

deep-rooted depravity, yet we see much to excite thankfulness and inspire hope. At our respective stations, large and neat churches have been built, capable of holding from 600 to 800 persons. Several buildings have also been erected at our out stations, to answer the double purpose of church and school house, and others are now in course of erection. After the lapse of a few months, our little island will be dotted with at least twenty-five snow-white buildings, devoted to the service of God. At each of the two principal stations, the average attendance on the Sabbath day is about 500 persons, while on communion Sabbaths, when the natives come from a distance, the attendance is from 1,000 to 1,200. The churches formed at each of our stations increase in number. The church at the oldest station now numbers 76 members; while the other contains 40 members. The general conduct of the church members is such as to warrant the hope that their profession of Christ is sincere."

AMERICAN MISSIONS.—AINTAB.—Rev. George H. White writes from Aintab: "In this one place, what a work hath God wrought! It is not ten years since Mr. Johnston was driven away amid a shower of stones, and now there is here a Protestant civil community of eleven hundred; a church of two hundred and eighteen; three services on the Sabbath, with congregations ranging from seven hundred to nine hundred; three preaching services during the week; a Sabbath school of one hundred and fifty; three Bible-classes; a monthly concert of from two hundred to four hundred; and a female prayer-meeting of eighty;—more than there are female members of the church. Nor is it an idle church. Five have entered the ministry, and fifteen more now study six months and labour the other six in the cities and villages. And a noble band of men they are. Houses, and families, and trades, have they left, and, for a bare support, give their whole time to the service of Christ. You will find one in the birth-place of Saul of Tarsus; another in Antioch, where Paul and Barnabas ministered to the Lord; a third in Ur of the Chaldees, the birth-place of Abraham; a fourth on the banks of the great river, the river Euphrates. All over the adjacent country you will find these noble men at work. Our American churches but little appreciate the worth of these native helpers. They go where the missionary cannot go. They can do a work the missionary cannot do. They understand the errors of their old church, and the best way to deal with the native mind, better, probably, than the missionary ever can. These, I believe are the men, who, under the blessing of God, are to do the most for the evangelization of this land."

COMBINED MISSIONARY OPERATIONS IN INDIA.

At the last Conference of the British Evangelical Alliance, Sir Culling Eardley, who presided, stated that there had been a desire expressed by German, Swiss, Dutch, Swedish, and American brethren to co-operate with British Christians, in any feasible way, to promote the extension of Christianity in India, and with the Missionary Societies, and the latter had agreed as to the importance of united Christian action. Sir C. Eardley observed:—

If ever there was a striking phenomenon in the public mind, such a phenomenon was to be seen in the feeling now universally prevalent throughout England, that the calamities of India were, in some way or other, to be turned to the glory of God. It was now nearly half a century since Sydney Smith's paper on Indian Missions appeared in the *Edinburgh Review*. How great was the revolution which had taken place in public opinion since that

