

THE
FIRST ANNUAL REPORT
OF THE
CANADA FOREIGN MISSIONARY SOCIETY.

1858.

PRESENTED AT THE ANNUAL MEETING,
22ND MARCH, 1859.

With an Appendix.

MONTREAL :
PRINTED BY JOHN LOVELL, AT THE CANADA DIRECTORY OFFICE,
ST. NICHOLAS STREET.
1859.

FIRST PARTIAL REPORT

REPORT OF THE COMMISSIONER OF THE GENERAL LAND OFFICE

FOR THE YEAR ENDING 31st DECEMBER 1900

BY THE COMMISSIONER

LONDON

PRINTED BY THE GENERAL PRINTING OFFICE, ST. MARTIN'S LANE, W.C.

1901

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CONSTITUTION.

NAME.

ARTICLE I.—The Society shall be entitled, "The Canada Foreign Missionary Society."

OBJECT.

ARTICLE II.—The sole object is to spread the knowledge of Christ among heathen and other unenlightened nations or peoples.

MEMBERSHIP.

ARTICLE III.—Persons favourable to the object, who shall subscribe five dollars or upwards annually; Ministers of the Gospel, and Life Members; under such further conditions as may be by By-Law provided.

MEETINGS.

ARTICLE IV.—The Society shall meet annually on the evening of Friday following the annual meeting of the Montreal Bible Society.

The Board of Management shall meet regularly once a month, or oftener, on being specially convened, on such day as they shall hereafter determine: Five members of the Board shall, at its meetings, constitute a quorum.

BOARD OF MANAGEMENT.

ARTICLE V.—The Society shall be managed by a Board, consisting of—A President; three or more Vice-Presidents; a Treasurer; a Foreign Secretary; a Recording Secretary; and, in addition, at least twelve members, who, together, shall constitute and be styled, "The Board of Management."

FUNDS.

ARTICLE VI.—All funds arising from subscriptions, donations, collections, &c., shall, as soon as collected, be lodged in the hands of the Treasurer.

FUNDAMENTAL PRINCIPLE.

ARTICLE VII.—As the union of Christians of various denominations, in carrying on this great work, is a most desirable object; so, to prevent, if possible, any cause of future dissension,—it is declared to be a *fundamental principle* of the Canada Foreign Missionary Society, that its design is not to send any particular form of Church order and government, about which there may be difference of opinion among serious persons, but the glorious Gospel of the Blessed God, to the heathen; and that it shall be left, as it ought to be left, to the minds of those persons whom God may call from among them into the fellowship of his Son, to assume for themselves such form of Evangelical Church government, as to them may appear most agreeable to the Word of God.

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FIRST ANNUAL MEETING

OF THE

CANADA FOREIGN MISSIONARY SOCIETY.

The first annual meeting of the Canada Foreign Missionary Society was held in Zion Church on Tuesday evening, 22nd March, 1859,—
JOHN REDPATH, Esq., President, in the chair; devotional exercises by Rev. Dr. WILKES. The Report was presented by Mr. T. M. TAYLOR, who also moved, seconded by W. C. BAYNES, A.M. :—

That the Report now read be adopted and printed, and that the following Gentlemen be the Board of Management of the Society for the ensuing year :
(See next page.)

Moved by the Rev. Dr. WILKES, Seconded by Rev. J. B. BONAR :—

2nd. *Resolved*—That in view of the communications just read, and of intelligence which reaches us in various ways from Turkey, this meeting desires to express its deep sense of the singularly inviting and hopeful character of the Turkish Mission field, and, therefore, strongly commends the Turkish department of this Society's effort.

Moved by Principal DAWSON, Seconded by A. MORRIS, A.M. :—

3rd. *Resolved*—That this meeting regards with much satisfaction the results, so far, of the Society's Mission to Labrador, and feels that to us of Canada comes home the cry of the people there—*Don't forget the Labrador Coast* ; and that, therefore, this department also of the Society's work has strong claims upon the sympathy and support of the friends of missions here.

Moved by Mr. DOUGALL, Seconded by Rev. Dr. WILKES :—

4th. *Resolved*—That recognizing the claims of our Indian Tribes upon us, this meeting approves of the determination of the Board to found a mission on the shores of Lake Huron, where there are now some 2000 people still in their pagan condition, and quite open to missionary effort; and this meeting asks for special contributions to sustain this particular mission.

Moved by Mr. E. T. TAYLOR, Seconded by Mr. D. P. JANES :—

5th. *Resolved*—(It being already provided by the Constitution that annual subscribers of five dollars shall be annual members.) That the following provisions be added to the Constitution of this Society :

That life-members of this Society be such persons as subscribe to the Constitution, and have already paid, or may yet pay, in one sum, fifty dollars or upwards to its funds.

That all ministers of the gospel, who subscribe to the Constitution, shall be members of this Society without, necessarily, any money qualification.

That Ladies' Associations, and other local Associations, co-operating with this Society and acting through it, may be received by vote of an annual meeting of the Society, as auxiliaries.

Moved and seconded by the same.

And *Resolved*—That the Ladies' Missionary Association of Zion Church in its Foreign Missionary department, be now received as an Auxiliary of this Society.

The Meeting was then closed with Doxology and Benediction.

BOARD OF MANAGEMENT
OF THE
Canada Foreign Missionary Society
FOR 1859.

PRESIDENT—JOHN REDPATH.

VICE-PRESIDENTS:

REV. H. WILKES, D.D.,
REV. J. B. BONAR,

PRINCIPAL DAWSON, LL.D.,
B. LYMAN.

TREASURER—H. VENNOR.

SECRETARIES:

THOS. M. TAYLOR, AND ALEX. MORRIS, A.M.

COMMITTEE:

JOHN DOUGALL,
JOSEPH MACKAY,
JOHN LOUSON,
N. S. WHITNEY,
D. P. JANES,
ALFRED SAVAGE,

DAVID LEWIS,
E. T. TAYLOR,
J. C. BECKET,
PETER REDPATH,
JOHN PLIMSOLL,
W. C. BAYNES, A.M.

The Board of Management meet *regularly* at the Bible Depository,
on the second Tuesday of every month, at half-past 4 P.M.; and *oftener*
as business requires.

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FIRST ANNUAL REPORT

OF THE

CANADA FOREIGN MISSIONARY SOCIETY.

A circular, announcing the revival of this Society, was published in March last. In the following month, Mr. C. C. Carpenter, of Massachusetts, a young brother, suitably recommended, was engaged to labor in behalf of the Society, on the coast of Labrador. In May following, a public meeting was held, on the occasion of Mr. Carpenter's setting out for his field of labor, to commend him to his work, at which several resolutions were passed, and in which Mr. Redpath, Principal Dawson, Dr. Wilkes, Rev. Mr. Snodgrass, Rev. Mr. Bonar, Mr. Baynes, Mr. Dougall, Mr. Morris, and Mr. Taylor took part. It is, therefore, in order, first to report as to this northern field of the Society's effort, and this the Board thinks it best to do in the words of their evangelist, by the publication entire of his report.

TO THE COMMITTEE OF THE CANADA FOREIGN MISSIONARY SOCIETY, MONTREAL.

