

THE
THIRD ANNUAL REPORT
OF THE
Canada Foreign Missionary Society,

1860.

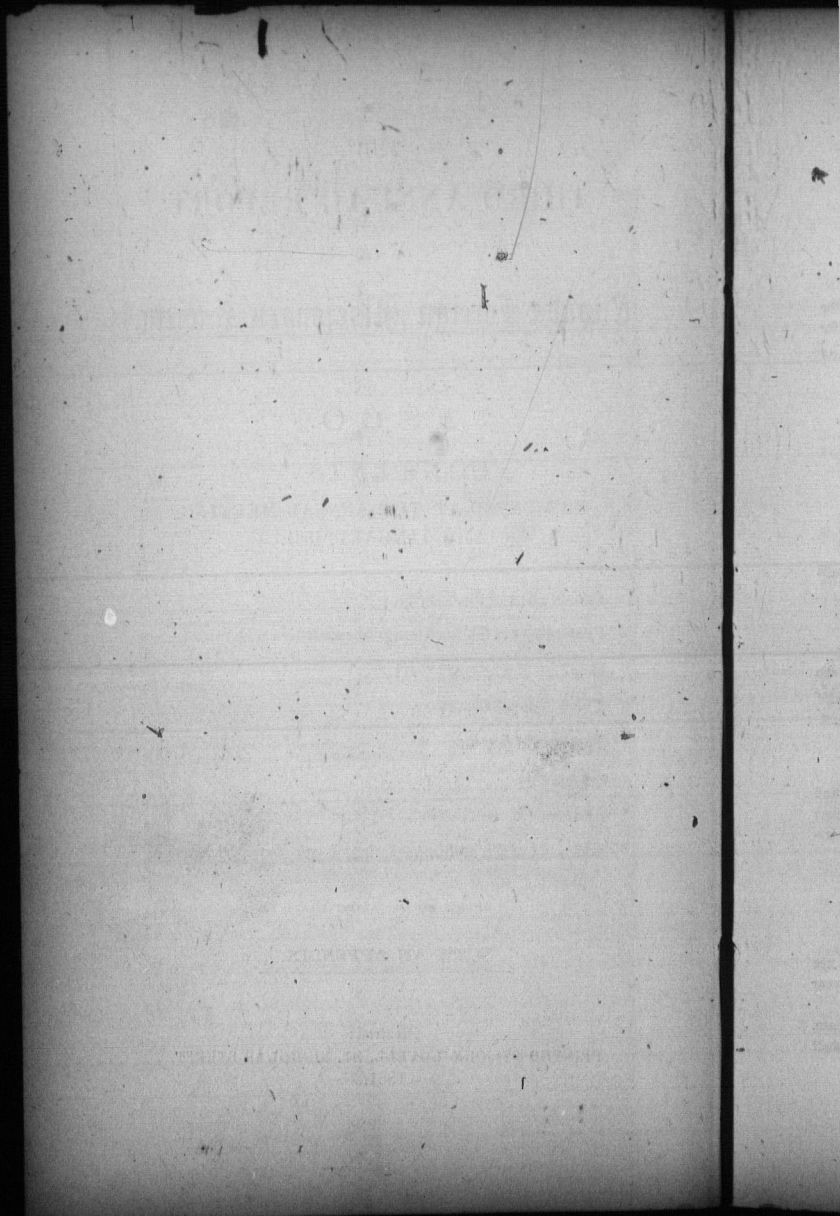
PRESENTED AT THE ANNUAL MEETING,
25TH JANUARY, 1861.



MISSION HOUSE, CARIBOU ISLAND.

WITH AN APPENDIX.

Montreal
PRINTED BY JOHN LOVELL, ST. NICHOLAS STREET.
1861.



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NOTICES.

The American and Boston Seaman's Friend Society, Boston, and the Massachusetts Sabbath School Society, Boston, receive subscriptions for this Society.

Immediate wants of the Society.

\$2,000 to pay off debt on Mission Buildings.
500 for Supplies, to be shipped on the opening of navigation.
500 due for Salaries.

\$3,000

Friends of the Society are invited to qualify as Life Members by subscriptions of One Hundred Dollars.

Churches and Sabbath Schools in the United States may remit to the Treasurer, HENRY VENNOR, Esq., Bank of Montreal, Montreal, or to either of the Societies above named.

The first Canadian vessels for Labrador will sail early in May, and the first American vessels, from Newburyport, about the first of June; which friends of the Mission and the Missionaries, desiring to send letters or contributions, will please remember.

Form of a Bequest to the Society.

I give and bequeath unto the Treasurer for the time being of the CANADA FOREIGN MISSIONARY SOCIETY, formed in Montreal in the year One thousand eight hundred and fifty-five, the sum of _____, to be paid with all convenient speed after my decease, and the receipt of such Treasurer for the time being of said Society shall be a sufficient and valid discharge for the said legacy.

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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 meeting, 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 for 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 a 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.

THIRD ANNUAL MEETING
OF THE
CANADA FOREIGN MISSIONARY SOCIETY.

The third annual meeting of the Canada Foreign Missionary Society was held in the Wesleyan Church, Great St. James Street, on Friday evening, the 25th January, 1861. The chair was taken by Mr. Redpath at seven o'clock precisely. Devotional exercises by Rev. Mr. Howard. The Report was read by one of the Secretaries.

Moved by the Rev. Mr. Serymgour, seconded by Mr. Dougall :

"That the Report now read be adopted, and that the following gentlemen be the Board of Management for the ensuing year." (See next page.)

Moved by Rev. Mr. Bonar, seconded by Mr. Baynes :

"That, while hindrances have rendered it difficult to complete the erection of the Mission buildings on the coast of Labrador, the Missionaries have nevertheless resumed their work and established themselves there ; and in this, the third year of the undertaking, the Board have confidence in recommending this field of labour to the support of Christians generally."

Moved by Rev. Dr. Wilkes, seconded by Rev. Mr. Snodgrass :

"That the Board regret the opposition shown by the native chiefs near the Lake of the Woods to the establishment of Capt. Kennedy among them ; but, as that gentleman feels confidence in a future effort, and has gone to England to revisit the friends of the Mission there, the Board still regard it as the probable scene of future operations by this Society."

The meeting was then addressed by Dr. Williams of Canton and Mr. Marsh of Mosul, after which it was closed with doxology and benediction.

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BOARD OF MANAGEMENT

OF THE

Canada Foreign Missionary Society

FOR 1861.



PRESIDENT,—JOHN REDPATH.

VICE-PRESIDENTS :

REV. H. WILKES, D.D.	W. C. BAYNES, A.M.
PRINCIPAL DAWSON, LL.D.	JOHN SMITH (Alexr. Street.)
E. LYMAN.	