period! At that time any interference with the religion of India was generally deprecated. It was said that it would be dangerous to our connection with the country, and that it was moreover needless, because the Hindoos were so moral and so gentle. Now, you hardly met with any one in society who did not admit that the first remedy for the calamities of India was the introduction of the gospel of Christ in its purity and power into that country. The subjects of India naturally divided itself into two parts,—first, missions, properly so called, and secondly, Christian education. With regard to missions, it was the opinion of the leading men of the various missionary societies that those societies were not yet ripe for anything in the way of positive combination for the extensive preaching of the gospel. But he was happy to say that they were perfectly unanimous as to the practicability and the duty of forming a combined system of Christian education for India, which would constitute a fitting response to the demand of the public mind, and carry with it every Christian man who had a heart in his breast. It was thought feasible to appeal to the Christian public of this country to contribute to a fund for the establishing of Bible schools, including normal schools for the education of native teachers in the great cities of Hindostan, schools where the truth of God would be taught in the vernacular language of the country. That was the first object contemplated. The second was the making provision for the expense which was now incurred by the various missionary societies in the sustentation of their schools. A third object, which was considered feasible, was the subsidising of a large number of the native village schools which were scattered throughout India. He was informed by persons connected with India, including General Alexander, that the openings for such a course of action, were numerous and promising. A fourth object contemplated was the printing, on a very large scale, of school-books, to be used in common,—an experiment which had already been tried with great success in the kingdom of Mysore, where Mr. Ansthur, Secretary of the Wesleyan Missionary Society, was for a considerable period stationed. Without entering any further into details, he might tell them that this scheme was, in its general scope, prepared by Mr. Venn, one of the Secretaries of the Church Missionary Society; that leading men connected with the different missionary societies had been considering it for some time; and that therewith every probability of its being soon brought before the public. He now came to the question, what the Government should do in reference to India? One great difficulty with which the Alliance had to contend in this case was, that in regard to the relations of the Government to religion there was considerable difference of opinion among evangelical Christians, but notwithstanding that difference, the council had been able to arrive at complete unanimity, and he hoped this might be regarded as an omen of the unanimity of the Conference and of the Christian public at large. The first great point on which they were unanimous was this, that in future the British nation should not hide its colours in the East, but should avow itself Christian—and whilst carefully avoiding anything like persecution of the natives on account of their religion, it should now avow its belief that the Christian religion was the only true religion. Henceforth there must be no honour paid to the blasphemies and absurdities of heathenism. On that point they must all unite in an appeal to the Queen, the Government, and the Legislature.

The Conference considered and adopted a series of resolutions to the following effect:—1st. Rejoicing at the success of British arms in India, and regarding it as a call to propagate the Gospel with redoubled energy, faith and prayer

throughout Hindostan. 2nd. Although differing as to the functions of Government in relation to the support of religion, it is the duty of the Executive in no way to countenance Hindooism or Mahomedanism, nor ought it to aid any schools, or system of public instruction, from which the Bible is excluded. 3rd. That whilst missionary work must be left to the various societies, they can consider the practicability of a joint plan of itinerant preaching, whilst all agree that they may unite to promote Christian education, and the Christian brethren of other countries and in the colonies, be invited to aid the enterprise. A Committee was appointed to carry out these resolutions.

There are three plans before British Christians, in reference to evangelizing efforts in India, and all are of great value,—itinerant preaching, Christian education, and a more extensive circulation of the Holy Scriptures and a Christian literature. Britain never appeared to be more thoroughly aroused to Christian effort than at the present time in reference to the Indian Empire, and sad as have been past events, and degraded as the people appear to be, may we not hope that God has great blessings in store for that benighted land.—*Montreal Witness*.

MISSIONARY LOSSES IN INDIA.—The following is a statement of the losses incurred in connection with the several Missions in Upper India, during the present season of mutiny and revolt. It is stated to be rather under than above the truth:—

- Rev. W. H. Haycock, Cawnpore, Propagation Society.
- Rev. H. Hockey, Cawnpore, Propagation Society.
- Rev. J. E. Freeman, Futteghur, American Presbyterian Mission.
- Rev. D. D. Campbell, Futteghur, American Presbyterian Mission.
- Rev. A. O. Johnson, Futteghur, American Presbyterian Mission.
- Rev. R. McMullin, Futteghur, American Presbyterian Mission.
- Rev. T. McKay, Delhi, American Baptist Mission Society.
- Rev. A. R. Hubbard, Delhi, Propagation Society.
- Rev. D. Sandys, Delhi, Propagation Society.
- Rev. R. Hunter, Sealkote, Scotch Kirk.
- Rev. J. Maccallum, Shahjehpore.

In addition to these Missionaries, thirteen ladies and children, being the wives and families of Missionaries, have been cut off.

The property connected with Missions, which has been lost, has been estimated at nearly £70,800 sterling. Of this loss the chief share is sustained by the English Church Missionary Society, and the American Missionary Society.

CHINA.—The *English Presbyterian* for December, contains a letter from Rev. W. C. Burns, dated Swatow, 10th September, 1857. Mr. Burns had just returned from a visit to Amoy and Pechua. Here he met the original members of the Church, and a number who had been added since his departure. The efforts of Mr. Burns and his fellow-labourers are no doubt, telling powerfully, though quietly, on the minds of those to whom they have access.