GENTLEMEN,—In presenting to you a more formal report of the recent expedition to the coast of Labrador, made under the patronage of your Society, I ought, first of all, to acknowledge, humbly but heartily, that Divine goodness and mercy which followed me all those days of danger, difficulty and darkness. *"I will be with you,"* was spoken by a "Faithful Promiser," and many times verified to his unworthy messenger when he needed sympathy and aid which could come from no other source. He entered into our ship, as of old upon the Lake of Gennesaret, and when there arose a great tempest, he rebuked the winds and the sea, and saved us, or we should have perished. The Lord was my helper, and often, when, in my wearisome travels, light and direction and blessing came, the Indian-made and Indian-named *nar-scop-pies*, which surmount the hill-tops of that wild shore, became my grateful *Ebenezers—stones of help indeed.*

The way clearly pointed out by the same Hand that thus sustained, I sailed on the 3rd of June from Newburyport, Massachusetts, on a fishing-schooner bound for the Straits of Belle Isle. The crew of the "Golden West," as is usual on American vessels engaged in the northern fisheries, are chiefly composed of

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foreigners, excessively intemperate and profane. We followed the ordinary course, running down the fog-covered Nova Scotia shore, rounding Scatarri at the extremity of Cape Breton Island, and then, encountering a head wind, beating down through the Gulf of St. Lawrence. The passage was shorter than it often is, occupying but eleven days, and was devoid of noteworthy adventure, as, it must be confessed, it was of any experience of happiness or comfort. As the ocean-gulf narrowed into the straits, we saw on either hand the shores of Newfoundland and Labrador, each more or less covered with snow, while an apparently unbroken chain of icebergs lay stretched between. These were of course only fragments of the "Greenland's icy Mountains," which annually come floating down from the Arctic waters, and which continued in the straits unusually late this season, filling, as late as the first of July, every bay and harbor upon the coast, and laying an effectual embargo upon all maritime communication. Many of them, however, were *mighty* fragments, aground a league from the land, or, impelled by the strong current of the straits, threatening certain destruction to the mariner, whose vessel, in thick weather, might come in their course. But, thanks to an overwatching Providence, we had a clear day, a free wind and a *port this side the jam*. For, entering one of the passages between the Esquimaux Islands, we were soon free from danger, and by sunset—this was on Sunday, the 13th—had arrived in Salmon Bay and let go our anchor in Chalker's Cove—glad because *He* had brought us unto our desired haven. "Old man Chalker" himself was soon found in his little house among the rocks, and was rejoiced to see me again, as well as to learn that "I was commanded to come by the Montreal Meetings, and had *plenty books* and tracts in my chest"; and he begged me to come very soon and "keep prayers" at his house. The boys had received the primers and other books sent them the preceding summer, while their old, half-Indian mother had, during the long winter that had intervened, mastered the alphabet, and was able to spell slowly out the simple scripture stories of her primer, and she wished a copy of the Testament in large letters.

The coast of Labrador may well be included by the encyclopedias in the "*Sterile Regions*," for there is little besides barren rocks, little hills and large ponds upon it. A few miles back from the sea—no white man ever penetrated far into the interior—there is "*plenty hood*," mostly of spruce and fir; but the coast is only covered on its plains with moss or coarse beach-grass, and in its ravines with stunted, thick-tangled shrubs, called *tuckermel*. There are also several kinds of berries growing upon the *barrens*, of which the "baked apples" is particularly noticeable for its delicious flavor, and the partridge-berry for the ease with which it is preserved for winter use. A few vegetables are raised in some places, but not generally or largely. I think, however, that, notwithstanding the shortness of the season and the sterility of the soil, if the inhabitants could see its desirableness, and be led to a more intelligent, energetic pains-taking in it, gardening might become more general as well as more productive. The population is quite small and scattered, and consists chiefly of the descendants of emigrants—in some instances the emigrants themselves—who originally visited the coast as fishermen, and at length chose to become settlers. In addition to these emigrants, who come from England, from the Isle of Jersey, from Newfoundland, and the Canadas, and also from Nova Scotia and the Magdalen Islands, the two native tribes of the country, Indians and Esquimaux, are occasionally represented. Very few of these, however, are found upon this part of the coast. The Esquimaux live further to the northward, in the vicinity of the Moravian stations, and generally *remain upon the coast*, their chief occupation being the capture of the seal. By the self-denying and persevering efforts of those missionaries, they have been, to a great extent, civilized and christianized. On the other hand, the Indians, or *mountaineers*, occupy the interior, and are continually migrating from one place to another, having no other habitation than their *mitchwaup*, and no other home than the forest, where the caribou, which is their principal game, is most abundant. Religiously, they are almost entirely under the control of Catholic priests from

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Canada, who occasionally meet them as they "come out to the landwash," for the purpose of trafficking their furs, moccasins, and raquettes, and by whose instructions, it is said, they have been somewhat benefited. The occupations of the planters are connected entirely with the hook and the net, the trap and the gun. Codfish abound in those waters, and are the main reliance of the inhabitants, both as the staple article of food and as a means of providing other necessities of life. Salmon and seals, each in their season, are taken in nets by those planters who have the means of procuring, and favorable locations for spreading the necessary "craft." These indeed in good seasons are the most lucrative fisheries, while herring, capelin, and other varieties of fish are often obtained in greater or smaller quantities. Sea-fowls are generally plentiful, and in the winter the caribou or reindeer is hunted, and traps set for foxes and other animals whose furs are often very valuable.

The surplus of their fur, fish and oil is exchanged with the Quebec and Halifax trading-vessels or at the *merchants' rooms* (posts of fishing companies who bring out from Jersey cargoes of goods, two or three of which posts are upon the coast), for flour, pork and cloth, rum and tobacco. The people invariably live in the summer on the sea-shore; but in the winter, which is long and very cold, they retire to the woods, for the double purpose of being nearer to fuel and for protection from the severe winds of the coast. In either case their huts or *tilts* are small and rude, being built of timber sawn by hand and generally thatched with turf and the bark of trees.

No domestic animals are kept, with the exception of the wolf-dogs, which are very numerous, and, in the winter, indispensable for hauling the *kamootik* or Esquimaux sledge. As in the case of a more extended cultivation of the soil, however, I think that the force of example and the advantages seen to be consequent, would, in a few years, overcome the objections raised, and lead to the universal keeping of cows and other useful animals.

There are no roads whatever upon the coast. The only (or usual) means of communication are dog-teams and snow-shoes in winter, and, in summer, the whale-boats which are bought from the fishing vessels. As to the religion of these people, the original emigrants usually brought with them from their several fatherlands, an indistinct knowledge of, and external attachment to some name and form of religion. To these proclivities the present population generally adhere; but this adherence is merely nominal, and, I fear, in most instances, unconnected with anything of the spirit or practice, as it is with any true knowledge of the religion of Jesus Christ. As to morality, although, for obvious reasons, theft and murder are almost unknown, profanity and intemperance are very common. The Sabbath is generally distinguished from other days only by a discontinuance from ordinary labor and the spending of its hours in recreation and visiting, while the most flagrant violations of the seventh commandment are unpunished and unrebuked. For the reformation of these vices, for the dissipation of intellectual and spiritual ignorance, and the recovery of this people to Christ, there are no adequate influences at work. The Bishop of Newfoundland has two or three times visited that part of the shore bordering on the northern part of the straits (for the boundary of ecclesiastical as well as of civil jurisdiction divides the government of the coast between Newfoundland and Canada at the harbor of Blanc Sablon, which is situated about midway in the straits), and, on such occasions, addressed the people from his yacht. He has also established two churches on the coast—one at Torteau, at the narrowest point in the straits, and one at Battle Harbor, one hundred miles to the northward, and quite out of the straits. At both of these places there are generally stationed resident ministers of the English Church. The incumbent at Torteau makes an annual visit to the different settlements in his parish, generally reading prayers, and baptizing all the unbaptized, but seldom extending his trips to the westward of Bradore. So that the influences and the benefits of the Torteau establishment, at least, are almost entirely circumscribed by the rocky limits of the bay in which it is situated. Roman priests, from Quebec and St. John's, also make annual tours along those parts of the coast belonging to their respective coun-

tries (being conveyed usually on board of government vessels) and visit most Catholic families in their circuit, holding mass, receiving confessions, baptizing the children, &c. The influence of their instructions and ceremonies is much the same as in all papal countries, and may be illustrated by one incident. Writing one day in my loft, I was much annoyed by the excessive profanity of a man below. I descended and told him so, assuring him that his words would not stop in the loft, but would reach the ears of God, who had threatened certain punishment upon those who took his name in vain. The swearer was frightened and asked "if I would clear him out (pardon him) for half a barrel of herring!" In addition to the resident population of the coast, there is in the summer months a large floating population, greatly exceeding the former in number, and, in many cases, equalling them in intellectual and spiritual ignorance.

These vessels, which visit the straits for the capture of the cod, come from Nova Scotia, from Newfoundland, from the Magdalen Islands, and, in less numbers, from the United States. They usually arrive on the coast about the middle of June, make some harbor, anchor for the season there, and there remain till their "salt is all wet." This is usually accomplished by the middle or last of August. In case of such a remarkable failure as that of the past season, many of them either leave the straits and go far to the westward, or stay another fortnight to "make up their fare" with herring. These fishermen go out two by two in whale-boats upon the banks—two or three miles from shore—and there remain all day, catching the fish with the hook. The Americans usually employ the *setine*, by which they often obtain several thousands at a single "haul."

