

THE
SECOND ANNUAL REPORT
OF THE
CANADA
FOREIGN MISSIONARY SOCIETY.

1859.

PRESENTED AT THE ANNUAL MEETING,
27TH JANUARY, 1860.

With an Appendix.

MONTREAL:
PRINTED BY JOHN LOVELL, ST. NICHOLAS STREET.
1860.

SECOND ANNUAL REPORT

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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 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.

SECOND ANNUAL MEETING
OF THE
CANADA FOREIGN MISSIONARY SOCIETY.

The second annual meeting of the Canada Foreign Missionary Society, was held in the American Presbyterian Church, Great St. James Street, on Friday evening, the 27th January, 1860,—John Redpath, Esq., President, in the chair. Devotional exercises by Rev. J. B. Bonar. The Report was presented by Mr. T. M. Taylor, one of the Secretaries. Financial statement by the Treasurer, Mr. Vennor.

The first resolution was moved by Principal Dawson, seconded by Mr. Baynes :

"That the report, an abstract of which has now been read, be adopted, printed, and circulated, under the direction of the Board; and that the following gentlemen be the Board of Management for the ensuing year." (*See next page.*)

The second resolution was moved by Rev. Dr. Wilkes, seconded by Mr. Wenham, and supported by Rev. Mr. Gemley :

"That this meeting regards with much satisfaction the second year's operations of the Society, on the Labrador Coast; and in view of the return thither of their Missionary, there to live and labor, with the necessary appliances of a Mission station, has much confidence in commending this Mission to the support of Canadian Christians."

The third resolution was moved, in the absence of Rev. W. Snodgrass, by Mr. Morris, who was to have seconded it, and supported by Rev. Dr. Carruthers of Portland :

"That in view of the interesting and practical proposal of Capt. Kennedy for the establishment of the Lake of the Woods Mission settlement, which has awakened the sympathy and received the aid of friends in England, in Quebec, Kingston, and other towns of Canada, and in Portland also, this meeting sees evidence of an earnest purpose to help this civilizing and missionary enterprise for the aborigines of the outlying portions of our country."

The fourth resolution was moved by Rev. Mr. Goadby, seconded by Rev. Professor Cornish :

"That in the present condition of Turkey, India, and China, there is seen ample encouragement to a vigorous prosecution of Missionary labors in their midst, and that therefore this meeting is glad to announce that this Society undertakes to receive and remit, and acknowledge, contributions designated for any of the evangelical missionary organizations laboring in any of these lands."

After thanks were passed to the Trustees of the Building for the use kindly granted of it, and a collection taken up, the meeting closed with doxology and benediction, by Rev. Mr. Greig of Toronto.

BOARD OF MANAGEMENT

OF THE

Canada Foreign Missionary Society

FOR 1860.

PRESIDENT—JOHN REDPATH.

VICE-PRESIDENTS:

REV. H. WILKES, D.D.
JOSEPH WENHAM.

PRINCIPAL DAWSON, LL.D.
JOHN SMITH (Alexr. Street.)

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. JAMES,
ALFRED SAVAGE.

DAVID LEWIS,
E. T. TAYLOR.
PETER REDPATH.
JOHN PLIMSOLL.
W. C. BAYNES.
J. W. HOWES.

JOHN GREENSHIELDS.

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.

SECOND ANNUAL REPORT

OF THE

CANADA FOREIGN MISSIONARY SOCIETY.

In submitting the second Report of this Society, the Board of Management are required to notice the operations of the year on three several fields of the Society's effort—Labrador, Turkey, and the North-west territory of British America; and in addition to the claims of Turkey as a foreign field, they will also briefly notice those of India and China. And first

THE LABRADOR MISSION;

concerning which they report by the publication entire of their Missionary's narrative of voyages and labours, a document which they are sure will be found graphic and interesting, while it is practical and effective for purposes of report.

*To the Board of Management of the Canada Foreign
Missionary Society:*

GENTLEMEN,

In accordance with, and for the execution of the plan adopted by you for the establishment of a Mission on the Coast of Labrador, I spent the months of the past summer and autumn there. As before, I sailed from Newburyport, in Massachusetts, the only port in the United States which regularly sends a fleet of fishing vessels to the Straits of Belle Isle. By the religious publishing societies of Montreal and of the United States I had been largely supplied with Bibles, tracts, seamen's libraries and other appropriate reading matter, while the liberality of private publishing houses, chiefly New York, had added a large quantity of

books, both of a religious and general character. A list of these grants and gifts, with their actual or estimated value, is appended to this report. It does not, however, include various contributions of juvenile books and papers, particularly from Sabbath School children at Greenfield, Mass., which, though not estimable in dollars and cents, were invaluable for distribution on the coast and among sailors.

As a means of casting upon the waters the "good seed" thus provided, the Female Bethel Society of Newburyport furnished a light and convenient boat, admirably adapted for short excursions in the harbors and among the islands of the coast. Conveyance for this, and much other freight, together with my own passage, was generously provided by the Messrs. Bailey, in one of whose fishing-schooners, the "Life Boat," I sailed on the 2d June. The usual Nova Scotia fog enveloped us for the first few days of the passage, but "lifted" just in time to reveal our perilous proximity to the rocky headland of Cape Ray. In this and other dangers, God was with us—He gave us fair, fine breezes, and on the evening of the 9th, we anchored in Bonne Esperance Harbor, having made one of the quickest passages ever known. The residents at this point had not yet emerged from their winter quarters, and I proceeded at once by boat and on foot to Salmon Bay, my last year's head-quarters. At an intervening island, I was cordially welcomed by a young Esquimaux girl, whom I had met on another island the preceding summer. She presented me a finely-wrought seal-skin pouch, which she had made for me during the winter, and which she said was *for the Testament*. For at that time she had just been to a neighboring island to meet a Canadian priest and confess her sins. I gave her a Testament, requesting her to read *what that said* about the confession and pardon of sins. And although from fear of the priest she had given away the Testament, she had subsequently procured one of the Bibles which I had left upon the coast for disposal in the winter. She had renounced Catholicism, and although she gave no evidence of true *repentance towards God* was eagerly reading His word.

Crossing Caribou Island and shouting from its further side, my call was recognized by the people of the mainland and a boat sent for me. They, too, kindly welcomed my return and gladly received the intelligence that the plan for *the school* had been favored in "America" and was to be carried out. They had suffered a winter which, though shorter in its duration than it often is, had been unprecedented in its severity. During all this dreary season they had been in complete isolation from the outer world, having heard nothing from it for eight months. Although a contagious disease had prevailed extensively only one person had died. He, however, was a man who had favored the mission-work, and as the proprietor of a lucrative seal-fishery, was able and willing to render more efficient assistance than perhaps any other. He had longed for the establishment of the mission, but alas! like many others, who "perish day by day" in unprivileged lands, with a faint appreciation of, and desire for better things, had died without the sight.

The season's work was not carried on as planned. The mission-house which we had hoped to erect at once, from unavoidable and therefore providential delays, did not arrive from Canada till late in the season. Unable to obtain in the early part of the season either a suitable boat or boatsman for water-travelling, and prevented by the expected arrival of the mission-house from such a long absence as a foot-journey would necessitate, my personal labors were confined mainly to the vicinity of

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Salmon Bay, the proposed location of the station. Securing therefore the use of a small rude cabin, which had been previously used as a "try-house" by fishermen engaged in the cod-liver oil trade, I made it my residence, store-house, school-room and depository. Here the children of the settlement, and occasionally, for a few days at a time, those of other settlements, would gather for instruction in reading, writing, &c. The wind, the weather, the busy fisheries which engross the entire time of the people during the brief period of the northern summer, as well as my own absences and other duties materially interfered with the progress and the success of the school. Still some good was done, for a few ignorant children learned to read. But the *Sabbath-School* was never neglected or omitted, and those simple exercises which attracted "the little ones" to the little hut upon the sea-side rocks each returning Sabbath morning, have more of hope and promise to me than any other means of grace. And the collections of shells, rocks and flowers which they often sent me from their island-homes, as the only expression they were able to make of their gratitude and love, touchingly shows the vantage-ground gained for doing good among them, and the hopefulness of the work. Unused to all discipline, and generally unable to study lessons, those children are chiefly influenced and instructed by stories, pictures and hymns. They remember the story—they carefully preserve the picture paper—they readily catch the words and air of the sacred song. And I doubt not the single hymn, "*I want to be an angel*," taught to some, and by them to others, and sent on written or printed cards up and down the coast, will be heard in many lonely cabins this long cold winter—cabins too, on whose humble, unplastered, unplanned walls little fingers have pinned or pasted the *Child's Paper*, and the *Well-Spring*.