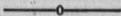
TREASURER,—H. VENNOR.

SECRETARIES :

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

COMMITTEE :

JOHN DOUGALL,	JOSEPH MACKAY,
JOHN LOUSON,	PETER REDPATH,
ALFRED SAVAGE,	JOHN PLIMSOLL,
JOHN GREENSHIELDS,	J. W. HOWES.



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.

THIRD ANNUAL REPORT
OF THE
Canada Foreign Missionary Society.

As only a part of the time of this meeting is to be occupied with the business of this Society, the Report will be a brief one; and the Board of Management desire to set before you, first in order,

THE LABRADOR MISSION,

by presenting the Report of their Missionary:—

Caribou Island, Labrador.
2nd. October, 1860.

Secretary Can. For. Miss. Soc.

DEAR SIR,

The *last vessel*, the Quebec schooner, has arrived upon the coast unexpectedly early, a fortnight sooner than usual. As she returns immediately, I hasten to give you in brief the present position and prospects of the mission work.

I regret that I am not able to report you a more satisfactory progress in the building of the mission houses, but the month's delay in reaching the coast in the Spring, proved a detention to the work which no subsequent diligence could overcome. Superadded to this, are the many hindrances which you in other lands can hardly realize, but which daily occur to embarrass and retard. The entire absence of roads, horses and carts, greatly increases the difficulty and delay of transporting the building materials, while a change of wind or a heavy sea may put an effectual embargo upon boat travelling. The unusually rough and rainy weather of the present season, by prolonging the *curing of the fish*, on which every one depends for subsistence, has prevented the inhabitants from rendering thus far any assistance, and is now keeping two or three workmen from reaching the work. Besides now that "the fish is clear," the people are occupied with removing to their winter quarters, and with setting traps for *furs*, which promise to be unusually abundant this season.

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The "L" of the summer-house, the future school-room, and store-house, has been arranged for our temporary dwelling; a new and very strong flat roof has taken the place on the main building of the one swept off by the "great gale," a chimney has been built, the first-floor laid, and one or two partitions up. At this point, with no rooms completed, the boards for flooring were exhausted, and the carpenters were obliged to commence work upon the winter-house on the banks of the Esquimaux River. This was a fortnight ago, the house has been framed and is being raised to day.

The site selected for the winter station is a point covered with bushes, with a deep cove on one side, and a high hill behind it. The former is the best harbour in the river, the latter shelters it from northerly winds. The mission house is in the midst of the evergreen shrubs, a few rods from the river, which in summer is the boat route and in winter the Koomatik road. The location is a central one for the river residents, and is about six miles from the summer station. How soon this place can be occupied, it is impossible to say, for, at this juncture, the carpenters must leave. A change of wind or a rough week may decide the whole. We shall probably remain "outside" for a month or two, and then remove to the winter station. In any event we have nothing to fear: we have a Protector; snow and stormy wind will only fulfil His word. Regular religious services are still held in our little kitchens, the sabbath School in the morning, preaching in the afternoon, and prayer meeting in the evening. To the former the Bethel flag given by the Sabbath School of Zion Church, when hoisted upon the top of the hill brings together in their row boats quite a number of children, to read and sing, and talk and pray. This is still the most hopeful department of the work here. The present generation are fixed in wrong-thinking and wrong-doing—with God's blessing on the education of the children, the next may grow up to know and love the right. It is a source of disappointment and grief that the mission school is so long delayed for want of room. Miss Brodie has at present two little orphan girls in charge, and expects to take others soon. The situation of the winter-house in the settlement of Esquimaux River will permit scholars to return (usually) to their homes every day, and we hope to commence the school as soon as the removal to the river is made. Still the cherished plan of this part of the work, to keep the children regularly, for months together, under the influences of the mission, cannot be carried out till both houses are completed.

The evening prayer meeting is often a most precious hour, especially during the summer, when American Christians sojourning here participated in its exercises, and both sailors and settlers listened to the exhortation, or joined in the familiar hymn. The missionary concert in its own time takes the place of this meeting, and is a very interesting service to us. I have distributed several thousand tracts, magazines, and papers, besides Bibles, school-books and other publications. These have been circulated in the various channels which I have so often mentioned. A large number have been distributed among fishing vessels, an unusual number of which have been upon the coast the past season.

By these vessels packages of tracts, papers and hymns have been sent to Sunday Schools and communities in Nova Scotia, Cape Breton, Prince Edward's Island, etc. A rare opportunity of communication with Greenland was improved by the transmission of a quantity of publications to

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that coast. Those not distributed were left at the missionary stations of Godthaab and New Herrnhut, for such sailors as should call there. The return was—"I feel confident that good has been accomplished by them already, and I trust that more will be."—Up and down this coast, also, farther than ever before, have I sent tracts and "tract journals." These, from the verbal and written returns, have been gladly received, and I long for the time when these messengers may be followed up with personal visitation and effort.

You will be glad to learn that the temperance reformation is gaining ground, though slowly. I have just been authorized to countermand an order previously sent for a supply of intoxicating liquors, and this has damned up one of the many channels which bring in from Christian countries a flood of fire-water to ruin both shoresman and sailor, and to blast whatever effort is made in their behalf.

I append lists of contributions, grants and gifts received for the Mission, mostly in the United States. They do not include specific mention of the valuable assistance rendered by the "Female Bethel Society" Newburyport, Mass., in furnishing the sail-boat "*Glad Tidings*,"—nor of the kindness of owners and masters of fishing vessels at that place in conveying the boat and much other freight to the coast, without charge. Allow me to say that I am confident that these and other churches and *Sabbath Schools* in New England would continue to aid you in the support of this Mission, if its wants and its claims can be kept before them.

It certainly must have the continued help and continued prayers of God's children, if it is to go on, overcome the many difficulties and discouragements which surround it, and be a means of bringing salvation to this people.

Yours truly,

C. C. CARPENTER.

Subsequent letters say :

The unexpected arrival of the "Marie Louise," and the just reported intelligence that she is on her way back and will soon call here, has taken us all by surprise, and quite disconcerted our plans. The carpenter will stop work to-day, doubtless, as I have just sent for him. The building will be raised, and that is all; I must depend on people here to board up two or three rooms for us. This delay, and consequent position of matters, is unavoidable. The weather has been continuously rough for weeks and none could get here to work, and everything is in the background.