Upon the coast, and among the people, I have thus briefly described, I travelled some two hundred miles, the northern terminus of my tour being Henley Harbor, abreast of the Island of Belle Isle at the mouth of the straits. Desirous of visiting every habitation, I performed my journeyings almost entirely on foot—indeed, in most instances, no other communication could well be obtained. Of course, what with the entire absence of roads, the deep bays and far-stretching capes to be walked around, with broad and bridgeless brooks to be crossed, with moss-marshes and steep cliffs close to the water's edge, and with the almost impassable *tuckermel*, progress was very slow, and constantly embarrassed by delays, difficulties, and dangers. I was everywhere kindly received and hospitably entertained with the very best that their huts and their *hooks* furnished. Although I could carry only a limited number of books for distribution, yet, by leaving only a few in each settlement, and, where it was practicable, by the subsequent forwarding of packages, nearly all the people who could read with a small quantity of reading matter—at least a tract—and the many who could not were furnished as far as possible with spelling-books and primers.

I cannot describe in a single sentence the more than willingness—the eagerness with which they received, and sought, any kind of books or papers. Nor was this avidity in seeking books, and avarice in hoarding them up, (which might be illustrated by some most touching incidents) confined to the inhabitants of the coast. Sailors often asked for books for themselves or to carry home to their children in Nova Scotia or Newfoundland, yet many times were necessarily denied. Walking one evening upon the rocks near a settlement where many foreign fishermen were employed, I gave to a boy I met a small picture-book. He carried it to the lodging-house of the crew,—and soon, on looking back, I was surprised—at first alarmed—by a crowd of youths running after me and shouting with all their might. They took the few tracts I could spare with the same eagerness, and begged some verse-cards to hang up in their lofts. To one young man, a Barbadoes negro, who appeared particularly interested in what I said to them, I gave the only Bible in my possession. At this point, I will give a few figures relative to the grants and disposal of books. From the British and Foreign Bible Society, Jas. Milne, Depository, I received 201 Bibles and Testaments, both in English and French, amounting to \$55.65; from the London Religious Tract Society, Jas. Milne, Depository, books and tracts

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amounting to \$38.01; from the American Bible Society, 47 Bibles and Testaments, amounting to \$14.04; from the American Tract Society, tracts, cards, &c., to the amount of \$6.50; from the Massachusetts Sabbath School Society, 40 volumes, worth \$8.00; and from G. & C. Merriman, Springfield, Mass., a package of valuable text-books for Sabbath Schools.

In addition to these grants, there were many gifts of books, papers, &c., both in Montreal and Massachusetts, mostly *from* and *for* the children. About 50 Bibles and Testaments (some in French to Roman Catholics), and about an hundred other books, were disposed of, either in gift or sale. This includes several volumes left with a reliable person for disposal during the winter; but does not of course include many primers, tracts, and other miscellaneous reading matter distributed. In explanation of the small quantity of books disposed of in so large a territory, it must be remembered that the population is very thin, numbering only 135 *resident* families and 869 persons in the district travelled over,—that a large proportion of that number are unable to read,—and that, while travelling, I did not possess adequate means of supplying their wants, neither facilities for visiting fishing-vessels, many of which, indeed, in the unprecedented scarcity of fish the past season, had left their harbor in the straits. Usually, upon the Sabbath, I held simple religious exercises in some fisherman's house, which were attended by nearly all the people in the settlement where they were holden. Good attention was uniformly given, and sometimes encouraging interest on the part of the hearers noticed. At one harbor, where there were anchored several Nova Scotia fishing-vessels, whose crews attended the very simple services, an old sailor arose and wished permission to speak and pray, which he did, simply, touchingly, and earnestly. And several times, in the settlements at the northern part of the straits, where many of the people are *Wesleyans*, from Conception Bay on the eastern shore to Newfoundland, (who, though returning in the autumn, live upon the shore instead of upon their vessels), *praying men and women* took part in the exercises. In connection with these services, I always gathered the children, and gave them Sabbath School instruction, accompanied by prayer and sometimes by singing. I need hardly say that the Sabbath School, hitherto *entirely neglected* on the coast, was one of the most direct and certain means of doing good. When I remained a sufficient time in a place, a school was holden each day, in which old and young were much interested, and I hope the latter, at least, somewhat profited. For many of *both* classes, primers and simple books, together with copy-books and writing-materials, were left for the winter's leisure. I left the coast on the 13th of October. The Jersey fishing-schooner, to which Providence directed my almost despairing search—for the snow had already fallen upon the hills of the interior, and scarcely a vessel remained on the coast—and from which Providence rescued me, after a week's rough passage, landed me at Paspebiac, in the Bay of Chaleurs, whence, after another week's delay, I proceeded by steamer up the St. Lawrence. Both there and on Bonaventure Island, where we remained for two or three days, I found the fishermen and their children *very glad* to receive simple books and tracts. Said one young man, to whom I gave a Testament, "I thank you, sir. Oh! I am so *proud* to get it. I have long wished a copy of this book." In a school district, in the vicinity of Paspebiac, I found on a Sabbath morning, in a school-house, a large number of men, women, and children gathered for a Sabbath school. It was formed, they told me, by "the good Mr. Blyth," and seemed to be doing much good. They had *one copy* of Rev. Donald Fraser's little hymn-book, from which the Superintendent taught, verse by verse, the scholars to repeat and sing. The few little four-paged scripture stories which I gave them, the Superintendent requested should all be returned the following Sabbath, that other families might also read them. It only remains briefly to suggest the best way of meeting the wants of that small and scattered and ignorant but *waiting* population of the coast of Labrador.

My own plan, as already informally stated, is this:

1. The Gospel must be preached. There is especial need that the plain, simple scripture story of their danger, their doom, their guilt, and their only

safety, should be regularly and earnestly preached. Your missionary, who ought to be an educated and experienced minister, must have a home and a church located with reference, 1st, to the settlement itself; 2nd, to the people in the vicinity; and 3rd, to the fishing-vessels spending the summer months there, whose crews would constitute, under favorable circumstances, a large and very important congregation.

From this point he could go out to preach in other places when thought desirable.

2. There must be a school. The children, and, in many cases, their parents, must be taught to read. Said a woman to me, when offered the Bible, "O, siri 'twont do me any good—I can read ne'er word of it." The school should be in the same place and under the same control as the church. If the minister was a married man, his wife would naturally be the teacher. The school must be a *boarding-school*, for the accommodation of scholars who would come from other "rooms." Upon such, the influence of a civilized, christian family would be an important part of the good done.

The school, as well as the church and the home, must be removed in the winter as are the habitations of the people. That season would be particularly improved in teaching the older youth and others who have no leisure in the summer.

3. The people in "the regions beyond" the immediate vicinity of the church must be supplied with Bibles, books, tracts, and primers. The minister must make an occasional tour as far as possible, and be both preacher and colporteur. The keeping of a judicious selection of Bibles, school and miscellaneous books, for disposal, by gift or sale, seems to me an important point. The missionary would soon have "orders" from all the regions roundabout, and could well-nigh control the literature of the whole coast. The place, in my own mind, best adapted for this three-fold establishment, is *Salmon Bay* or *Caribou Island* near it.

It should be situated on this part of the coast. At the eastward, the two English Churches, to a certain extent, occupy the field. At the westward, the population is thinner, and almost entirely under the control of the Catholic priests. There are several Protestant families there, and a favorable location for others, as well as a prospect that others may locate there. Good water can be obtained there, and plenty of wood—an important item—at no great distance. It is within a few miles of *Blanc Sablon*, where, during the summer season, frequent communication may be had with the outer world, and provisions be obtained, if necessary, in the winter.

There are several families on the coast, both sides of *Salmon Bay*, which both need and wish the benefits of the school. *Caribou Island* is the last of the *Esquimaux Islands*, which extends several miles, and between which and the mainland there is a navigable passage, called the "inside run." This is generally taken by settlers at the westward in going to *Blanc Sablon*, who thus emerge into the straits at the proposed location of the mission.