The religious service usually holden on Sabbath afternoon, in the largest room the settlement afforded, was generally attended by most of the inhabitants and by sailors. The great difficulty was and will be till the completion of the mission-house, the want of a place large enough to accommodate the resident people, and the many sailors who would be glad to attend. As the Bible was read at these meetings, and its message simply explained to the hearers—as their wants were spread before God in prayer—especially as the "*Seamen's Hymns*" were read and (occasionally) sung, the closest attention would be given—an indication which would have encouraged, had it not been followed by the fact of lives still spent in sin, the message still disregarded, the Saviour still unaccepted. In addition to these influences of the reading-book, the Sabbath School and the religious service put forth at Salmon Bay and at neighboring places which I was able to visit, much time and labor was spent in the systematic disposal and distribution of books and tracts, both among landmen and seamen. Nearly all the families that could and would read the Bible, had been previously supplied with it—still several copies both in English and in French were disposed of the present year. Besides the distribution of reading matter among those whom I met personally, packages containing suitable books, tracts, cards, hymns and papers and usually including a primer, were sent to a large number of places and families entirely beyond the reach of any other influence.

Many of these packages are doubtless completing their journeys by Kamootik this winter, but all will, I am sure, reach their distant destinations and will throw a flood of light over the hundreds of souls in those scattered houses. This fact, while it gladdens christian hearts, should

also cause them to shudder lest the light shining in darkness be not comprehended, and urge them to *pray* that the *spirit* may be there to illumine, bless and save. I was able also by means of my little boat to visit the fishing vessels which were anchored, either temporarily or for the summer in the harbors of Salmon Bay and Bonne Esperance, and to scatter among them the simple tracts and papers which sailors are always glad to get. They are, I know, always read, and many times carried to other vessels and to distant houses, scarcely less benighted than those of Labrador. Last year I gave to a sailor a Testament in *large print*. This season I saw him again and he told me that in his winter voyage to "the Southard," he had given the testament to a shipmate who was anxious to possess it. I gave him another copy; and a few days since met him again on the wharf in a New England seaport, again bound to sea with the testament in his chest. The same sailor told me "we had a long passage home, and I opened the bundle of tracts and papers in the cabin, and all hands turned to and read them."

By such simple incidents as these I am more and more convinced that the judicious distribution of simple tracts, accompanied by kindly conversation among seamen, however rough, wicked and ignorant they are, is a means of doing good, much undervalued and unimproved. In the different ways mentioned, 20,000 pages of tracts, 1,000 papers and magazines, and over 200 volumes were disposed of, besides a large number of cards, handbills and juvenile "leaflets." Nor were these quantities adequate to the demand, for I could have used many more, especially *children's papers* and *hymn-books*, if they could have been procured.

The Indians or *mountaineers*, whom I have not alluded to, and who usually live in the inaccessible interior, occasionally met upon the coast in their *sitch-waup*s. They are very ignorant and superstitious, and strongly under the influence of the Catholic priests who meet them at the Mingan Islands, give them absolution, christen their children, and furnish them with books in which are translated into their own language the prayers and doctrines of the church.

On the 18th August, the vessel, so long and anxiously looked for, which contained the mission-house and the carpenter, suddenly came into our harbor. In the meantime a place had been decided upon as its location. This was a *large level spot* upon Caribou Island. It fronts the harbor, (the distance across which to the mainland, at the Salmon Bay settlement, is one mile,) is sheltered from the north winds by a high hill, is bounded on the opposite side by a small salt-water lake, and stretches back in an extensive plain nearly to the other side of the island. The principal reasons leading to the selection of an uninhabited island are,—its superiority as a *place for building* over the uneven rocky sites of the mainland,—its remarkable excellence as a *landing place*, and a harbor for boats and vessels "*whichever way the wind blows*"—its isolation from the other houses and people, (an essential requisite to the success of a boarding-school in such a country)—its central position between the different settlements, and, particularly, its accessibility from the prominent fishing-harbors which are situated on either side. Many difficulties and delays, unavoidably incident to such an isolated and barren coast, were encountered in the progress of building. An unusual amount of rough weather greatly retarded the work, while the consequent hindrance on the part of the inhabitants in curing their fish, and the "*poor voyages*" made by many in their fisheries, combined

to diminish the assistance rendered by them. With such aid, however, as could be furnished, the house was erected, and partially covered, the glazing all performed, and the windows put in.

But at this stage, while the structure was still incomplete, a gale of wind, scarcely ever equalled on the coast for severity, and for the extent of damage done both on land and water, suddenly came on and swept off the entire roof. This occurred on the 7th October, and was succeeded by a snow-storm, so that nothing further was done than to gather up the ruins, and to secure the remaining part of the building. Soon after,—the 15th October,—the last Quebec vessel left the coast. We embarked in her, and after a stormy, perilous passage of five weeks arrived in Montreal.

And now in brief review,—

I must "mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on me, and His great goodness toward" me during all the past season. For in danger He was my help and deliverer,—in despondency and loneliness, His presence and promises were as "the shadow of a great rock in a weary land,"—in doubt and difficulty His Spirit and Providence directed my steps, and led me in a plain path. When important letters were to be transmitted to Montreal, and the vessels had all gone, one of them encountered a severe gale and was driven back through the fog into a little cove where vessels never go, but where, most *undesignedly*, my letters had been left. When beams were needed for the Mission-house, and seemed indispensable to its security, but could not be procured, an immense log came floating down the Straits into an adjoining harbor, and proved remarkably suitable for the required use. The very delay in the arrival of the Mission-house, which was such a disappointment, proved in the event a providence; for the fisheries commenced so early, and so uninterruptedly occupied the people, that the work could not have progressed till the fishing season was over. Besides, if the building had come in the spring, as planned, it would have been landed and erected at another place, which had been designated the preceding year, but which was very greatly inferior to the site subsequently selected. And this site the very best in all that region had been providentially preserved,—for it had repeatedly been chosen by others, but for some slight reason or other abandoned: once, because the wind suddenly changing made it less convenient for the settler to land his timber-raft at that point. When from the earliness of the cold season, and the wrecks caused by the terrible gale which has been alluded to, we feared we should be obliged to winter upon the coast, and without possessing any facilities for continuing work in the Mission, or upon the Mission-house, we were gladdened by the appearance in the Straits of a Quebec freighter. We pursued her in an open boat, and the winds and waves and calms favoring, we were successful in reaching her. An almost uninterrupted succession of gales, with snow, ice and cold, rendered the passage one of suspense, suffering, and peril. Our vessel was several times driven upon the rocks, at others was compelled by the severity of the storm, to scud before it, and once lay for many hours upon a dangerous reef, awaiting the destruction threatened by the furious tempest, the breaking seas, the bitter cold, and the rocky shore,—but God was our Refuge and our Strength, a very present help until all these calamities were overpast.