Again :—

A strange turn in affairs has transpired within 24 hours. A few of the best men in the vicinity had gone in to Esquimaux River to do their share of work on the winter-house, when, after examining the frame, &c. they decided that it would be impossible to get the building ready for winter occupancy; so close is the winter upon us, and so much work to be done in default of the intended finish of plastering; which, of course, was abandoned on the departure of the carpenter. The people in the vicinity of the proposed winter-station are extremely disappointed and offended, and insist that I shall still come up there and spend the winter. They propose to build a log hut, but of so straitened dimensions that we could not live with any comfort or, especially, be able to keep the children or take more. Besides, the logs are yet uncut, and it is to me

very doubtful whether they can possibly complete it in time for cold weather. One obvious drawback is the impossibility of assembling the people. It is pleasant amid this new difficulty to record the incident that two Catholics, detained by a head-wind, are at work for me to-day, and receiving a *quid pro quo*, a *Nouveau Testament*, and French tracts. But the boat is just leaving: I will write you again if the wind remains ahead for the last vessel.

Remaining here I shall be able to take several children; and, if circumstances require, can soon fit the "L" (the part we are now living in) for sleeping-rooms. I shall not have large congregations on the Sabbath—sometimes none; and no children can attend and return daily to their homes, as at the river station. The first of these disadvantages will be partially met by occasional preaching at other places; and the latter, if it can be brought about, by Miss Brodie's spending a few weeks at the houses in the river station—her favorite plan of working. The worst trouble will be the getting of wood, which, I think, the people will ensure me. About three months also we shall be without water, except that gained by melting of snow. We shall see fewer people; be more quiet; use less pork; confine ourselves better to the instruction of the children boarded; and have fewer opportunities for doing good in other ways. We, however, live on the "Koomatik road," and shall chance to send books and papers up and down the coast. I shall avoid for once also the great labor, anxiety, and loss incurred in removing in fall and spring.

Mr. Carpenter's latest communication is the following:—

CARIBOU ISLAND, LABRADOR,
22nd Oct., 1860.

TO THE SECRETARY:

Dear Sir,—It is late at night. I have just returned in my little boat from a neighboring settlement, where a man lies very sick. Learned there that a vessel was seen to-day, from the hills, to run into an adjacent harbor: I may be able to communicate with it in the morning.—We are well settled in our winter home at the summer station. The house has been made comfortable, and we have no fears in regard to spending the winter in it "outside." I am busily at work constructing a high bank all around it of sand and moss. My man, assisted by some of the settlers, is in the country, cutting a raft of wood, which I hope to get down the Esquimaux before it is "fast."

We are sure that Providence has directed, wisely and mercifully, though unexpectedly, in relation to this change in our plans. The man whom I most relied upon to prosecute the winter-house work was taken sick soon after the date of my last, and without him we could not have completed that dwelling. We are able to take several children here, some of whom are coming at once. As I think I told you before, we are on the great Koomatik road up and down the shore, and shall see many people, and have many facilities for effort.

I have shipped a new man for the winter, without wages, and hope to make the expenses of the station less—Do more of the work myself, and get more assistance from the people and the *scholars*.

The "old woman," whom you speak of, is not a burden upon us, but a help; and I take no children or others without payment in some way.

I say these things, because I have feared the Committee might justly deem the expenditures of the station strangely and needlessly large. The provisions I have ordered so liberally will last a year; still, I do not feel safe without having a large stock on hand, for fear of loss of future supplies by wreck, &c., which would be disastrous. I hope also, with their help, to get the mission-house (of Caribou) finished without further help from you. Most of this will be done this winter. I hardly know what to say about the other. I intend to get all the work done by the people, but am not sure about the chimney and plastering. But for those could manage well enough.

Miss Brodie is quite well, and more and more interested in, and devoted to, the work. We are more and more hoping that *the Spirit may descend* and bless these shoremen, who, without that Holy Influence to awaken and guide, will be none the better for preaching, school, or mission-house. Again, we ask your prayers for that gift.

In haste,

Most truly yours,

C. C. CARPENTER.

Miss Brodie writes to a lady friend of the Society:—

CARIBOU ISLAND, LABRADOR,
Sept. 25, 1860.

My time has been so occupied with all kinds of work, and I have done so little in the way of teaching, that I am not at all satisfied with myself. I could not get a place where I might collect the children together, to teach them. The mission-house required a great deal of work done to it before it could be made habitable. I am sure I will find pleasure in the work of training and informing the minds of those that come under my influence, and I feel certain God's blessing will follow my feeble efforts. From all that I can learn about the wants of the people here, I think they have the necessities of life in as nearly great abundance as any other country district that I have known. Cases of want are not common.

An incident happened yesterday, that quite amused me. Allow me to relate it, just to show you the customs of the coast, and what dangers they will face to get a "cruise," as they call visiting. Salmon Bay is sometimes very rough; so much so, that it is dangerous to cross. Yesterday it was so, and I was very much surprised when a man from the other side of the bay came in. He wanted our old housekeeper to go over, as there was a child very sick—thought to be dying. The old woman's remark, on hearing about the child, was, "I knows he'll never scratch a grey hair." I let her go; and felt very anxious about the little one, and the mother, as the father died about two months ago. Judge, then, my surprise, when, this morning, who should come in but my old woman with the sick child, accompanied by the mother and all the rest, intending to spend the day with us. They took this plan to get over. This is the way they like to spend their time, visiting about in whole families. They think nothing to stay a week at a time; and huddle up at night, in each other's houses, like so many cattle.

I wish I was young, so that I might work a lifetime among them. And this thought reminds me of one thing I found out, and am painfully certain of. It is this: that females don't live long on this coast. Almost every man here has his second wife, or is still a widower; and there are quite a number of

motherless children, whose fathers want to get them taken into the mission-house. We intend to take them all, so soon as we can accommodate them. Poor things! they will be removed from the vitiating influences to which they are exposed at their homes.

Pray for me, that I may be enabled by God's grace to instruct these young ones, so that they may usefully fill their place in the world, and also be early brought into the fold of the Good Shepherd. I humbly trust, that if I faithfully sow the good seed, even on Labrador's hard soil, it will spring up and bear fruit to the glory of God.

A great many of the fathers and mothers can't read. I have much pleasure in reading to them. They listen eagerly.

I need not try to give you a description of this country. The scenery is not beautiful; but there is in its very dreariness, and its wild, bleak hills, something that elevates the mind and feelings towards high and holy objects. The prevailing feature is barrenness, with high bluffs, rugged rocks, and an abundance of mosses. A geologist would find much to interest him here. There are also quite a variety of flowers at this season of the year.

You ask me to tell you all my wants, and say you will be happy to supply them. I thank you very much; but you loaded me so much with good things when I left Montreal, that I feel myself under a load of obligations to you *all*. I cannot express my gratitude to you and all the Ladies of the Committee, for what they have done for me. Would you thank them in my name, and give them *all* my love.

The Rev. R. J. Spalding, of Newburyport, a warm supporter of the Mission, writes:—

"We are thinking much of the two disciples of Jesus in their dreary residence, as the cold winter imprisons them, and shuts us out. Our fishermen have all returned; but one disabled vessel; and the men speak in generous terms of Mr. Carpenter and Miss Brodie."