Its connection with fishing-vessels is also favorable. Some five or six American vessels regularly make harbor there, and *Bonne Esperance*, where often a fleet of 50 or 75 sail from *Nova Scotia* come in early summer, and, if the fishing is favorable, remain during the summer, is but two or three miles distant.

Salmon Bay is but five or six miles from *Chevalier's* in *Esquimaux River*, which would be an excellent centre for operations in the winter—for, nowhere in that region is there so large a river or one so much frequented by winter residents. Many of the inhabitants of this vicinity have pledged their sympathy and support, and would, I think, defray a large part of the expenses incurred in carrying on the mission. The *native*, who would need to be employed to pilot the *kumootik* over the snow, and the barge over the water, would, with his hook and his gun, contribute in no small degree to the maintenance of the family. But buildings, commodious and substantial—not elegant or expensive—must be erected at the outset, which, it seems to me, had best be done by the Society, with such assistance from the inhabitants as auspicious circumstances would permit them to render.

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In conclusion, I beg the earnest prayers of Christian hearts for those many immortal souls, who, scattered all along on that desolate coast, are reading this long, wild winter, perhaps for the first time, the tidings of *Salvation and Heaven*; and ask you to hear, and with prayers, sympathies, and alms, respond to that farewell entreaty of poor old Chalker, still ringing in my ears,

"Don't forget the Labrador Coast!"

C. C. CARPENTER.

Bernardston, Mass., January 24, 1859.

To these words of our agent we add so much as to say, that it was in 1752, as we believe, that the Moravian Brethren, the first Protestant Missionaries there, landed in Labrador; Nain, their chief station, being on the east coast, in latitude 56° north, with three other stations, all within some two hundred miles of that. Mr. Carpenter went as far as the line 52° north, the Moravian Stations, however, being very much more to the West as well as North. The entire expense of this mission, including six months salary, was \$370.77,—in the judgment of the Board a very moderate outlay for the performance of so important a labor.

The Board have given Mr. Carpenter a call to return next summer, and to prepare for a permanent settlement; with the view of his going again the following season to settle and labor there in the service of the Society, requesting him, meanwhile, to qualify himself to obtain ordination to his work. The Board are thoroughly impressed with the usefulness of this mission, and believe that the Society has an important work to accomplish on the coast of Labrador.

TURKEY.

From information received from Rev. Dr. Schauffler, of Constantinople, while here, the Board were impressed with the importance of Turkey as a mission field. They were early made the channel whereby the Ladies' Missionary Association of Zion Church remitted to Constantinople the sum of \$120 for the support of a native evangelist, for one year, there, with the promise of a permanent engagement. And afterwards the necessary correspondence was entered into, and funds remitted (\$360) for the engagement, for one year, of three more native evangelists; over all of whom, Dr. Schauffler was asked to take supervision, and, concerning whom, he has kindly undertaken to give us occasional reports.

We now give the several communications received from this our Eastern field; and, first, an interesting letter

FROM, REV. DR. SCHAUFFLER, DATED BEBEK, CONSTANTINOPLE,
SEPT. 8, 1858.

I have just had an interview with a literary Mussulman, who has for many months been so regular an attendant upon preaching, that, whenever he was absent, some Armenian brother would go to see him whether he was ill. A short time ago, he requested baptism from me; but not knowing him sufficiently as to his personal religious experience, I put him off till I should get better acquainted with him. I afterwards concluded, with Mr. Goodell's advice, to employ this man in revising with him the New Testament for the Turks, *i. e.*, shape the popular version, made by Mr. G., for the Armenians, into Turkish proper, and, God willing, we shall begin the work next Monday morning (Sept. 13).

It is due to the truth, as well as to the friends of the missionary work done here in Turkey, to acknowledge the reaction which has taken place during my absence, in regard to the sale and dissemination of the scriptures. The number of New Testaments sold is small in comparison with what it used to be before. The people have been warned against buying and reading the New Testament, by their ecclesiastical guards and rulers, in several mosques, perhaps in all of them, at this capital. In several of them, the honor has been done to Mr. Williams, to warn the people also against contact and conversation with him. In all this, however, I see no discouragement, but contrariwise. Let the following particulars, and the difference between now and formerly will now be felt.

The Mohammedan Imams and Ulemas are obliged to resort to moral suasion, warning and entreating. It is not done by public proclamation; no threats of persecutions are employed; the government take no responsibility in these affairs; the police has nothing to do with them. 2. Although the sale of the New Testament has been much reduced, still there are purchasers, and those who do buy, do it still publicly, fearing no civil penalty, "Why do you buy this infidel book?" says a bigot to a Mohammedan purchaser of the New Testament. He replies, "I choose to buy it with my own money. You are welcome to mind your own business,"—and here the matter ends. 3. We hear of no search being made for the books already abroad among the Mohammedans. No New Testaments have been burnt yet, that we know of, among the Mohammedans, to match the zeal of the Greeks or Catholic priests and bishops, who burnt thousands of them.

Not long ago, (before Riza Pacha came again into power) the minister of foreign affairs abserved to Mr. Brown, relative to Mr. Freeman, or Tirhat Effendi, that he could return from Malta without fear; he should be protected in his religion and his rights.

You have probably been informed of the case which made considerable noise in Damascus, some time ago. A Mohammedan becomes a Christian, and is, in consequence, put into prison. The matter being referred to the sublime Porte, their decision was, that the man should be released and remain unmolested; but as Damascus was a sacred city, he should remove to another place of residence. With this little peace-offering to Islamism, the Porte had, doubtless, the benevolent and prudent purpose of removing the man from the fanaticism of the Damascus population, among whom, they had no means of effectually protecting him.

A similar case happened here, during my absence. Mr. H. tells me that he never reported it to you, and I will, therefore, add it here.

A Mussulman and his wife had made Mr. Williams' acquaintance, read the New Testament, and desired to become Christians. They wanted also to remove to Bebek, and evidently were under the impression that they would be furnished among us with temporal employment and support. Mr. Hamlin absolutely opposed the steps which Mr. Williams was inclined to take in favor of the inquiring family. The man then went to the Catholics of our village, (the Jesuits' College) and was baptized there. He received the name, Prospere. But he came again, and still wished to be employed by us in some way. His former situation has been comfortable; but Mr. H. could not employ him, and was unwilling to have the family throw themselves upon him. Mr. Williams then spoke to the Dutch Chargé d'affaires, and begged him to employ the man in connection with the Palace of the Embassy, now in course of construction. That kind gentleman spoke to the undertaker of the building, and he employed him as carrier of stone, mortar, &c., &c.: for which only 15 piastres (less than 50 cents) is being paid per day. But the man readily consented to the humbling task, and conducted so faithfully, that his wages were raised somewhat, and he was made and is now doorkeeper, which is a place of trust. But the Kavasses or Turkish officers, in the employment of the Embassy, contrived to have him arrested as he once stepped into the street, by a Turk, to whom he owed 3000 piastres (about \$100). When Mr. Williams heard of it, he sought a whole day,

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in several prisons, but could not find him, and greatly feared the man had been secretly despatched; but the next day he found him in the regular prison for such cases, and where he had sought him in vain the day before. The solution was as follows:—The man was arrested by the creditor, accompanied by several policemen, and brought to the proper authorities. "Sir," said the creditor, "This man has been a Mohammedan heretofore and now he has become a Glaur or Infidel!" (not a word about the debt.) "Who has asked you to bear witness about the man's religion?" the Pasha asked. "Does he owe you anything, or what complaint have you against him?" "Yes, sir, he owes me 3000 piastres," was the answer. "Well, then, go and seek a kefil, (guarantee) and go about your business, and see that you pay the debt as soon as you can," was the prompt decision of the Pasha. The whole day, during which Mr. W. could not find the man, he was going about the city, with a policeman, seeking bail; but finding none, returned to prison. Mr. Hamlin having consented to guarantee 100 piastres monthly, to be paid to the creditor, and which sum was to be taken out of the man's earnings, Mr. W. went and became surety for the man, and the creditor accepted the rate of only 50 piastres per month, and the man was released. He is now attending faithfully to his vocation. You see, from this incident, that the authorities have acted honorably. It is remarkable, too, that the Turkish creditor was willing to release his apostate debtor on so easy terms, and, especially, that he was so ready to accept the bail of another and a very notorious deserter of the religion he himself professes. How different would the issue of such a case have been 4 years ago! The wife of the man is now living with a family of Mohammedans, to whom she is related, waiting for the time when she can again join her husband.

