

spiritual refreshment. The language of the country being mastered, the missionaries are now able to visit and occupy the more distant parts where the aid of natives speaking English could not be obtained as interpreters.

5. The decay and disuse of old debasing superstitions began already to appear, as the result of the course of Christian instruction which has been carried on. The *Ikppongong*, a house-hold idol, once in great repute, has been publicly, and by general consent, discarded in Creek Town. On a set day these images were carried from all parts of the town, and thrown into the river. Other descriptions of sacred things, objects of veneration and confidence, and to which sacrifices and offerings were wont to be made are falling into disrepute. They have been abandoned and are scoffed at by King Ibo Honesty and some other chief men, and by almost all the young people who have come under the instruction of the missionaries. Generally speaking, the whole system of idolatrous superstition, and the Abialomg, its priests, are fast losing their hold on the minds of the more intelligent classes of the population.

6. One of the most horrible practices to be found in any heathen country, human sacrifices for the dead, which used to prevail in Calabar to the destruction of hundreds of people yearly, as it still does in Ashanti, Dahomey, and some other parts of Negro-land, has been abolished since our mission began, and in no small degree by its influence. The prohibition of this monstrous crime being by authority, and under practical effect of Egbo law, the supreme power of the country, constitutes an element of the highest importance in the future improvement of that people; as it extends to the slaves for the first time, the benefits of a system of law which had been designed, and previously exercised, for the sole advantage of the masters, and for the first time restricts the power of the masters over the lives of their slaves.

7. Another inhuman practice, the destruction of twin-born children, and the banishment of their unfortunate mothers, has been restrained. Lately the children, in repeated instances, have been saved despite the hostile prejudices of the country, and several families of two are now living at the mission houses. Though this barbarous custom has not yet been condemned by Egbo law, some of the principal men in the country have been won over to the cause of humanity, and there is no doubt that, ere long, it will not be forbidden by that highest authority.

8. So also the wickedness and absurdity of the use of the poison ordeal in cases of imputed witchcraft, the cause of innumerable deaths, have been exposed, and its practice successfully resisted and restrained, while the conviction grows in the minds of many that it must entirely cease. In a word, the contest between the light and life of divine truth in the Gospel of Christ, and the darkness and death of that Satanic power which has so long held Africa bound in grossest mental bondage, most degrading superstitions and destructive practices, equally cruel and absurd—has, in one of the most fortified strongholds, been begun and successfully carried on from the commencement of our missionary labours in that country. And we cannot doubt that, by the blessing of God, the conflict will result in bringing the people of Calabar and neighbouring regions under the benign dominion of our adorable Redeemer.

9. To perfect the work begun, it must be extended beyond the three towns at first occupied. These are allied with other towns and districts by the confraternity of the Egbo institution; and in the council of the tribe on any measure of humane reform that the missionaries propose, they are materially influenced by those other places, which not having the benefit of Christian instruction, are resolved to adhere to the customs of their country and their fathers. If those more distant places had their missionary teachers also, the work would go on at an increased rate of progression. Not only would the Christianising process make progress in the new stations, but it would advance more rapidly in the old than in the case at present. The opposition of the unenlightened districts would soon cease, and we should have their co-operation.

10. Old Calabar is, on several accounts, a most important field for Christian enterprise. It is entirely dependent on this country by its trade, and though not a British colony or possession, may be wholly directed by the government of this country. The English language is much spoken by the native traders, and, in several respects, the inhabitants of Calabar are much in advance of the neighbouring tribes of the coast, and more disposed to make progress in knowledge and civilization than others.

Its geographical position makes it peculiarly valuable as commanding the outlet and navigation of one of the largest and most accessible rivers of Western Africa—one of the highways of the continent, by which entrance to the interior may be most easily obtained. It is already the seat of a large foreign trade, and will yet probably become the commercial port of the whole valley of the Niger, as it approaches within forty miles of this latter river, near the junction of the Chadda, and has safe entrance and anchorage for any number of the largest ships; whereas the Niger, losing its waters by many months, has none sufficiently wide, deep, and safe for any vessel of considerable burden. A canal or railway will one day unite these two great streams, when Calabar becomes another Calcutta, the seat of an African empire.

The extent to which the Calabar tongue is spoken in the adjoining territories, and the trading habits of the people, who keep up constant intercourse with their neighbours, will favor the diffusion of the gospel in the surrounding regions; while among the slaves that are frequently brought from the interior, we shall yet find guides, interpreters, and teachers, for the hitherto unexplored countries whence they came.