The experience of the summer had disclosed many sources both of

discouragement and encouragement. The people are very much scattered, can come together only by surmounting many difficulties, and are unable, excepting when a very successful fishery is made, to contribute much to the support of the mission, or, in many cases, to board their children at the Mission-school. The sins of Sabbath-breaking, profanity, licentiousness, and intemperance are prevalent, some of them, fearfully so. Truth compels me to add that those from christian lands, who annually visit the coast, whether engaged in trade or the fisheries, with a few noble exceptions, strengthen the people in the practice of these sins by their example, and, in case of the last named habit, furnish the means of its gratification. The Bible is very little read, and an almost entire ignorance prevails of its great truth, *Christ and Him crucified*, in the place of which is substituted only the superstitious traditions and empty rites and ceremonies of a false religion. But set over against these things are grounds for hope, and encouragement for continued and increased effort. There is no important opposition, at least none that would avail, against the establishment and progress of the Mission. The inhabitants, on the other hand, are not only willing but anxious that the work should go on, particularly the *school*, the plan for which meets with universal favour. Although the winter season is intensely cold, it presents important facilities for labor which cannot be performed at any other time, for then the people live near each other in the woods of the interior, the adult population are disengaged from the toils which give them no leisure at other seasons, and the frozen bays, lakes, and rivers afford opportunities for visiting every settlement with the *dog-team*. For this winter station, which should be located on the banks of the Esquimaux River, the people promised to get out the present season the frame of a mission-house, provided that the timber requisite for its completion should be furnished by the Society. At the opening of navigation in spring, this timber should be forwarded, together with the material for completing in a manner sufficiently strong to withstand the terrible winds of the coast, the summer house on Caribou Island. A large boat must also be provided for travelling along the coast. A *pilot* has already been engaged for the coming year. Fuller supplies of books and tracts must be obtained, particularly juvenile books and papers, which will, I am confident, be furnished by the *favoured Sabbath-school children* of a favored land. But the greatest inducement, after all, to establish the Mission, and the strongest appeal to its friends in its behalf, is found in the solemn fact that its influence will reach hundreds of deathless yet dying souls, on ship and on shore, for whom Christ died, and not one of whom God is willing should perish. And will not Christians, while they hear and respond to the louder and more startling appeals which come from the millions of China, Persia, and Turkey, also remember the simple story of those few scattered, unprivileged people of Labrador, and cherish a *prayerful, helping* interest in their behalf? Then the *Church*, the *Free School*, and the *Sailor's Home* might soon be doing their blessed work; then, God answering prayer and blessing effort, we might confidently expect the time, though years elapse before, when these northern "isles, and the inhabitants thereof, and those that go down to the sea, shall sing unto the Lord a new song, and His praise from the end of the earth."

C. C. CARPENTER.

BERNARDSTON, MASS.,

December, 1859.

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GRANTS AND GIFTS TO THE LABRADOR MISSION, 1859.

British and Foreign Bible Society, Montreal	\$12.92
London Religious Tract Society	13.72
Massachusetts Bible Society, Boston	42.80
American Tract Society, New York	10.00
American Tract Society, Boston	6.50
Massachusetts Sabbath School Society, Boston,	7.24
American Sunday School Union, Philadelphia,	5.00
American Seaman's Friend Society, New York,	7.00
American Seaman's Friend Society, Boston,	10.00
American and Foreign Christian Union, New York,	9.43
Robert Carter and Brothers, New York,	25.00
Harper Brothers, " "	15.00
Charles Scribner, " "	10.17
Sheldon and Co., " "	10.00
Derby and Jackson,	9.00
S. S. and W. Wood,	8.00
Ivison and Phinney,	7.00
A. D. F. Randolph,	5.00
Delisser and Proctor,	5.00
G. and C. Merriam, Springfield,	7.00
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	\$225.78

The entire expense to your Board of this Mission, including salary, was \$478.87—a very moderate outlay for so important a service: but it is to be borne in mind, and gratefully acknowledged, that several Societies and individuals in the United States generously aided this Mission; and, so much interest has been taken in it that your Board feel confident of receiving from the churches of New England particularly, where Mr. Carpenter is well known and respected, and where his Mission is appreciated, further and continued help.

The cost of the mission-house so far is \$1366.75, including freight from Montreal and cost of putting up. It will yet however involve further outlay, which will come into the expenditure of next year. Mr. Carpenter has entered himself as a student in the medical department of Harvard University, and he will also, during the winter, pursue his studies in theology. He will return to Montreal in the spring, receive ordination to his work, and sail hence to Caribou Island, Labrador, there to live and labor in the service of the Society. May it please the Lord to prosper all these plans!

TURKEY.

Your Board intimated in last Report that, from information received from Dr. Schaffner while here, they had been impressed with the importance of Turkey as a mission field. They had been the channel whereby the Ladies' Missionary Association of

Zion Church had remitted to Constantinople \$120 for the support of a native evangelist, for one year, with promise of permanent employment. And afterwards they had remitted \$360, specially designated out of the funds of the Society, for the engagement for one year, of three more native evangelists. Remittance of \$120 has this year been made for the second year's service of the evangelist of the Ladies' Association, and \$60 for the support of a student at Bebek.

They refer to the last report for intelligence so far as then received concerning these laborers, and the following interesting letter from Dr. Riggs affords further information :—

Constantinople, August 9th, 1859.

Thos. M. Taylor, Esq.,
Sec. Can. For. Miss. Soc.

MY DEAR SIR,

Yours of June 24, addressed to Bro. Schaffner, was duly received, and I have been designated by my associates to reply to it, giving you some details respecting the native laborers sustained by your funds.

Your desire for such information is natural, and we regret the delay in its communication. Still, if you take into account the complicated nature of our work in this land, the multitude of interests involved and requiring attention, and the changes of location incident to it, you will perhaps not wonder that such delays and omissions should sometimes occur. As a specimen of the latter, Mr. Pettibone who was our treasurer here a year ago, has since been stationed at Tocat, and in consequence of the burning of the mission premises there and other circumstances, is now stationed at Erzeroom.

The statement which I have now to offer, will relate to only two of the four helpers sustained by your contributions.

One of these is at Bilejik, two days journey east of Broosa, a place of some 1500 houses, about 500 being Armenian, and the remainder, Turkish. This helper, Boreasoglu by name, was the first man in the place who became interested in the gospel, as far as we know. About 18 years ago he purchased, from the individual who is now pastor of the Broosa church, a copy of the New Testament. He kept it for three years, and became interested in its contents, on discovering which the Vartalud (vicar) took it from him and burned it. Some years later he obtained another, but never attended Protestant worship until about 4 years ago, at Broosa. What he there heard made so deep an impression on his mind that on his return to Bilejik, he set himself more earnestly than ever to inquiry in regard to the way of salvation. In these inquiries he was joined by three others, one of whom was a priest, and after some time they decided to send one of their number to Constantinople to make fuller inquiries. B. was the person selected. He visited the capital, had interviews with some of the missionaries, and became decided in embracing the doctrine of salvation by faith alone. On his return he boldly avowed his convictions, of course withdrawing from his corrupt church, and manifested a readiness to suffer persecution for the cause of Christ. When we came to designate a labourer for that place to be

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supported by your contributions, he appeared to be the most suitable man, both on account of his experimental interest in the Gospel, and of the boldness and vigour of his character. I have no details of his recent labours, but shall endeavour to procure them for our next communication.

The second helper whom I shall mention is a Greek schoolmaster at Germir, a village 3 miles east of Cesarea. You are aware that our labors have been for the most part among the Armenians; and in G. the means which have been blessed to awakening religious inquiry among the Greeks, were the efforts of an uneducated but faithful and earnest native Armenian Protestant. Of the school-teacher supported since Jan. 1, 1859 by your funds, our brethren of the Cesarean station say:—"After enduring fiery trial of persecution, he has come out a firm Protestant, and, in the judgment of charity, a true disciple of Christ. A school, which he commenced in his own house, and sustained for two months at his own charges, has been continued since the 1st of Jan., under our patronage, by the opportune aid of an appropriation from the Montreal Fund, and has increased from two to seventy-five scholars. Both teacher and scholars have learned the Armenian character, in order to avail themselves of our Armeno-Turkish books. Turkish is the common language of Greeks, Armenians, and Turks in that region, each writing the same language with a different national alphabet.

The storm of persecution has nearly subsided, and four Greek families welcome us with great cordiality to their houses, apparently receiving the word of God with gladness and singleness of heart. Moreover, our helper states that the Greek families *generally* are beginning to read the scriptures in their own tongue, and a strong party has sprung up among the Armenians demanding that they shall be read (*i. e.* in the spoken language, they are of course read in ancient Armenian,) in their churches."

They also say, "We cannot doubt the grace of God in Germir, and we regard this work as of the highest importance in its relations to the vast Greek population in that region.

The third helper is a colporteur in the region S. and E. of Smyrna. One of the brethren at S. writes me that he (the colporteur) is encouraged in reference to the state of religious inquiry in Aidin, but gives no details.

The work seems to be advancing in this city among Mohammedans. A Turk came only a few days ago to Mr. E. Williams, our Turkish native preacher, and stated that he had been to a Mohammedan ecclesiastic in the city to ask what he could do to secure the salvation of his soul. 'I am unable to tell you,' was the reply, 'but go to Bebek, and kiss the hand of Selim Effendi (Mr. Williams), and he will tell you.'"

May the Lord enable us all to be faithful in our several spheres of labor, and give us to see his work prosper in our hands!

Yours in the bonds of the gospel,
ELIAS RIGGS.

And they have the following interesting letter from Cesarea:

To the Donors of the Montreal Fund.