This very week, a young Mohammedan called upon me, who is also married, and is desirous for further instruction. After serving his sovereign and country for twice the requisite time, i. e., 10 years, he still continued as a volunteer 2 years more, and that during the *Crimean war*. He has since served in the family of a Hungarian gentleman, where he stayed 3 years, and proved a quiet and faithful servant. Unfortunately, he does not know how to read, needs much help in that line, and, first of all, he must be furnished with employment to earn a livelihood. As we have no work for him, I can only make inquiries with friends on his behalf. His wife follows him in this way; but neither of them has any real idea or experience of the power of divine truth as yet.

Sept. 13.—To-day, Mr. Williams brought a very interesting man to my house. It indeed was no other than the Mohammedan who delivered Mr. Williams' family from confinement in the Turkish quarantine at Smyrna, into which they were put when fleeing from Constantinople to Malta. You will remember the circumstance. The man has twice become a serious inquirer, and, as far as I judge from one interview, might prove a truly converted man. He is wealthy; but he cannot read, and could seek the truth only by standing outside the chapel, at the window, when Mr. Dodd was preaching to his little Turkish congregation, or by hearing his wife read, who, it seems, is more learned than he. I was delighted on hearing him tell how he used to shut himself up into a little room and pray to God in secret for light and help. At present, the man is living here, and I hope to see him again.

Even ambassadors turn missionaries. I lately called upon the Russian ambassador, whose lady is a Protestant, and always considered me as her pastor and spiritual adviser. Both are very serious and excellent persons. In conversation, he related to me the following incident:—Some time ago, a Mohammedan applied to him to be received into the Christian Church. Suspecting the man to have some selfish or secular motive, he declined the application. But the man came again, after an interval, and seemed so anxious to accomplish his object, and so sincere and artless, that the ambassador sent him to Russia, where he was instructed in Christianity and baptised. As his instruction was doubtless superintended by persons of education, and not left to ignorant priests, I am persuaded that the unscriptural doctrines and usages of the Russian Church were left out of the account as much as possible. And now this new

member of the Russian Church manifests no other desire than that of going among his benighted countrymen, and of preaching to them of Jesus and his salvation. I suggested to the ambassador to have him sent among the Nogai Tartars in the Crimea. "Yes," the ambassador replied, "or we may send him into Caucasus to preach to the Tshir Kassians!" What a blessed solution of that hopeless and ruinous struggle, if the Russians should *preach the Gospel* to the Tshir Kassians, and they should receive it, and both nations unite in serving Christ.

We have next a very interesting letter informing us of the placing of one of our laborers at Magnesia, in ancient Lydia:—

FROM REV. E. M. DODD, DATED, SMYRNA, DEC. 23, 1853.

DEAR BROTHER,—As I have just returned from Magnesia, where it is proposed to employ one of the native agents, supported by your contributions, you will probably be glad to hear something from me in regard to the place.

Magnesia is an ancient city, whose history runs back at least to the time of Croesus, king of Lydia. It is eight hours (20 or 25 miles) from Smyrna. Its present population consists of 15,000 Turks, 9000 Greeks, 4000 Armenians, and 2000 Jews.

The gospel entered the place five or six years ago, finding a home in the heart of an Armenian, named Hadji Manorg. He soon left the place, to reside in Smyrna, where he is now one of our most promising and useful church members. Before he left Magnesia, however, his light shone, and several were intellectually convinced of Protestantism; but no signs of the spiritual life appeared from the seed sown by him until recently. A few months ago, we sent a colporteur there, who, on his return, reported that there were several Protestants—and two particularly—who showed some spiritual desire for the truth.

Three weeks ago, I made my arrangements to spend a few weeks there, and ascertain what encouragement there might be for locating a helper there permanently.

Reaching the place, I rented a small house for a month, put up a small stove which I had taken with me for the present cold, borrowed two or three chairs and a table, and took up my abode. It was soon noised about that the Protestant despot (*lorde despot*, the name the Greeks give to their bishops) had come, and no small stir created.

I soon found two of the most hopeful of the enlightened ones. One of them came to me every day to do necessary chores in my house and go of errands, &c. Though threatened much by the enemies, he manifested no fear; but I found him very ignorant of spiritual truth. I have some hope that he is one of the very little lambs of the flock; but cannot speak confidently. He is very zealous in preaching to others what he knows; but he has hardly got beyond the baptism of John. Another one is Hadji Sdepan. (*Hadji* means pilgrim,—among the Christian sects,—one who has made a pilgrimage to Jerusalem. Such men are generally zealous in their own religion; like Saul, men of less indifference to religion in general than the mass, and so more frequently subjects of God's renewing grace.) Hadji Sdepan (Stephen, the pilgrim) has suffered not a little persecution for his Protestantism from his neighbours. He is an earnest, simple-hearted man; but very timid. He has been reduced to great poverty, and is now in the employ of a Mohammedan baker, where he is called to work on the Sabbath. He pleads, as an excuse from this, that if he should refuse he would lose his employment, and his family would starve. I endeavored to show him the imperative and absolute character of God's commands in such matters, and to persuade him to trust God, who would never leave his children, to leave the employment and cast himself wholly upon God. Should he do so, I should have no doubt that he was a converted man. Everything else is in his favor but this. May God give him grace! I became much interested in a Greek, of good family, and some wealth, who came to see me, for whom I was led by the spirit to special earnest prayer—agonizing prayer. He came frequently, was brought under some degree of conviction of sin, and I have some hope that

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he became a child of God. Should he be a true Christian, he would be able to strengthen and sustain those timid, fearful ones very much.

Magnesia is at the foot of Mount Siphylus. One portion of it extends far up a ravine or gully, on the side of the mountain. The upper portion of this ravine is occupied wholly by Armenians, making a community by themselves. They are closely linked together by marriage and social relations, and cling together like a branch of burrs. Here Hadji Sdepan resides, and seems to have suffered all kinds of persecution from his angry neighbours. How far his perseverance has influenced them, I do not know; but if a small number there receive the truth, those very social relations, so close and intimate, will be an instrument of its rapid spread. May God grant it!

As I said, we propose to send a helper to reside there permanently, to be supported by funds contributed by your Society, and sent to Constantinople.

Further facts fitted to impress upon us the *present* importance of these missions are narrated in a letter from Dr. Schaffler, dated Bebek, Constantinople, Dec. 17, 1858:—

Did I ever tell you of a Turkish gentleman, of high standing at the court and government, who lately openly defended the Gospel and denied the Koran? I think I did not. This individual was, at our return from America, a kind of private secretary to the Sultan and historiographer of the empire. His brother is one of the richest men in this city, and is openly known to expose the Koran and defend the Gospel, even on board the steamers which are going up and down the Bosphorus and across to Asia Minor and the Princes' Isles. The first mentioned of these two brothers, soon after our return, in a social circle of Turks of the highest standing, so boldly condemned and denied the Koran, and so unhesitatingly acknowledged and recommended the New Testament, that the whole circle became excited, some siding with him, and some feeling annoyed, and some roused into almost open indignation. The circle broke up. I was greatly afraid the man would be assassinated or poisoned; but the result of all was simply this, that the man was dismissed by the Sultan, who could not possibly keep, in his employment, a person who had taken such a stand, without thereby declaring that he shared his sentiments. For such a declaration, the Sultan is not prepared as yet. The gentleman in question, wishes now to employ his leisure hours in making a good, i. e., high-styled Turkish translation of the New Testament, from the Arabic into the Turkish. I will, doubtless, do him good. I have sent him word better to wait till I can get for him what is printed of the version of Eli Smith, and then I would supply him with the sheets, as they come out. Whether he will wait or not I do not know. It is very much to be regretted that such interesting individuals are inaccessible to the Missionary. But it is so, and we must wait a little longer, and pray and sow the seed. Cases like the above-mentioned, must not be taken as cases of conversion; but they show the tendency of these days, and entitle us to high hopes as to the future of the kingdom of God in these countries.