These documents suffice to show the value of this Mission, and its worthiness of the support it requires. There had been difficulties; it has appeared by the Missionary's report, in getting the mission-house on Caribou Island completed, and the winter house on Esquimaux River had not been built, on account of delays in procuring the materials for constructing it, and the sickness of the man who was to build it. The Missionaries have therefore to pass the winter on the island, exposed to all the sea storms. This is, however, on the great Coomatic or dog-sleigh road, along the coast, and the opportunity, therefore, of seeing travellers and distributing tracts will be better than farther inland. They will also have more room to receive pupil boarders for the winter than in the proposed winter-house. There have been expended on the mission-houses this year \$1593.78, which, added to \$1366.75 last year, make, as their cost so far, \$2960.53. The other expenses of the mission—provisions, salary, furniture, travelling expenses—are \$2122.20. A considerable amount has, it thus appears, been spent upon it; but your Board are persuaded

that nowhere could the same amount be expended in the setting up of a complete missionary establishment likely to be followed by more satisfactory results. They appeal for help to sustain this mission on behalf of the long-neglected shoremen of the coast, and Esquimaux, of the interior. They appeal to Christians of Canada and the United States to aid it on behalf of the many seamen hailing from both countries, who resort, year by year, to the waters which surround the mission island. On this ground also, if need be, they may appeal to Christians in Britain, many of whose seamen meet there with those of this continent: How cheering the thought, that, in this out of the way region, those who have come from the east and the west, to these northern fishing grounds, have there offered to them the pearl of great price,—the Gospel Salvation! And your Board trust that these considerations, chief of which is the duty of making known the Gospel Salvation to those who need it, wheresoever we may find them, of whatsoever nationality they may be, will secure such measure of help as will not only free this mission of debt, but will place it in a position of permanent usefulness.

The Rev. P. C. Headley of Greenfield, who has done much by speech and pen for the mission, writes: "I read Mr. Carpenter's letter yesterday to our congregation, with evident emotion on their part; and I design to make it, in part, a communication to the Religious press." Letters from our missionary have been read, as we believe, in many of the Churches of New England. Much has been done there for the mission, as the list of contributions published with this Report, and aggregating \$1314.91, testifies; and your Board are persuaded, that if a delegation were sent there to appeal on its behalf, it would meet a larger measure of sympathy and support. Mr. Dougall, a member of the Board, addressed meetings—one in Pittsfield, and one in Northampton—on its behalf; and Mr. Baynes, also a member of the Board, presented its claims in Portland. We expect some lasting results from their efforts; and they were encouraged to go again.

It was a pleasing fact that the American Scientific Expedition to the North, under Professor Chadbourne, made the mission-station its rendezvous; and that a number of its members stayed there for pursuit of the objects of the expedition, while the main party proceeded on to Greenland. And we are indebted to a member of this expedition, Mr. S. R. Butler, a student of Amherst College, for the sketch of the mission buildings which is upon the title-page of this report. Thus, as often before, science has been indebted to missions, and missions in their turn have received benefits from science.

Thoughts are often turned to our missionaries—Mr. Carpenter

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and Miss Brodie—on their cold and stormy island home, during this severe winter; for there is no way of communicating with them, or they with us, for several months of the year, where they are more out of reach than missionaries in China, or India, or on the mountains of Koordistan. Once, as we know, one of our Canadian Steamers, going near the Labrador coast, while passing through the Straits of Belle Isle, recognised the Bethel flag, floating on the mission buildings on Caribou Island. This was language to us; for, as we know that the citadel holds out while the flag of its nation floats from its towers, so in this case we had the assurance, that, while the Bethel flag waved over the mission buildings on yonder stormy island of Caribou, the Gospel story was being told, and the work of the "Kingdom" being done by those messengers of the Churches and servants of Christ. But this can occur only in the summer. During winter they are alone and unseen by their friends, but seen and sustained we are sure by the Master whom they serve; and your Board are persuaded they have often been remembered at the Throne of Grace.

CONTRIBUTIONS TO REV. C. C. CARPENTER, FOR LABRADOR MISSION.

(1859. Not previously acknowledged.)

Mrs. L. Goodale, Bernardston, Mass.	\$5 00
Z. C. Newcomb, "	2 00
Ladies in Whitefield Church, Newburyport,	5 00
John Legge, Toronto, O. W.	5 00
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	\$17 00

1860.

Through American Seamen's Friend Society.

Appropriation of Society,	\$100 00
David Moffatt, New York,	100 00
Thomas Doane, Charlestown, Mass.	10 00
Mrs. H. Richardson, Shrewsbury, "	3 00
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	\$213 60
Sabbath Schools of 2d Cong. Church, Greenfield, Mass.	\$28 76
Salem Street Church, Boston,	25 00
Center Congregational Church, Brattleboro, Vt.	20 50
Evangelical Church, E. Cambridge, Mass.	13 64
Congregational Church, Barrie, Mass.	11 00
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	\$98 90
Salem Street Church, Boston,	30 00
Pacific Church, New Bedford, Mass.	25 14
North Congregational Church, " " "	12 02
Trinitarian Church, " " "	3 36
Congregational Church, Sunderland, "	21 95
2d Congregational Church, Greenfield, "	19 81
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	\$112 28

Dr. E. T. Foote and others, New Haven, Mass.	34 00
Dr. Joseph Beals, Greenfield, "	11 00
Rev. Dr. Chandler, "	4 75
Mrs. E. Cooke, "	5 00
Misses H. C. Grennell, "	2 00
Misses Wheelwright, Newburyport, Mass.	5 00
J. A. C., Charlestown, Mass.	3 00
Rev. Dr. Sabin, Templeton, Mass.	3 00
Miss Eunice Hagar, " "	3 00
J. H. Shattuck and family, " "	2 00
Phny Fisk, Shelburne, "	2 00
Dea. M. Blackesley, Terryville, Ct.	2 00
Mrs. R. T. Lane, Keene, N. H.	2 00
Z. C. Newcomb, Bernardston, Mass.	2 00
Mrs. J. Hopkins, New Bedford, "	1 00
Sylvanus Thomas, " "	1 00
Mrs. E. Stebbins, Hinsdale, N. H.	1 00
Lady in Cars,	0 50
Children's Mites,	3 38

Received on Coast.

S. R. Butler, Chadbourne's Expedition,	15 00
Dr. Bryant, Boston, "	10 00
C. C. C.	10 00
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	\$114 63

DONATIONS OF ARTICLES TO LABRADOR MISSION

Young People, Greenfield, Mass.	100 00
Female Bethel Society, Newburyport, Mass.	85 00
Judge Foote and others, New Haven, Ct.	71 87
Ladies, Bernardston, Mass.	34 00
Friends, Templeton, "	26 91
Ladies of Congregational Church, Petersham, Mass.	19 00
" North Cong. Church, New Bedford, Mass.	25 00
" Congregational Church, Hinsdale, N. H.	12 83
" " Sunderland, Mass.	8 00
" " " Lyme, N. H.	5 00
Miscellaneous,	5 00

\$392 61

Grants of Publications.