CESAREA, Aug. 17, 1859.

DEAR BRETHREN,

I feel strongly inclined to write you a word, though not invited to do so. The help that you have afforded us in our great work is so important

and timely that I wish in this way to thank you for it. Besides I know you will be anxious to be informed respecting the use of your funds. For the general work in this part of the Northern Armenian field, I must refer you to the Missionary Herald. I will now only speak of the work which we have done and are doing with the means which have been placed at our disposal through your liberality.

Three miles east of Cesarea is the large and beautiful village of Gericmir. For about two years there has been a work of reformation going on there, and the last year a helper has resided there. About a year ago a Greek school teacher of that place became a Protestant. He is a modest, pleasant person, has travelled, was educated in Greece, and is a very intelligent man. After becoming a Protestant he opened a free school on his own responsibility which he continued several months. But teaching is his only means of support. About the first of January, feeling that this man promised to be useful and ought to be encouraged, we applied to the missionaries at Constantinople, (who act as committee ad interim to provide for such cases), for money for his support. They, after due consideration, saw fit to place at our disposal one hundred and twenty dollars from the Montreal Fund for his support one year. Thus far we think the money has been profitably expended. For a time the people were somewhat afraid of a Protestant school, though they had known the instructor as a good and efficient teacher. However by degrees their fears were mastered and the school increased till it numbered more than seventy pupils. With two or three exceptions they were all Greeks. The language of the school is Turkish. The teacher and several of the larger pupils have learned the Armeno Turkish, and thus have access to the literature which issues from our press at Constantinople. Our helper has visited the school almost daily and has rendered valuable aid in teaching singing, the Armeno Turkish language, and such other branches as were not familiar to the teacher. Besides, he has found this school a most excellent place in which to preach the word. You remember that Paul disputed "daily in the school of one Tyrannus." I suppose he had just such Greeks as these are to deal with, except that they were called idolaters and these are called Christians. Those were infidels and so are these, but ever zealous to defend the forms of their worship.

The parents come in very freely, and they as well as their children have received much valuable instruction. Besides this the children have opened the door for the teacher and helper to visit their homes. This privilege has been improved, as we hope, to advantage.

Another pleasing fact is the interest that the children take in singing. The helper tells me that after they have gone to their homes he sometimes hears them singing in several different quarters thus making almost the whole town echo the sweet songs of Zion.

I believe the first hymn they learned was

"When I survey the wondrous cross
On which the Prince of glory died," &c.

Another which I have been delighted to hear them sing, is

"There is a fountain filled with blood
Drawn from Immanuel's veins" &c.

May we not pray in the confident expectation that some of these children and some of their parents also will be led to wash in that fountain and will at last sing the song of the redeemed in Heaven!

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It is now vacation in the school, but the teacher is most usefully employed. Three weeks ago he received a call from several of his Greek friends residing in a village some six miles distant from Geremir, asking him to come out there and give them some religious instruction. This is a village of great importance, the residence of the Archbishop of all this region, who is very famous and influential as the successor of St. Basil. The teacher of course heeded the call. There are signs of good there. Should it prove to be a genuine work of the spirit of God, its importance could hardly be over estimated. The Greek population of this region is large, intelligent and enterprising. Their influence is felt throughout the Levant. We know that they are very proud, and only the Spirit of God can make them receive the truth "as a little child." We would not speak with too much confidence of the good likely to result from present efforts. But this we do know, that the word of the Lord shall not return unto him void. We also know that this word has been and is being preached. The Donors of the Montreal Fund have had an honorable part in this work. We ask for your sympathies and your prayers. The Lord grant that you may pray with faith and give with a liberal hand, and that we may have wisdom to use the means placed at our disposal in the very best manner, and may we all be permitted the unspeakable pleasure of at last meeting in Heaven, with many souls gathered into the fold of the Lord through our efforts, there unitedly to sing the praises of our Divine Master, is the prayer of

Your friend and

Fellow laborer,

W. A. FARNSWORTH.

Your Board have had correspondence with the Missionary Board at Constantinople, upon a suggestion of Dr. Perkins, for the employment by this Society of a Native Evangelist for the Nestorians temporarily residing in Constantinople, and for the Persian Mahommedans there, who are numerous and who would probably be more accessible there than in Persia, but they did not see their way open to taking up the Mission. Nor have they felt themselves at liberty to vote any further sums to Turkey while their Labrador and North West Missions required all, and more than all, the funds at their disposal. At the same time they feel as much as ever the importance and the present claims of Turkey as a Mission field, which are well set forth in the following extract from the last report of the British and Foreign Bible Society.

"The Committee attach immense importance to Turkey as a sphere of labour, and they are desirous that the action of the Society should be vigorous and expansive, embracing not merely the Mussulman population, but those remote and extensive provinces of the empire, where corrupt Churches have long diffused the baneful influence of error and superstition, but over which the light of heavenly truth is shining with increasing lustre, and where the progress of Christianity is marked by features of the most encouraging character. The vast extent of the Turkish

dominions, stretching from the Pruth to the Tigris, bordering upon the Adriatic, the Mediterranean, the Euxine, the Red Sea, and the Persian Gulf; being in close proximity to Russia, Transylvania, Hungary, Galicia, Illyria, Dalmatia, Greece, Persia, and Arabia;—its enormous population, comprising in its European portion not fewer than sixteen million souls, and in its Asiatic territory an equal number, not including the five millions in Africa, that owe subjection to the Sultan's sceptre;—its variety of races, Mussulmen, Slavons, Albanians, Greeks, Armenians, Tartars, and Jews; the appalling ignorance, the wretched fanaticism, the social degradation and misery that prevail, alleviated here and there, it is admitted, by a tone of religious thoughtfulness, earnest inquiry, and spiritual conversion,—all these circumstances combine to present, on behalf of Turkey, an appeal for sympathy and help, the urgency and importance of which it is impossible for the friends of the Truth to over-estimate."

The Rev. Dr. Schauffler mentions the following striking fact:—

"I must tell you of a Turkish gentlemen of high standing in the court and government, who openly defended the Gospel, and denied the Koran. This individual was a kind of private secretary to the Sultan, and historian of the empire. His brother is one of the richest men in this city, and is known openly to expose the Koran, and defend the Scriptures even on board the steamers which are going up and down the Bosphorus, and across to Asia Minor and to the Prince's Islands.

"The first mentioned of these two brothers, very recently, in a social circle of Turks of the highest standing, so boldly denied and condemned the Koran, and so unhesitatingly acknowledged and recommended the New Testament, that the whole circle became excited—some siding with him, some feeling annoyed, and some roused almost to 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 position, without thereby declaring that he shared his sentiments. The gentleman in question, wishes now to employ his time in making a good translation of the New Testament from the Arabic into the Turkish. It is very much to be regretted that such interesting individuals are yet inaccessible to the Missionary; but it is so, and we must wait a little longer, praying and sowing the seed."

Your Board extract also the following:

"Could access be gained to the secret chambers of the Imperial Palace at Constantinople, there might possibly be seen the head of the Mahomedan imposture turning thoughtfully over the pages of a large and handsomely-bound volume. Conjecture suggests that this is the Bible, some time since presented by the Committee, in the name of the British and Foreign Bible Society,

to the Sultan. In the hope that such is the fact, let there go up the prayer that he may discover wondrous things out of God's law.