To these considerations we must add, that the strangely broken and unconnected condition of African tribes, seldom very numerous, always mistrusting each other, separated by different languages, customs, and interests, while it presents some obstacles, affords also important advantages for their evangelization. They may separately, and in succession, be brought under Christian instruction, reclaimed from their abominable idolatry without any opposition from neighboring tribes, who will feel little interest, and will be allowed no right of interference in the matter; while the subjection of one tribe to the gospel of Christ will afford valuable native assistants, and prepare the way for the conversion, one after another, of all the rest. Thus as the gospel of Christ, received after years of painful labours in one island in the South Seas, spread rapidly through all the other islands of Polynesia, so may we expect its progress to be in due time from tribe to tribe of all Africa.

11. Finally, as the extension of our missionary operations at Calabar will necessarily involve a considerable outlay, by requiring more agents, both white and colored, and settling new stations; and as the mission funds of our church are not more than their present operations there, and in the West Indies, Canada, and elsewhere require, this statement is presented in the first instance to the congregations generally, and to the more wealthy members of our body, as an appeal for an extra contribution, especially for the purpose of extending the mission.

Not is it presented to the members of our own denomination only, but to all the disciples of our Lord Jesus Christ, and friends of the evangelization of Africa, who liberally aided in founding the mission in 1844, and who are now most respectfully solicited to aid in carrying out into greater efficiency the undertaking which the Lord has in mercy so far acknowledged, and which holds out a prospect of spiritual good to a very important section of that long neglected continent.

Extract Minute of the Committee on Foreign Missions.—The Committee of Foreign Missions, at their meeting on 6th of Sept., had before them a letter of Mr. Waddell, suggesting the propriety of extending the mission at Old Calabar, and of endeavouring to raise an extra sum for that purpose; when they agreed to state that, in their judgment, the time has arrived when the mission at Old Calabar should be extended; that for various reasons, it is very desirable that this be done as soon as practicable; and that with this view they highly approve of the suggestion now made by Mr. Waddell, that measures be taken to raise an extra sum of £2000. A sub-committee was at the same time appointed to cooperate with Mr. Waddell in working out the above resolution, and in obtaining properly qualified agents for the mission.—*Miss. Record.*

ROMAN CATHOLIC MISSIONS.

The great propagation society of Romanism has its seat in Lyons; and gathered usually above one half of its annual income. The year 1852 has been unusually productive in the receipts of the Association, which have reached in that year to about one half more than their usual amount. This has mainly arisen from what is termed in their church a jubilee having been recently granted by the present pope, on one condition of gaining the indulgence of which was, the payment of a *pious offering* to the propagation of the faith. This has brought up the funds at their disposal, for 1852, to upwards of five millions of francs, including a balance from the previous year—a sum equal to above £200,000 of our money. The funds of 1851 amounted to £135,321, which is about the average of their annual income. The income of the jubilee year is, as usual, given according to the countries from which it was derived.—And this furnishes us with the means of comparing one country with another as to the amount of zeal in the Catholic faith which they respectively possess. Next to France, Britain, and Ireland, with a small sum from the colonies, are the largest contributors, giving £13,008,—while France contributes the largest sum of £111,280. Next to Britain, the largest contributors are Prussia, Belgium, Sardinia. All the others sink far below these: the States of the Church afford only £4184.—Spain yields about £700; and Portugal, a few pounds more. In regard to their activity in applying the funds thus entrusted to them, we may notice the numbers and destinations of the new missionaries, male and female, whose departure to their several fields of labour was announced in the course of 1852. These were—for Canada, eleven; for Texas, thirty brothers, eleven sisters; for South America, Bolivia seventeen;—for Natal, five; for Malacca, two; for Singapore, five brothers and five sisters; and for Cambodia and China, one each: in all, ninety-four.—This manifests an activity from which Protestant churches would do well to take warning.—*L. P. Mag.*

THE CATHOLICITY OF PRESBYTERIANISM.

Though Presbyterians do not recognise the Divine origin of what is called "the Apostles' Creed," they are prepared cordially to express their belief in "the holy Catholic Church." The word *Catholic* simply means *general or universal*, and the Presbyterian doctrine upon this subject is thus set forth in the Westminster Confession of Faith:—"The visible Church, which is also catholic or universal under the Gospel—not confined to one nation as before under the law—consists of all those throughout the world that profess the true religion, together with their children, and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation. The Catholic Church hath been sometimes more, sometimes less visible;