jurisdiction.

There is also a large number of aboriginal inhabitants on the Island, called by Europeans *Babies*. They are a very degraded order of savages, having little or no covering for their bodies, and live in houses that are insufficient to protect them either from the sun or rain. They are however, a mild, peaceable and inoffensive people, and, if brought under the influence of the gospel, would become a very happy and respectable people.

Fernando Po, is rapidly becoming a great centre of commercial influence in Western Africa. May we not hope that it will also become a great centre of moral and religious influence to all the surrounding regions of darkness and heathenism?

The English Baptists have a missionary station at Clarence, and have gathered a large and interesting church, from among Cape coast and Sierra Leone emigrants.

Nothing of importance has been done as yet to introduce the gospel among the native population.

NEW MISSION TO THE CAROLINE ISLANDS.

A new mission has been commenced by the American Board of Missions among the Caroline Islands, or, as they are sometimes called, the Micronesian group, lying directly north of New Zealand, and close to the equator. They consist in part of low, flat, coral islands, from one to five or six feet above the ocean, and in part of high, mountainous, volcanic islands.

The natives are the same race of people with their neighbors the Polynesians, and are described by different navigators who have visited them as remarkable for their sweetness of temper, kindness of manner, and absence of harsh and violent feelings. They are said to be an intelligent and thinking people, sharp-sighted, and curious to learn the meaning of any new object which they see. Their women are treated with much consideration. They are social and enterprising, and a constant communication is kept up by the inhabitants of the different groups and islands, which will help much the spread of gospel truth.

The girdles or sashes which they wear are made of the filaments of the banana plant, not braided, as in other parts of the Pacific, but woven in a simple loom.

Their canoes, which sail readily either way, are covered with a varnish of native manufacture, which makes them water-tight. In their voyages they direct their course by the stars with much accuracy.

Like the generality of the heathen, their religion mainly consists in worshipping the spirits of their ancestors. To these they pray and perform certain ceremonies, and offer a portion of their food; but they have no temples, images, nor sacrifices, nor does it appear that the tape system, so general throughout the isles of the Pacific, has any existence amongst them.

This new mission, interesting in itself—as every effort must be to extend the knowledge and blessings of the pure gospel to new tribes—is rendered still more so by the fact, that the missionaries consist partly of Americans and partly of native Christians from the Sandwich Islands, which are now evangelized, through God's blessing on the labours of the American missionaries. Not only has compassion been kindled on behalf of the inhabitants of the beautiful yet benighted islands which constitute the new sphere of labour, but the spiritual welfare of the Christian Hawaiians, and their confirmation in the faith, has also been considered—there being no surer way to strengthen our own faith in the gospel than to be diligent in making it known to others; for just in proportion as we give, shall we receive—"With what measure ye mete,