"In proportion as religious liberty becomes recognised as an established fact in Turkey, and the reception of Christianity ceases to be treated as a punishable offence, there can be no doubt that readers of the Scriptures will greatly multiply. Although in some parts of the Turkish dominions, there is the manifestation of inhuman fanaticism, and a hatred of the gospel which it is difficult to restrain, yet on the part of those invested with authority, the toleration of religious belief and worship consequent upon the rejection of the Koran, is distinctly and emphatically acknowledged, thus justifying the assurance, that the Sultan in the future government of the country will respect and protect the convictions and practice of every man, in things pertaining to religion. In this connection the following extracts may have place:—

A quarrel between some Armenians and Protestants occurred in Yozgat, the capital of a Pashalic in the very heart of Asia Minor at least four hundred miles east from the capital. The scene of the quarrel was the Protestant book-store, and the occasion was a religious discussion. The Armenians, to give weight to their arguments (rather weak in themselves), proceeded to blows. The next day the Pasha's court was the scene of complaints from both sides—the Protestants demanding redress from the Armenians, who had violated their premises, and also the law of religious liberty, as well as the civil law; and the Armenians demanding that the Protestants should be compelled to refrain from talking with any one on religious subjects. The Pasha listened to the complaints patiently, until he understood fully the bearings of the subject; when, seated in the midst of his grey-bearded judges, he addressed the chief men of the Armenian community who were present, saying, 'It is the will of our sovereign ruler, the Sultan, that there should be religious liberty throughout his empire. Every man is allowed to think as he pleases on religious subjects. Even Mussulmans may now become Christians if they please. Is it not so, my lords?' (turning to the judges;) upon which they all gravely bowed assent, and stroked their long beards,—though, if the real truth were told, probably every one of them was cursing the Pasha in his heart, for making such a statement, true though it be, and then appealing to them to corroborate it. But this was not all. The Pasha continued his discourse: 'In Constantinople we hear that whole families of Mussulmans are becoming Protestants, and nobody molests them; and if my own son should come to me to-morrow and declare himself a Protestant, I could do nothing.' He then exhorted the Armenians to live in peace with the Protestants, and dismissed them all from his presence. He afterwards privately exhorted the Protestants to keep at work, but quietly—not with hammer and saw, for they make a great noise and alarm people.—'But work,' said he, 'as if with an anger, and bore, and bore, and bore, and at last you will get the hole entirely through, and nobody will know it.'

"In one of the principal cities of Turkey, in which British Christians are more than commonly interested, the Missionaries have frequent

ists from Turkish students in a high institution, and among these are a young men who come regularly for religious instruction, and no one interferes. The Missionaries make no display, and practice no concealment.

"Not long ago (before Riza Pasha came again into power), the Minister of Foreign affairs observed to Mr. Brown, relative to Mr. Freeman or Tirhat Effendi, that he could return from Malta without danger; 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 Mahomedan became a Christian, and was, in consequence, put into prison. The matter being referred to the sublime Porte, the decision was, that the man should be released, and remain unmolested; but as Damascus was a sacred city, he must 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."

Do not these and kindred facts indicate, that religious toleration is designed to be something more in Turkey than an empty pretence?

BRITISH NORTH AMERICA.

Your Board commissioned the Revd. P. P. O. Sunkerhine to visit and explore certain portions of Lake Huron with a view to the establishment of a mission there, but finding that in most places the Indians were already reached by some missionary Society, and their desire being only to enter upon unoccupied and neglected ground, they have not so far felt themselves called upon to attempt any permanent mission there.

MISSION SETTLEMENT AT THE LAKE OF THE WOODS.

Open, as it has announced itself to be, to receive offers of service from men having a strongly felt call to labor in open and eligible fields, the Society recently received from Capt. Kennedy, of the North-west territory, a gentleman well known as commander of one of Lady Franklin's expeditions to the Arctic regions, and an earnest and practical Christian, proposals for the planting of a mission amongst the Indians of the North-west. "The Mission," says Capt. Kennedy, "should be called the Lake of the Woods Mission in connection with the C. F. M. S. The aim should be the introduction of the Gospel, the establishing of schools, and the inculcation of the habits and pursuits of civilized life. The population is about 2800; the soil and climate are favorable for farming operations. It is, moreover, desirable to secure for the Indians more of self-management of their affairs than they have ever yet enjoyed, for it is to the want of this that I attribute in a very great measure their invariable disappearance

before their white brethren; and the habit of self-reliance needs to be cultivated. This Mission should be planted on such a point of the Lake Shore as would be found most advantageous at the terminus alike of water communication and land transport so as to form an *entrepot* or half-way station between Fort William and Red River."

The following, addressed to Capt. KENNEDY, is interesting in this connection:

Copy of a letter from an Indian Chief:

LAC PLATT, June 28, 1859.

The words of Shashagainse,
Chief of Lac Platt.

TO ALL WHOM IT MAY CONCERN:

I, Shashagainse, hold or possess these lands on behalf of myself and tribe. Let not any of these our lands be ever taken from us. I wish to place all my own Indians on these our lands. I never wish to have anything bad brought on them. She who gave us these lands gave them to us to use in a right way. In order that we may live well on them let them remain as they are (unoccupied by the whites). I and my Indians have just made our doors. The doors that we have made let it be that Firewater be never taken through them. To prevent all evils from coming into our lands is the reason for which I prohibit Firewater from being taken in through our doors. I wish to give you the right to secure us the things above stated, and to say more after we shall know what are the intentions of the whites.

To this I set my mark or Tootem, which is the pelican.

Your Board have commissioned Capt. Kennedy, for this important enterprise, and the following document recently published will state its present position and its prospects.

This mission, undertaken by Captain Kennedy on behalf of the Canada Foreign Missionary Society, is now about to be entered upon; and its claims, therefore, upon the sympathy and co-operation of Canadian Christians must now be presented. Captain Kennedy recently visited England at the request of this Society; and, as showing the interest awakened, we extract the following from a document published there:—"A meeting was held at the residence of Dr. Hodgkin, 35 Bedford Square, London, on Saturday, the 12th of November, for the purpose of hearing a statement from Captain W. Kennedy, formerly commander of one of the Arctic Expeditions in Search of Sir John Franklin, respecting a proposal to establish an Indian Settlement at the Lake of the Woods, British North America. The chair was taken by R. N. Fowler, Esq., Treasurer of the Aborigines' Protection Society; and one of the Vice-Presidents of the Church Missionary Society; and the meeting was attended by the following, among other gentlemen:—Samuel Christy, Esq., formerly M. P. for Newcastle-under-Lyne; Henry Christy, Esq.; Dr. Hodgkin; Dr. King; Robert Foster, Esq.; the Rev. W. Taylor Jones, M.A., Queen's College, Cambridge, Vice-President of the Royal College of Preceptors; Gerard Raiston, Esq., Consul-General for Liberia; Messrs. A. K. Isbister,

John Mayfield, John Prior, Richard Smith, J. Stewart, F. W. Chesson, &c., &c. After Captain Kennedy's 'statement' an interesting discussion followed; and the proceedings were closed by the following resolution, which was proposed by S. Christy, Esq., and seconded by Dr. Hodgkin:—"That this meeting, having heard the highly-interesting statement made by Captain Kennedy respecting the proposal to form an Indian Settlement at the Lake of the Woods in British North America, and recognising the importance and the duty of at once adopting measures to promote the civilization of the Indians inhabiting a territory which is about to be opened to colonization, desire to express their deep interest in the scheme proposed by Captain Kennedy; and with a view to secure that co-operation on the part of the friends of Indians in England, which is necessary to ensure the successful establishment of the contemplated colony, they beg to express the hope that the Aborigines' Protection Society will take steps to form a committee for the purpose of raising funds and rendering such other assistance as may be practicable."

"The following, among others, have expressed their approval of Captain Kennedy's proposal:—Lord Congleton; George Henry Davis, Esq., L.L.D. Secretary of the Religious Tract Society; the Rev. James Hamilton, D.D., Presbyterian Church, Regent's Square; the Rev. Thomas James, Secretary of the Colonial Missionary Society."

There have resulted so far contributions to the amount of £130 sterling,—Lady Franklin heading the list with £10 per annum,—and the following gentlemen, forming a Committee (for the most part members) of the Aborigines' Protection Society, have asked for other subscriptions to be sent in to their Bankers—Dimesdale, Drewett, Fowler and Barnard, 72 Cornhill: Committee—Dr. Hodgkin, Judge Lewin, Henry Christy, Esq., R. N. Fowler, Esq. James Bell, M.P., A. K. Isbister, Esq., F. W. Chesson, Esq., J. Forster, Esq. We hope, therefore, to receive further amounts from Britain. Montreal had previously assumed responsibility, and contributed somewhat largely towards the object in connexion with the general work of this Society. On his way back from England, Captain Kennedy addressed a meeting in Portland, and we hope some aid will come from that quarter. Quebec has also been appealed to, and the result so far of a visit of Captain Kennedy to our sister city of Quebec is the passing of the following resolution moved by the Rev. Dr. Cook at a highly respectable and influential meeting, at which the Rev. Dr. Cook, Rev. Messrs. Clarke and Powis took the leading part:

"That having heard Captain Kennedy's statements respecting the claims of the Indians of the North-west territory, and feeling it to be duty to contribute to an object so readily commending itself to the sympathies of Canadian Christians, Quebec resolves to do its share in sustaining such a mission, both by prayers and contributions."