British and Foreign Bible Society, Montreal	42 70
London Religious Tract Society "	24 14
American Bible Society, New York	71 00
American Tract Society, Boston	10 00
American Tract Society, New York	15 00
American Seamen's Friend	16 00
" " " Boston	5 00
American and Foreign Christian Union, Boston	12 00
Methodist Book Concern, "	10 00
Sheldon & Co., New York	30 00
Carter Brothers, " "	11 00
A. S. Barnes and Burr, " "	10 15
Ivison and Phinney, " "	5 00

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And as this condition of the Treasury of this Society is owing to the heavy outlay upon the Labrador Mission Buildings, there results from it additional ground of appeal to the friends of that Mission for aid. Your Board repeat "much money has been spent in buildings, but they were essential to the carrying on of the Mission, and all the lumber and other materials had to be sent from Canada, incurring heavy expenses of freight, &c. Besides the materials had arrived too late in the first year to complete the house, and an autumn storm had blown off the roof; next season it was completed, but all these things increased expense. The missionary is, however, so competent, that they had every confidence in the success of his much needed labors."

THE LAKE OF THE WOODS' MISSION.

The Board has already intimated the refusal of the chiefs of the Lake of the Woods Indians to allow Captain Kennedy to plant himself amongst them in the way he had proposed, and the consequent postponement of his self-denying efforts on their behalf.

Captain Kennedy, on his return here, conferred with your Board; and, with their sanction, although without any recommendation on their part, proceeded to England to confer with the friends of the mission there, particularly with the Committee of the Aborigines' Protection Society. And he reports the last named Society so much in favor of a renewal of the attempt, and other friends in England having so far aided, as to afford some reason to expect his return to the Lake of the Woods next spring; and this Board will be willing to aid him, so far as it can, in any useful and well established mission there.

It is proper to acknowledge here the liberal donation of R. S. Macfie, Esq., of Liverpool, of one hundred pounds sterling.

TURKEY.

It was stated in last Report, that this Society had engaged, through the Missionaries of the American Board in Constantinople, to support for one year, by way of experiment, three native Evangelists.

It was felt that their support could not be continued unless regular reports of their labors were furnished to us. This has been found impracticable, and our engagement closed with the first year.

Your Board hoped to have received during the past year some further intelligence of the labors of these Evangelists—of the three that had been maintained by the Society, and of one still

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supported by funds of a Ladies' Missionary Association, remitted through us—and to have reported it at this meeting; but they have been disappointed.

CONCLUSION.

Having thus briefly adverted to the immediate operations of this Society, your Board would now, as on former occasions, present the claims of Foreign Missions generally upon the sympathy and support of Canadian Christians; but, as this meeting enjoys the presence of Rev. Mr. Marsh, Missionary from Mosul, Dr. Williams from Canton, and Rev. Mr. Webb from Madura, (this last named gentleman has failed to reach here,) it will be left to these gentlemen to do so; and the Board have merely to add, that should any one, stimulated by the addresses to which they are now to listen, desire to aid Missions in Turkey, China, or India, this Society is willing to be the channel of transmission, should its agency in this way in any case be desired; and they have farther only to remind themselves and this meeting of the missionary commission of the Redeemer: "All power is given unto me in heaven and in earth, go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe whatsoever I have commanded you, and lo! I am with you alway, even unto the end of the world."

R. S.

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APPENDIX

APPENDIX.

Dr. **CANADA FOREIGN MISSIONARY SOCIETY**

1860.	\$ c
To balance from last account,	125 91
MISSION HOUSES, LABRADOR.	
Paid for building materials, wages, freight, &c., &c.,	1593 78
LABRADOR MISSION.	
Provisions, travelling expenses, furniture, &c., &c.,. \$1672 20	
Salary of Rev. C. C. Carpenter,.....	450 00
	2122 20
LAKE OF THE WOODS MISSION.	
Paid Capt. Kennedy outfit, provisions, travelling expenses, and balance of salary;.....	450 12
MISSIONS IN TURKEY.	
Remitted for support of native teachers,.....	134 67
GENERAL EXPENSES.	
Sundry charges for interest, travelling expenses, postage, &c.,.	164 36
	4591 04
To balance carried forward,	480 86

\$5071 90

Montreal, January 23rd, 1861.

E. E.

DEBT

\$ c
125 91

1593 78

1122 20

450 12

134 67

164 36

1591 04

480 86

5071 90

IN ACCOUNT WITH THE TREASURER,

Cr.

1860.		LAKE OF THE WOODS MISSION.	\$ c.
		By Subscription from Dr. Clark, Kingston,.....	\$1 00
		Remittance from London Committee,	345 53
		Subscription from P. Norman, St. Simon,	1 00
		" " Miss Grant, per W. O. Baynes,.....	5 00
		Collection made by Capt. Kennedy in England,.....	52 29
		" " " in Kingston,	35 00
		" " " in Cobourg,	34 00
		" " " in St. Catharines, 20 00	
		" " " Jas. Dougall,....	5 00
			84 00
		Less credited last account,	34 00
			50 00
		Subscription from R. A. Macfie, Liverpool,.....	486 68
		LABRADOR.	
		Subscription from G. Hardy, Kingston,	5 00
		" P. Norman, St. Simon,	1 00
		" Cong'l. Sab. School Owen's Sound, ..	4 00
		" A Friend,	40 00
		" Hon. N. Jones, St. John's,.....	20 00
		" Ladies' Mission. Assoc. Zion Church, 50 00	
		Collections made by Rev. Carpenter in United States, ..	576 78
		AMERICAN BOARD.	
		Subscription from James Dawson,	4 00
		" A Friend, Sorel,	5 00
		" H. Briant, London,	1 00
		" P. Norman,	1 00
		" J. Noxon, Brownville,	4 00
		FOREIGN MISSIONS.	
		Ladies' Association, Zion Church,	15 00
			180 00
		FOR GENERAL PURPOSES OF THE SOCIETY.	
		Subscription from John Smith, Esq.,	40 00
		Collection at Annual Meeting,	39 42
		Subscription from T. M. Taylor (additional),	50 00
		" Griffittowa Union Sabbath School, ..	10 00
		Collection in the city for 1859,	529 00
		Sub. Mrs. W. Freeland, per Dr. Wilkes,	2 50
		" W. McDougall,	25 00
		" D. Clarke and B. Lyman,	4 86
		" J. Dougall,	100 00
		" Wesleyan Sabbath School, Three Rivers,	1 60
		" A Friend, per T. M. Taylor,	20 00
		Collection by Rev. George Cornish in New Brunswick, Nova Scotia, &c., less expenses,	421 03
		Cash,	24 00
		Sundry subscriptions, per Rev. Dr. Wilkes,	51 50
		Interest from Savings' Bank,	18 73
			1337 64
			1900 00
			\$5071 90
		By balance brought down,	\$480 86

E. E.

HENRY VENNOR, Treasurer.