An interesting thing lately occurred in the interior of Asia Minor, in a city, which is the seat of a Pasha. A difficulty arose between the Protestants and the Armenians, and their pleas and evidences being made out, came before the Pasha in the full session of his council. After examining the statements of both parties, and finding them about equally valid, the Pasha arose and made a regular speech, in which he advanced the following sentiments among other more specific remarks:—"There is entire freedom of conscience and religion now prevailing in the empire. It extends its blessings over all the population. The Mohammedan, even, can now become a Christian if he pleases. If my son wants to become a Christian, I have no power to hinder him. Is it not so, gentlemen?" he said, addressing the members of the council. They replied, "So it is, Effendi." "Well, then," he returned, "I give you the advice to live in peace, side by side, and don't quarrel to no purpose. There is no compulsion now practicable; and might settle this matter now in hand amicably, and I advise you to do so." When they were dismissed, and the Pasha came to have

an interview with the head man of the Protestants, he said to him :—Go-ahead and promote your doctrines ; but don't go at it with the hammer and the saw. It makes too much noise and rasping. Take a brace and an auger and bore away quietly, and you will get through to the other side before any one is aware of it.

What a valuable lesson to you Englishmen, my dear Brother Don't you see it. " Chi va piano, va sano." If you make too much noise in taking capital, you arouse all the geese, and fail in the attempt.—But I must mention one or two things more.

In one of the principalities of Turkey, in which British Christians are more than commonly interested, the missionaries have frequent visits from Turkish students in a higher institution, and, among these, there are six young men, who come regularly for religious instruction,—and nothing was said, nor probably will be. The missionaries make no display, and practice no concealment. We expect here a family soon from Asia Minor, who (Mussulmans by birth) have long been known as Protestants, and called so, and who will settle here, where religious freedom is more fully developed. The family are wealthy enough to eat their own bread and to furnish employment to other brethren. The Lord bring them here in mercy ! Their is a similar interesting and wealthy Moham-medan family at Smyrna, about whom I may have something more to say in due time.

Mr. Freeman's case has of late occupied my mind and my hands a good deal. He must be removed from Malta ; and I have labored, and hope to succeed, to remove him to Smyrna, where he may be made useful in connection with Mr. Dodds. Although he has not been able to get along in Malta College, and is doubtless to blame in some things, still, his Christian character is not called into question, and his letters to Mr. Williams (our oldest Turkish convert) and me breath a *very good spirit*. I am, however, afraid he is in a decline, and will not continue long. He seems to be aware of his situation, and prepared for a peaceful departure. Mr. Barker, or Mehemet Effendi, whom Mr. Tyley sent to Malta, when we dissuaded him from leaving here, and who also left college from disaffection, is gone to Beyroot. However wrong he may have been in the views he took of the college administration, he has sustained his Christian character creditably. His late letter to Mr. Williams shows a good state of mind, and I was glad to be able to give him my testimony, when it was called for from Beyroot, as to a Christian man. The gentlemen at the Malta College have also borne a candid testimony to his Christian character, which is equally creditable to him and to themselves.

Mrs. Hutchison (our youngest missionary couple destined for the *Mohammedans*) has been quite ill for some weeks past ; but seems to be really better now. He carries on his preparatory studies in the midst of nursing, and they both long for the time when they can do something. We long to see the day when we shall open a Turkish department of teaching to prepare helpers for the good work.

The Board are in daily expectation of further information from Turkey concerning the laborers specifically designated for this Society, and so soon as that is received, means will be taken of bringing it before the members and friends of the Society.

The Rev. Dr. Perkins, of Persia, when recently here, suggested to the Board a way by which this Society might do something for the Nestorians. " There are, at the Turkish capital, usually sixty or seventy wandering Nestorians, and the importance of a preacher for them has pressed much on the minds of the Missionaries. Such a preacher could look after this fluctuating body, many of whom would convey the tidings back to their native mountains when they return to their homes, where the missionary has seldom, if ever, been. An agency is thus put in mo-

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tion centering at the Turkish capital, but running back to the remotest extremes of the empire, in the heart of the Assyrian Mountains. Yet another great object would be accomplished by such a Nestorian preacher at Constantinople, viz: Preaching the Gospel to the scores and hundreds of Persian Mohammedans at Constantinople, who are there for a longer or shorter period as merchants, &c., and who are much more accessible there than in their own country, as they are not under restraint. This, too, is a wide and very important field of labour, and may yet tell immensely on the Evangelization of the Persian Mohammedans. Our Nestorian helpers speak Turkish as well as the modern Syriac, and could preach in the former language to those Persians.

Such is the work to be done, the Missionaries supposed that it would require about three hundred and thirty dollars (\$330) per annum to support a married Nestorian Missionary at the Turkish capital, in the expensiveness of living there."

The Board have written to Rev. Dr. Dwight, at Constantinople, for his views and suggestions on the subject, with a view to a labourer being commissioned in our name for this work.

NORTH AMERICAN INDIANS.

The claims of the Indians on the reserves of Lake Huron having been brought before the notice of your Board, there resulted a determination to send a delegate to visit Saugeen and Colpoy's Bay, with the view of inquiry as to the practicability of a useful mission there. The Rev. K. M. Fenwick, of Kingston, kindly acceded to the wishes of the Board to visit these parts on their behalf, and he favored us with a well matured and carefully prepared report, setting forth the extent of the field, the kind of agency needed, the class of men to be employed, with some valuable facts and hints as to the Indian character. For this service the Board tender thanks to Mr. Fenwick.

They are also indebted to Rev. Dr. Burns, of Toronto, for two valuable communications on the Indian tribes generally, the missions now at work on their behalf, and the ground open for new missions, which has received the best consideration of the Board, and for which they thank Dr. Burns.

As a result of these inquiries and reports, the Board have requested a respected Minister of Western Canada to visit Colpoy's Bay, and the "regions beyond," during the coming summer, with a view to his settling there in the superintendance of a mission of this Society.

CONCLUSION.

The Board do not desire to add much to the foregoing interesting communications, which speak for themselves; yet some notice of the state of the funds of the Society, and a few words by way of enforcement of its claims, seem to be needed. Another feature of the Society's operations, not yet noticed, deserves to be distinctly pointed out,—its acting as a channel of communication with older Missionary Societies for the transmission of funds, in which capacity it has received sums, as ap-

pears in the Treasurer's account, for remittance to the London Missionary Society, sometimes for its general fund, and sometimes for use in India, and to the American Board for its general fund, and also for Turkey.

Reference to the Treasurer's account will show that thus far the contributions to the funds of the Society have come from a few persons, chiefly members of the Board; who have wished to show some work done, and the prospect of a further really useful work being undertaken, before asking the public generally to contribute. Now, this point has been reached, and we trust enough has been reported to warrant the Board in appealing to all friends of missions to sustain the enterprises they have in hand. Catholic and Canadian in character, as it is in name, and now actually at work in the mission field; this Society may indeed confidently claim the help of the Christian public.

Aiming to call forth and increase the missionary enterprise of this country—to unite in this the Lord's people of every name; all who love the Master, and who are willing to aid in the carrying out of His command, "Go ye into all the world and preach the Gospel to every creature";—not opposing denominational missions, but praying them God speed—not opposing other Catholic Missions, but working through them, and acting as channels to collect and convey the smaller streams of supply, as the smaller waters to the larger flow;—seeking to build up for our growing country a missionary enterprise and a missionary history of its own, as the best means of augmenting and exerting its missionary power, and as a sure way of bringing back blessings on our Home Churches;—seeking to employ good men, called of the Lord, without bias in favor of one or another denominational proclivity, to send them forth as laborers to such fields as the Lord in his providence shall open to us, in the hope of instrumentally adding to the number of those in whom the Saviour shall see of the travail of his soul,—this society appeals to Catholic Christians in Canada, one and all, for their prayers, their sympathy, and their generous support.

CONCLUSION

The Board do not desire to add much to the foregoing statement, but to repeat that the Board are not without confidence in the future of the Society, and that they are confident that the Society will be able to do much for the cause of missions in the future.

The Canada Foreign Missionary Society in account current with B. Lyman, Treasurer.