In pursuance of the same object, Captain Kennedy is about to proceed to the leading cities of Western Canada.

We take this mode of giving notice of such intention, and of asking our Western brethren to be prepared to receive him, confident as we are of their sympathy and aid. We also commend to them the general objects of this Society. We are assured that, after they shall have heard Captain Kennedy's statements, they will be prompted to effort in this matter as others have been. There is a large and wide field before us. In the Labrador Mission, and this Lake of the Woods Mission of this Society, there is ample scope for the exercise of missionary and civilizing enterprise; and Canadian Christians may well be expected, especially when

powerfully stimulated and aided by England, to care for the higher interests of the Aborigines of the outlying portions of our own country.

Captain Kennedy's present stay in Canada will be short, as he must soon leave for the Lake of the Woods,—meanwhile, we commend him to the sympathies and hospitalities of Western Christians, and bespeak from them, many of whom know him and his enterprise as well as we do, such measure of co-operation as they deem right.

The Committee in London have issued the following appeal:

INDIAN SETTLEMENT AT LAKE OF THE WOODS, BRITISH NORTH AMERICA.

The necessity of making some effort to introduce the elements of Christianity and civilization among the numerous tribes inhabiting the Hudson's Bay territories at the present critical juncture, when important political changes, arising out of the abolition of the monopoly of trade of the Hudson's Bay Company, are impending over that extensive region, has been strongly felt by those interested in the welfare and improvement of the Aboriginal race. The establishment of an Indian Settlement, in some eligible situation, between Canada and the Red River Colony, has appeared to them the most practical mode of effecting this object; and they have therefore been much interested in a proposal they have received from Captain Kennedy, a gentleman well known as a commander of one of Lady Franklin's Arctic Expeditions, and an earnest and practical Christian, to found such a settlement at the Lake of the Woods. Captain Kennedy has fully detailed his plans, which, in their judgment, are practical and judicious, before a Meeting convened for this purpose by the Aborigines' Protection Society, who, in compliance with a Resolution passed by the Meeting, will be prepared to receive subscriptions for this object; which may be paid to their Bankers,

DIMSDALE, DREWETT, FOWLER, and BARNARD, 72, Cornhill.

Captain Kennedy is now journeying through Western Canada, on his way to the Lake of the Woods. Already we have tidings of the interest awakened in his mission in Quebec, Ottawa and Kingston, and of the assurance he has of aid in carrying it on. And your Board are encouraged to believe that a large and useful work is opened up for your Society in that region.

Captain Kennedy writes us: "One thing, however, is as evident as day,—that our Mission only requires to be properly brought before the Canadian public, and at a proper time, to insure it all the sympathy it will require; for I met with it on every hand, and the strongest desire that the Mission should be efficiently sustained."

FUNDS.

The contributions for the year amount to \$1351 and the outlay to \$2775, and nearly \$1000 are required to pay the advances of the Board, but as there has never yet been an appeal made to friends outside of their own number, and as such appeal is

now to be made they entertain no doubt of its being responded to sufficiently to meet the present liabilities of the Society. Reference is requested to the Treasurer's account. So soon as lists reach here of subscriptions received in England, and in Western Canada, they will be duly acknowledged.

THE BOARD.

One of the number, Jacob Dewitt, Esq., Vice-President passed to his rest during the year now closed. One of his latest acts before being confined to his house, was to call on one of the Secretaries and pay his subscription of \$100. He was warmly attached to the Society.

INDIA.

Your Board next turn to India, and again they have the testimony of the B. & F. B. S. when referring to its special fund for India.

"The Committee have not urgently pressed this special appeal, lest they should seem to clash with the appeals of Missionary Societies for additional funds to reinforce their respective bands of labourers;—appeals which they trust will evoke a liberality befitting their vast importance. They feel that the enlargement of this Society's operations in India, most materially depends upon the increase of Missionaries and Christian education; and as active measures are in progress greatly to augment both these Agencies, the Committee confidently believe that the time is not far distant, when they will have to renew their special appeal, that the Society may be furnished with funds adequate to the claims of a nation in which 180,000,000 Hindoos and Mussulmen, subject to British law and authority, wait for its beneficent labours.

"And in answer to the question, what are the results of missionary labor in India, we give the following facts reported at an important conference of Missionaries, assembled at Ootacamund, South India, in the course of the past year. Representatives of nearly all the Protestant Evangelical Societies, labouring in Southern India and North Ceylon, were present, for the purpose of deliberating on the present state of India, and the measures needful for the invigoration and enlargement of religious effort on its behalf. As discouraging and one sided statements are frequently made as to the impotence and utter fruitlessness of Christian efforts in India, the following statistics were supplied, as showing the direct results of missionary labour in Southern India, and the entire island of Ceylon:—

1. More than one hundred thousand persons have abandoned idolatry, and are gathered into congregations, receiving Christian instruction.

2. More than sixty-five thousand have been baptized into the name of Christ, and have thus publicly made a profession of their Christian discipleship.

3. More than fifteen thousand have been received as communicants, in the belief that they are the sincere and faithful disciples of Christ.

4. More than five hundred natives, exclusive of schoolmasters, are employed as Christian teachers of their countrymen, and are generally devoted and successful in their works.

5. More than forty-one thousand boys in the Mission Schools learning to read, who understand the Holy Scriptures which, through faith, are able to make them wise unto salvation.

6. More than eleven thousand girls, rescued from that gross ignorance and deep degradation, to which so many millions of their sex in India seem to be hopelessly condemned.

And as showing what India now needs they quote from Dr. Duff:

"Moreover, we cannot be too earnest in reminding our Christian friends and supporters at home, that the distribution of the Scriptures in the first instance, is not the means for the evangelisation of the heathen, which either the word of God, apostolic usage, or the experience of modern Missionaries, does at all recommend. No! The voice—the living voice, pouring forth God's truth in articulate utterance from a glowing regenerated heart,—is the real ploughshare for tearing up the roughened surface of a rampant heathenism, and preparing a new soil for the ready reception of the written word. What the exigencies of India, therefore, primarily demand, is, a vast union of zealous, devoted, faithful Missionaries, foreign and native, to proclaim the Gospel with the accompanying efficacy of the Spirit's grace, together with a vast increase of humble, painstaking teachers, who, through the multiplication of schools, shall, by God's blessing, put into the hands of millions the instrument for unlocking the incomparable treasures of the written Scriptures. Let living agents of both descriptions—the preacher to address the adults, and the teacher to impress the young—be augmented in number tenfold; and then, by the spirits energising influences, shall the word of God, in every sense, have free course and be glorified.

Very much the same state of matters exists, and therefore the same observations are applicable to

CHINA.

And here again is found a distinct call for missionary laborers to go before the distribution of the Bible itself, and again they quote the British & Foreign Bible Society.

"The plans now contemplated by the different Christian denominations for China, will add strength to the staff of Missionary labourers, occupying, with feeble resources, stations in that country. The number of Agents at present employed is lamentably small,

when viewed in relation to the teeming myriads to be instructed. It should be matter of profound humiliation that, while the Protestantism of England, America, and Germany furnishes but ninety Missionaries, Popery can marshal her three hundred Priests, who are sedulously employed in eager attempts to establish the dominion of the Papacy on the ruins of Buddhism. But the appeal of China for more devoted Christian Missionaries will surely awaken some energetic response from the Church; and in the extension of the range of missionary enterprise, your Committee see the means by which the work of your honoured Society will be most effectually promoted."

CONCLUSION.

Your Board have thus detailed somewhat the operations of the Society in its Labrador and Lake of the Woods Missions; and have submitted statement of the financial position of the Society; all which present strong claims, as they conceive, on the beneficence of Canadian Christians; and they trust that such a measure of substantial support will be given to the Society as will enable it successfully to carry forward these two important enterprises.

In relation to both these Missions, it will be remembered, and may be adduced as an evidence of providential leadings, and as an element of encouragement, that both labourers had their attention turned towards their respective fields, and feeling themselves specially called thereto, at once suggested the field, and offered themselves for the service under commission of this Catholic Society. This served to strengthen the faith both of the Society and their agents, and has inspired an earnest purpose in the prosecution of the work; and the Board therefore the more readily and hopefully announce, as they have before announced, that they are open to receive offers of service from men having a strongly felt call to labor in open and eligible fields. Any such proposals will receive prompt and prayerful consideration. And not to limit attention to the particular efforts of this Society, your Board have furthermore presented the condition and claims of Turkey, and India and China,—the fields now white for the harvest,—and have shown that the present demand for them is labourers, and for funds to sustain them.