COLLECTIONS.

Subscriptions for 1859.

*Per Messrs. John Louson and
A. Savage.*

D. Lewis,.....	\$40 00
N. S. Whitney,.....	20 90
Corse & May,.....	20 00
J. Redpath,.....	100 00
Mrs. Henry Lyman,.....	30 00
T. M. Taylor,.....	50 00
Cash,.....	25 00
Savage & Lyman,.....	20 00
Henry Lyman,.....	20 00
B. Lyman,.....	20 00
A. Savage,.....	50 00
Clark, Winks & Co.,.....	10 00
D. Davidson,.....	10 00
Rob. Anderson,.....	10 00
F. W. Torrance,.....	10 00
A. Morris,.....	10 00
J. Court,.....	10 00
C. Alexander,.....	10 00
Thomson, Claxton, & Co.,.....	10 00
J. Dougall,.....	5 00
C. F. Smithers,.....	5 00
H. Vennor,.....	5 00
W. Ray,.....	5 00
Thos. Paton,.....	5 00
E. H. Greene,.....	5 00
Thank Offering,.....	5 00
W. H. Clare,.....	5 00
J. C. Becket,.....	3 00
R. Holland,.....	4 00
McDunnough, Muir, & Co.,.....	4 00
S. J. Lyman,.....	4 00
J. Macintosh,.....	4 00
Laird Paton,.....	5 00
J. Rattray,.....	5 00
J. J. Day,.....	5 00
W. Learmont,.....	4 00
J. English,.....	4 00
E. F. Ames,.....	4 00
W. Lunn,.....	4 00
W. Harrington,.....	4 00
A. Mc Gibbon,.....	2 00
J. Butters,.....	3 00
D. A. Poe,.....	2 00
F. Scholes,.....	2 00
J. C. B.,.....	2 00
J. Palmer,.....	1 00

For 1860.

John Smith, (Alexander St.),	\$40 00
Dr. Clarke, Kingston,.....	1 00
Jas. Dawson, per American Board,.....	4 00
G. Hardy, Kingston,.....	5 00
A Friend, Sorel, per Amer- ican Board,.....	5 00
H. Breant, London, per Amer- ican Board,.....	1 00
Griffintown Union Sabbath School,.....	10 00
T. Hodgkin & V. N. Fowler on account of Collections in London, England,.....	345 53
B. Norman, S. Simon.— Turkey,.....	1 00
Labrador,.....	1 00
Lake of the Woods, 1 00 —————	3 00
Congregational Sabbath School, Owen's Sound,...	4 00
John Nixon, Bowmanville, per American Board,....	4 00
Mrs. W. Freeland, per Dr Wilkes,.....	2 50
W. McDougall,.....	25 00
A Friend, (Miss B.),.....	40 00
Miss Grant, per W. C. Baynes, Ladies' Mission. Association, Zion Church for Turkey,.....	120 00
Dr. Clark, per B. Lyman,...	4 86
John Dougall,.....	100 00
A Friend, (D.P.J.),.....	20 00
Wesleyan Sabbath School Three Rivers,.....	1 60
Hon. R. Jones, St. Johns,...	20 00
R. A. Macfie, Liverpool,...	486 66
Ladies' Mission. Association, for Turkey,.....	60 00
<i>Subscriptions from Zion Church per Dr. Wilkes.</i>	
W. Nivin,.....	\$20 00
J. Baylis,.....	5 00
Mrs J. Savage,.....	5 00
O. P. Black,.....	2 00
W. Reid,.....	1 00
Sundries,.....	1 25
Mrs. Chaudler,.....	3 00

ADDRESSES AT THE MEETING.

We are indebted to the Montreal Witness for the following report of the addresses delivered at the last Annual Meeting of this Society:—

The Chairman explained that about one-third of the evening would be occupied with the Report and business of the Canada Foreign Missionary Society, and the remaining two-thirds would be devoted to hearing addresses from the Missionaries from the foreign field who had favoured the city with a visit. There had been difficulties in getting the mission-house on Caribou Island completed, and the winter house on Esquimaux River had not been built, on account of delays in procuring the materials for constructing it, and the sickness of the man who was to build it. The missionaries have therefore to pass the winter on the island exposed to all the sea storms. This is, however, on the great Coomatic or dog-sleigh road, along the coast, and the opportunity, therefore, of seeing travellers, and distributing tracts will be better than further inland. They will also have more room to receive pupil boarders for the winter than in the proposed winter-house. A letter from Miss Brodie to a lady in the city was read, giving interesting details concerning the mission establishment, and the people of the coast. Letters from American Ministers and others were also read, commending the mission as much needed, and expressing great confidence in the Missionary. A debt of \$2,000 had been incurred in erecting the mission buildings on the Coast, and a strong appeal was made to the friends of that mission to liquidate it.

Rev. Mr. Scrymgeour of the Free Church said that all the meetings of the week had had a missionary aspect, but this was the only meeting specifically devoted to foreign missions. It was singular that the Protestant Churches were so long of beginning foreign missions. The reason, for a long time, was found in the desperate struggles of Protestantism to defend itself. After this conflict, a spirit of slumber came over the Churches, and neither home nor foreign missions were carried on. The Danish and German Churches had the high credit of inaugurating modern missions. The feature in this Society which attracted his attention most, was its catholic character. Composed of members of various churches, it sought no denominational object, its sole aim being to promote the Gospel. This was a distinguishing and attractive characteristic of the French Canadian Missionary Society, and it is so of this Society. Mr. S. described the Labrador Coast as seen from the steamer, and greatly lauded the self-denial of the man who went to spend his life there for the love of souls; and still more of the woman who, as has been read in her letter, only wished that she were younger, to devote a longer life to the work. It was at one of these Anniversary Meetings

that this noble woman heard of the destitution of the Labrador Coast, and just because of the difficulty of the work and the unlikelihood of any one else doing it, she consecrated herself to it—a free gift, as she is laboring there without salary. It may be that in this meeting some would, in like manner, give themselves to the missionary work.

Mr. Dougall, said that this Society was a connecting link between the Christians of Canada and the United States. The Committee and the field were Canadian; the missionary and most of the fishermen who crowded the coast in the summer season were Americans. The New England churches so far as they were acquainted with the mission, took a deep interest in it, and a deputation from Canada to collect for it, would he had reason to believe, be well received everywhere, especially in New England.