Dr.	Cr.
1858.	
April 24.—To Draft on New York to remit to Turkey, \$120 at 1 per cent,.....	
To Labrador Mission,.....	\$120 00
Aug. 2.—To London Missionary Society—Exchange, £34 18s. 11d. sig.,.....	310 71
To American Board of Commissioners for Foreign Missions—Exchange, \$46.27 at 1 per cent,.....	169 62
13.—To Draft on New York to remit to Turkey, \$360 at 1 per cent,.....	46 50
To Expenses of Delegate to Colpoys's Bay,.....	361 80
1859.	
March 7.—To London Missionary Society—Exchange, £10 sig.,.....	21 20
19.—To Stationary and Postage—stamps,.....	50 00
To Printing,.....	9 17
To Balance,.....	20 50
(Required for engaged laborers)	513 33
April 17.—By Balance from former account,.....	\$149 53
By Cash from Ladies Association, Zion Church,.....	120 00
May 25.—By Congregational Church, Lanark,.....	7 80
July 30.—By Zion Church, for London Missionary Society,.....	147 12
By Rev. E. Barber,.....	1 00
By Zion Church Sabbath School,.....	10 00
By R. McCallum, Lanark,.....	2 00
By U. F. Sunday School, Huntington, (for India),.....	9 50
By Zion Church, for India, A. B. C. F. Miss.,.....	46 50
By J. Howes,.....	10 00
By F. P. Russell,.....	18 00
By F. H. Black,.....	5 00
By W. R. Hibbard,.....	10 00
Aug. 6.—By T. M. Taylor,.....	100 00
Sept. 23.—By T. M. Taylor,.....	120 00
Dec. 1.—By John Redpath,.....	100 00
By Peter Redpath,.....	50 00
By D. P. Jaeger,.....	40 00
10.—By James Ferris, jun.,.....	50 00
By N. S. Whitney,.....	19 00
By Miss Mills,.....	10 00
11.—By J. C. Becket,.....	10 00
By D. Lewis,.....	40 00
20.—By Ladies Association, Zion Church, for Colpoys's Bay,.....	50 00
By Joseph Mackay,.....	50 00
By Thank Offering,.....	2 00
By B. Lyman,.....	100 00
By H. Lyman,.....	120 00

By A. Savage,..... 100 00
 By J. B. Morris,..... 20 00
 Dec. 24.—By J. B. Morris,..... 20 00

By Thank Offerings, 50 00
 By B. Lyman, 2 00
 By H. Lyman, 100 00
 By H. Lyman, 120 00

Dec. 24.—By A. Savage, 100 00
 By Torrance & Morris, 20 00
 By a Friend, 5 00

1859.

Jan. 20.—By Jacob Dewitt, 100 00
 By Union Prayer Meeting at Martintown, per
 Rev. Mr. McKillican, 3 00
 By Contributions from J. W. D., per Mr. Car-
 penter, 4 00
 By Judge Greenville, 2 00
 By Proceeds of Books sold, 17 09
 By D. H. Kellogg, Greenfield, 2 00

\$1683 42

\$1683 54

E. E.

B. LYMAN, Treasurer.

Montreal, March 16, 1859.

REPORT OF THE LADIES' MISSIONARY ASSOCIATION OF ZION
CHURCH, AS TO ITS FOREIGN DEPARTMENT.

At the Annual Meeting, on March 12th, 1858, Mrs. Wilkes was re-appointed President, Mrs. T. M. Taylor, Vice-President, and Mrs. Hemming, Secretary-Treasurer. In February, 1858, the attention of the Society had been directed more especially to Foreign Missions, and the efforts of the year have been mainly, though not exclusively devoted to them.

The field presented by the Turkish Empire, is one of special interest at the present time, on account of its central position,—its varied population as to nationality and Religion,—its singularly open state, connected with the certainty, that should Russian aggression be successful in its designs, it would be closed,—the spirit of enquiry now being developed among the people—an index, as we are encouraged to hope, of the ebbing of Mohammedanism,—the happy beginning effected during the last twenty-five years, and the number of labourers who have been trained, and are in process of preparation for the Missionary work.

In the terms of the letter of our Pastor, dated 20th April, 1858, to Messrs. T. M. Taylor, and A. Morris, the secretaries of the Canada Foreign Missionary Society, an engagement was entered into by the Ladies Association, "for the support of an evangelist in connexion with the Missions in Turkey," accompanied by the sum of \$120, as the amount raised and set apart for that purpose for the first year. It was intimated that the Ladies Association intended to furnish a similar amount, or as much as might be needed for the support of an evangelist, annually.

Dr. Schaeffer was also informed by letter from Dr. Wilkes of the amount collected and its object.

An interesting letter from Dr. Schaeffer to the Secretaries of the C. F. M. Society, dated Bebek, Constantinople, 23rd Sept., was read to the meeting of our Association on 12th November last. That letter promised that the funds furnished, should be used in the opening work in European Turkey, the encouraging aspect of which had still continued, but special mention was not made of the appointment and support of an individual evangelist by means of this particular fund, which had been the object which the association had been led to cherish. Further communications may probably lead to a settlement of this point, which is felt to be desirable, as leading to that individualized interest which so greatly aids exertion. Probably the Missionary to be placed in Magnesia in ancient Lydia, some twenty-five or thirty-miles from Smyrna, will be ours.

SCHOOLS.—The preparation of an English Grammar and Lexicon, for the Turks to enable them to make the English instead of the French Language their medium of acquiring knowledge. Efforts for aiding the Arabs and Bulgarians in a similar manner, a thorough revival of the Turkish new testament, including a popularizing of its language, were among the objects determined on by the Missionaries in Turkey. The revival of the Turkish old testament was also to follow.

The letter closed with expressions of faith and of hope as regarded the work, and of affection towards Dr. Schaeffer's remembered friends in Montreal; and invoked the Divine blessing upon this section of the Lord's Vineyard.

The sum of \$50 has been forwarded to the London Missionary Society for a native evangelist in India.

The sum of \$50 was contributed to the Mission to the Indians at Colpoys Bay on the shores of Lake Huron. It is felt that our debt as christians, and as North American colonists to the original denizens of the soil is no small one, indeed that a just consideration of the claims of the poor Indian would lead to their importance being placed second only to those of our immediate population our neighbours and our friends. For faithful self-denying labour in the very outskirts of civilization few missions can exhibit a stronger call upon our exertions and prayers than that at Colpoys Bay.

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**SUBSCRIPTIONS RECEIVED BY THE LADIES ASSOCIATION OF
 ZION CHURCH,**

FOR THE YEAR ENDING 11TH MARCH, 1859.

Collected or Subscribed by Mrs.
 Alexander.

Mr. Alexander.....	\$26 00
Mr. H. Alexander.....	2 00
Mr. McDougall.....	26 00
	<hr/> 54 00
Mrs. Abbott.....	2 50
Mrs. Baylis.....	12 00
Miss E. Baylis.....	7 00
Mrs. Brown.....	1 00
Miss Bowles.....	1 75
Miss M. Cushing, (Chatham).....	9 00

Collected or Subscribed by Miss
 Day.

Dr. Wilkes.....	\$ 4 00
Mrs. Delong.....	2 00
Mrs. J. Dougall.....	20 00

Collected or Subscribed by Mrs.
 S. Forster.

Mrs. Forster.....	\$ 2 00
Cash.....	2 00
W. R. Holland.....	4 00
Mr. A. Walker.....	2 00
Mr. D. Lewis.....	2 00
Mrs. Wanless.....	0 25
Mrs. Utting.....	1 00
Mrs. Montgomerie.....	2 00
	<hr/> 15 25

Mrs. A. Fisher.....	20 00
Mrs. Grafton.....	11 00
Mrs. Howes.....	5 00
Mrs. Hudson.....	1 00
Miss Haight.....	37 00
Miss Hobart.....	5 00

Collected or Subscribed by Mrs.
 Hemming.

Mrs. Hemming.....\$ 1 00

Mrs. Barber.....	1 00
Mrs. Davis.....	2 00
	<hr/> 4 00

Mrs. Ingram.....	7 00
Mrs. Learmont.....	5 00
Miss Learmont.....	9 50
Miss J. Learmont.....	5 00
Miss Lyman.....	4 00
Mrs. Theod. Lyman.....	6 00
Mrs. Leeming.....	18 00
Member A. (Zion Church).....	22 00
Mrs. McDunnough.....	8 04
Mrs. Notman.....	10 50
Mrs. Popham.....	4 00
Mrs. Ruttan.....	0 50
Mrs. Rodi.....	1 00

Collected or Subscribed by Mrs.
 J. Savage.