In the great seats of European population it is not so much a Missionary agency as a Bible agency that is now needed, for there amid much darkness the people have some traces of the light which comes from the Word of God, and amid much error they hold some elements of truth, and when, therefore, the mind becomes at all quickened and enlightened, the Word of God, when offered, is accepted. On the other hand, in China and India, there is not the

same hold of the popular mind, for even when awakened it cannot turn to the Scriptures, and there are needed the preliminary labors of the missionary to induce the acceptance of the Scriptures. There arises, therefore, a present and pressing claim upon the Church everywhere to pour laborers into these lands. Hence it is that we present the claims of Turkey, India, and China, announcing again, as the Board has several times before done, that this Society, while it does not propose to take up any mission of its own for these countries, will be glad to receive, and be the channel of conveyance, of any funds which may be intrusted to it for any of the evangelical missionary organizations laboring in these countries, and will give acknowledgment of the same in its reports. And thus is sought to be fulfilled one of the declared objects of their Society, as the only non-denominational foreign missionary society in Canada, of presenting equally and impartially the claims of all the great foreign mission fields.

The inspired Psalmist prayed "God be merciful unto us, and bless us, and cause his face to shine upon us, that thy way may be known upon earth, thy saving health among all nations." Here are "Inward prosperity and outward extension." Unless, therefore first receivers we cannot be givers forth of Gospel blessings, but if partakers, in the very nature of the case also distributors. This is the grand missionary principle and we desire to lay it at the foundation of all our educational and missionary enterprise.

If we are truly, as we profess to be, his disciples we cannot get away from the obligation of making him known. If we are His, the great evangelistic commission is addressed to us. And it is at serious peril to ourselves if we neglect it. The signs of the times invite and admonish us to "sow beside all waters."

Your Board trust, therefore, that the obligation will be widely realised to send forth labourers to the evangelistic work to which by charter and commission all Christ's disciples are called by him who said, "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 all things whatsoever I have commanded you, and lo! I am with you alway even unto the end of the world."

APPENDIX.

APPENDIX. LIST OF THE NAMES OF THE VESSELS WHICH WERE USED IN THE RESEARCHES OF THE U. S. FISH COMMISSION, 1871-1872.

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CANADA FOREIGN MISSIONARY SOCIETY IN ACCOUNT WITH THE TREASURER.

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HENRY VENNOR, TREASURER.

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HENRY VENNOR, TREASURER.

CIRCULAR OF THE PROVISIONAL COMMITTEE OF THE
CANADIAN FOREIGN MISSIONARY SOCIETY.

The subject of Foreign Missions has at present a strong hold of the public mind of this Country. The whole Christian community knows of the visit of Dr. Duff. Both in the United States, where he now is, and in Canada, his representations of the darkness and degradation of Heathen India especially, have excited and aroused the Christian mind. Never before was the sad case of the Heathen so realized by the people of this land, and never before was there a conviction, so distinct and deep and wide-spread, of the duty to help the great cause of Foreign Missions. The fact that millions are perishing in our own India whom the Gospel message has never reached, is momentous; and if there is hope for the Heathen at all, as there is through the Gospel, and if they are willing to receive it, as they are, that Gospel should be given to them, and we of Canada as well as those elsewhere, who enjoy, are bound to give it. From this responsibility there is no escape. A quickened apprehension of this duty is in various places and ways now showing itself. In this City two Meetings, announcements of which will have been noticed, have resulted in a Resolution to form a Canadian Foreign Missionary Society. Charged with the preliminaries to its organization, the Provisional Committee, anxious to secure sympathy and co-operation now address their fellow Christians.

Shall the attempt to organise this Society so commend itself to the Christians of Montreal, and indeed, those of Canada generally, as that they shall not only originate, but establish and sustain what shall be a truly Canadian and Catholic Association? This is to them a question of deep interest. The issue rests not with this Committee, but with the Christian people of the entire Province, to whom they venture respectfully to appeal.

Few persons will to-day say that enough is done here for this cause; but there are those, doubtless, who believe that the existing Missionary Institutions of Britain and of the United States, are sufficient channels for the efforts of our Churches here. Unquestionably these channels are good, and it is not proposed nor desired to divert aught from them; nor, would we give prominence to this, at the expense of other objects of Christian enterprise; rather would we say let as much as heretofore and more to, be henceforth given through them to the common cause of the Redeemer. But the questions are, is not vastly more to be done for Foreign Missions? Have they ever viewed as a direct good to the Heathen and a reflex benefit to the Churches at home, had their right measure of the sympathy and support of the Churches? And admitting now that Foreign Missions must have increased support, are there not valid reasons why it should be through a Canadian Society? We think there are. We say Canadian, not because Missionary organizations elsewhere are not good ones. Canada has Universities and Manufactures, and Transatlantic Steamers, not because there are not already good ones elsewhere open to her, but because there are manifest reasons why she had better have them of her own. Let us have a nationality, is now a Canadian sentiment; and just, as in many ways, it may be had without political severance from other lands, so we may have it in our Missionary enterprise without breaking off from historic and venerated Missionary Institutions of our kindred Countries.

To Balance brought down,
Montreal, 27th January, 1860.

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Canada has the resources; we could sustain ten times over, all the benevolent enterprize we have in hand. The claims of Christ and of the world upon the means of his people are but little recognized; a tithe only of what they ought to give is given; new views and new practice of this duty are needed. Canada has the men; it is something to believe this. Good men in many of our country parts are ministering to fifty or a hundred people, with other Gospel Ministers around them having congregations a little larger, only keeping up their denominational distinctions. Now, why should not these small congregations to a considerable extent be united? Here are men, many of them doubtless qualified, and with hearts for the work. Send them if they are willing to go; send them to India, where as Dr. Duff said, there are sections of country with 3,000,000 of people without one Missionary. Moreover, we have young men adapted for the special training needed for the mission field: and how full of interest and incitement would be tidings and reports from Missionaries known to us, and gone out from us,—our brothers and our sons; and our anniversaries too; all stimulative, and effective, as we think, of an amount of aid to the cause not likely otherwise to be attained. We know that Britain and America with one language, one Bible and one command to preach the Gospel to every creature, are the Missionary nations. Now Canada has with the one a political, and with the other a geographical connection, and as the daughter of the one and sister of the other, would she not be in her proper place side by side with them nationally and independently, but always harmoniously acting on the Mission field? Let Canada, therefore, have her Foreign Missionary Society.

Again we say Catholic, because Christ's command to his people is to be one in heart, and when engaged in the fulfilment of his other command to go into the world, &c., they should be one in manifestation. Perhaps the great Missionary Institutions have been too denominational; perhaps they have not fully shown that they are one, that the world might believe that Christ had sent them. Denominational boundaries, so far as they break the oneness of Christ's people, and obstruct their union, should be broken down. In the work of Missions, if anywhere, let them not be seen. As an embodiment, therefore, of the Union of Christians in Canada, let our Society be Catholic.

Influenced by these views, a Meeting composed of the members of various denominations, named as this Committee a representative of each of ten congregations in this City. They unitedly commend the matter to the prayerful consideration of their brethren in Montreal and in the country. Several of them will seek subscriptions to the object here, and friends not resident are respectfully requested to remit their contributions to HENRY VENNOR Esq., Montreal.

Montreal, May 18, 1854.

[Document issued in London in relation to the Lake of the Woods Mission.]

A PROPOSAL TO FORM A NEW INDIAN SETTLEMENT.

A meeting was held at the residence of Dr. Hodgkin, 35 Bedford Square, London, on Saturday, the 12th of November, for the purpose of hearing a statement from Captain W. Kennedy, formerly commander of one of the Arctic Expeditions in search of Sir John Franklin, respecting a proposal to establish an Indian Settlement at the Lake of the Woods, British North America.

The Chair was taken by R. N. Fowler, Esq., Treasurer of the Aborigines' Protection Society, and one of the Vice-Presidents of the Church Missionary Society, and the meeting was attended by the following, among other gentlemen:—Samuel Christy, Esq., formerly M.P. for Newcastle-under-Lyne; Henry Christy, Esq.; Dr. Hodgkin; Dr. King; Robert Forster, Esq.; the Rev. W. Taylor Jones, M.A., Queen's College Cambridge, Vice-President of the Royal College of Preceptors; Gerrard Ralston, Esq., Consul-General for Liberia; Messrs A. K. Isbister, John Mayfield, John Prior, Richard Smith, J. Stewart, F. W. Chesson, &c. &c.