The Chairman in putting the resolution explained why so much money had been spent in buildings. They were essential to the carrying on of the mission, and all the lumber and other materials had to be sent from Canada, incurring heavy expenses of freight, &c. Besides the materials had arrived too late the first year to complete the house, and an autumn storm had blown off the roof; next season it was completed, but all these things increased expense. The missionary was, however, so competent, that they had every confidence in the success of his much needed labors.

Rev. Mr. Bonar of the American Presbyterian Church, gave a brief sketch of Moravian Missions on the Labrador coast, saying their interesting history presented a continuous series of revivals. He paid a high tribute to the ability and excellence of Mr. Carpenter, and expressed his confidence in the importance and success of the mission.

Rev. Dr. Wilkes of Zion Church, pointed out the striking manner in which Divine Providence had placed fields of labour in the hands of this Society. Mr. Carpenter and Capt. Kennedy had both written to the Society, and he had received a letter that day from a Greek student at Andover, who wished to be sent back to Greece as a missionary. He did not know the writer, but it might be that this was a call like that which grew out of Mr. Carpenter's first letter, which described the destitution of the Labrador coast, and asked the Society to do something for it.

Rev. Mr. Snodgrass of the Church of Scotland, in seconding the resolution, paid a tribute to the devotedness of Capt. Kennedy, and sympathized with his disappointment at the Lake of the Woods, hoping that he might yet be able to return and carry on a good work there.

Dr. Williams, of Canton, said he pitied the man who could attend this great catholic meeting without being elevated. We had heard to-night of a mission in a region of country in which he did not think anything had been done, and he rejoiced to hear of a union or catholic mission

there. We would now go to the other side of the world to a great country where seventeen missionary societies were working, not one of whom preached denominationalism. They all had enough to do to preach Christ. The remainder of Dr. Williams' address, descriptive of China we will give separately.

Rev. Mr. Marsh from Mosul, said it was not generally known that there was a Turkish Pasha in this city, not one who acted as a tyrant, or who could be bribed, but, nevertheless, a real Turkish Pasha. He alluded to the Hero of Kars, concerning whom he would mention one fact. When General Williams visited the Assyrian and Nestorian Missions, one of the native preachers was imprisoned and cruelly treated, and he rode for two days out of his way to the place to get him set free. He did not succeed at that time, but afterwards in Constantinople succeeded in liberating that excellent native brother, one of the most devoted and able of their preachers; and this incident had a strong influence in protecting the missions in that region from oppression. He would allude to another Canadian, Bishop Bowen. Through the efforts of a minister of the Church of England in Canada, Mr. Bowen was converted, and went to study in Dublin for the ministry. A rich uncle said he would cut him off if he persisted, but Mr. Bowen decided to do his duty, regardless of consequences, and his uncle died before he had time to alter his will. Mr. Bowen, after spending some time as a Rector in England, went through the Missions Stations in Turkey and Persia. At Mosul he partook of the Communion with their little church, receiving the bread and cup from his (Mr. Marsh's) hands, and that excellent man wrote to the Church Missionary Society, advising them to leave that region to the American Missionaries already there. They had enjoyed the sweetest Christian intercourse with Mr. Bowen, who was afterwards Bishop of Sierra Leone, where he died for Africa. Mr. Marsh's address on the approaching downfall of Islamism we will give separately.

[This closed the Anniversary Meetings, which have been as interesting and as well attended, we think, as on any former year, at which the speaking has been more uniformly of an elevated and instructive kind. The liveliest gratitude was felt by the religious public to the Wesleyan body for the use of their spacious Church, without which half of the hearers could not have been accommodated; and also to the distinguished foreign missionaries, Dr. Williams and Mr. Marsh, who came to Montreal on purpose to attend these meetings and who added so much to their interest.—Ed. W. T.]

CHINA.

Dr. Williams, of Canton, a Missionary in connection with the American Board, who has resided for many years in China, who was connected as interpreter with the embassies which negotiated the American treaties with China and Japan, who has published a Chinese Dictionary and a book upon China, entitled the "Middle Kingdom," both of high authority, and who is, therefore, probably fully as competent as any man living to give a good account of China and Japan, was invited by our religious societies to speak at the recent Anniversary Meetings. He kindly complied with the invitation, and at several meetings gave more or less of his inexhaustible stock of facts concerning the East, some of which we have already reported; but he had more time, and gave a more systematic lecture on this great subject on the Friday evening which was devoted to Foreign Missions. Of this lecture we promised to give a brief report, which we now append.—

Dr. Williams said that it was unfortunate for a correct knowledge of China, that all that was popularly read about it was written by men who, like Bayard Taylor, had only resided a short time on the coast. Those who had lived long in that country, and who had journeyed in the interior, wrote very little for the simple reason that the longer they lived in China they felt the less they knew about it. About 2,300 years ago, a great king arose in China, who united 57 small kingdoms and destroyed all literature except the books of Confucius. Other dynasties followed, some of the emperors being truly great men. One of them had established a system of examinations in literary merit, which took place all over the country. In Canton there was a house with 11,000 cells. Each cell was large enough for a bed, a seat and a table. At the Annual Examination for degrees, from all parts of the Province, of which Canton was the Capital, those cells were occupied by the candidates. Generally there were about 9,000; but sometimes all the cells were full. The candidate, when he entered, was carefully searched, to ascertain that he had no book, manuscript, or other help with him. He was then furnished with writing materials. His food and three topics were brought to him each day, on all of which he had to write essays without help. After three days spent in this way, the nine essays of each student—in all some 70,000 or 80,000 essays, were submitted to the judges, whose examination must necessarily be only a partial one, and whose decisions were therefore, probably, sometimes based on other considerations than comparative merit. On the 9th day of the 8th month a great bell was rung, and a man proclaimed in a public place in Canton the names of the seventy-two successful candidates, being the number that obtain a degree each year in that province, and from those who obtain it all officials are appointed. There is a previous examination in each locality, at which all who attain a given standard may pass. This is the first degree, all who obtain which may compete for the second. There is also a more advanced examination at Peking for a third degree, out of which the high officers of government are chosen. Any official in China must therefore, be a well informed and clever man. The examinations were all upon the books of Confucius, and thus the sentiments of that ancient sage were thoroughly engrained into the minds of the people, and more especially of their rulers and leaders. This prestige of learning gives governors and public officers much weight.