Mrs. Savage.....	\$ 6 00
Miss Savage.....	1 00
Mrs. Clarke, Hamilton.....	2 00
	<hr/> 9 00

Mrs. Sutherland.....0 50

Collected or Subscribed by Mrs.
 T. M. Taylor.

Mrs. Taylor.....	\$10 00
Mrs. P. Redpath.....	10 00
	<hr/> 20 00

Miss Taylor.....	10 00
Mrs. Vennor.....	2 00
Mrs. Wilkes.....	20 00
Miss Wilkes.....	6 00
Hymns Sold.....	0 52

Total.....\$379 96

C. HEMMING,
 Secretary Treasurer.

MONTRAL, 11th March, 1859.

CANADA FOREIGN MISSIONARY SOCIETY, 1858.

(Circular reviving the Society.)

The formation of this Society in 1855 was a result of the visit to this country of Dr. Duff. What had been done in pursuance of its object up to April last was made known in a Report then issued; and it was at the same time stated, that the Society would then intermit effort and wait further providential indications and openings.

Since then the state of India, and the visit of Dr. Schaeffler from Constantinople, and Mr. Souder from Madras, have been the means of creating deep convictions in the minds of many, of the need of a much more extensive prosecution of the work of Missions; convictions tending more than ever to this point, that Canada can no longer excusably delay to enter more directly and nationally into that work. If rightly used, this state of feeling may be turned to good account in adding much to the Missionary enterprise of the Province. Hence there is imposed a grave responsibility upon this Society, as the only existing organization, catholic in its constitution and management, to present itself as a channel through which the friends of missions may act, including those who, though already doing something otherwise, may yet wish to make extra effort in new directions. To invite the co-operation of all such, seems, therefore, to be now the appropriate business of this Society.

Thus impelled, we have briefly to point out strikingly eligible fields for mission work, and the way in which our Society may take part in working them.

We point, first, to Turkey, which, with its favorable geographical position,—its population of 32,000, composed of many nationalities, all fermenting and pressing on towards a new state of things,—and the religious element at work,—is ready to receive the Gospel, and open to Missionaries: so that, to use the words of Dr. Schaeffler, "It may be said with confidence, that if the Lord's people in America could see with their own eyes the opportunities now existing of evangelizing Turkey, the importance of doing so, the danger of delay, and hence our duty and theirs to do it,—they would, like those multitudes of ancient France, though in a better cause than those, exclaim: 'God wills it, God wills it.'" This certainly is inviting ground, and that there are men to be got for it, one fact will suffice to show; "for," said Dr. Schaeffler, "there were ready at one time some 40 students to go out as teachers of their fellow-countrymen, but as we had not funds we could not support them, and had to let them away." Yet one hundred dollars per annum for three years will maintain and educate one of these men, and one hundred and fifty dollars per annum thereafter will sustain him on the field! How many individuals and families, and Sabbath Schools, and Churches, will each undertake the support of one of these? In thus aiding missions in Turkey; we would be doing as British Christians are doing through the Turkish Missions Aid Society.

We point, secondly, to India and to Central Africa, and we invite contributions designated for either quarter.

We point, thirdly, to the Straits of Belle-Isle and the Coast of Labrador, where there is a considerable but destitute resident and floating population. We have information which would warrant our sending a missionary there, and a suitable person is already in view. We invite funds for this object. It will be felt, we trust, that these regions have direct claims upon Canada.

Thus a wide field is presented, which may be entered upon as means and circumstances allow. And without incurring the expense of outfits and voyages, but by working through agencies already existing, and employing men now on the mission grounds of Turkey and of India, and by sending men, in the first instance, only to those parts lying near our own coasts, much may be done at comparatively little cost.

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In proposing our Society as a channel of missionary effort, we do not in any way undervalue the denominational missions of the various Churches of the country. We recognise their importance, and the duty which lies upon these Churches to initiate and sustain them. We do not desire in any way to compete or interfere with these; on the contrary, we wish them God-speed. But it will be little or much that we can do in proportion, as we receive the sympathy and co-operation of the friends of missions throughout Canada, upon whom, under God, our success depends, and to whom we now appeal. We cannot but think there are many in the Churches of all names, and that many more will arise, able and willing to sustain this Canadian and Catholic Society, while they do not cease to support their own particular missions.

It only remains to invite contributions to be sent to either of the undersigned, or to the Treasurer, Mr. Benjamin Lyman, which, if designated for any one of the objects pointed out, or left to the disposal of the Board, will be suitably acknowledged and applied. And contributions intrusted to our care for any evangelical missionary organization, will be properly remitted and receive acknowledgment in our reports.

In the name of the Board,

THOS. M. TAYLOR, }
ALEX. MORRIS, } Secretaries

Montreal, March, 1858.

REPORT

OF THE

CANADA FOREIGN MISSIONARY SOCIETY,

1857.

The Prospectus of this Society was issued in February, 1855. In the following month the Board of Management announced the proposed field of labor, and appealed to the country for men to go out, and for money to sustain them. In July of the same year an advertisement was issued, stating that it was desired to engage two missionaries for the foreign field, and an agent to travel throughout this country to advance the objects of the Society; and applications from suitable persons were earnestly invited.

That advertisement appeared in nearly all the religious papers of this country, and probably no announcement of any religious or missionary movement ever had a wider diffusion throughout Canada. The Board waited long for a response, unable to take any further step. In the succeeding October, a minister of Western Canada offered to take the post of travelling agent; but this offer was declined on the ground that one or more men for the foreign field must needs be in view before the home agent could wisely be engaged. Three months later, information was asked by another minister of C. W., which might guide himself and two others in a contemplated offer of themselves for the foreign work. Suitable reply was made, but the correspondence closed without any offer of service on their part. In February of 1856, offer of himself for the foreign field was made by a respected minister of Canada West, well fitted for

it. After long and prayerful consideration, a call was given to this gentleman. Further correspondence ensued, and finally, upon representations of much force made by this gentleman himself, on relative and general grounds, the call was not carried further; not without regrets of the Board to lose advanced ground, which after long waiting had just seemed to be gained.

In September of the same year there came offers from two ministers, also of Western Canada. One of them, well known to many of the Board, seemed to possess every personal qualification, but a decision was come to adverse to his engagement on family grounds; the Board judging that the circumstances of the Society, in view of its purpose to enter upon a new field of missionary labor, required the sending out of men without families of children. The other minister referred to, with whom the Board had much valuable correspondence, would, doubtless, have had an offer of engagement made to him, had not the Board at this juncture seen reason to suppose that the region it had announced as the proposed field of operations could not be advantageously entered upon, and to think, on various grounds, that their way needed to be more opened up before they could advance further.

Thus it appears that, although the Society has not for many months been called together, and may not seem to have had an active existence, the Board of Management has, nevertheless, had many meetings, and much correspondence—with it, it is hoped, some sense of responsibility, and some spirit of prayer—in the carrying on of the duty devolved upon them.

Although, since the institution of this Society, two if not more of the ecclesiastical bodies of the country have taken action denominationally in foreign missions, so adding much to the missionary enterprise of the country; which action might be supposed to render our efforts less needed, our support less sure, and our work more difficult; yet the Board have, notwithstanding, a strong conviction, that a Canadian and Catholic mission, if enabled by the Head of the Church to send out the right men to the right place, would be abundantly sustained. Their present attitude is, that of waiting the indications of Divine Providence. Whensoever a field open and eligible and within their compass, and suitable men having a strong-felt call to work that field, contemporaneously present themselves, this Society, with the aid of friends of such a mission throughout Canada, will be ready to enter upon it.

Meanwhile, as these do not now appear, the Board of Management think it due to the Members of the Society who paid in their subscriptions, to say that those subscriptions in full are now at their disposal on application to the Treasurer, Mr. Benjamin Lyman, who will refund them when asked; and members who have not paid in their subscriptions, are hereby released from obligation.

In name of the Board,

THOS. M. TAYLOR,
Secretary.

Montreal, April 9th, 1857.

N. B.—All subscriptions which had been paid in, were, after the foregoing Report, refunded, excepting a balance left to the disposal of the Board, which, with interest thereon allowed by the Treasurer, constitutes the balance of \$149.53 credited in the Treasurer's account of March, 1859.