Captain Kennedy commenced by observing, that in view of the important political changes impending over the territories in North America, formerly held by the Hudson's-Bay Company, owing to the withdrawal of their Charter, the condition of the various aboriginal tribes inhabiting those immense regions had become a subject of the most serious consideration for the Christian and philanthropist. The dangers to which the aborigines were exposed were too obvious, from the history of the race in Canada and the United States, to require to be dwelt upon. It was not merely the diminution of their numbers which was to be apprehended from the overwhelming pressure of the white population, who might be expected to be attracted to the country: it was the destructive vices which civilization brings in its train, and, above all, the free introduction of spirituous liquors, which were even more to be feared. The evils under which the Indians had already been suffering for many years past, under the rule of the Hudson's-Bay Company, might be expected to be aggravated when both the Company and other traders became competitors in the fur-trade, each endeavouring to overreach the other, and both combining to overreach and demoralize the Indian by the unlimited distribution of spirituous liquors, destitute as he is of a friend to counsel or protect him. The evidence laid before the Select Committee of the House of Commons on the Hudson's-Bay territories had brought to light the appalling destitution and misery which existed, and the rapid depopulation which had been going on among the natives of the country situated between the frontier settlements of Canada and the Red-River colony. Having, while engaged in the service of the Board of Trade of Toronto, and in that of the Canadian Government, in the endeavour to establish a mail communication between Upper Canada and the colony at Red River, been drawn repeatedly into communication and intercourse with these tribes, the dangers which threaten them at this particular juncture, and to which he had already referred, had been very forcibly impressed on his mind; nor had they failed to present themselves to the minds of the more intelligent of the natives themselves. One important tribe, situated almost midway between Lake Superior and the Lake Winnipeg, had addressed to him, after a formal, council held expressly for the purpose, a communication expressive of

their desire to have a School and Mission established among them, to prepare them for the change which they foresaw to be impending over their country. He had been induced in consequence, to bring their case before the Canada Foreign Missionary Society, who had warmly sympathized with the object, and it, was in their behalf, and in the hope of being able to bring the claims of the natives of the Hudson's-Bay territory before the British public, and, if possible, to organize a permanent Committee to co-operate with the friends of the Indian in America, that he had come to England. Although it had been intended, at one time, to annex such portions of the territory as might be detached from the jurisdiction of the Hudson's-Bay Company to the province of Canada, it had been found impossible to carry out this intention, and it is now understood that the Red-River district would be erected into a separate colony, under the direct jurisdiction of the Crown. Under these circumstances, the first claim of the Indians was upon the imperial Government, and on the sympathies of the Christian public of England. For upwards of a century Britain has drawn from them a mine of wealth in the shape of valuable furs, of which the Indians are the sole purveyors. Already this valuable trade is said to have enriched England to the extent of twenty millions sterling, and its annual value at present is not much under a quarter of a million. Surely, from the enormous gains wrung from the hard labour of the Indian race, some portion ought to be devoted for their moral and religious improvement, before the tide of civilization swept them altogether from the earth. From a report laid before the Committee of the House of Commons by the Aborigines' Protection Society, there appears to be upwards of fifty tribes of Indians wandering over the vast area of the Hudson's-Bay territories, equalling in extent the entire continent of Europe, not one-twentieth of whom had, probably, so much as heard the sound of the Gospel. Without disguising from himself the difficulties attending the attempt to assimilate the Red man to the habits and usages of civilized life, he could not but briefly refer to a few circumstances which rendered the present attempt, and at the present juncture, not only a most desirable one, but one which contained many hopeful elements of success. The country about the Lake of the Woods, which is in latitude 49° north, and about that of the southern parts of England, was one of the most fertile districts in the Hudson's-Bay territories. Every kind of cereal grain and of culinary vegetables could be raised in the greatest perfection. The hop and the vine grew wild, and the country abounded in wild rice, which was extensively used by the Indians as an article of food. The whole country was well wooded, and well supplied with game, while the lakes and rivers abounded in fish. These natural advantages had already collected a considerable population about this spot, which was situated at a convenient distance from the Red-River Colony, sufficiently near to fall back upon for supplies when necessary, and as a market for any produce which might be raised in the contemplated Settlement, without being too near to have the first stages of the experiment disorganized by the inroad of whites, and of that class of them more especially who infest the outskirts of civilization, and whose intercourse is often so baneful to the Indian. The Christianized Indians of the Red-River Colony, already habituated to the usages of civilized life by the labours of the Church Missionary Society and other benevolent bodies, would form valuable pioneers in the proposed Settlement, and, by their example, more powerfully influence and direct their less

favoured brethren in the path of improvement than any mere precepts from the Missionary. Of this class he hoped to induce a sufficient number to settle at the Lake of the Woods, to afford a nucleus of civilization round which others might gradually be drawn, and thus greatly facilitate and forward the formation of the Settlement. Lastly, the Mission had excited the lively interest and sympathy of the numerous mixed race, who, uniting the education, cultivation, and the high civilization of the white, with an intimate acquaintance with the habits and customs, and the language of the natives, as well as a connection with them by blood, formed, by their number, intelligence, and wealth, a power, whose influence throughout the Hudson's-Bay territories could not be overrated.

An interesting discussion followed Captain Kennedy's statement, in which Mr. Samuel Christy, Mr. Henry Christy, Mr. Robert Forster, Dr. Hodgkin, Mr. Fowler, Mr. Isbister, the Rev. W. Taylor Jones, Dr. King, Mr. Mayfield, Mr. Chesson, and Capt. Kennedy himself, took part, and which related chiefly to the mixed race, whose existence, and in such numbers, in the Hudson's-Bay territories, imparts an entirely new and most important and hopeful feature to any efforts for the civilization of native tribes of North America. Hitherto these efforts have mainly failed from the overwhelming preponderance of the whites over the native element of the population, who have been driven from spot to spot, and at last swept entirely away from many parts of the North American continent, with their little improvements, long before they had had time to accommodate themselves to the novel circumstances and conditions in which they were placed. It was observed, that in the Hudson's-Bay territories the case was completely reversed. From long-continued intermarriages between the officers and servants of the Hudson's-Bay Company and the natives, a new race had sprung up, already out-numbering the whites ten to one, and who, scattered over the whole territory, and inheriting the wealth made by their fathers in the fur-trade, and most of them well educated (many of them in Universities in England, Canada, and the United States), were destined to take an important part in the future history of their country. They had already monopolized most of the intellectual positions in the country, supplying from their number the Sheriff of the Red river Colony, the medical officer, the only lawyer in the settlement, the surveyor, the postmaster, the entire staff of the teachers of schools, and a fair proportion of the clergy of the Church Missionary and other Societies. Many of them occupied high offices in the service of the Hudson's-Bay Company, and they were fairly represented in the constitution of Municipal Council of the Red-River Settlement. They were represented as sympathizing strongly with the native race from whom they had sprung, and deeply interested in any effort for their moral and religious improvement, which would receive from them all the active assistance and support they could afford.

The proceedings were closed by the following Resolution, which was proposed by S. Christy, Esq., and seconded by Dr. Hodgkin:—

"That this Meeting, having heard the highly interesting statement made by Captain Kennedy respecting the proposal to form an Indian settlement at the Lake of the Woods in British North America, and recognising the importance and the duty of at once adopting measures to promote the civilization of the Indian inhabiting a territory which is about to be opened to colonization, desire to express their deep interest in the scheme proposed by Captain Kennedy; and with a view to secure that co-oper-

tion on the part of the friends of Indians in England, which is necessary to ensure the successful establishment of the contemplated colony, they beg to express the hope that the Aborigines' Protection Society will take steps to form a Committee for the purpose of raising funds and rendering such other assistance as may be practicable."

The following, among others, have expressed their approval of Captain Kennedy's proposal:

THE LORD CONGLETON.

GEORGE HENRY DAVIS, Esq., LL.D., Secretary of the Religious Tract Society.

THE REV. JAMES HAMILTON, D.D., Presbyterian Church, Regent's Square.

THE REV. THOMAS JAMES, Secretary of the Colonial Missionary Society