In China there is no standing army, no feudal nobility, no priesthood to shackle men's minds. This had saved the Chinese from the destruction

which has fallen on all ancient nations. They are proud of their language and institutions, and so they might when compared with their neighbours. They were, however, so isolated by their peculiar language, that they knew nothing of western nations until recently. The respect of the Chinese for parents was a great element of excellence and stability. Confucius taught with great emphasis honor to parents, and made the parents responsible for this conduct on the part of their children. Confucius also inculcated the arts of peace almost in scripture language; he taught the people to be industrious, to do good, and to live peaceably with their neighbours. China taking soil, climate and extent into consideration, was undoubtedly the finest country in the world. It was healthy and fertile in a high degree. The difficulty of learning the language was very great and missionaries were apt to break down upon it. Out of the 44,000 characters about 8,000 are all that are positively necessary. The Chinese adorn their doors with large red stripes of paper with good moral quotations from Confucius. Rev. Mr. Burns had a remarkable faculty for learning Chinese characters and reading them. This language is a serious difficulty to the people; they cannot read their own characters easily; no one can read straight on without pausing and studying the characters, and these characters are not flexible enough to express thought fully. They greatly value a foreigner who could read their language. When missionaries came in contact with Chinese, they found many parallels between their sacred books. They understand that God would make a revelation of himself. Confucius did not pretend to teach religion; the missionaries show that our book just supplies this want, by teaching that religion which Confucius left out. The Emperor who reigned when Christ was born, was remarkably enough the Emperor of Peace. This was the first and last instance of the use of that title. He (Mr. W.) had never been insulted or interrupted or ridiculed, although sometimes the individuals of a Chinese audience would ask questions. At the first English war, at the attack on Chusan, one of the first shots had killed the Chinese Admiral. In his cabin was found a New Testament, with many notes and marks and signs of perusal. Woman was educated and respected in China. Females learn to read and write and to keep accounts. The Chinese marry only one wife, which marriage is very a solemn business. The rights of women are fully ascertained by Chinese law, and the polygamy which prevails is like the case of Sarah and Hagar, chiefly owing to the first wife who asks her husband to take a subordinate wife, that she may have a servant who cannot leave her. It is the inviolability of marriage and the respect for mothers and grandmothers which preserves China.

The Chinese authorities had never broken up a religious congregation although the Portuguese authorities of Macao had done so. In 1846 there were more Missionaries than converts; but now God has blessed Chinese Missions in a remarkable manner. The converts all do something, and it was hoped they would be able to maintain their own religious institutions soon. The success had been greatest at Amoy and Ningpo. In one place there was a congregation of 300 Chinese, which had grown out of a school. A new settler going into the forest, when he makes a clearing, thinks it of some importance. A stranger coming along, would say, this is still a forest. The one would see only the clearing, the other only the woods. Thus Missionaries thought a good deal was done when travellers saw nothing. The Chinese religion is the worship of Ancestors. The fifth commandment has been raised so unduly

as to usurp the place of the first. In China they count by generations, and the 81st generation of Confucius is still found in the place where he lived. This is undoubtedly the highest descent in the world. This person is supported at the public expense. The tablets of ancestors are in every house. In these tablets one of the three souls of the person whose name is on it, resides. At parting they present food to their ancestors, who are invoked to come and partake of the spiritual parts of the food. Sometimes a hog is dressed whole and offered, and after the ancestor's soul has eaten the spiritual part, the family take it away and eat the temporal parts. The Roman Catholics have allowed their converts to go on with the worship of ancestors, so that they differed but little from the heathen Chinese. Protestant missionaries explained the idolatrous character of the worship, and showed that it was inconsistent with the worship owed to God alone. The Roman Catholic missionaries had converted largely to Chinese superstitions and idolatries; and not having circulated the Bible, very little result of their labors remained after they were driven out. By the recent treaty with the French, all the property formerly owned by the Church of Rome was to be restored, and it was believed the priests would claim under it to the value of ten millions sterling.—*Montreal Witness*.

TURKEY.—THE DECLINE OF ISLAMISM.

The following is an abstract of the address delivered by Rev. Mr. Marsh, of Mosul, Missionary of the American Board, at the Montreal Union Missionary Meeting held on Friday evening of the Anniversary Week, Mr. Marsh said :—There is an almost universal feeling in the minds of the Moslems that their day is past, and that Christianity is to take possession of the earth for a thousand years. If you ask any intelligent Moslem anywhere, whether Mahomet or Jesus Christ is the greater, he will say Christ. We also find in the Word of God, that two great powers are to disappear at this time—the false prophet and the beast. The Moslems have an idea of the same kind. There are more idolaters under Queen Victoria than any other class, and there are more Moslems than Christians. England did not take India from the idolators, but from the Moslems. At the great Indian Rebellion it was the Moslems again that were the leaders, and they were subdued. This victory gave joy and safety for the time to every Christian in the Turkish Empire. Abd-el-Kader has written that the conduct of the Moslems in Syria was so atrocious that the power must pass out of their hands. This man, the greatest hero that the present generation of Moslems, or perhaps any other, has produced, was conquered and led captive by France. Schamyl, too, who professed to be a prophet of God, was subdued by Russia, another proof to the whole Moslem world that they were powerless. When England was at war with Persia, it was like a man fighting with a fly. The war was over before England knew she was at war at all. This made little impression on the English mind, but made a great impression on the Mahommedans. The same result was seen in the contest of Spain with Morocco, and in every case where Christians and Moslems came in contact, so that the latter were convinced that their strength had departed from them. The Apostate Churches of the East were not fit to convert the Moslems, or they would have

succeeded ere now. They kept the Bible shut and could do nothing. The Eastern Christians were so cowardly, they dare not avow their belief to a Moslem, that Christ was the Son of God; but in the 14 native Christian Churches, gathered by the American Missionaries, the people were preaching the Gospel, as well as the native helpers and American Missionaries. A watchmaker in Mosul has been preaching the Gospel, to his customers nearly all the day long, most of them being Moslems. The most prominent Moslems, and first scholars among them send for Missionaries to discuss Christianity. 5,000 Bibles have been sold to Moslems. Some Moslems have been converted and baptized; and since he was in Constantinople in July last, for the first time in the history of the world, a small number of individuals, born Moslems, organized themselves into a church to partake of the Lord's Supper. The head of a village came to him for three weeks, at his own expense, and went preaching the Gospel from house to house. This was just as if a prominent merchant of this city should go to Pointe aux Trembles, and stay there three weeks preaching the Gospel from house to house all round. For some time past a large emigration of Circassians and other Mahomedans had taken place from Russia, for the purpose of settling in Turkey, and the very fact of their journeying through Turkey left everywhere a strong conviction of the power of Russia, which could subdue and expel such fierce, warlike Moslems. The Turkish mind was therefore, by a great variety of circumstances, not only open to the idea of great changes, but fully prepared to expect them. And it was providential that Protestant missions were at present in full operation in that country, after many years of preparatory labor and suffering.—
Montreal Witness.